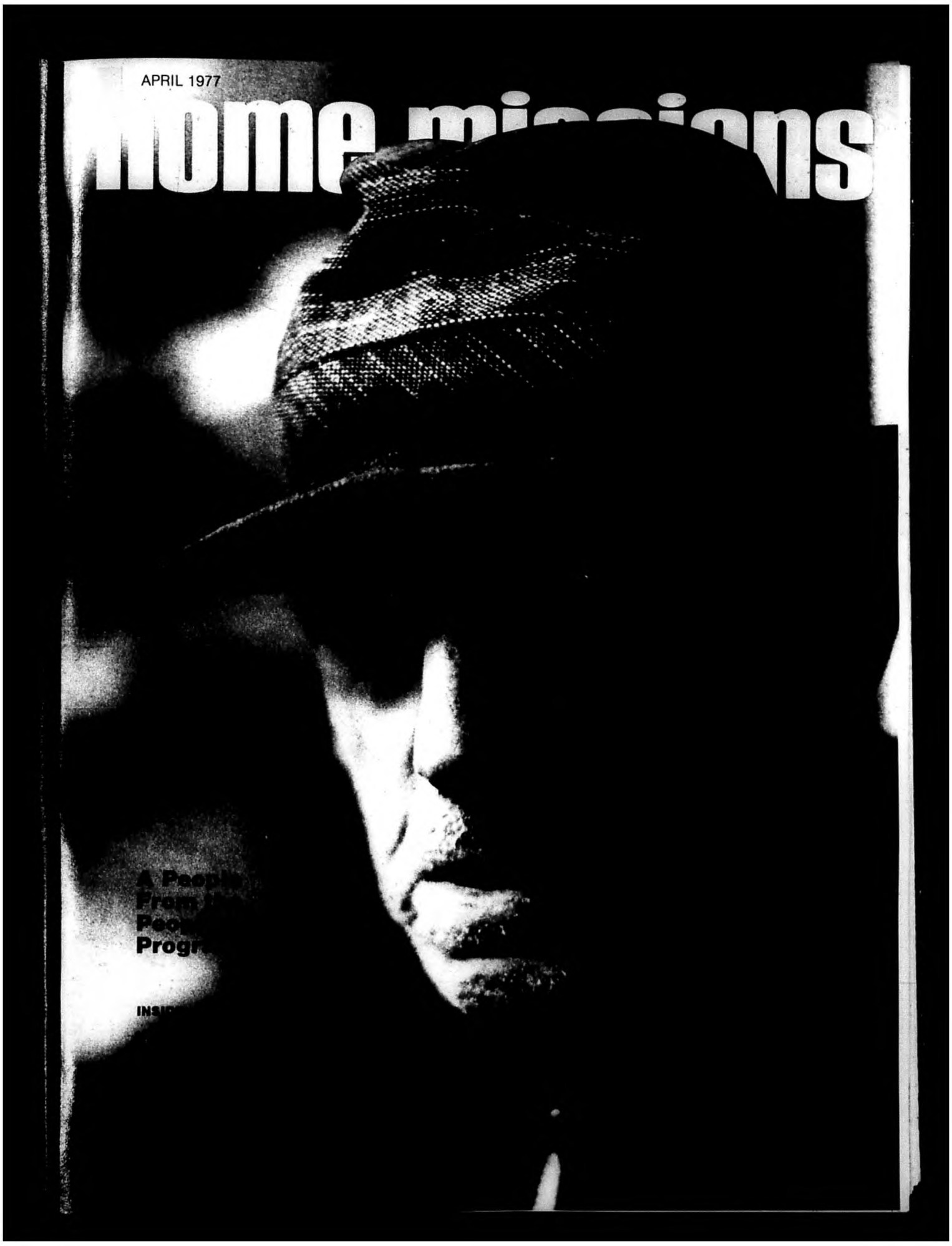
APRIL 1977
home missions

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Volume 48 April Number 4

EDITORIAL STAFF

Walker L. Knight, *editor*
Everett Hullum Jr.,
associate editor
Celeste Loucks, *assistant editor*
Karen Mitchell, *design editor*

CONTRIBUTORS (from the HMB staff)

Editorial Department
Patti Benton
Alice Felton
Elaine Furlow
Dan Martin
Judy Touchton

Photography
Don Rutledge
Knolan Benfield
Paul Obregon

COVER STORY: The People's Program, run by Telegraph Baptist Center in Oakland, offers ex-mental patients an opportunity to find community—and stability—in their own neighborhoods.

PHOTO BY EVERETT HULLUM

OPPOSITE: Tahoe Resort Ministries is concerned about the weekend skiers who visit Lake Tahoe's 18 major ski areas . . . but equally concerned about permangent residents like Patsy Boardman, who works at Squaw Valley. Boardman is a member of Tahoe City Baptist Church, pastored by Dan Holzer (right).

PHOTO BY EVERETT HULLUM

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APRIL PREVIEW

Where hope prevails . . .

They called them "the crazies" at first, because that's what they called themselves. But workers at Oakland's Telegraph Baptist Center never "laughed at, always laughed with" the ex-mental patients they ministered to. "The People's Program" has existed for five years. Some have come several years," says Ken Schmidt, director. "Would they be the same without the program? I'd like to think not—why else have it?" □□□ Why, indeed? And is such a program needed in other areas? And is it unique among Southern Baptists? What are the support systems for former mental patients? Reporter Celeste Loucks sought to find out—her answers proved sometimes discouraging, yet often hopeful. □□□ The hope was best symbolized, perhaps, by a little, wizened woman in D.C. A participant in a Baptist church program, she took Loucks' face in both hands, pinching her cheeks. "I love you," she said perkily and, as she toddled off, she added, "I love everybody."

* * *

Failure to "love everybody" has caused much grief—but none probably as great as that symbolized by Death Row. Failure expressed in the lives awaiting execution is personal—and society's, for its inability to handle its misfits in any other fashion. □□□ HM didn't plan a story on capital punishment this year—but Gary Gilmore changed our minds. When he died, reporter Dan Martin and photographer Knolan Benfield sought opinions of Southern Baptist prison chaplains on the return of the death penalty. Their exploration grew until each had seen the solid oak, highly polished chair where the next condemned man "will be blasted into eternity," says Martin. Recalls Benfield about the sweaty-palm feeling he had looking at it, "It's hard to describe how obscene that place really is . . ."

* * *

From the hopelessness of the death penalty to the promise of the resurrection is a big jump, but we make it with a 1977 version of the Easter story. The words are the same, but five HMB photographers have provided different images. We hope you find what they photographed—and why—thought-provoking. But they'll be doing good if they can provoke more thoughts than just the juxtapositioning of Easter and capital punishment stories in one magazine. Their appearance together is coincidental—but even more pronounced when one recalls Christ's "death sentence." . . . Ironic, isn't it?, that his execution also came at the hands of the state. Maybe that jump isn't as big as we first imagined.

* * *

Rounding out the issue is a story on "TRM," one of Southern Baptists' most successful winter resort ministries. Covering only one season of TRM's year-long work was frustrating, however, for writer Everett Hullum. He came back insisting the story would not be complete without a summer coverage. "Let's make it a two-part series," he demanded. We're not sure if he's serious or just wants an excuse to go back to one of the nation's most beautiful areas. When you see the photos and learn of TRM's work, you'll understand why we're perplexed.

Easter 1977

Daily the themes of the resurrection story—death, life . . . hope—are acted out in the routine events and common emotions of our lives. But seldom do we see them. Or, if seeing, relate the ordinary of our unholy world with the world of Christ's passion.

□ Yet the gospel lives best when incorporated in the personal thought patterns of each follower.

□ We asked, therefore, for five photographers who work for the Home Mission Board, to translate into contemporary terms the events of the Easter of one thousand, nine hundred and forty-four years ago.

□ Photographs are accompanied by the gospel text the photographers were asked to illustrate. Why they chose these subjects will be explained in comments following the photo-essay. But if you look closely, perhaps you will not need their words to find your meaning of Easter.

PHOTO BY DON RUTLEDGE

Then Jesus went with his disciples to a place called Gethsemane. And he said, "Sit here while I pray."
Grief and anguish came over him,
and he said, "The sorrow in my heart is so great it almost crushes me."
He went a little farther on, threw himself face down to the ground,
and prayed, "My father, if it is possible, take this cup from me!
But not what I want, but what you want."

—from Matthew 26:36-39

Continued

PHOTO BY PAUL OBREGON

Again the High Priest said,
"Are you the Messiah,
the Son of God?"
Jesus answered, "So you say... you will see the Son of Man
sitting at the right side of the Almighty."
The High Priest tore his clothes and said, "Blasphemy!
You have heard his wicked words. What do you think?"
They answered, "He is guilty, and must die."
Then they spat in his face and beat him;
and those who slapped him said,
"Prophesy for us, Messiah! Tell us who hit you!"
Early in the morning, they handed him over to Pilate.
Pilate questioned: "Are you King of the Jews?"
"So you say."
...Pilate spoke to the crowd: "What then do you want me to do
with the one you call King of the Jews?"
They shouted back at him: "Nail him to the cross!"
"But what crime has he committed?"
"Nail him to the cross!"

—from Matthew 26:62-75, Mark 15:1-15

Soldiers
stripped off
Jesus' clothes
and put a scarlet robe on him.
They made him a crown of thorny branches
and put it on his head . . .
they knelt before him and made fun of him.
"Long live the King of the Jews!" they said.
Then they led him out, carrying his own cross.

At the "Place of the Skull" they nailed him to the cross.
Pilate wrote a notice and had it put on the cross:
"Jesus of Nazareth, the King of the Jews."
The Jewish chief priest complained,
"Do not write 'King of the Jews.'
Write, 'This man said, "I am King of the Jews."' "
Pilate answered, "What I have written, stays written."

—from Mark 15:16-20; Matthew 27:27-31; John 19:16-22

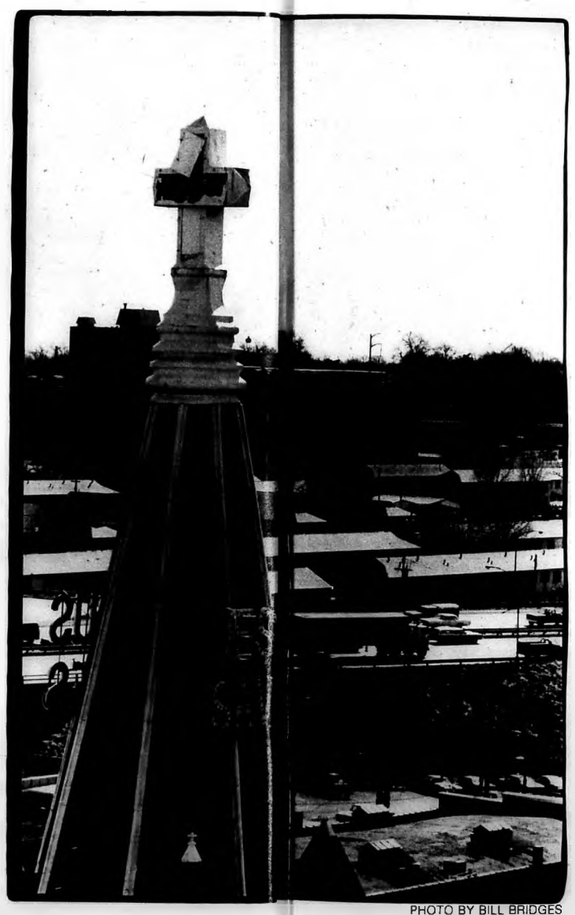

PHOTO BY BILL BRIDGES

It was about twelve o'clock
when the sun stopped shining.
Darkness covered
the whole country until three o'clock.
With a loud shout, Jesus cried, "My God, my God,
why did you abandon me?"
Jesus knew that everything had been completed.
He said, "I am thirsty."
They soaked a sponge in cheap wine, put it on a branch of hyssop,
and lifted it to his lips. Jesus took the wine and said,
"It is finished.
Father, in your hands I place my spirit."
Then Jesus bowed his head
and died.

The army officer saw what had happened. "Certainly," he said,
"He was a good man."
They took the body down, wrapped it in a linen sheet,
and placed it in a grave.

—from Mark 15:33-37; Luke 23:44-47; John 19:28-30

Continued

Very early
Sunday morning the women
who had followed
Jesus from Galilee went to the grave
carrying the spices they had prepared.
They did not find the body of the Lord Jesus.
Suddenly two men in bright shining clothes
stood by them.
Full of fear, the women bowed down.
The men said, "Why are you looking about the dead
for one who is alive
He is not here; he is risen."

—from Luke 24:1-6

PHOTOS BY KEN TOUCHTON

HMB-related photographers express their feelings about Jesus' passion.

by Don Rutledge
Chief HMB photographer

A maze of tangled vines, barren branches, a few withered leaves obscure a lone figure outlined against a stark, white background of snow. The realism of the man caught my attention, but the darkness, the leaves, moved the man into a symbolic realm. I wanted to start off with realism and catapult the observer beyond, into a sense of mystery and symbolism.

The scripture about the Garden of Gethsemene says Christ went alone to pray. I wanted to show loneliness, through the brilliance of the snow, to carry the image beyond the loneliness to almost a sense of openness and hope for tomorrow

by Paul Obregon
HMB photographer and darkroom technician

The cluster of trees form and cast a darkness ominous of suffering and death over the stone crucifix, symbol of that suffering. People need such physical symbols to aid in their concept and understanding of the sacrifice made.

The woman comes to talk to "him" when she needs to talk or feels troubled, accepting "him" as her lord. Ironically, his contemporaries rejected him and sentenced him to the cross. The figure with its back to the crucifix acts as a symbol of that rejection.

I had spent much of the afternoon in that graveyard, waiting for such an image to come. Finally, I gave up and was going home when I saw the woman. She seemed to pull all the elements together.

by Bill Bridges
Part-time darkroom technician and photography student

Were the words of Pilate uttered by his authoritative self refusing to be corrected by the Jewish chief—or were they indications of a fear posssessed by his sub conscious that Christ was really King of the Jew and Savior of all?

The world has changed a lot since that crucifixion some 2000 years ago. One can observe buildings stacked around each other, highways cluttered with fast-paced traffic. Civilization, automation, it's here. Yet in the foreground of it all stands erect and towering the very symbol that bore the dying Christ, the cross. And this particular cross bears the scars of time . . . like Jesus, it's been stripped; it's head is filled with thorny branches of nest-building birds.

But its message remains unchanged . . . just as Jesus' work remains unchanged . . . just as Pilate's words remain unchanged . . . even through 2000 years.

In this fast-paced chaotic world a truck moves hurriedly through the highway of life. Its trailer bears a name in resemblance to Pilate's own, reminding us of his words and deeds on that day some 2000 years ago. The cross in the picture also bears a message. It reminds us of the hope for our lives, it reminds us why our Jesus suffered for us, died for us. The message tells us what he did then, has been doing and shall continue to do . . . the message: Jesus Saves.

by Ken Touchton
Freelance photographer

During the campaign of Jimmy Carter and after his election, I covered some of the demonstrations that were common at his home church in Plains, Ga.

When a black man tried to join and the members barred him because he was black—not because he wasn't sincere in his belief, or didn't adhere to Baptist polity—the meaning of Christianity and Jesus' resurrection was put on the line.

After 2000 years Christians continue to search for the "living among the dead." Often we use churches as symbols of the Christian life. But churches are just people, and people can disappoint us.

We must come back to the reality of the resurrection; we must reach directly to Christ. •

PUTTING HUMPTY TOGETHER AGAIN

by Celeste Loucks
photographs by Steve Wall

Humpty-Dumpty sat on a wall.
Humpty-Dumpty had a great fall.
All the king's horses and all the king's men,
Couldn't put Humpty-Dumpty together again . . .

More than 20 years ago, Anna's husband sexually abused her. Twenty operations could not completely repair the physical damage; in 1956, Anna had a mental breakdown.

For 17 years, she stayed in state mental hospitals...hating the world...hating herself. She didn't respond to professional care; finally, psychiatrists wrote off Anna's case as hopeless.

"When I was real sick," Anna, 48, says in her husky voice, "I couldn't cry.

"Come a day, go a day, I felt like, 'What's the use?' I was lonely, depressed, downhearted. I felt I didn't have a friend in the world."

Anna's blue eyes glisten. "I wanted to go to bed, put the sheet over my head—and lay there."

Alone. Riddled with guilt. Pushed past the brink of coping, the mentally ill stare blankly out of antiseptic state hospital rooms or shuffle aimlessly through the corridors of nursing homes, halfway houses, neighborhood "board and care" homes.

Many receive custodial care. Each year, local, state and federal governments spend nearly $3 billion to institutionalize, deinstitutionalize and reinstitutionalize the mentally ill.

And yearly, more than 400,000 Americans are diagnosed, admitted to mental facilities, treated with therapy and psychotropic drugs, and, after an average stay of 40-60 days, dismissed...to start life anew, or to continue an endless cycle of readmittance.

The top three diagnoses are schizophrenia, alcohol disorders and depression. Although there are more men patients, in recent years the number of women treated has outstripped the number of men.

Readmissions are higher among separated and divorced patients; there is a higher percentage of female readmissions. Almost 40 percent of the admissions are diagnosed as schizophrenic.

Actual causes of mental illness are many: as varied as the human experience and as complex as individual heredity and body chemistry. Cures are equally elusive.

"I don't know what the word 'cure' means," comments Bill Sapp, a Southern Baptist chaplain among the criminally insane in LaGrange, Ky. The phrase he uses to describe those returning to society is "having the ability to function."

But, Sapp adds, "One thing I have learned: change does occur. People do get better. And if they can get better *here*, in *this* institution..."

Change occurred in Anna's life, despite a dismal prognosis.

A Southern Baptist paraprofessional, Wanda Barker, at Crownsville State Hospital outside Annapolis, Md., began working with Anna.

"At first, all Anna would tell me is that she hated everybody and she hated herself," says Mrs. Barker, a relaxed, accepting woman.

Day after day, she met with Anna, who refused to converse much. "Finally," says Mrs. Barker, "I prayed, 'Lord, what am I going to do? They say Anna's impossible. If anything is going to happen to this lady, God, you're going to have to do it.'"

Despite little indication that she was getting through, Mrs. Barker continued to meet with Anna. Then, one day, much of Anna's pent-up agony and hostility came tumbling out. After listening to Anna's horrible experience, Mrs. Barker quietly responded, "You must be very angry at God, right?"

Anna admitted it was true. "Don't worry about being angry with God," Mrs. Barker told her. "He's not angry with you.

"He understands."

Anna's private counseling grew into limited group therapy, led by Mrs. Barker. A volunteer from Mrs. Barker's church, Heritage Baptist, took an interest in Anna. Both the volunteer, Nellie Rudgers, and Mrs. Barker, invited Anna into their homes for dinner; occasionally they took her on shopping trips.

Anna now takes daily walks and has begun sewing. According to Mrs. Barker, Anna is "about ready to be discharged—as soon as they can find her a place."

Anna has made progress, but her problems are not over. "I don't have a home to go to—my folks don't want me," she admits. "I'm scared to leave here—I don't know what it will be like, living away." Anna is apprehensive about finding a home, perhaps a job and a new circle of

(continued)

"You must be very angry with God. Right?" Anna nodded that it was true

Ex-mental patients are re-entering their communities without enough follow-up to keep them healthy—and at home.

friends, which she needs so desperately for support.

Anna's case is one of about 5.5 million patient-care episodes reported yearly by mental institutions, community centers and outpatient clinics in the U.S. Over the past decade, mental-health workers have emphasized the need for a community approach to mental health. Increasing numbers of mental outpatients have been returned to their home neighborhoods, but only limited programs have been offered to help them re-learn to function in society.

Anna and thousands of others being funneled back into the community need extended professional follow-up. But insufficient numbers of psychologists and psychiatrists are available—and even if the professionals were available, there is not enough money to pay their fees.

Because communities are not prepared to help mental outpatients, the community health approach has resulted in what the *New York Times* called a "revolving door" from hospital to community back to hospital.

"The system is not well coordinated," comments Dick Hunter, deputy executive director of the National Mental Health Association in Washington, D.C. "The center drops a patient at the (community) doorstep—the hospital does the same thing.

"There is no one to pick the patient up."

Hunter thinks church volunteers can help: "There is a tendency to feel the mentally ill are dangerous...or that you (a volunteer) could do damage. Usually, that is not the case. There is very little damage you can do by just being warm."

The overwhelming needs of the mentally ill, coupled with limited resources, are causing attention to be focused on the role of the paraprofessional and non-professional volunteer.

Indications are, in many cases, the non-professional can be as effective as the professional.

Bruce Larson, author of *The Relational Revolution*, indicates tests measuring therapy effectiveness of professionals and nonprofessionals showed no clear-cut difference: "There was an edge," he says, "on the side of the amateur, as far as measurable results are concerned."

He continues, "It would seem that the therapeutic element is not the theory or technique used, but the counseling relationship itself. Perhaps we don't need more psychiatrists, but we need to train people how to love."

Wanda Barker's supervisor, Sam McCoy, the Presbyterian chaplain at Crownsville, agrees. "Often the ones who have no (formal) training whatsoever can be more effective than those who have had training." Thumbing through a counseling textbook, McCoy reads characteristics delineated for counseling effectiveness: empathetic understanding; respect or positive regard for oneself; genuineness; ability to express oneself concretely; and nonpossessive warmth, or love.

Techniques may be learned, and some initial guidance is needed, but, he says, with the given charactistics, "the milkman, the garbageman, the checkout girl at the grocery store could be more effective therapists than highly trained professionals."

McCoy believes, however, it is important to screen prospective volunteers; complications can occur. He emphasizes some persons should not work at the hospital. "There are church members I wouldn't want to come within 10 feet of this place," he says, "people who may be using the right message—in the wrong place; people who come in judgment, instead of grace."

Often, patients are overwhelmed by their own feelings of guilt. Chaplain Bill Sapp recalls one 20-year-old prisoner in Kentucky "who has war going on in himself." The young man committed armed robbery, and, says Sapp, "he can't forgive himself for what he did. A lot of times he wakes up and feels that his chest is crushed in."

Out of experience, McCoy is especially wary of individuals or groups who "pass out tracts and preach the gospel and do not take the time to know the patient or to explain what the tract or message means to them."

In another institution where McCoy worked, a woman patient received a tract quoting the passage from Matt. 5:29-30: "If thy right hand offend thee, cut if off..."

"In her confused and impressionable state," says McCoy, "she cut off her own arm and poked out her eye."

He continues, "These are not people who are flaunting the judgment of God. They are people who are well aware of God's judgment—people who don't have the slightest idea of what grace is all about."

At Crownsville, volunteer work ranges from monthly or occasional parties (socialization), to a couple who comes weekly to help in the alcoholic ward, to a woman who regularly puts baby powder on the bodies of patients who are also severely retarded and "cannot communicate."

Not all volunteers are cut out for regular work at the hospital. "The most frequent type of work is socialization. This is a valuable thing," he insists. "I wouldn't demean it."

The important thing, according to McCoy, is for Christians to communicate love and caring. McCoy quotes a patient who told him, "Don't *tell* me that God cares. Show me that *you* care."

While several chaplains are employed at institutions for the mentally ill, and scattered churches and individuals do volunteer work, Southern Baptists have few programs aimed at helping the mentally ill, in or out of institutions.

Part of the problem is the work is slow, yielding few, if any, visible signs of success. Sapp says, "Some (schizophrenic) patients get to where they'd talk. Some would get to where they would nod."

Ken Schmidt, who works Tuesday nights with outpatients at Telegraph Ave. Baptist Center in Oakland, Calif., says his workers see little change in the 40-50 persons who attend "The People's Program." Perhaps the center's biggest role is to help stabilize outpatient emotional conditions, Schmidt feels.

Part of the problem stems from apprehension and fear of the patient.

Bill Sapp, chaplain to the criminally insane, says there are several "myths" concerning dangers of working with the mentally ill. Among them: "You're going to get hurt," and "You're going to get mentally ill."

Sapp has worked for three years at the Kentucky State Reformatory and in the pre-trial unit at Central State Hospital without an incidence of violence or real physical threat. "When you peel all the words away," he says candidly, "there is some fear." On the other hand, he insists, "When we see something different, we are automatically afraid of it. About 95 percent of the people I work with are not violent, but they may realize real quick if they can scare you. Only about five percent should be in prison—and the key thrown away. The other 95 percent probably shouldn't be here."

Answering the myth that mental illness is contagious, Sapp says, "You'll see a lot of things in the patients that you see in yourself. The only difference is, you cope."

Echoes Harold Goldstein of the National Institute for Mental Health, "Most mental patients are not violent and not dangerous. You would probably be safer walking down the hallway of a mental hospital than in the streets of many cities.

"Often," he points out, "the patients are preoccupied with their own problems, they are withdrawn and unable to cope."

Furthermore, he believes the patient returning to the community is more vulnerable than those around him. "Many of those released are

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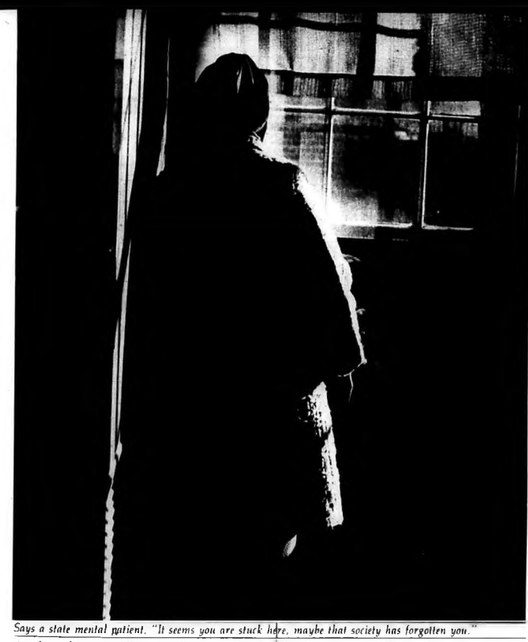


Says a state mental patient, "It seems you are stuck here, maybe that society has forgotten you."

Each year, government spends nearly $3 billion to institutionalize, deinstitutionalize and reinstitutionalize the mentally ill.

"Perhaps we don't need more psychiatrists; we need to train people how to love."

FOCUS ON MENTAL ILLNESS/MENTAL HEALTH

What does it mean to be "mentally ill"?

Even experts disagree. Some psychologists and psychiatrists argue that the concept of "mental illness" is a "myth." They feel the term covers too wide a range of disorders with neither scientifically determined causes nor proven treatments. They debate whether "cures" are possible or whether laypersons can be as effective as professionals in helping others cope with mental problems.

Others believe that "mental illness" is a condition parallel to physical illness, that "cures" do exist, even though they are not as easily prescribed, and that persons with "mental illness" can live and function "normally" in society.

Blakiston's *Gould Medical Dictionary* defines mental illness as "mental disorders" and divides mental disorders into two categories:

"The first involves the "primary impairment of the brain function, generally associated with an organic brain syndrome and characterized by impairment of intellectual functions, including memory, orientation and judgment."

The second disorder involves an individual's difficulty in adapting to his environment.

HOME MISSIONS has used the term "mental illness" because it is a common, and generally accepted, description of the phenomena that is, for want of a better expression, opposite to "mental health."

The characteristics of persons involved range from slight neurotic difficulties that necessitate brief therapy, to severe emotional disturbances that require a person's being institutionalized for an extended time to protect both himself and society. For HM's purpose, mental illness does not include persons with mental retardation.

Experts on both sides of the controversy usually prefer to stress "mental health."

Psychiatrist Karl Menninger defines this condition as "the adjustment of human beings to the world and to each other with a maximum of effectiveness and happiness . . . the ability to maintain an even temper, an alert intelligence, socially considerate behavior and a happy disposition."

And if you think it has been easy for HM to understand and hammer out this short exploration into the world of mental illness (whatever), you're crazy! •

elderly," he says; "they are more likely to be mugged and attacked.

"It is the mental patient who gets preyed upon."

Goldstein continues, "Most of these people could make it in the community if there were adequate support systems. The problem is, adequate support systems are not there."

Not only do they fail to offer help, frequently neighborhoods have resisted establishment of halfway houses for former mental patients, even though many of the outpatients may have come originally from that same vicinity or neighborhood.

Instead of remaining preoccupied with fear and apprehension, Goldstein suggests persons in the community and prospective volunteers put themselves in the patient's shoes. Usually the patient has no strong family ties, no job skills, little income other than welfare, Medicaid or Social Security; he or she has been cut off from the outside so long all social skills have been lost. The patient must learn how to use transportation, to do his or her own shopping and laundry and things generally done in the hospital environment.

Goldstein emphasizes that relatively healthy people who are isolated, have trouble with adjustment. "It is hard for someone who is young and educated," he points out, to get a job and function adequately. "It is especially hard for a person who already had problems with adjustment."

He thinks the church could provide a "first line of defense" through casefinding, counseling and educational support, outpatient facilities for "clubs" and informal gatherings, and in "creating a sense of community."

Hunter of the National Mental Health Association suggests Southern Baptists set a "top priority" on establishing halfway houses for former mental patients, to help "ease the patient back into the community."

He suggests churches could study available mental health services and facilities and either assist current efforts or begin new programs.

And, says Hunter, churches can accept outpatients into their congregations, "welcome them—accept their peculiarities. If we can accept them as they are, maybe they can accept themselves.

"I think," Hunter continues, "the church has to come to grips with this. You have to get back to Christ.

"Any Baptist church could get in touch with the (local) mental health association and ask, 'What are transitional problems? Is there a role our denomination could play?'

"The opportunities are apt to emerge—if people do some caring exploration."

And if they do, they may find that, unlike the professional soldiers, they can put together the pieces . . . that their love, concern, ability to care, may help thousands of shattered "humpty-dumpty" lives become whole again. •

mental illness/health in Milledgeville, Ga.

An Atlanta church's activities keep reminding institutionalized mental patients: "You're not forgotten."

Young people from Atlanta's Buckhead Baptist Church mix with mental patients in Milledgeville, Ga. Other volunteer activities at the Georgia institution include monthly birthday parties, garden therapy, "foster grandparents," and a regular beauty service by a hairdressers group.

On a cold day in January, singing filtered out of the second floor windows at Central State Hospital in Milledgeville, Ga. "Take a look at yourself and you can look at others, differently," the voices boomed. "Put your hand in the hand of the man from Galilee."

About three dozen under-age-30 persons, wearing shapeless cotton dresses, jeans and unmatched plaids, gathered in the recreation room for a party sponsored by young people of Buckhead Baptist Church in Atlanta. It was the church's eighth annual trek to the state mental facility.

Initially, uneasiness was evident among several church members. And in the midst of the party, two schizophrenic patients sat motionless, unsmiling, their eyes averted or downcast.

However, singing, accompanied by four guitars, handclapping and wide smiles seemed to break through shyness. Patients returned for second helpings of chocolates, punch and homemade cookies spread on three tables.

Payton B. Cook, a clinical chaplain at the hospital, points out only a limited number of patients, chosen on the basis of good behavior, are allowed to come to the party each year. Several of them, he adds, take refreshments to share with those who couldn't attend.

And, as much as three months before the party, Cook says, one patient was asking when the Buckhead church would come this year.

While such a simple activity may not seem too important to outsiders, Cook says, "This lets our patients know they are not forgotten. The church's being here is the Word becoming flesh and dwelling among us."

mental illness/health in Washington, D.C.

Sadness changed to happiness, dullness to brightness, when one church overcame its fears and asked, "What can we do?"

A volunteer teaches crocheting.

When First Baptist Church in Washington, D.C., considered a program for outpatients from St. Elizabeth's Hospital, they were met with a barrage of questions.

Members were afraid the walls would be scarred and the expense might outweigh the program's value.

"So many times," says Charles R. Sanks Jr., an associate pastor, "the questions they asked were masked questions. Instead of saying, 'Mental patients frighten me,' they'd ask, 'How will they get here? Will we have to do some drastic things to our buildings to accommodate them? Who will design the program?—in other words, a structure to hide behind."

After six months of one-to-one contacts, a handful of prospective volunteers met to take a closer look at the program. They were encouraged to verbalize their fears. Then, volunteers at two other area church mental outpatient programs, along with a chaplain and psychiatric nurse, spoke to the group.

Deciding against a structured program, the volunteers gathered resources for their first encounter with the outpatients: table games, music, travel slides and crafts. "It blew their minds that it could happen so easily," says Sanks, "there was no pressure, except to be normal human beings."

The Tuesday Cheer-Up Club is geared toward individual interests. "We find out what the people want to do," explains volunteer Jewell Rishel. "One girl may want to paint. Another wants to make a bud vase. My husband brought woodwork and fishnet work for some of the men." The club also offers games (bingo to pin-the-tail-on-the-donkey) and occasional tours.

"It's not how perfect they do things," insists one volunteer, "it's just that they take an interest." However, a few who come each week, seem satisfied to sit quietly and watch.

The church staff joins the club for lunch: spread on checkered tablecloths and complete with fresh flowers or handmade table decorations. A typical menu is a large portion of spaghetti; crisp, green salad; french bread; and cake.

Charles Trentham, church pastor, says the program becomes mutually satisfying in that it "gives us an outlet for our retired people, who are frustrated that they are no longer productive."

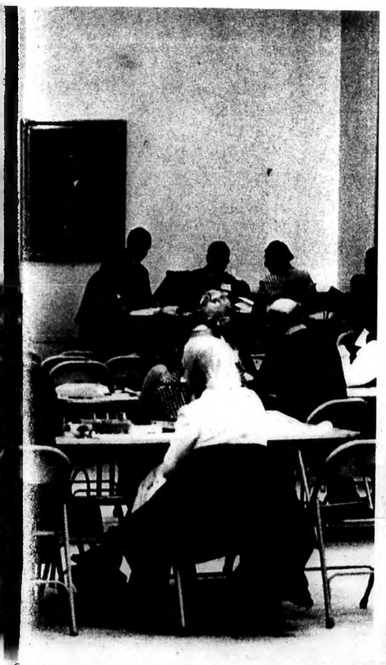
Club members reaffirm the program: "These (volunteer workers) are good, Christian people. We can share our thoughts and achievements," says one woman. "We have a lovely time."

Admiring her handpainted vase, says another, "I like everybody here. It's congenial. I would almost cry if I couldn't come."

Program success was noted by a church secretary: "You know, when these people first came, I saw sadness, dullness in each face.

"Now, I see bright, happy faces."

Members of the FBC of Washington, D.C., host a Tuesday morning



Cheer-Up Club for mental outpatients.

Cheer-Up Club's Mary Anders: "I studied ecclesiastical history. I'll spell that for you . . ."

mental illness/health
in Louisville, Ky.

The chaplain's job is to help "parishioners" believe if God can forgive them, they can forgive themselves.

Paint curls from the ceiling; newspapers and rags plug cracked windowpanes; large coffee cans catch water dripping from the ceiling.

The Kentucky State Reformatory in La Grange is medium security for criminal offenders, including the criminally insane.

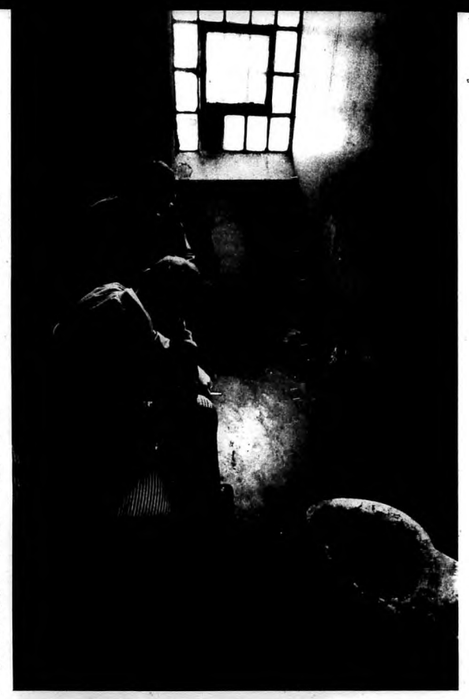
In a small office past several iron gates, five inmates meet with Chaplain Bill Sapp. It is the first Sunday, so after singing and Scripture reading, Sapp offers communion.

With a styrofoam cup of broken crackers and a cup of grape juice, Sapp moves solemnly from inmate to inmate: "This is the body of Christ which was broken for you. This is the blood of Christ which was shed for you. Do this in remembrance of me." Dipping the cracker in the juice, Sapp feeds it to each prisoner choosing to participate.

Among his "parishioners" at the reformatory and at the pretrial unit in Louisville, are a pre-med student who killed his parents, a rapist, a murderer, an armed robber. Besides their mental problems, the patients fight drab surroundings, monotony, loneliness and guilt. "Many of them," says Sapp, "feel God can forgive them. But most of them have a hard time forgiving themselves."

Sapp ministers to the patients through group therapy and individual counseling during the week. "I have Bibles in the office if they ask for one," says Sapp. And he is on hand if they need someone to pray.

Despite the pain and desperation communicated by many patients, Sapp also senses their humor. "One man asked me, 'If someone is walkin' by my cell and I'm talkin' to God—will he think I'm crazy?'"



Chaplain Bill Sapp talks with an inmate in his cell and counsels in his office (above).

PHOTO BY KNOLAN BENFIELD

mental illness/health
in Annapolis, Md.

Paraprofessional Wanda Barker does group therapy at Crownsville Hospital Center in Maryland. Says a former patient: "One of the things I enjoyed most is to read the Bible. I could read it when I'm alone. But I get more from it when I'm with somebody."

By working *through* the Bible, small groups of mental patients are working *into* themselves.

"If I could describe Abraham, I would call him a _____." Wanda Barker waits for an answer.

"He could be several things," is the first response. "I choose 'dreamer.'"

"I would call him a man of God," says a second. "I'd call him a fanatic," says another.

After a brief discussion, Mrs. Barker explores the next question: "When it comes to stepping out into the unknown, I tend to be _____."

It may sound like a typical lay renewal session, but it's not. Mrs. Barker is a mental health associate and around the table are patients at Crownsville Hospital Center near Annapolis, Md.

When Mrs. Barker first suggested using Bible stories with relational questions in therapy, she was met with a resounding, "We can't sell religion to the patients." However, the administration reconsidered. "Many psychiatrists realize that when we give patients insight (into their problems), they still have a vacuum.

"I think it took about six months before the staff began to realize the significance of this type of therapy," she says. Now staff frequently refer their patients —often the more unusual cases—to Mrs. Barker. And she has had good results. "Right now," she says, "my groups are getting small because so many have been discharged."

Working out of the chaplaincy office, the easy-going Mrs. Barker meets with patients in groups and individually. She holds group therapy for outpatients and refers former patients to local support groups, often in churches who have had lay renewal weekends.

Some of the patients are avowed agnostics, who consider the sessions more thought-provoking than spiritual. However, former patient Dolphie Littrell says, "Mrs. Barker said God had a way of healing wounds, had a way of giving us life through all kinds of hardships.

"Often, she referred me to God." He stopped, and stared briefly. "I think every time I went, I was looking for God."

a resort ministry that's not tough sledding

It seems almost easy the way Sam Worley and the SBC churches around Lake Tahoe go about resort ministries . . . but then, looks are deceiving

Story and photographs by Everett Hullum

When winter's first snows muffle the mountains ringing Lake Tahoe, the region becomes a mecca for thousands of West Coast ski enthusiasts. By mid-December, ski poles outnumber pine trees and narrow parallel trails slice every slope, as weekenders encircle the lake's jagged rim to take advantage of fast snow and bright sun; of peaks towering almost two miles high; of ski runs that challenge the expert or the beginner. ▫▫▫ In other places, at other times, Southern Baptists have experimented with ministries to his special breed of winter resort vacationer . . . with little success. Not so at Tahoe, where a five-year-old ministry gains strength and vibrance with each snowflake. Headed by HMB church extension missionary Sam Worley and involving the five SBC churches around the clear-blue lake, TRM—Tahoe Resort Ministries—witnesses to visitors and permanent residents alike. ▫▫▫ TRM-sponsored services on the slopes attract 12-75 skiers each Sunday. But that's only a "flashy" aspect of the work, admits Worley. "It isn't that those services aren't important," he adds quickly. "We wouldn't continue them if they weren't. But they're not nearly as important as the work of bringing local people to Christ and starting churches."

Continued

A ski ministry demands willingness to seize opportunity. Dan Holzer, Tahoe City pastor, skis to Top-of-the-Links (below) where he holds Sunday services. Holzer also conducts slope-side weddings: "I've witnessed to people who never darken the church's doors, otherwise. One couple even attends our church now."

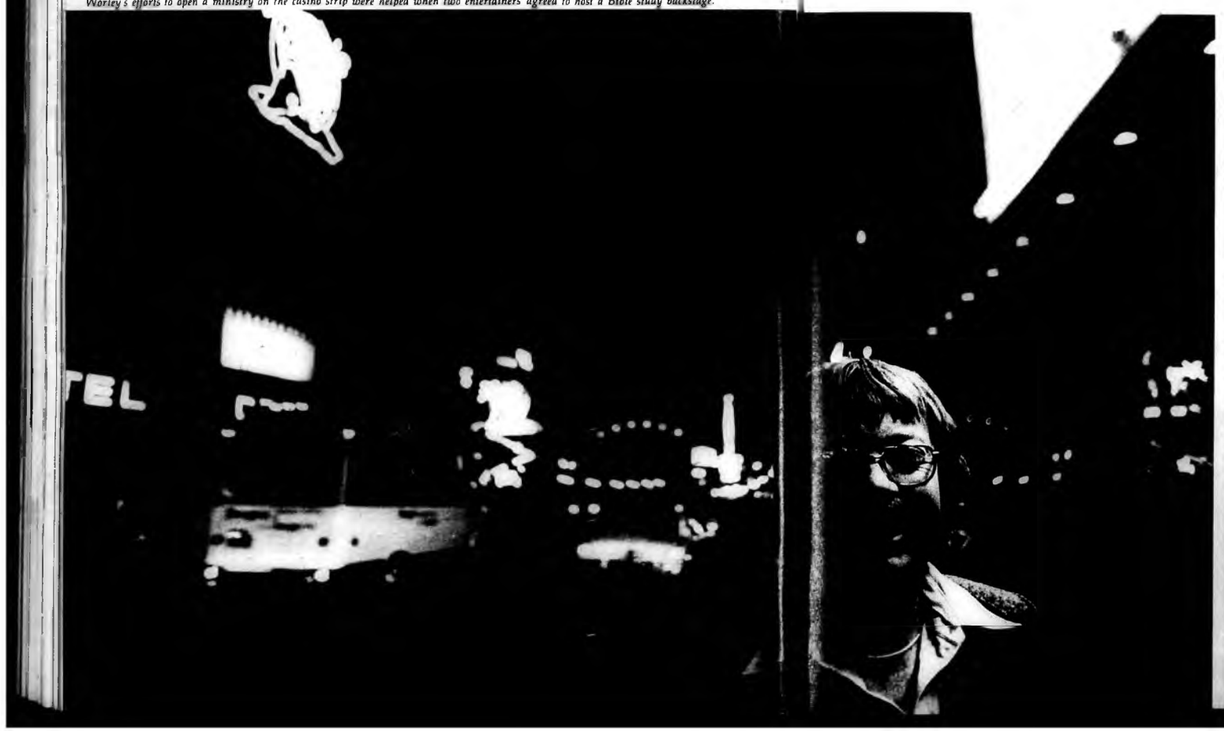
Ministry to—and cooperation from—the workers at the ski slopes is essential to TRM. Without help of such people as Werner Schuster, manager of Alpine Meadows ski area, US-2er Ed Smith (right) would not be able to conduct a weekly service there. To better relate to skiers, Arkansan Smith took ski lessons at Alpine.

Whether they come for scenery or casinos, TRM seeks to "provide something worthwhile . . ."

Because of its location astride the Nevada-California border, Lake Tahoe presents an unusual challenge in resort ministries. Summer tourists deluge the area—more than two million visitors come each year. Many are drawn by the majestic scenery and pure mountain air. But thousands of others come for the excitement and color of gambling. ▫▫▫ In Worley's home of South Lake Tahoe, one of the cities along the Lake's 80-mile shoreline, casinos butt against the state line. Tourists can step from California, where gambling is illegal, into Nevada, where $1.26 billion was lost—legally—at the gaming tables last year. In Tahoe's world of slot machines, bingo, keno, blackjack and roulette, gamblers dropped $135 million in 1976. ▫▫▫ TRM must design ministries to reach both the family campers in lakeside parks and the couples at the posh casinos. "We don't have to look for people," says Worley. "We just have to provide for them while they're here. Sometimes we only get them for an hour. We try to make that hour worthwhile." ▫▫▫ TRM has had more success with the campers than the casinos. Using church volunteers and summer missionaries, TRM conducts numerous ministries, from day-camping for children and fireside services for adults in campgrounds, to condominium ministries in expensive developments around the lake. ▫▫▫ "We're still learning what we can do," says Worley of the new "condo" work. In its first summer, two workers led day-camping and made 198 housecalls in one exclusive section. So successful were they, the management has invited TRM back this summer. "That's been a rich ministry," says Worley. ▫▫▫ Not so rich have been the efforts to develop work in the casinos, although that, too, may be opening up. Worley's two weekly Bible studies have attracted some casino workers; and recently, a Christian couple working as entertainers in one casino helped Worley begin a backstage Bible discussion group. ▫▫▫ In the summer alone, TRM touched the lives of more than 12,000 people—1,300 children; overall, maybe twice that number. "These were not 'hello-good-bys,'" insists Worley. "It was one-to-one evangelism."

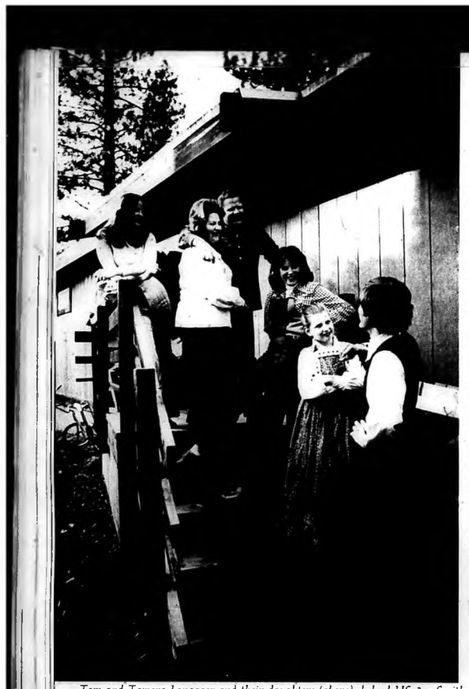
continued

Worley's efforts to open a ministry on the casino strip were helped when two entertainers agreed to host a Bible study backstage.



Fe and Will Halliwell talk to Sam and Joan Worley.

Semester missionary Tudie Merrill leads a weekday Bible stu

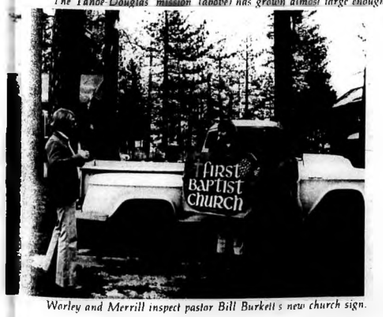


Tom and Tamera Langager and their daughters (above), helped US-2er Smith start several activities, including a youth rap group.

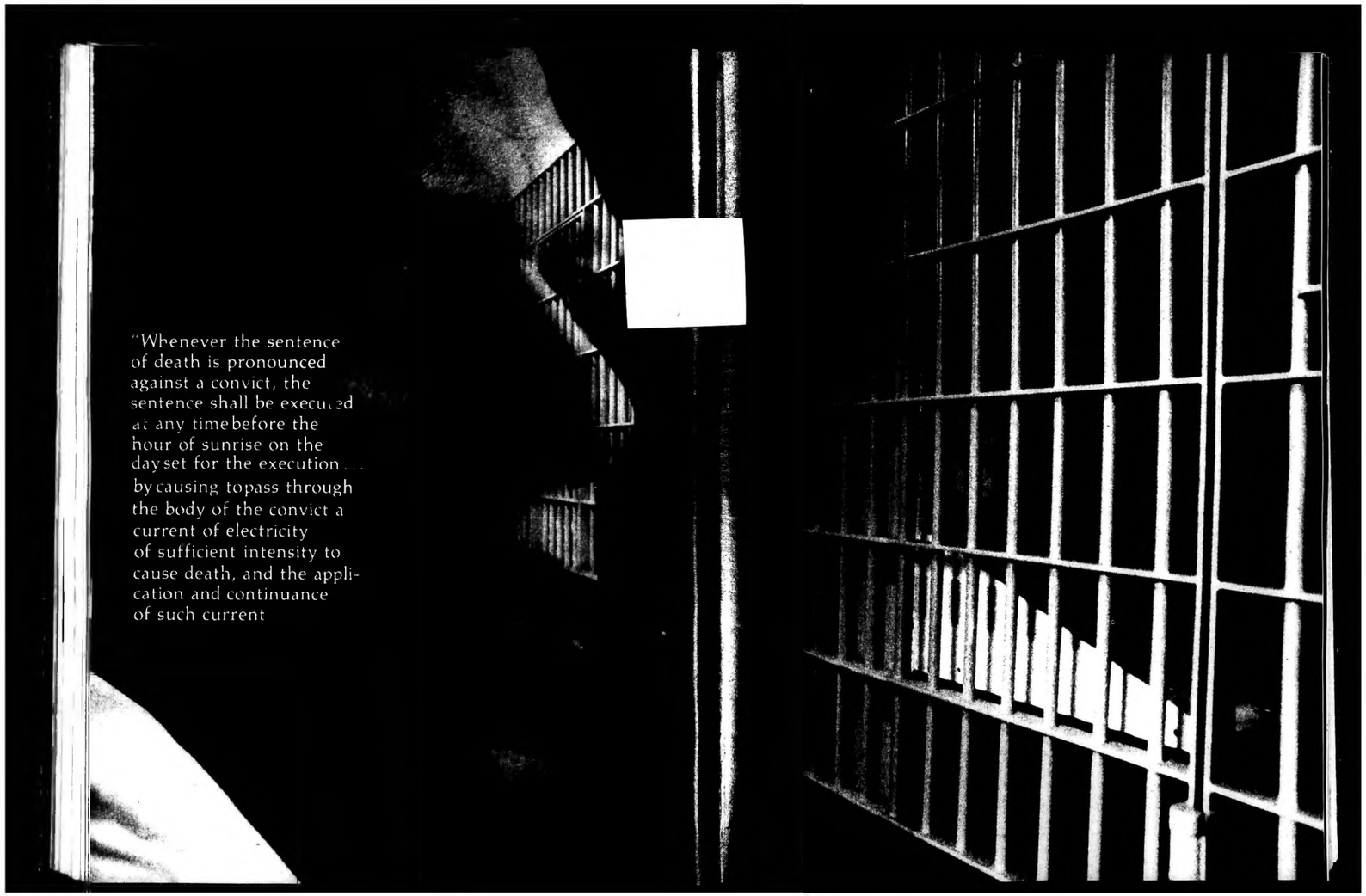
The Tahoe-Douglas 'mission' (above) has grown almost large enough to be cut from TRM and taken under sponsorship of a local church.

Worley stresses a closer tie between TRM and local churches. "That's where it's at," he insists. "Without the churches' support, we'd close down."

"Resort ministries aren't purely church extension," says Worley. "They're a conglomerate: Christian ministries, evangelism, interfaith witness . . . There's a constant diversity of people here—all backgrounds, all needs. You have to be innovative, you have to relate to people on the move, people having fun. How do you do that? You keep adapting, changing." ▫▫▫ The genesis of TRM dates to summer resort ministry efforts of associational director of missions Bob Wells in 1970. In 1972, Chuck Clayton, an HMB missionary, began TRM with the help of a local pastor—young Sam Worley. Clayton moved on and Worley was appointed in 1976 to take his place. ▫▫▫ In many ways, the move was difficult for Worley, whose church—First South Lake Tahoe—had grown to 300 members and developed numerous ministries during his pastorate. Directing TRM would be an extension of things he was already doing, Worley finally decided, except it would be with five churches rather than one. "I'm very church-oriented," he says. "Without the churches, we'd close down." Adds friend Dan Holzer, "Sam has a pastor's heart. It's helped him tie TRM closer to the churches." ▫▫▫ That excites missionary Wells: "Where pastors get into resort missions," he says, "churches do grow. Local people can be reached." "We've proved that," echoes Worley. Not only have Tahoe SBC churches grown, TRM also has started two Bible studies that masquerade as "churches." "We use a different vocabulary," admits Worley, "because people around here don't understand 'chapel' or 'mission.' Chapel means a place in Nevada that offers a quickie wedding, and mission—that's for drunks." ▫▫▫ In five months, one group—Tahoe-Douglas Community Baptist Church—has reached 30 in worship services; the other, meeting in an Incline, Nev., casino and led by US-2er Ed Smith, is still built around one family, the Langagers, and a few visitors. "That's okay," says Worley. "I remember starting at Tahoe-Douglas with just my family and semester missionary Tudie Merrill. The work at Incline will grow." If it doesn't, Worley has no compunction about trying something else. For growth isn't the measure of successful resort ministries. ▫▫▫ "We do as much as we can with the time and facilities we have," says Worley, "and believe the Holy Spirit will continue the work. We get a few testimonials, a few letters; some campers come back because of our program. But I know more lives have been changed than the number who write. I have no doubt people all over California could stand up and say, 'It all started with the Lake Tahoe Resort Ministries.'" ■



Worley and Merrill inspect pastor Bill Burkett's new church sign.


"Whenever the sentence
of death is pronounced
against a convict, the
sentence shall be executed
at any time before the
hour of sunrise on the
day set for the execution . . .
by causing to pass through
the body of the convict a
current of electricity
of sufficient intensity to
cause death, and the appli-
cation and continuance
of such current

OF SUFFICIENT INTENSITY TO CAUSE DEATH

by Dan Martin
photographs by Knolan Benfield

through the body of such convict until he is dead."
Texas Code of Criminal Procedure
Article 43:14

"The mode of executing a death sentence must in every case be by causing the convict or felon to inhale lethal gas of sufficient quantity to cause death and the administration of such lethal gas must be continued until such convict or felon is dead...."
North Carolina Criminal Procedure
Article 19, Section 15-188

"The mode of inflicting the punishment of death in all cases in this state shall be by hanging by the neck until such convicted person is dead."
Kansas Statutes Annotated 22-4001

"Punishment of death must be inflicted by hanging the defendant by the neck until he is dead, or by shooting him, at his election...."
Utah Code Annotated, Section 77-36-16

Sometime this year—probably in late spring or early summer—Clyde Johnston will help someone "ride Old Sparky."

Johnston, a Southern Baptist, is chief of chaplains at the Texas Department of Corrections; part of his job is to minister to condemned men on death row, and to accompany them to their deaths in the glistening red-orange oaken chair dubbed "Old Sparky." He has done so 14 times in the past.

Johnston is one of a number of Southern Baptists facing the return of capital punishment. The death penalty was not inflicted in the United States from June 2, 1967, when Colorado asphyxiated Luis Juan Monge, until four rifle bullets thudded into Gary Gilmore's chest from a distance of 26 feet at 8:07 a.m. (MST), Jan. 17, 1977.

Now, executions appear imminent in a number of states including Texas, Florida, Georgia. Johnston thinks the first execution will be in the summer, and William Goins, head of chaplaincy work for Georgia prisons, believes Georgia will use its dark wooden electric chair "sometime in the spring."

Photo, previous page: Texas Baptist, Ronald C. O'Bryan, faces execution.

Menace vs. ethical motif

Opinions on capital punishment range widely.

Don Metcalf, a Sunday School teacher at Dallas' First Baptist Church, and judge of Criminal District Court No. 2, says: "I am in favor of it. I think there are some people who by their very nature need to be totally removed from society . . . who have proven by the very viciousness of their acts that they will always be a menace to people in a free society."

Henlee Barnette, professor of Christian ethics at Southern Baptist Theological Seminary in Louisville, Ky., says: "In the light of the Christian ethic of love, I am opposed to capital punishment. Love is the central ethical motif of the Christian faith. This sort of love is redemptive. . . . How can the criminal be redeemed, however, if he is destroyed by capital punishment? There will be no hope for him to be rehabilitated. Not redemption but punishment is the purpose of imposing the death penalty."

For men like Johnston and Goins—and for other Southern Baptist prison chaplains as well—execution is more a matter of ministry than a moral issue.

"I don't have to stay here," Johnston says, sitting in his office a few yards from the death house. "I could go somewhere else. This is a ministry to be done. It is something I am capable of doing. I believe I render a ministry to the men on death row."

Goins, who expresses hesitancy about the death penalty, says, "If I think I can do anything for the offender, I want to be there. I want to make sure our program is carried out as I understand it, and that the man gets proper spiritual counseling and all of the pastoral care he can get."

While no survey has been taken among Southern Baptists, the general trend in the United States is toward a return to capital punishment. These are the indicators:

- In 1966, opinion polls revealed 42 percent of the people favored capital punishment, while 47 percent were opposed. The proponents numbered 57 percent in the early 1970s, and recent Gallup surveys indicate more than 65 percent now approve of executions.
- Since the June 29, 1972, Supreme Court decision outlawed capital punishment—calling it "cruel and unusual punishment . . . arbitrarily and capriciously inflicted, sort of a lottery system"—36 of the 50 states have re-enacted limited capital punishment statutes.
- On July 2, 1976, the Supreme Court upheld the limited capital punishment statutes in the majority of those states, knocking it down in the four states which had made capital punishment mandatory on first degree rape and first degree murder convictions.

Simultaneously, the justices said they would hear no more arguments about whether capital punishment was "cruel and unusual punishment."

- In mid-February, 358 persons were on death rows in 20 states. The Legal Defense Fund (LDF) of the National Association for the Advancement of Colored People said the leader was Florida, with 79 condemned men. Following were Texas with 58 and Georgia with 54.

(The previous leader, however, was North Carolina, which had 115 persons on their expanded death row when their mandatory law was ruled unconstitutional.)

The LDF said there was one black woman, three white women, 157 black men, 182 white men and nine Mexican-Americans on death row at the time the survey was published.

But no one stoned?

No one knows how many people have been executed in the United States in the past 200 years. But since centralized record keeping started in 1930, some 3,859 persons have been asphyxiated, electrocuted, hanged or shot to death. Of them, 32 were women, 53.5 percent were black and 90 percent died for murder.

The number of offenses for which a person could be executed has gone down from hundreds—including stealing a turnip or cutting down a tree—to primarily murder and rape. Since 1930, there have been executions for murder, rape, armed robbery, kidnapping, espionage, burglary and assault by a life term prisoner.

W. J. Estelle is Texas' executioner.

Sam Garrison gets letters, pro and con.

Death house figures in North Carolina, for instance, reveal that 278 men have died for murder, 71 for rape, 11 for burglary. Two women have died for murder.

Some Southern Baptists—such as Charles Petty, secretary of the North Carolina Christian Life Council—are actively involved in opposing capital punishment. Yet Petty concedes, "We are going to have a death penalty statute; there seems to be a groundswell for it. . . . The best we can hope for is that the law will be fairly narrow in scope."

Petty has participated with North Carolinians Against the Death Penalty, headed by Willard Geimer, a former Baptist, now an Episcopalian.

"It doesn't take a sayer of doom to realize there are going to be numerous executions in these next few months," says Geimer, a Fayetteville, N.C., attorney. "If it weren't so critical, it would be interesting to see if revulsion will rise up against it, or if in the 10 years of Vietnam, we became numb to violence."

"I know the death penalty is on its last legs historically. The number of people executed and the number of crimes for which it was prescribed have steadily shrunk. I know it will die. People will learn it isn't effective. Legislators will stop giving quick, simple solutions which don't work.

"That knowledge is one of the things which sustains me as I march around against these windmills," he adds.

The Baptist State Convention of North Carolina twice has taken a stand against capital punishment. In 1963, messengers went "on record as supporting the abolition of capital punishment." The last person died in the gas chamber at Central Prison in Raleigh in 1961.

Then, in 1974, messengers met with the black General Baptist State Convention of North Carolina. However, a resolution originally urging the convention to "strongly oppose" the death penalty, when passed, merely expressed the hope that "ultimately penal reform will include abolition of the death penalty."

In the late fall of 1975, Petty sent 4,500 petitions to the churches of the state, urging them to ask the governor to commute the death sentences.

"We got back eight negative letters and maybe 20 petitions marked that the churches favored capital punishment," Petty says.

The only action the Southern Baptist Convention has ever taken on the matter came during the 1964 annual meeting in Atlantic City, N.J.

"We pleaded with messengers to oppose capital punishment," says Foy Valentine, secretary of the SBC Christian Life Commission. The recommendation had said that capital punishment "is contrary to the spirit and teaching of Christ," and called for abolition of capital punishment.

"Some chaplain from the South got up and told how he had seen many a man quiver and die" in the electric chair and pleaded for retention. Messengers voted rather decisively to reject our recommendation."

Yet Valentine admits he is "not in theory against capital punishment as the punishment of last resort in extreme cases . . . as an extreme sanction, provided it can always be administered fairly."

Agrees James M. Dunn, secretary of the Texas Baptist Christian Life Commission, saying, "I can see that the death penalty is conceptually justified and can conceive of a great number of instances where it might be justified. One of them might be the killing of a prison guard."

But, Valentine pleads, "The problem is the death penalty never has been administered fairly, and I doubt that it ever will be with the givens that prevail in human society. Capital punishment has always been capricious and arbitrary.

"My opposition is purely pragmatic. The only ones who have to pay with their lives are poor folks. People who are rich, either in money or education or intelligence, or prestige or power, can and do avoid the death penalty.

"Absolutely abhorrent is the idea that a supposedly blindfolded lady of justice is peeping out with one eye to see whether one is rich or poor."

Proof-texting & other sins

Those favoring capital punishment generally list five reasons they support the death penalty: it is a deterrent to crime; it is punishment for wrongdoing in extreme cases; it protects society from certain individuals; it protects law enforcement officers and guards and workers in prisons from felonious inmates; and society demands a return to executions.

"...YOU'RE THROWING UP YOUR HANDS AND GIVING UP."

Those with theological bent say the Old Testament—particularly Genesis 9:6—requires or allows executions.

Those opposing claim capital punishment is not a deterrent; that it is barbaric; that it brutalizes and dehumanizes society; that it is racially, economically and sexually discriminatory; that it is cruel and unusual punishment; that it is immoral, as relating to New Testament theology; and that there is such inequity in the judicial system that there is great chance of error.

Confesses the CLC's Valentine: "While it is quite clear that all the arguments are not on one side either for or against capital punishment, it is clear that the Christian position cannot be one of permanent ambiguity."

E.L. Smith, a former Baptist pastor who participated in one execution while he was pastor near the Georgia state prison in Reidsville, says, "The death penalty is not the most significant thing in my life. Capital punishment is no more significant than abortion, than the war in Vietnam, or the police action in Korea, or atrocities against prisoners, such as killing their spirit or leaving them emotional vegetables. The question is human beings relating to other human beings...."

Floyd Craig, Valentine's associate in the CLC, adds: "A lot of people seem to feel that a lot of things would straighten up if we would kill some people. But that is a mirage. Prison reform has got to be more profound than reinstituting the death penalty. People talk about capital punishment, but they don't talk about the way we warehouse people, about institutions in which gang rape is a way of life, about judicial systems that let people go for months or years without a trial....

"Capital punishment is just the foam on the bucket... an oversimplification of a very profound problem in our society."

Craig feels that proponents of capital punishment often claim its opponents "must like those murderers. Well, I don't like them. They are the result of sin but I don't think killing them off does our conscience any good.... that what our Lord wants is legalized murder."

Don Reid Jr., Methodist and former newsman, has witnessed 189 executions.

Craig's sentiments were echoed by David Wilson, who until late January was under death sentence at the Tennessee State Prison.

"I shot a boy in self-defense, but they said it was first degree murder and sentenced me to die," says Wilson, a slim, nervous man. The experience of being under the death sentence has made Wilson ill: "I sleep an hour at a time, in snatches. My blood pressure is up. I've been sick ever since I've been here."

Wilson, who has never been in prison before, claims the present penal system "doesn't help anybody. They take a man and put him in here and lock the door. They expect you to stay 10 years and come out better than you were.... a solid citizen. You can't even come out as good as you were."

"People talk about (Gary) Gilmore's life of crime. Well," argues Wilson, "he spent 18 of his 36 years in prison. How could he possibly have had a life of crime when he spent half his life in prison?.... He was supposedly in the house of rehabilitation...."

Wilson, now relieved of the death threat, says: "I don't think the state has a right to put anybody to death. My feeling is deeper than that, though. It is what it (execution) does to society. After they killed Gilmore, the TV showed pictures of high school kids jumping up and down like it was a pep rally.... We are teaching them to murder. For execution is a cold-blooded murder. He (Gilmore) made murderers out of the whole state of Utah."

Valley of the shadow

In Texas, Ronald Clark O'Bryan faces death. Unless fate or courts intervene, he will die in the electric chair for the Halloween, 1974, poisoning death of his 8-year-old son, Timothy.

O'Bryan, who was active in Second Baptist Church in Pasadena, Tex., prior to his arrest for murder, maintains he is innocent of murdering his son with poisoned candy for $20,000 insurance.

O'Bryan, in an exlusive interview for HOME MISSIONS, said "when something like this happens, you never feel it can happen to you.... I am a Christian. I have been for a long time ....I was very naive about a jail."

He added his faith "has been made stronger..." and said since he came to death row a year and a half ago, he has finished the Home Mission Board's Bible study course.

O'Bryan has turned to his faith, but Wilson of Tennessee says it would be "an insult to God's intelligence" if he had "jailhouse repentance. I wasn't involved when I was out; why should I expect the Lord to bail me out now?" he asks.

Texas chaplain Johnston says all but one of the 14 men he worked with on death row were or became Christians. The other one made a profession of faith, but it was "lip service—he knew it and I knew it."

Johnston says condemned men generally react in one of three ways.

"First are people who are fairly good to begin with. They simply get their house in order. Usually they have a pretty meaningful kind of faith. Second are the people we talk about as going the 'Jesus Route.' They usually don't know anything about religion but they make a profession of faith and begin to read their Bible, usually about heaven. They are on a real trip, and talk about the unfriendly world and going to the better place, the streets paved with gold.

"The third kind are eternal rebels. They are angry. They don't plead; they don't turn to Christ. Really, they are probably glad to be out of all the unhappiness."

O'Bryan talked of his execution: "I know there is a possibility I may die. I've been asked if I am afraid. Well, of course. I don't want to die any more than anyone else. But, if you are a Christian, and you understand the Christian philosophy, you understand that death is no real punishment.

"I will fight for life as long as I can, but death is part of life, and for a Christian, death is not the end, it is the beginning....

"But the manner and method in which it is done. That is the gruesomeness....not the death itself.

"I don't believe capital punishment is a deterrent. If they bring it back, it should not be because it is a deterrent to crime. I don't think you would find a man around here (on death row) who says it is a deterrent.

"If you execute a man, what have you accomplished? You are throwing up your hands and giving up...saying you're at a loss, that you can't help him. You give up totally, and so you execute him. That's all."

The 32-year-old Texan feels he could "face life in prison...because as long as you are alive, there is hope. When you die, that's it, as far as this world is concerned."

Others dispute O'Bryan's ideas on deterrence. Judge Metcalf believes "it certainly is a deterrent, primarily to the ex-convict, not to the 17- or 18-year-old kid. The ex-convict knows what will happen to him. When I was in private practice, I had several clients who were ex-convicts. They told me they stayed away from gun-related offenses because they were afraid of the electric chair."

Doug Mulder, first assistant district attorney in Dallas, Tex., concurs. "I think it's a deterrent. Those who don't agree act like they had ironclad figures, but they don't. No such figures exist. A guy doesn't call up the police and say, 'I didn't kill so-an-so last night because I was afraid of the chair.'"

Mulder, who has prosecuted and won 16 capital punishment cases, adds: "I do know that back when they executed people for extreme offenses, there was not the rash of serious offenses we have now. Ten years ago, we never had a police officer shot and killed, unless it was some crazy guy.

"I think it is a deterrent, not to the general barroom brawl or the triangle murder, but to those kind of crimes which require pre-planning. It won't stop robberies, but it will stop a lot of murders."

Judge Claude D. Shaw, senior judge of the Fulton Superior Court in Atlanta, who has pronounced death sentences on three persons, disagrees: "I have very, very serious reservations about the validity of the death penalty. I have grave doubts that it does any good at all, and I certainly question the deterrent effect. Most of the murder cases I deal with are spur-of-the-moment cases....not extreme cases."

The sacredness of what?

The question of deterrence is not of paramount interest to Coy Privette, president of the Baptist State Convention of North Carolina: "I support capital punishment because I believe in the sacredness of human life. When a person deliberately—with no provocation—takes the life of another person, then that person has forfeited his right to life, liberty and pursuit of happiness.

"Deterrence is not even the question. To me it is a matter of justice. I think we need a capital punishment law. It should be applied very narrowly, but there are cases where we really need it."

Other observers disagree with Privette.

Don Reid, Jr., a Methodist layman who is publisher-emeritus of the *Huntsville Item* newspaper and who has witnessed 189 Texas executions, says: "The argument that a man should be executed if he violates the sanctity of life is a pallid argument which destroys itself. If an individual should not disregard the sanctity of life, neither should the state. If a man kills in blind anger, we execute him. If he drives his car through a stop sign and kills a child, we do not. So much for the sanctity of life."

The question of vengeance also is raised. Amos Wilson, senior chaplain at Central Prison in Nashville, Tenn., comments that execution is "an act of vengeance, just cold vengeance. Generally before a man is executed, eight years of testing have gone by. By the time of the execution most people wonder 'What did he do?' and have forgotten. Here we come dragging some poor guy into the execution room and strap him into a chair. Children who were in grammar school when the crime was committed are out of college."

Another prison official says executions are "like spanking a child for what he did three days ago. It is not too effective. The other kids (the public) have forgotten what he did...."

Former Baptist minister Smith, now an educational specialist at the Federal Penitentiary in Atlanta, adds: "The thinking of our society related to the criminal is retribution and vengeance. There are many who will not admit this is true, but it is the case. It is a 'get-back-at-him' philosophy."

Theologically, Privette bases his stand on Genesis 9:6, and on Romans 13:1. The first specifies that "whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." The second speaks of the sword of the state to carry out the laws of the land, interpreted to mean capital punishment.

Continued

"WHO BEARS THIS TAKING OF LIFE UPON THEIR CONSCIENCE...?"

Southern Seminary's Professor Barnette, however, says the Romans passage is not a teaching on capital punishment, but on authority, and notes that "if you are going to use the Old Testament for proof text, let's execute everyone caught in adultery, and every child who sasses his parents."

Others, such as North Carolina's Petty, say there are numerous grounds for capital punishment in the Old Testament. Petty cites 23.

"You get into problems when you use the Bible to support capital punishment. First, it makes no distinction for the severity of the crime nor in the application of punishment. If you use the Old Testament to support capital punishment for murder, you have to do it for stubborn or rebellious sons, cursing or hitting a parent, working on the sabbath, adultery, witchcraft, fornication and all the others. If you take one reason, you are automatically locked in on the others."

Petty continues: "On the other side of the coin, the whole lifestyle of Jesus was contradictory to executing people. My favorite scripture is John 8:1-11. There was no question the woman had committed the capital offense of adultery. Jesus never denied the right to execute her, but asked who was going to do it.

"That is very important. Many of us would say there are people on death row who need to be executed, but who is going to do it?

"This was the only time Jesus was asked directly his opinion of capital punishment. He rehabilitated the woman and then commuted her sentence.

"We also have the scripture in the Old Testament where God the Father confronts the murderer. He did not execute Cain, and, in fact, put a mark on him to keep anyone else from killing him. We are really caught in these two scriptures of God the Father and God the Son...both against capital punishment," Petty says.

Another man active in the campaign against capital punishment is Joe Ingle, a staff member of Southern Prison Ministries in Nashville, Tenn.

"One thing I have learned in visiting on death rows and getting to know these men and women is that the media and the prosecution portray them in such ways as to turn ordinary people against them. Ordinary folks think these people are mad dogs, something less than human. Yet, if people would get to know them, they would not think that. They are neither mad dogs nor less than human. They are just like you and me, except that they have committed terrible crimes.

"If we treat them less than human we are demeaning ourselves, too."

Ingle, a United Church of Christ minister, participated in a protest against the execution of Gilmore in Salt Lake City: "I was not prepared for the fervor...almost a holy war...for Gilmore to die. We were outside the prison gates, and people drove by on the highway shouting abuse at us, and such things as 'Kill the SOB...the guy deserves to die....'

"The whole thing was frightening. The power of death was everywhere. I wasn't prepared for the whole series of events...for the righteousness of the people who wanted to kill Gilmore ...who believed so deeply in the state killing this person....

"Frankly, it bowled me over...."

Living by the law

Ingle says one activity of Southern Prison Ministries is to seek representation for people on death rows: "By and large, these men didn't have adequate representation. Most of their attorneys were appointed, and no matter how well intentioned they are, there are no funds. Whatever the lawyer does, he does on his own, because most states provide only $500 for defense, no matter how much time you put in. On the other hand, the prosecutors have vast resources...."

Prosecutor Mulder, however, disagrees: "I have never found the defense less than adequate. I thought they (the defendants) were more than adequately represented.

"And, as far as funds are concerned, Texas law provides money for investigation. The defendant doesn't need to have the investigative staff or the laboratory. The state makes practically all of those reports available to the defendant. With the lab analysis, autopsy protocol and such, what does the guy need investigated?"

Anyway, Mulder adds, "A lot of times a good defense doesn't mean getting him off. A lot of times the guy is guilty and there's nothing a defense lawyer can do about it."

The burden of execution then moves from jury decision to prison action. By Texas law, W.J. Estelle, director of prisoners, "shall be the executioner" when Old Sparky is next cranked up.

"I've stated publicly several times that had the death penalty been on the ballot, I'd have voted for its retention," says Estelle. "Now I happen to be in a unique position of having to live my stated convictions."

He pauses, eyes narrowing. "I don't think being the executioner is anything to take personally. We are merely an extension of the total criminal justice system."

Estelle admits the job of operating the dynamo which will send 1,800 volts of electricity through the bodies of the condemned men is "not something I would delegate. But there are many unwelcome jobs that must be done. I didn't like to clean hog pens, but I sure felt good after they were clean.

"Any man with a conscience assesses and reassesses his position, his philosophy, his religious principles," Estelle continues.

"My discussions with my pastor are not part of the public domain and do not go with the job. I have discussed this with others whose opinion I value, but I can find no biblical prohibition against the state defending itself. Nor, for that matter, do I find any compelling biblical scriptures supporting capital punishment."

Another man who has responsibility for executions is Sam P. Garrison, warden of North Carolina Central Prison in Raleigh.

"The responsibility for individuals sentenced to death in this state is mine. I have some options. I can do it myself, I can delegate it, or I can hire it done. I have not decided which I will do."

Garrison, who participated in the final two North Carolina executions in 1961, says he absolutely refuses "under any circumstances" to tell who the executioner was: "I wouldn't even tell under court order. I'd go to jail first."

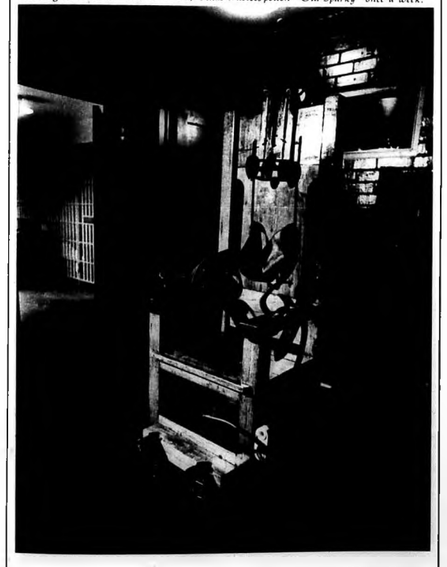
Garrison declines to publicly state his view of capital punishment. "The General Assembly has spoken. Therefore, I do not take a public position. The citizens of the state are paying me and this happens to be one of my responsibilities."

Garrison and Estelle, as responsible for executions, get unusual mail. Estelle says he hasn't gotten much, and it's about equally divided between those who say he's going to hell for participating, and those who want to come down to Huntsville to pull the switch themselves.

Garrison says: "You'd be surprised how many letters I get from people who want to go the the next executioner's school. If I needed volunteers, I could probably have 100,000."

Other prison officials note that the executions are "the law, and we cannot break the law."

Although it was last used in 1964, Texas trustees polish "Old Sparky" once a week.



Chaplain Johnston says that after the executions in which he participated, he walked home with the man who served as executioner.

"It's not my hand, it's the hand of the state," Johnston quoted the executioner as telling him after each one.

To deter or not to err?

That law—decreed by the people—was the subject of a newspaper article by Howard Stickney, 24, who died in Texas' electric chair in the early 1900s.

Reid, the Texas newspaperman, recorded Stickney's comments, which were reprinted in Reid's *Evewitness*.

"Today and every day I must sit here and accept the fact that like it or not, my friends, attorneys and even family will, with all the people in Texas, have a hand, reluctant or not, upon the switch when next it is pulled... Did you know your hand was there? This is why I am writing this, to make you think and in thinking, hope you will do something towards removing your hand.

"But you say you were not on the jury? Just because you did not vote for the governor, does that make him any less your governor? The law which enables the death penalty to exist, is meant either to protect or punish you, as the case may be. It is your law, brought into being in your name and signed into law by your officials.

"The juries which assess the death penalty as a punishment do so in your name, and the order of execution says ...the people of the State of Texas..., giving your name to even this final act... So who—and the responsibility must be acknowledged—bears this taking of life upon their conscience? The governor for signing it into law? The DA for asking it? The jury for giving it? The executioner for carrying it out? Just as the law is yours, these acts are carried out in your name and on your conscience the life or lives taken must be placed....

"As long as there is a death penalty the lives taken are taken in your name, and regardless of your own feelings, are upon your conscience...."

Stickney noted there were five exe-

Continued

A DAY IN THE LIFE OF JOE FRED BROWN

It was a crisp, clear morning, the kind November brings to Georgia. Puffy, rainless clouds fringed a brilliant sky. A gentle wind fluffed the long needles of the tall pines.

Ed Smith parked the car and walked quickly toward the main gate of Georgia State Prison at Reidsville. He had driven the six miles from his parsonage in Collins to arrive early that Friday in 1961.

Smith cleared security easily; he'd been there many times before. And the guards knew today was special.

Smith ate a hurried breakfast in the officers' mess; then went to the double-locked elevator which led to the top floor of the turreted old main building.

On the top floor was death row.

Smith walked to the cell of Joe Fred Brown. He had come to spend the final minutes with Brown, for on that morning—in accordance with Georgia law and with the edict of an Atlanta jury—Joe Fred Brown was to die.

"I met him 10 months before, just after I became pastor of First Baptist in Collins," recalls Smith, now an educational specialist at the Federal Penitentiary in Atlanta.

"When I first met him, he was the comic of death row. He was always humorous. He kept the other men laughing. He always looked on the bright side. I don't believe he thought he was really going to die. . . ."

But as the months passed, Brown lost one appeal after another, and death came closer, more inevitable. "Joe Fred grew more and more solemn."

Smith ministered at the prison on a volunteer basis because there was no regular chaplain. Each condemned man could request the minister of his choice.

When Smith arrived on death row about 8 a.m. that morning—executions must take place between 10 a.m. and 2 p.m. on Fridays—the prison barber already had visited Brown, shaving two-and-a-half-inch circles above his ears and on the crown of his head, and spots on his arms and legs.

Brown wore a smock-like shirt. That would make it easier for the contract doctor to check for a heartbeat after the charge of electricity had surged through Brown's body.

The other men on death row—one white and several blacks—were despondent. The blacks read their Bibles continually as Brown and Smith sat on a bunk and talked.

Brown had been in trouble since he was 15. He was only 23 on that bright blue Friday morning, slim and blonde and handsome as he waited to die.

Tattooed on his right arm, between elbow and wrist, were the words: "BORN TO DIE YOUNG." He'd put the crude letters on himself when he was in reform school.

"He had prepared himself for death," Smith recalls. "On Thursday, he had the attitude, 'Tomorrow is coming, but I don't have to live it until tomorrow. We can talk about other things.'

"But on Friday morning he had psychologically prepared himself. I wanted to shake him and say, 'Fella, you don't know what's about to happen.' Or 'Dammit, wake up. You're asleep.'"

Brown had his last meal Thursday night; he had eaten "most of" the steak he ordered. But his breakfast was taken away untouched.

"The guards didn't like for the men scheduled to die to eat breakfast. They felt the stench was greater; that the electric chair might be more difficult to clean up after the electrocution," Smith explains.

As Smith arrived on the death row that morning, his thoughts were in turmoil. "As time passed by and as the time of Joe Fred's execution came closer, I found it very difficult to be a participant in a society that was about to take a man's physical life, but could distinguish between his physical life and his soul.

"It seemed we were saying to him, 'Okay, here I am. I am a citizen of this state. I am about to participate in taking your life. But before I do, I want to participate in saving your soul.'"

Brown's father was a Pentecostal preacher; family rules were strict. Brown rejected the inconsistencies in what his parents said and in what they did.

"In the months we visited, I think I demonstrated that I was a human being who cared for him as a human being. I was not there to 'convert' him in the traditional sense. He had evaded that with his mother and father," recalls Smith.

"Joe Fred never demonstrated what we would call a conversion experience; he just became more solemn as his time neared."

Earlier in the week, Smith and Brown had talked freely. Brown had mentioned the crime—"details he had forgotten. It had happened three years before. He started drinking heavily when he got out of jail, came home, accused his wife of being unfaithful. They fought. He murdered her with a butcher knife."

But on Friday, Smith remembers little of their conversation: "In fact, I don't think we talked very much."

They sat side-by-side on the bunk in the 9-foot by 6-foot cell. Brown looked out the window, at the prison yard, at the inmates going about their routine duties as they had every day of his life in prison. Beyond the wall, Brown could see the Georgia pines, the fields and the bright blue sky.

Soon, the medical assistant came to make sure the shaved spots were the right size, that the electrodes would fit snugly against his scalp and arms and legs. The medical assistant and the guards were very quiet, very gentle. There was no harshness about them.

As the captain and the guards came to get Brown for his 20-pace "last mile," Smith turned to the condemned man. "I told him, 'I love you, Joe Fred. What's happening doesn't reflect the true feelings and attitudes of millions of people. . . .' We prayed. I don't remember what I said, but I think I asked forgiveness because 'We don't know what we're doing. . . .'

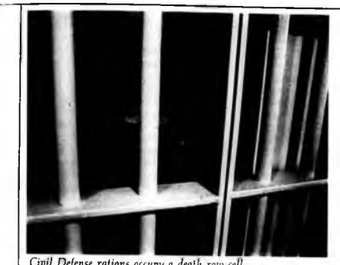
"Then Joe Fred turned to me. He said, 'Preacher. I love you too. Thanks for all the visits.' That's all."

Then the captain, dressed in Army surplus khakis, asked, "Are you ready?"

"Yes, sir," answered Brown.

The small cortege of two guards, the captain, the preacher and the condemned man left the cell and walked down death row.

They walked side-by-side through a door and out onto a porch, open to the sky, covered only by bars. There the



Civil Defense rations occupy a death row cell.

captain told Brown: "The state has provided an opportunity for you to look up and observe the heavens for the last time."

Brown glanced up. The captain asked if he had any last words. Brown told him no. That was the last thing he said.

Then the captain took Smith's arm and steered the minister in front of the condemned man.

"They have a tradition in Georgia that the minister recites the 23rd Psalm as he walks into the death chamber," recalls Smith.

As Smith read the familiar words: "Yea though I walk through the valley of the shadow of death. . . ." his mind reeled. "As I attempted to recite the psalm, I was in turmoil; what was happening was such a total inconsistency. Everything I represented as a minister; what was happening . . . totally, completely inconsistent. . . ."

As he walked into the small room, Smith saw the electric chair. "It was an old wooden chair with wooden arms. I had expected the most fancy chair you had ever seen, but it was an old dingy wooden chair, sitting up on a six-inch platform.

"The guards never had to touch Joe Fred. Walking in unaided was important to him. He wanted to die like a man. In the months that he had been on death row, he told me he saw one man dragged to his execution, crying, screaming, hollering and begging for mercy. He was determined that would not happen to him.

"When he walked into the room, he was not a picture of courage, but he was not weeping, either. He showed the strain of what was happening to him, but he knew that death was inevitable. . . .

"He looked over at me. It was a glance that said 'Thank you. Goodbye.'

"He had trouble turning around on the small platform, but he was able to and sat down."

The guards strapped Brown into the chair, restraining his arms and legs. The rough, cheap cloth hood was placed over his head and the thick leather restraining straps were wound around his chest and hips.

The guards attached the electrodes, shiny metal discs in black rubber suction cups. Three went onto his head, through holes in the cloth of the hood, and four more were attached to his arms and legs.

"Joe Fred didn't want to wear the hood, but they put it on anyway. I think it was for the benefit of the witnesses, not for him. The hood makes him seem less like a man, more inanimate I guess."

There were eight people in the death chamber, that November Friday at 10:55 a.m.

"There was no vengeance there; no room for revenge. The whole experience was that those who were involved tried to remain as remote as possible where the unpleasantries were involved, and as personal as possible as far as the pleasantries were concerned. They were very civilized about the uncivilized act."

The captain nodded and the guards stepped to a control box near the chair, out of the condemned man's sight.

"As soon as they got there, they threw the three switches," Smith remembers.

"The first thing that happened was that an odor filled the chamber, an odor I will never forget. It struck me simultaneously with the lurch of his body as the charge of electricity surged through his body. It was the odor of burning flesh.

"I smelled and felt; heard and saw all at the same time. I smelled his flesh. Burning. There was no sound at all but that of the wedge in the chair back falling.

"The man with whom I had talked—and prayed—two minutes before . . . his flesh was burning. . . . He was dying."

Within two minutes, the elderly contract physician stepped up and attached his stethoscope. He listened, then raised his head. He listened again and then nodded his head.

Joe Fred Brown, 23, was dead. The experts said he probably didn't feel a thing.

The captain herded the witnesses out of the room and down the elevator.

Smith went to the restroom in the officers' mess and threw up. "The odor of Joe Fred's burning flesh permeated my being."

The minister went through the gates. The sky was still bright, fringed with puffy rainless clouds. The wind still gently fluffed the long needles of the tall pines. It was still crisp and clear.

"I went home. I could still smell the odor. I sent my clothing to the cleaners. I got in the tub and took a bath. I washed my hair. The odor was everywhere.

"When I cleaned up, I could still smell the odor, but by then it was psychological."

Smith drove to the church, parking his car out of sight so no one would disturb him. He sat in his study all afternoon. Just sat.

His wife had tried to help him through his trauma. "She wanted me to eat. She wanted me to talk. She was trying to do the logical thing.

"But there is no place for logic when you have just participated in a totally illogical event." — *D. Martin*

**Brown's name has been changed because his family still lives in Atlanta.

"TOTAL REMOVAL FROM SOCIETY..."

cutions between July 1960 and April 1961: "Did you even know their names, let alone why? Did you really care or pay any attention?"

At least 36 states specify and prescribe the manner in which the felon will be killed. Mainly it is by electrocution and asphyxiation. However, Utah allows death by firing squad or hanging; others use the gallows.

Those who participate in executions also say death is painless.

Johnston says: "All of us who are involved in it have the feeling that it is instantaneous. But you can understand why we want to feel that way... we don't want to feel that a man is agonizing in pain. I believe that he doesn't ever know what hit him...there is every indication that a man feels absolutely nothing from the instant that it hits him."

Johnston adds that sometimes, after the first charge, the body slumps and the electrode comes away from the spot which has been shaved on his head: "It's like arc welding...that's the best way I can describe it."

Reid, in describing the execution of a black man, said the second jolt "brought an odd red glow to his skin and steam drifted from his head and chest. A dreadful odor of burning flesh enveloped us . . . I was overwhelmed by the stench of his burning flesh. . . ."

A doctor told a court that if electrocuted individuals retain consciousness until dead "it is a form of torture that would rival burning at the stake."

A man who has witnessed executions in the gas chamber says the condemned person loses consciousness after the first whiff of gas, produced by dropping sodium cyanide into a vat of sulphuric acid.

However, he adds that death usually takes from seven to 19 minutes.

Some medical experts say cyanide poisoning is slow, agonizing strangulation. Caryl Chessman, the California rapist, is said to have given a prearranged signal after six minutes in the chamber.

Whether or not it is painful, the death penalty is without doubt final; when death occurs, the arguments of right or wrong, moral or immoral, deterrent or punishment, hope or no hope, rehabilitation or protection of society make no difference.

"When you kill a man, you have eliminated any possibility for correction of mistakes. It is too late for him. And, the innocent do die. We have executed innocent people. When they die, there is no way to undo it. It is final. There is no way to repay them," says North Carolina's Petty.

He adds: "No matter what method you use, it is a very brutal act. When you strap a man in a chair and make him smell gas, or send thousands of volts of electricity through him or shoot him four times with 30-06 rifles, it is brutal. There ought to be a better way to deal with sociological deviants than that. Surely, there's a better way... ."

Options & opportunities

What would be the alternative?

The HMB's Carl Hart, with years of experience as a prison chaplain, thinks indeterminate sentences might be. "A lot of our prisons are warehouses. With indeterminate sentences, you could match the sentence to the person. If they make progress, are rehabilitated, they could leave. If not, they don't get out."

Smith says the alternative is a definite "non parolable" sentence of 25 or 35 years. "There are psychotics in this world who cannot live in free society. These people will have to be incarcerated for the rest of their lives. With the non-parolable sentence, most of them would be in for the rest of their lives."

Judge Metcalf of Dallas says, "Most of the people I know who are in favor of the death penalty would favor a mandatory life sentence without possibility of parole...total and complete removal from society. But nobody seems much interested in that. It's probably because of the difficulty in handling this person in custody."

Johnston says such a plan would cause difficulty in handling life sentence prisoners "who would have nothing to lose by killing a guard."

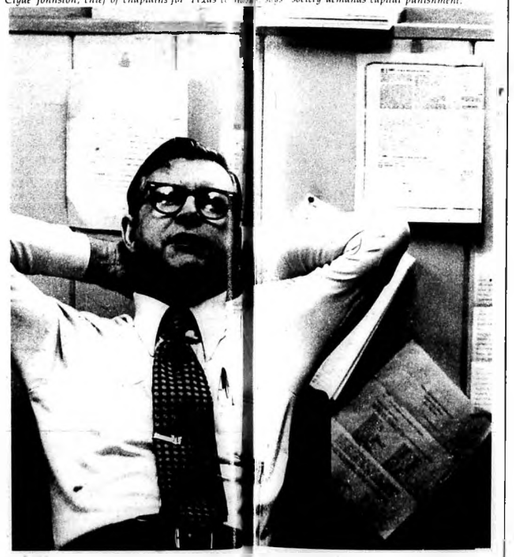
That happened in Johnston's prison in August, 1974, claim Texas prison officials, when three convicts held 12 hostages at bay for 11 days in the prison library. At the end of the siege, the armed men made a run for an armored car they had demanded.

In the melee, two convicts and two women hostages were killed. Prison officials say the convicts murdered the hostages, then shot themselves. One hostage, Father Joseph O'Brien, and one convict, Ignacio Cuevas, lived. Cuevas was tried for "capital murder; he is now on death row.

Chaplain Johnston, whose office is 100 yards from the library and who supervises the work of Father O'Brien, thinks Cuevas should die. "I think it is important for law enforcement and for the security of the employees inside the prison," he insists.

Texas' director of prisoners, W.J. Estelle, feels the system cannot "excuse a man holding people in that kind of peril for 11 days. Every hour of those days he (Cuevas) had the opportunity to lay it down and walk out... but he chose to participate in the killing of those two kind women. I don't see any justification in that." Continued

Clyde Johnston, chief of chaplains for Texas corrections, says "society demands capital punishment."



"WHEN WE TAKE THE EASY WAY"

Johnston idealistically favors the Old Testament concept of a City of Refuge, he says, where inmates "could carry on as normal a life as possible, but could not go back into the free world, unless they were rehabilitated to a point where they could be part of society."

But that doesn't seem a live option in today's society. The only places of banishment today are prisons—and society has yet to decide if prisons' function should be to punish or rehabilitate.

Until that decision is made, no one is sure if alternatives to execution will satisfy society's need for protection or its need for humane action.

Prison officials are far from unanimous. Some say rehabilitation works; others deny it.

North Carolina's Garrison argues, for instance, "You might say making license plates is a useless task—they don't make license plates uptown; but work habits are beneficial. You'd be surprised how many people come in here who never worked a day in their lives. Work is rehabilitative; confinement is rehabilitative.

"Education, trades, confinement, work. All are rehabilitative to some, not to others. We haven't got it yet, but we're on a train that might get the answer."

But Chaplain Wilson of Tennessee's Central Prison, says: "The concept of rehabilitation is like pouring vanilla icing on a mudpie. Basically what we have tried is to put rehabilitation into a system designed for punishment.

"Rehabilitation isn't a failure; it hasn't been tried. The goals of a justice system should be accountability and responsibility, and both of those are completely ignored in our present system. Not just in Tennessee, but worldwide."

The ambivalence of the whole matter is perhaps summed up best by Johnston: "I am opposed to capital punishment in the ultimate sense. How can it ever be right to kill a man? It disturbs me. It is not right to kill people because that makes us no better than the killers themselves. But it also is not right to let killers out of prison, back into society, when you know they are going to kill again."

Yet Johnston admits, "I am along with them, part of them (those who kill). When we as a society take the easy way out and take people down to the death house and put them to death, we are not much better than they are.

"But I simply feel at this particular time, with our situation being what it is, it is essential that we return to capital punishment. Society is demanding it. We don't really have a choice. We've got to execute." ■

COMMENT by Walker L. Knight

A dream materialized

Some men dream dreams, then wait for others to bring them to fruition.

Not so for James O. Duncan. He dreamed his dream and has had a hand in making it materialize—not exactly in the shape he first visualized but at least in a concrete form.

Jimmy started dreaming this dream as far back as 11 years ago, when he was editor of the *Capitol Baptist*, the weekly paper serving the District of Columbia Baptist Convention. He had become sensitive to the nation's move to urbanization and all of the attendant problems. He also knew that Southern Baptists were predominantly a small town, rurally-oriented people.

His dream was to utilize the resources, the setting, and the personnel of the nation's capital—the most concentrated area of the nation for information and leadership—and to immerse Baptist leadership in an urban environment.

Jimmy's dream had dimensions as large as that of another seminary or university, or an institution supported jointly by all of the six seminaries, the two mission boards, and other Baptist agencies, like the Baptist Joint Committee on Public Affairs and the Christian Life Commission.

While he's not a pushy man, Jimmy has a way of keeping a dream alive by convincing others of some part of his vision and by just not allowing it ever to come to a place where one "no" or "maybe" would kill it.

Anyone who has tried to move Baptist institutions into action has met with the frustrations of countless meetings, slow decisions, and delays over territory. Jimmy worked through all of that, changing and adapting his dream to fit the institutional needs, as well as the goals that other leaders had.

About three years ago, Jimmy resigned his editorship and other assignments at the D.C. Convention, to become a business man. But dreams have a way of holding on to a man, once they have been enunciated. His business ventures did well and he began to give more and more time to his dream. He also served as a trustee for Southeastern Baptist Seminary, one of the institutions with whom he had worked in developing studies and training in the denomination's urban training seminars, sponsored by the Home Mission Board and other agencies in a number of urban areas.

It became clear that Southeastern Seminary at Wake Forest, N.C., with its geographical proximity to the capital, was the logical institution to sponsor Jimmy's dream. This year the dream took concrete form under the title of the Urban Studies Center, meeting in the facilities of the Capitol Hill Metropolitan Baptist Church. Twenty-five students from three Southern Baptist seminaries, state convention offices and pastorates, were enrolled.

James O. Duncan is the resident coordinator.

Jimmy says the center became a reality because of the foresight and vision of the faculty, administration and trustees of Southeastern Seminary.

The effort is called a pilot project with at least one year of life. Classes meet on Mondays for 15 weeks from January to May. There will also be summer and fall terms.

The Home Mission Board is funding five interns who are working on their master of divinity degrees. One intern has been assigned for each of the following programs: Christian social ministries of the D.C. Convention; work with a downtown church in Alexandria, Va.; evangelism in a transitional community in a church on Capitol Hill; structures and outreach ministry of a Baptist association with both rural and urban settings; and developing a mission church in a suburban community. Funds for other interns are available.

The close involvement of the churches, associations, and conventions of the area will give the students an urban laboratory for their studies. In addition they will move through massive departments of government, learning to tap the informational resources there, hear government leaders speak to the problems

The Urban Studies Center is there because Jimmy dreamed, and talked, and convinced others. But it is also there because Jimmy put his body where his mouth is, and that's the going price one has to pay to see a dream realized. •

READERS' REACTIONS

Toward a national strategy

I read with great interest "COMMENT: Toward a National Strategy" (Jan. HM). The Southern Baptist Convention is to be congratulated in its significant steps toward forming a national mission strategy.

Richard T. Hinz
Washington, D.C.

The Home Mission Board's annual report (Feb. HM) is BMT—Beautiful, Motivating, and Tuitional!

Leonard E. Hill
Nashville, Tenn.

Though we have deeply appreciated your excellent publication, I do not believe we have expressed it by letter. We do so now!

Leon R. Lawton
Westerly, R.I.

My only hope is that the implications of "A Future More Promising Than the Past" (Dec. HM) are not a one shot deal; that is, I hope that we will see more timely articles that will address themselves to building bridges in this very complex society; honest communications (to help us) accept the fact that through Christ all men are brothers.

Donald Sharp
Oak Park, Illinois

I enjoyed and appreciated the article on Seattle (Jan. HM). As a native Seattlite, I can assure you that you depicted the city as perfectly as one could; the style of presentation was excellent and suited to the material; the good and bad (although of course, we *like* the rain!) were expressed; and you even captured the joy of being able to live in such a city as Seattle and represent Christ in our great Northwest. It made me feel more committed than ever to our work here in the Northwest, and to long to live in Seattle again. Thanks for a wonderful article.

Joan M. Dungey
Pullman, Wash.

AND IN PASSING . . . by William G. Tanner

A few personal words

Expounding on one's personal philosophy concerning anything can be extremely hazardous, if not extremely egotistical as well. However, almost daily I am questioned as to how I feel about the Home Mission Board and my role as executive director-treasurer.

Will you indulge me a few personal observations?

One continuing responsibility of an agency such as the Home Mission Board is that of defining, redefining or clearly articulating its "over-arching" purpose. As I have indicated on other occasions, I feel very comfortable and "at home", with the two words *evangelize* and *congregationalize*. These concepts of ministry form the nexus of "Bold Mission Thrust" and are viable enough around which to develop our strategy, even pointing toward the year 2000 A.D. Consequently I do not foresee our shelving this emphasis in the near future.

The format and various approaches to BMT may be amended or altered, but hopefully the direction of evangelizing and congregationalizing our land will remain constant. In Bold Mission Thrust we have the goals and objectives with which *all of our programs can be identified and related in a vital and productive manner.*

This agency-wide effort provides an excellent opportunity to see if we can achieve an effective correlation between all of our services and all of our programs. Incidentally, the program leaders have been asked to develop workable ways and means to relate their programs to these overall objectives.

In a more personal way let me refocus the camera lens a bit and swing it closer to our headquarters at 1350 Spring Street, N.W., Atlanta, Georgia. To date I have been extremely impressed by the high degree of creativity and working concern evidenced by our personnel. Without question we have the finest personnel of any home mission agency operating in our land. Long before moving to Atlanta I learned to believe in our people. One of my goals is that we continue to work as a responsible and accountable team of persons committed to fulfilling the missionary mandate of the Board.

Another goal is included in my desire to achieve a high degree of correlation among our programs. We will not devise a national strategy utilizing all programs and ministries to influence our country unless we first effectively strengthen lines of cooperation in Atlanta. This is not a time for diversification of effort where each program and each program leader "does his or her own thing" independent from the other programs. It is a time for the concentration of energies, resources and efforts. Hopefully this correlation of effort can be extended to relate in a positive way to other agencies of the Convention. My contention is that we can possibly do together what we can never do separately.

Another extremely vital matter is that of budgeting or the use of our financial resources. It is very important that the mission budget contain both flexibility and a valid procedure for evaluating the monies spent. Just as program objectives will be beamed toward implementing mission goals and strategy, so financial resources will also be allocated to accomplish the same purposes. In other words, *our budget will illustrate the practical application of our strategy.*

Those of us who work in Atlanta need to be reminded that home missions is a great deal more than our personalized schemes and grand designs. Actually, to a great extent, it is the hands, hearts and lives of our missionaries who constitute the Home Mission Board. At this juncture my "field" experience is limited, but I have seen enough to be convinced that what is being done through the Board is of God and that his hand is steadily and perceptively guiding our agency.

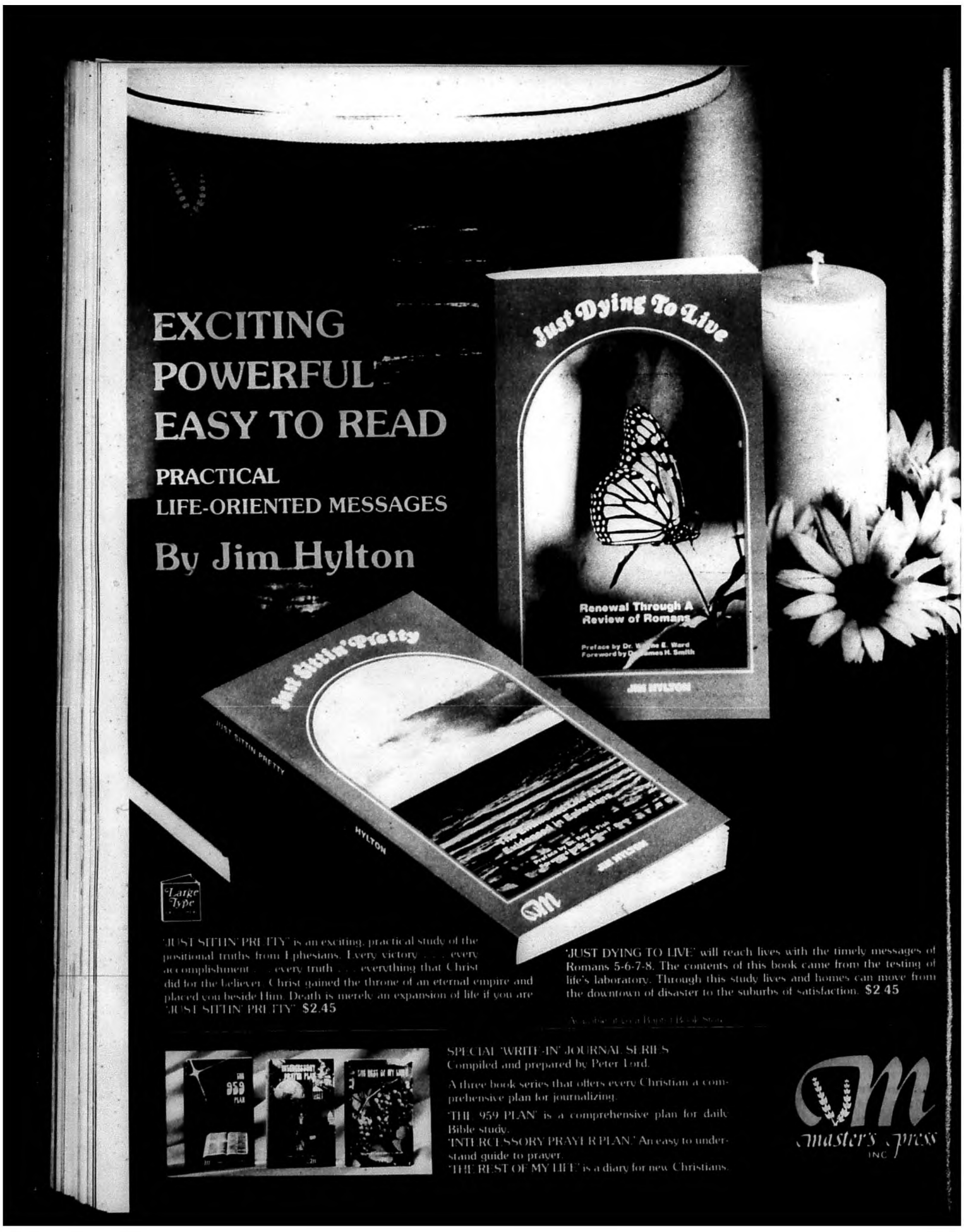
We cannot do the work to which our Master has called us at 1350 Spring Street, along with 50 states and an ocean full of territories, in our own strength. Daily I am asking the Saviour for guidance, wisdom and the ability to act. We in Atlanta would be greatly encouraged to know that you are praying for us also.

What do I envision as our ministry in home missions?

A freedom for the Holy Spirit to work in our beings and our plans.

An openness toward each other as Christians across our Convention based on mutual respect, concern and a genuine love for one another.

A willingness to be a light for Christ so that our witness can burn again to illuminate the lives of so many in our land who stumble about seeing physically but are still engulfed in spiritual darkness. •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