

September 1977

home missions



Rows of renewal in Baltimore Also inside: ●Jovita Galan and the miracle of love
●Developing a language missions strategy for LA

home missions

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4 LOS ANGELES LASER

In an effort to develop its missions strategy for metropolitan LA, the HMB's Language Missions Department brought some of its finest missionaries to the land of freeways and smog. They discovered a shifting ethnic mix and new patterns within the language community. They also found in Los Angeles, the minority is the majority.

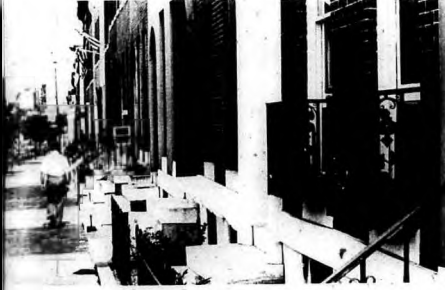
Written and photographed by Everett Hullum Jr.



14 MEETING A MIRACLE IS NO SURPRISE

She's given up or given away most of the things people seek: money, marriage, security. Her life, she decided, was God's—and for almost 30 years, she's lived it for him, and for the pre-school kids of her San Antonio kindergarten. She's Jovita Galan, an unusual sort of home missionary.

By Celeste Loucks
Photography by Everett Hullum



18 BALTIMORE: BOLDNESS BY THE BAY

A generation of urban pioneers is attempting to hew new life out of a dying inner-city wilderness; the spirit of renewal and restoration sweeps the city. Southern Baptists, after 200 years and a history that produced Annie Armstrong and the Woman's Missionary Union, are joining in the revitalization with a bold plan of their own. But will it come in time?

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PREVIEW AND DEJA VU. Recently, Editor Walker Knight returned from trips to San Francisco and Baltimore. In both cities, he was impressed with the restoration of old homes and buildings. Coupled with the same phenomenon in Atlanta, Knight found it "one of the most hopeful and encouraging things I've seen in years. Maybe we can revitalize our cities."

But that wasn't all Knight found hopeful in Baltimore, where he was researching an article for this month's HM. There Southern Baptists have taken BMT and created a blueprint for growth. What's BMT? Knight's article answers that.

Knight's efforts to understand Baltimore are one example of the work of HM writers, photographers. Always gathering material demands ingenuity and the ability to overcome discouragement. In Los Angeles covering a language missions LASER, photographer Everett Hullum went with missionary Boris Rock to visit newly immigrated Russian Baptists.

Rock discovered the group feared having pictures published because of possible reprisals against relatives in the Soviet Union. Respecting their feelings, Hullum walked the block to kill time. As he passed the Russians' apartment (for the "fifteenth time"), he saw the group stand to pray. Noticing only Rock was recognizable, Hullum estimated exposure and snapped a few frames. The photo appears with his story.

Yet that was easy compared to a later event, Hullum reports. "For four days, I crisscrossed LA, trying to photograph the LASER teams in action. I drove 1,200 miles. Realizing what the freeways meant to LA, I decided to photograph them from the air. Only trouble was I hate flying."

He rented a small, two-seat helicopter—"doorless on my side and to my shock, with only a regular airline seatbelt for safety. I strapped myself in so tight I cut off circulation in my legs; the pilot took off and my mouth went cottony. It wasn't so bad while I was photographing, but when I'd finish, I'd suddenly realize my body was half out and there was nothing between me and pavement but 700 feet of air. Solid ground sure felt good."

Hullum did develop two theories to explain LA's notoriously jammed freeways: (1) At least one third of LA's people do not have homes; they live in their cars. (2) No matter where you are in LA, you are 30 minutes from anyplace else.

The trip from here to Hullum's story can be made more quickly, however. Just turn the page.

Cover story: The revival of Baltimore is one home's secret for the simplicity of a new spirit in an old home—and Southern Baptists are part of it. Design by Karen Mitchell.

HMB language missionaries and language missions strategists gather in Los Angeles to map out plans for a LASER. In four days this past spring, the LASER team charted a language missions profile of the city.



Twenty-four of them came—from as far away as Puerto Rico, as nearby as San Diego. From backgrounds as different as snowflakes. Their experiences ranged. Some came by birth: Jordanian Elias Assi and Greek Ignatius Meimaris; some by exposure: Texan Hiram Duffer spent years in Mexico, Mississippian Bob Davis in Vietnam. And some by education: Texan Tim Terry speaks European languages better than many native sons. They came with little understanding of their task. Seattle's Andrew Viera was a first-timer. And with deep insight: New Orleans' Rafael Melian had been in two already. Despite diversity of background, culture and understanding, however, all came to be part of the



LOS ANGELES LASER

Written and photographed by
Everett Hullum

1000 MESSIAH 5



In optics, the laser focuses diffuse beams of light into a narrow ray with great penetrating power. The concept has been borrowed by Language Missions strategists.

"Persons with knowledge of a specific language or culture group are thrust into a target area," explains Oscar Romo, language department head. "Their goal is to penetrate the community, discovering opportunities."

The first LASER was in Memphis several years back; two others followed: St. Louis and New Orleans.

These were mini-LASERs, building toward the massive effort in LA. Because each city had limited language missions work, the LASERs concentrated on beginning fellowships. Each successfully started several.

Yet unexplored was the potential of the LASER as a fact-finding effort upon which to base long-range urban strategy. "The number one priority of language missions for the next quarter century," Romo feels.

So in Los Angeles, where Southern Baptists already had a dozen language congregations, emphases changed. "You're not on a door-to-door search; this isn't an evangelistic crusade," team coordinator Rafael Melian told them. "You're here to discover sources of information and to find the people."

Pre-LASER planning, dating back almost two years and involving the California Baptist Convention and local Southern Baptist associations, had sifted easy references: census data, city handouts. LASER planner

Almost hidden by the Arabic sign, HMB Arabic-language workers Mike Peters and Fayiz Saknini talk to people in a Lebanese grocery and cafe near Hollywood (left). Below: New England's Carlos Cobos and his local counterpart, Mauro Duran, rest while awaiting their appointment with a city planner in Inglewood, an LA suburb with many Hispanics.



Lewis Myers, in three months of jet lag, had charted trends and demographic projections on maps and graphs. The city, he found, was 51 percent ethnic.

"But do we know enough?" Romo asked on LASER night one. "In the next four days," he told his experts, "you are to verify—or correct, or expand, our findings."

"Where are Mexicans moving? How many Italians still speak their language? Does anyone offer evangelical services in Arabic, in Greek, in Chinese? What's happening to the Vietnamese, the Koreans, the deal?"

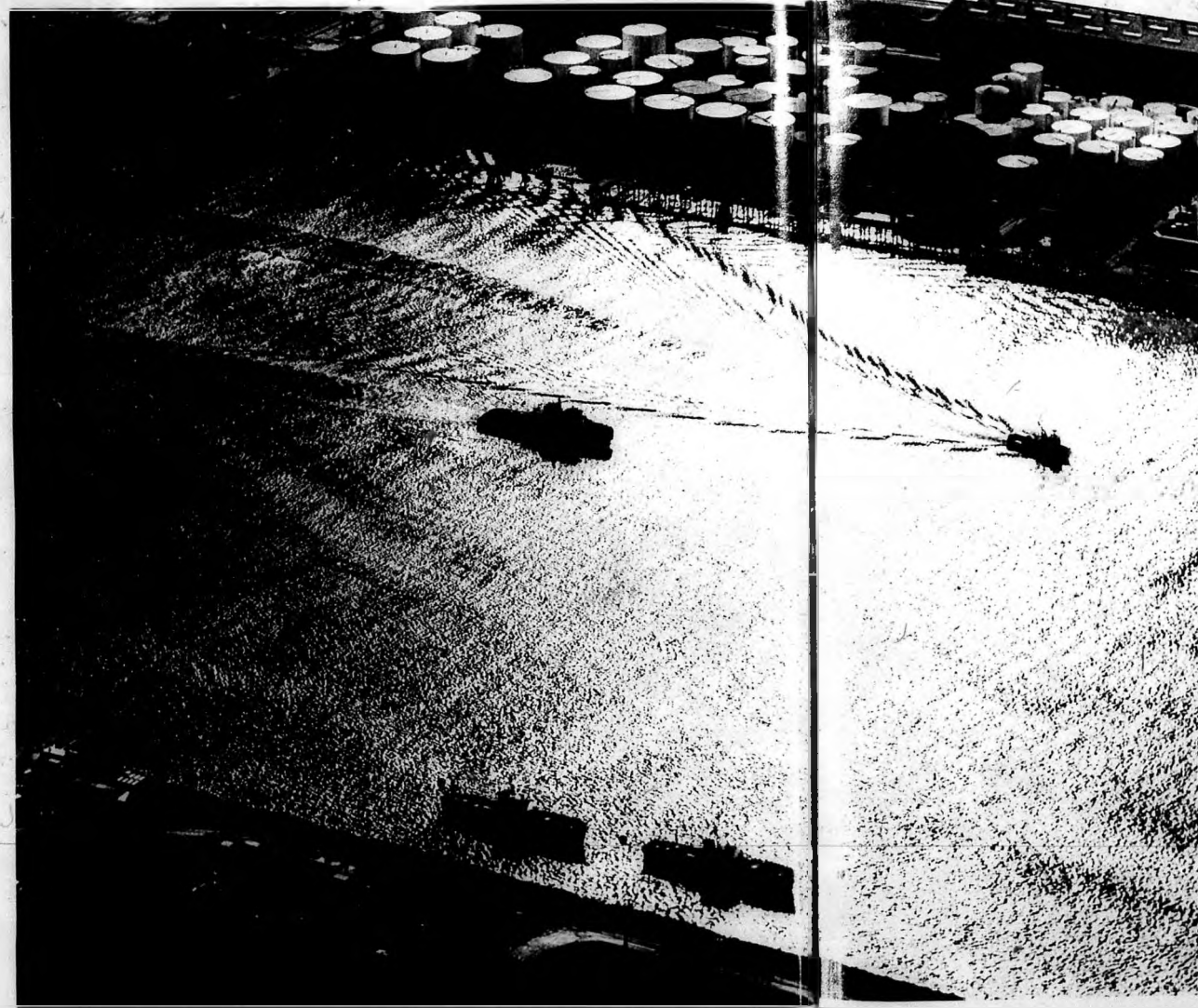
Romo challenged the group to see what they alone could: the subtle, shifting patterns of language and culture groups within vast, sprawling Los Angeles.

And above all he urged, "Discover needs. How best can we reach language persons; what groups are open to the gospel—and where are they? How can we minister to them physically, emotionally, spiritually?"

Continued



LA's modern sculpture and shiny new skyscrapers signal a dynamic, thriving city—one that beckons thousands from different language and culture backgrounds. Despite sprawl, ethnic pockets remain. But perhaps the majority of ethnic people are scattered throughout the metropolitan area. Left: Tim Terry of Chicago explores SBC opportunities for work with Russian-speaking people at Bethany Baptist Church. In discussions with church leaders Sophie Wornuk, Vera Worobey and Anton Wornuk, Terry found openness and warmth. Above right: Ignatius Meimaris, HMB Greek language missionary in Boston, seeks information on the LA Greek community from Paul Isinoglau, a recent immigrant with relatives in the city.



The Los Angeles LASER divided into three teams. The first two split LA County—"as much territory as we believed it possible for a team to handle," said Myers.

Originally, each visiting expert was to pair with a local counterpart, who'd provide transportation—as did LA pastor Eduardo Peol for fellow Filipino Eusebio Manganag of Hawaii. But others had no local help: Pittsburgh's Boris Rock quickly learned bus routes; Duffer and Connecticut's Jim Wright walked miles downtown, exploring leads in the Spanish-speaking population.

Whatever happens, Melian had told them, "be creative." They were. And few failures resulted.

The third team was assigned special projects: avenues of ministry for deaf-blind people; for seamen crowding area ports; for foreign tourists jamming such hotels as the Hilton—"Little Tokyo" because of its large numbers of Japanese guests. Miami's John Pistone confronted a brick wall in seeking to begin a ministry at LA International Airport. San Diego's Court Shepard and HMBer Jim Lewis discovered openness and opportunity at the docks.

"We weren't seeking the sort of people who build local churches," admitted Lewis, "but the sort who will contribute to the world-wide spread of the gospel."

Added Romo: "From international businessmen to students and tourists, in future decades will come our missionary force for the world."

From pleasure craft to ocean-going tankers, the ports along Los Angeles' coastline draw thousands of seamen—and very few ministries directed to them. HMB language missionary leader Oscar Romo and staffer Jim Lewis, who researched the ports for the LASER, discuss opportunities for seamen's work (above) during a morning briefing of LASER findings reported by team captains.



After 172 hours, the LA LASER ended. Participants, directors of local Southern Baptist associations, state SBC leaders and others gathered to learn the results, which were as varied as the backgrounds represented:

LA ports annually welcome 5,000 ships from 55 countries, but only four religious-oriented seamen's centers exist. A half dozen denominations have churches for LA's 50,000 American Indians, but only about 350 attend on a given Sunday. Two-thirds of California's foreign-owned businesses headquarter in LA, but no ministries are aimed at them. Arabs are moving to Hollywood; Vietnamese to Chinatown; Mexican-Americans out of ghettos and into suburbs all over the city.

To assemble their facts, they used diverse techniques: telephone yellow pages, city planning commissions, Chamber of Commerce data, United Way demographic materials—"surprisingly helpful in analyzing ethnic community needs." Former Vietnam missionary Bob Davis and Vietnamese pastor Nguyen Nga noticed Vietnamese language on Chinatown signs, discovered Vietnamese among the Chinese on the streets—and found pockets of Vietnamese people on no one's census charts.

Statistics overflowed: 3.7 million Spanish-speaking to 10,000 Rumanians; 340 ethnic churches for the top 15 language groups; 21 different denominations.

And needs: much new Spanish-language work; new work among a rapidly growing Filipino community; radio programs for Russians, Arabs; social ministries for senior citizens in Chinatown, Hispanic seniors and youth (including a community center), all new immigrants.

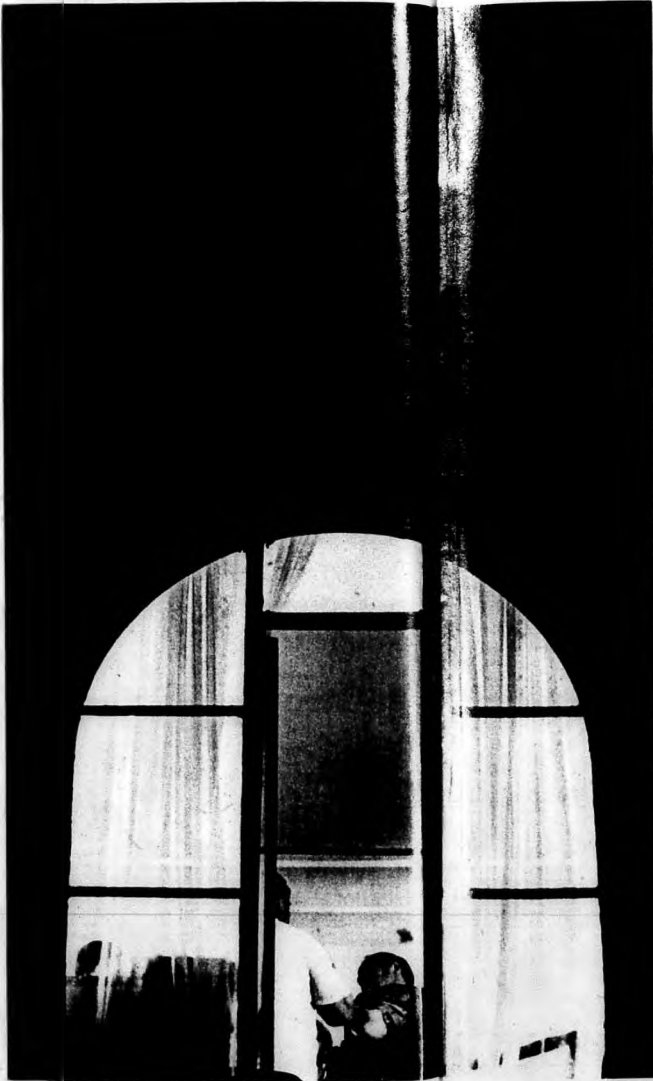
The LASER also ended its hectic four days with 15 "ingatherings," representing nine language groups. These were people who expressed interest in home Bible studies, they are, says Romo, 15 potential language units.

Such promise excited Romo—but also caused frustration: "We know where ethnic population is, we can project trends. We know where new work is needed and where existing Anglo congregations must begin preparing for transition, because their communities will change.

"We know," he continued, "that new kinds of catalytic missionaries are needed to develop work in these huge metropolitan areas. And we know that's going to take money. \$100,000 in Los Angeles wouldn't be wasted.

"We have the solid base for planning," he concluded. "But the big word is still 'IF.'"

"We see the opportunities more clearly than ever before. IF we can gather the people and resources to take advantage, we can save the cities. IF."



From the public library to the streets of Chinatown, LASER participants studied the ethnic makeup of LA. From far left, clockwise: Jim Lewis and Court Shepard do research; Bob Rock met with Russian Baptists who, fearing reprisals against relatives, hesitated to trust him until he'd convinced them, "I am a man of God." At the Mexican consulate, Jim Wright and Hiram Duffer gathered data on the Hispanic community. Carter Bearden, HMB staffer, for deal, visited Muriel Hersom's apartment complex for deal blind, to learn how Southern Baptists can contribute to this unusual ministry in Chinatown. Peter Kung, HMB missionary, talks to Vietnamese. Icheyn Wong, whom he'd met when Wong was a refugee in California's Camp Pendleton.



When money was needed to start a drug ministry in San Antonio, Jovita Galan sold her family home for a down payment on a drug rehabilitation center.

When a religious leader encouraged her to obtain a university degree, Miss Galan, daughter of a Mexican migrant and one of 13 children, replied: "Hermano (brother), I don't want college. I want to serve people like me." And, more recently, when a church offered Miss Galan the position of education director of a more affluent congregation than the one she serves, she turned them down.

The church leaders insisted the congregation was larger and they offered her a better home, rent free. Finally, she was told: "If you want to eat bread and water, stay. If you want to eat well, come with us."

She replied: "I don't care about eating."

Miss Galan, a small, bright-eyed woman, has deliberately maintained her mission work—centered on teaching kindergarten for Spanish-surnamed youngsters—in a socio-economically deprived section of San Antonio.

In her neighborhood, lawn after lawn is littered with refuse and houses need a fresh coat of paint.

Problems discreetly hidden in other communities hang out like the wash draping many front porches in west San Antonio.

Little boys sniff glue in the alleys and old men stand drunkenly on street corners. Violence is routine.

She tells of passing a couple near the sidewalk who were leaning close together. "I thought they were lovers," she said. "I walked around them." A short time later she learned the man had stabbed the woman to death.

"I had no idea," she said, shaking her head.

By Celeste Loucks
Photography by Everett Hultum

Continued

MEETING A MIRACLE IS NO SURPRISE

Kindergarten children taught by Jovita Galan (at front of the line) widen their experiences with an excursion to the outside world.

"Don't give up; I'm praying for you," she encourages, motivating students past and present to put forth their best.

Miss Galan's usual instinct is involvement. Encountering a problem, she relentlessly prays and works for a solution. If the solution is not immediately apparent, her standing advice is, "We must be patient. God has the answer."

Problems and patience and answered prayer are a part of her daily work as kindergarten teacher at Central Baptist Church near her home.

To prepare the child for public schools, she has stressed bilingual education, even prior to acceptance of that approach by educators. To prepare a child for life encounters, she stresses certain rules. From the first day, the children must obey their teacher and practice courtesy.

Miss Galan, standing perfectly erect in the midst of the children, commands respect. Her black hair is cropped short and is slightly tousled; her face is round and smiling. And Miss Galan is small: just the right size for bending a confidential ear to a child.

Whether gathering a youngster in her lap for a game, or helping an aspiring artist clean up after a stint at the easel, her manner is quieting and gentle.

Many of the children come from homes in crisis or from families ignoring discipline.

The mother of one boy, who consistently fought with the others, told Miss Galan that she had taught her son to defend himself in preparation for public school.

Although occasionally she has spanked a pupil, she insists, "I could never hurt a child. I love them."

Her usual tactic is to sit beside a child who misbehaves and put her arms around him, calming the nervousness, building security.

Often the children confide family problems. "Mamma and Daddy have a big fight, Miss

Galan. Please pray," is a common plea.

One child who summoned help told Miss Galan to "pray for my father—he killed a man and left my mother." Later, Miss Galan learned the child's mother had stabbed her husband in the stomach. "The child saw this all," she said.

After quiet prayers and attempts to comfort children who have family disruptions, she often tells them. "Next time this happens, go put your arms around your daddy's neck and say, 'Daddy, don't act like that to Mamma. Let's love one another.'"

If the problem persists, Miss Galan makes home visits.

She's careful not to betray confidences. "Otherwise," she says, "the parent might punish the child." If one visit is not enough she returns, time and again.

When possible, her involvement with the students reaches past the day they don tiny white mortarboards and robes for kindergarten graduation.

Among her memorabilia are invitations to high school graduations, newspaper clippings of job assignments, letters from college students. Among those former students is Armando Ynostrosa, who has served on the San Antonio Police Department for almost 10 years.

Ynostrosa, who refers to Miss Galan as "Tia Jovita" (Aunt Jovita), explains that as he progressed through high school and college, he never lost touch with his kindergarten teacher.

She sensed his frustrations during college, when Ynostrosa's study sessions sometimes ended in tears. She encouraged him and prayed for him constantly.

"She kept telling me to do the best I could; to do the work and it would get easier; not to

worry, but to keep on going. Every time I'd see her, even if it was just for a second, she'd say, 'I'm praying for you. I'm praying for you.' "Boy," he said, "I needed it."

Her prayers—and financial support—have helped get a drug program on its feet. With interest growing out of experience with a younger brother who had been involved in drugs, Miss Galan hoped to have a denominational drug ministry in the city.

Mentioning Baptists have hospitals, schools and day-care centers, she said, "I had a dream we might have a Baptist center for drug addiction. It didn't work."

She discovered Freddie Garcia, too, had tried without success to interest San Antonio churches in a drug ministry, so she decided to back him. She started by selling her home—the family home—and giving the money to Garcia as a down payment for a center.

Then, she and her sister, Angie Montalvo, directed Garcia to a possible location for a center: in an empty home close to Guadalupe Street, near a section of town nicknamed, "The Devil's Lap."

"I received no response from the Christian church," lamented Garcia. But, says his wife, "Jovita had faith. She went ahead and took that step of selling her own home so we could get started."

Another area where Miss Galan has invested heavily is her church.

For 15 years, she has worked at Central Baptist Church, and her pastor, Ruben Madrigal, says, "I recognize her as my partner in the church."

Her missionary assignments include Alice, Pearsall and San Antonio, Tex. In the 1950s, she led a group of about 40 young people at Antioch Baptist Church in San Antonio. One

of the people she helped was Rudy Sanchez, now pastor of the 1,200-member Primera Iglesia Bautista in Corpus Christi and former president of the Mexican Baptist Convention of Texas.

"It was Jovita who counseled with us and took us to mission points. We were trained by her in the scriptures," he recalls. And, it was Jovita who challenged him to follow his calling, despite the potential disruption it might cause in his non-Christian home.

Miss Galan formed a prayer chain in this behalf when he made the announcement to his father of his decision to preach. And when Sanchez's father kicked the boy out of the house as a result, Miss Galan offered the boy her own family. "You have all of us," she said.

"She made me feel a part of her family," he said, "when I had just lost mine."

After he went to seminary, she kept contact with both Sanchez and his family.

"She prayed for her dad so many years before he became a Christian and she told me, 'I'm going to do the same for your dad—until he becomes a believer,' and she did," Sanchez said.

As a result of her prayers, his grandmother, aunt and sister also became Christians, he said.

Sanchez said Miss Galan taught the young people to "belong to each other," and helped him believe in the power of God over defeating circumstances.

"I believe," he concluded, "Jovita taught me to expect miracles." ●

Miss Galan is one of eight missionaries featured in *American Montage*, the photo-text book series by the Southern Baptist Home Mission Board. It was written by Celeste Loucks and photographed by Everett Hullum of the Home Missions magazine staff.

Kindergarten teacher Jovita Galan (left) gave money and prayers to help launch a drug ministry

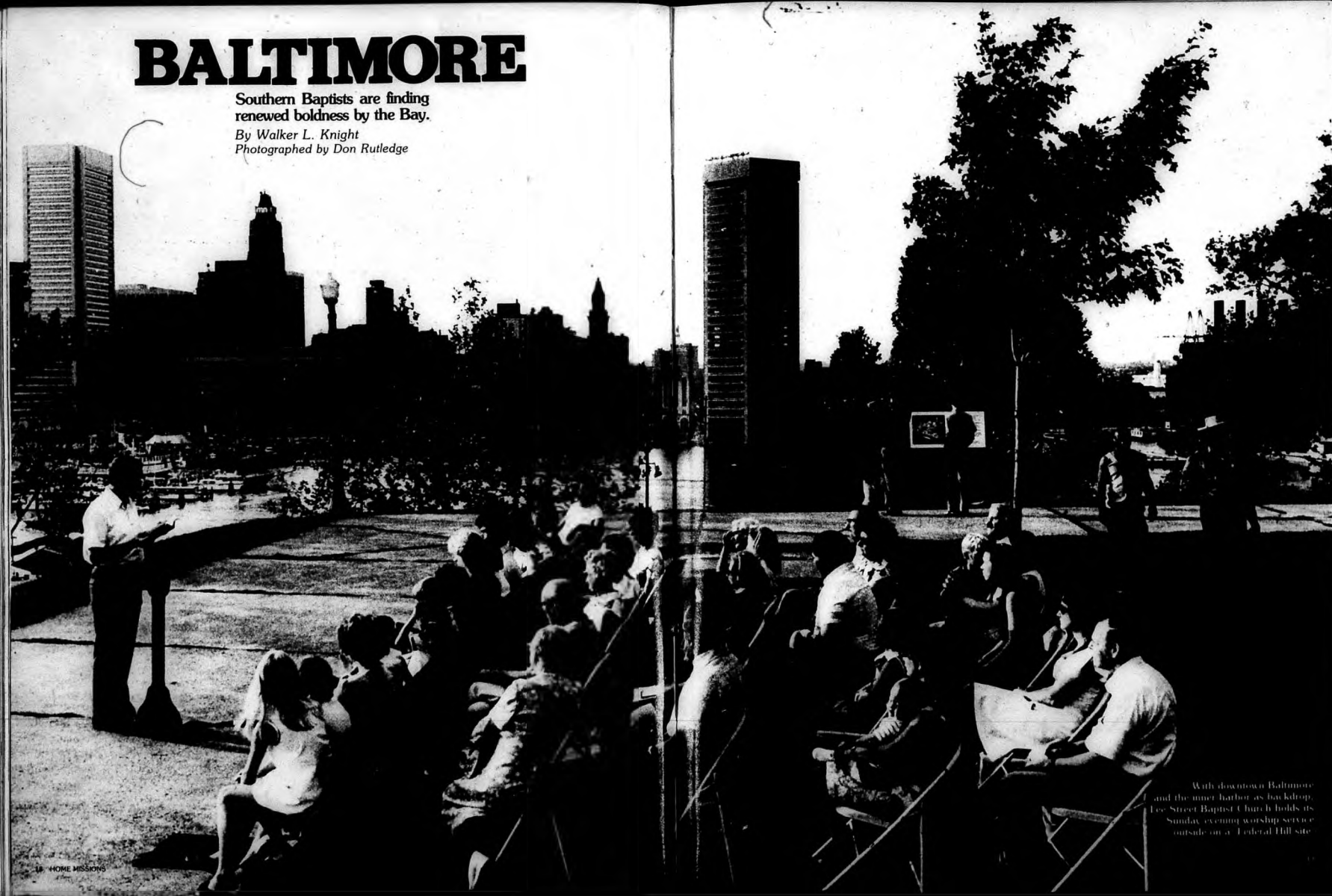


Galan greets Armando Ynostrosa and daughter. With a paper clock, she shows how to tell time



BALTIMORE

Southern Baptists are finding renewed boldness by the Bay.
By Walker L. Knight
Photographed by Don Rutledge



With downtown Baltimore and the inner harbor as backdrop, Lee Street Baptist Church holds its Sunday evening worship service outside on a Federal Hill site.

As urban pioneers whirl Baltimore from decay to classic beauty, Baptists ask: After 200 years, can an equally bold program launch a dynamic thrust in missions?

Modern urban pioneers are turning around Baltimore's drift toward decay. The city should erect a monument honoring them, maybe a little smaller than the tall slender column for George Washington that dominates the business section.

A few years back, these urban pioneers awoke to see that decay had set in, something needed to be done; one by one they ventured into the wasteland and settled in.

Like the youth who saw the emperor was not dressed in brilliant clothing but was in fact naked, they had a vision of Baltimore's need.

Their spirit became infectious, spurred by urban homesteading—giving citizens homes for \$1 if they restored and lived in them. Today a community after community, the restorers are turning decay into classic beauty.

There's new life in Baltimore.

The city administration, under mayor William D. Schaefer, has kept pace with new parks, restoration of the harbor that snakes its way from Chesapeake Bay to downtown, and a plethora of cultural and civic events that lure people to the central city.

So there's hope once again in Baltimore. The change has been so pronounced that in 1976, Baltimore was proclaimed an All American City, the first time a major metropolis has ever received the honor.

Throughout these years of restoration, however, Southern Baptists have been hanging on in the central city by their fingernails. Even that grip is slipping.

The question: Can the hope generated by a restoring Baltimore renew Southern Baptists, who have survived in the nation's third largest port for more than 200 years? These are the Baptists present for the creation of the Southern Baptist Convention; they gave the SBC such leaders as Richard Fuller and Annie Armstrong; they contributed such concepts as WMU and Brotherhood.

"Yes, but what have we done for Southern Baptists lately?" pastor John Roberts of Woodbrook Baptist Church



Urban leader Albert De Salvo helps Baltimore build strong neighborhood organizations.

asked association members a couple years back. He challenged them to show the denomination what could happen in Baltimore.

Bold Mission Thrust, a three-year project created by the Home Mission Board, was yet in the talking stages. For most of the SBC, the plan to evangelize and congregationalize all of the U.S. will be launched this October. But the Marylanders—primarily evangelism leader Fred White and state executive Roy Gresham—upstaged the rest of the SBC by getting Baltimore named as the pilot project which would serve as the testing ground for others in Bold Mission Thrust.

At a 1974 Atlanta meeting of state executive secretaries and a parallel meeting of state evangelism leaders, White buttonholed HMB evangelism director Bill Hogue and missions director Gerald Palmer.

White had facts on Baltimore: a study showing declining Sunday School enrollments, low baptisms, and loss of members. Churches in transitional areas were losing members rapidly. After 200 years, Southern Baptists represented only 2 percent of the population. The city had everything, good and bad, for a test model.

Meanwhile, Gresham was eating dinner with North Carolina's top executive, Perry Couch (now retired and replaced

by Cecil Ray). Gresham got a commitment that Couch would seek to lead this strong Southern Baptist state to become Maryland's twin in Bold Mission Thrust, matching associations and churches.

Three years, mountains of paper and hundreds of meetings later, Baltimore is one place where Bold Mission Thrust is nearly as familiar a term to Southern Baptists as is Cooperative Program. Even though it's getting a mixed reception from the churches, under association director Burt Potter Jr., Bold Mission Thrust is close to being the program of the association of 63 churches and 20,000 members.

Only a handful of these churches now exist in the central city. This handful has caught the brunt of transition, riots, decay and blight that have plagued Baltimore. More than that, they have failed, in many cases, to reflect the basic Baltimore—the city of cities.

Baltimore is a city of villages, a collection of neighborhoods where residents identify first with Federal Hill or Fells Point or Charles Village, and then with Baltimore.

"It's not one city but 150 cities, with each section having its own personality," says Potter.

This village identification provides a strength Baltimore has tapped in its renewal. Albert De Salvo, executive director of the Citizens Planning and

Housing Association, an organization with a long effectiveness in the city, says this has helped build strong neighborhood organizations.

Potter adds, "Community leaders say Baltimore has lowered its crime rate because of its community organizations."

De Salvo, a bearded, energetic man in his late thirties, feels the city has among the best citizens' involvement of any major city—and he has lived and worked in a number of them.

"Baltimore's not a typically eastern ethnic city," De Salvo explains. "Baltimore was a port city—still is—a place of debarkation. When they came to Baltimore they were on their journey somewhere else."

Although 200 miles up Chesapeake Bay, the port is the third busiest in the nation. Its busy wharves have shaped the city since the night Francis Scott Key sat on a British warship and watched the bombing of Fort M'Henry. Now more than 2,500 ships annually use the sprawling natural port where the Patapsco River empties into the bay.

De Salvo, squinting through tinted glasses and twisting in his chair, points out that housing is one of Baltimore's greatest physical assets.

"Most older homes were built by German craftsmen, and our row housing will probably stand longer than the Parthenon," he says.

De Salvo's organization originated the urban homestead, where residents

are sold tax repossessed housing for \$1 if they agree to move in, restore the dwelling and live there for at least 18 months. The row house is the prime target.

Sturdy brick dwellings, row houses share a common wall. They are built flush to the sidewalk and stand like fortresses—25 to 30 in a block—against further decay.

Despite Baltimore's turnaround and the spirit of hope that lifts residents' enthusiasm, the city continues to lose population. De Salvo points to a 6.5 percent decrease since 1970. The population now hovers around 850,000.

"Sure the number of people per household is less, more single people are moving in. But there is still a dangerously large out migration of stable, consumer-oriented, taxpaying families, and not that strong a movement back into the city."

He thinks the primary reason is the lack of quality public education. Linked to that is juvenile crime, although Baltimore's overall crime rate has decreased since 1970.

Another factor is unemployment, "near disastrous among teenage kids—40 percent for the black teenager and nearly 20 percent for the white," says De Salvo.

"Among all residents, it's 7 to 9 percent, but there is also underemployment where people can't make ends meet."

De Salvo and others are concerned about another problem in Baltimore: continuing and pervasive antagonism toward racial minorities. "It's hardly talked about anymore. All the good liberals solved that problem in the '60s," he adds with some sarcasm.

"It's still with us, perhaps more insidious than ever, because no one wants to talk about it. Segregated housing patterns create unusual tension neighborhood-to-neighborhood. They foster areas ripe for larger negative social and economic forces," he emphasizes.

Baltimore is not changing as rapidly today as in the 1960s, except perhaps in housing renewal. Research hints at a slowdown of the office boom, a fall off in school population and a probable stabilization of the birthrate. Like many large American cities, Baltimore can expect an older population and far fewer people moving into the city limits.

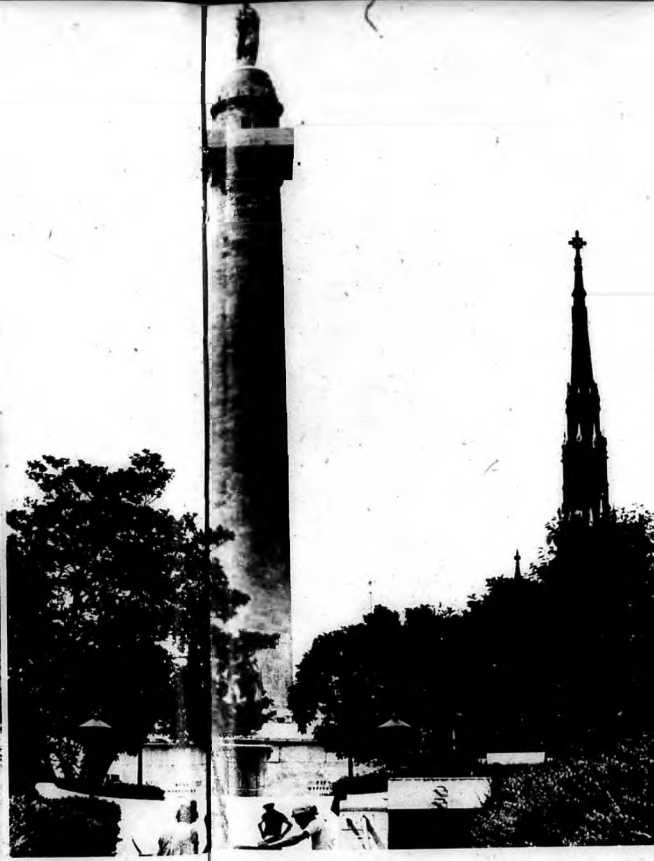
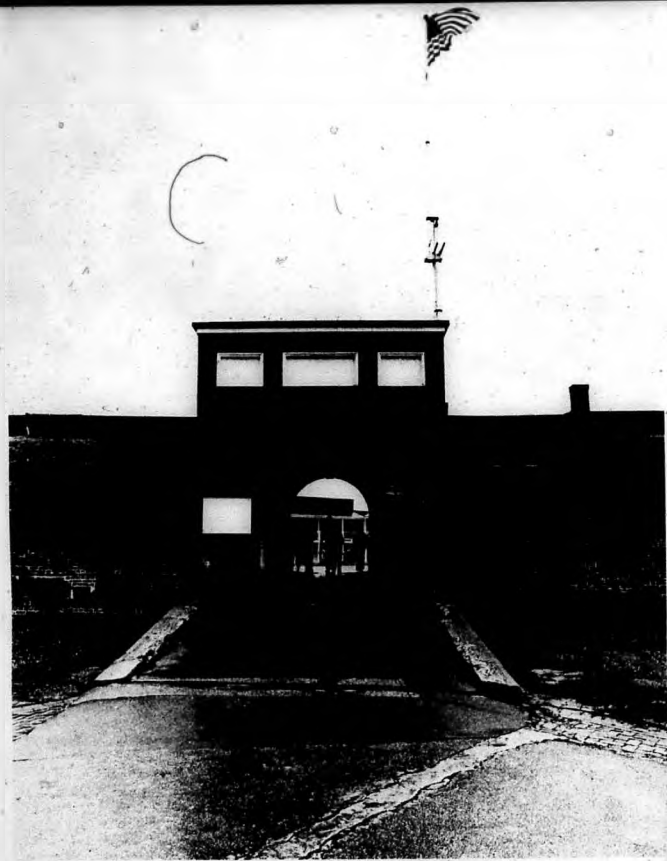
But there is a new Baltimore. Tidy. Tanquil. Greener, with more sparkle and spirit. Fairs and cultural events dot the calendar and bring the people downtown. Even the street vendors have dressed up their ponies and wagons.

Roaring freeways surround the core.

MARYLAND LEADERS: executive director Roy Gresham, evangelism director Fred White, Baltimore missions director Burt Potter Jr. and CSM director Ronald Rogers.



HOME MISSIONS 21



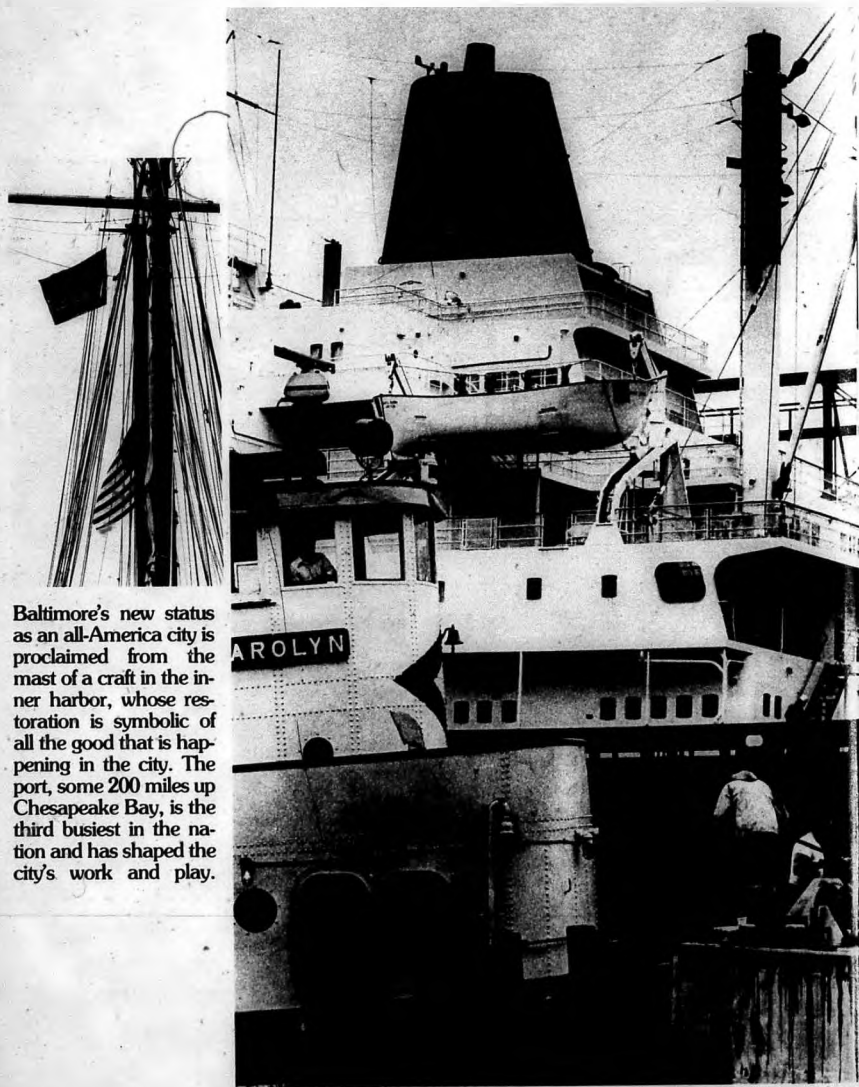
Baltimore's restoration, touching even the steps of the George Washington Monument, beckons residents and tourists downtown. One spot everyone visits is Fort McHenry, whose flag inspired Francis Scott Key to write the "Star Spangled Banner." Even the street vendor dresses up his pony, and the street urchin feels pride in his revitalized home town.



Row houses, marble steps and distinctive neighborhoods characterize Baltimore. City residents identify first with the villages they call home: Federal Hill or Fells Point or Charles Village, then with Baltimore. This village spirit makes community identification a top priority for Baptists.

Continued





Baltimore's new status as an all-America city is proclaimed from the mast of a craft in the inner harbor, whose restoration is symbolic of all the good that is happening in the city. The port, some 200 miles up Chesapeake Bay, is the third busiest in the nation and has shaped the city's work and play.

Some feel Baltimore is experiencing a renewal of spiritual values, evidenced in reduced crime rates and an increased emphasis on family life and church attendance.

and link Baltimore to the Bos-Wash megacity. Mass transit sits on a back burner. Meanwhile, the automobile adds to the pollution and congestion.

The 16 ethnic groups which do compose Baltimore create an international flavor: sidewalk fruit markets, tugboats and wall lanterns, pubs, bakers, brewmasters and iced fish piles, hanging baskets and ornamental iron.

Into this mix, Baltimore Baptists have injected their version of Bold Mission Thrust. Created by the Home Mission Board, Bold Mission Thrust is an effort to evangelize and congregationalize the nation by 1979.

Since Baltimore was tapped as the testing ground, it provides the rest of the Southern Baptist Convention with its first look at strategy versus results.

The key personality in Baltimore's plans remains White, a 10-year resident of Baltimore and an evangelism leader in Georgia for six years previously. "Fred White is the most caring person I know," says one associate.

Everyone gives the tall, friendly evangelism leader credit for getting mission leaders to name Baltimore as the pilot project. "It's the key to what we do in Maryland, for it contains more than a fourth of our churches and people," White explains.

Baltimore Baptists also are quick to add that White, more than anyone else, has brought black-white Baptist relationships to a new level of cooperation.

"I have a definite conviction that our cities will never be evangelized without cooperation with blacks and white. Baptists in particular and others in general," he emphasizes. More than 50 percent of Baltimore's population is black, and 100,000 of these are Baptists.

White explains this relationship influenced the HMB's decision to name Baltimore as a Bold Mission Thrust "key city" (one of 20 the HMB wants to concentrate on) and a pilot project.

An example of White's rapport with black Baptists is his longtime friendship with Harold Carter, one of the outstanding pastors in the central city.

New Shiloh Baptist Church weekly

overflows their huge grey stone building, purchased nearly 50 years ago from a Lutheran congregation. Sunday worship services are held at 8:30 and at 11 A.M., closed-circuit television handles the overflow.

Of the more than 2,500 members, only 100 or so were attending the regular Sunday Bible teaching, so Carter shifted to Saturday, adding such vocational training as cooking, typing, electrical work. The attendance jumped to 800 or more, then settled down to 500.

The Saturday program starts at 9 A.M. with Bible school. Vocational training is provided from 10 to 11 A.M., followed by a worship service.

"We wanted the Bible central, but even so the results of the Saturday schools were unexpected," says Carter, a small man who closely resembles Martin Luther King Jr. "In one year we had more people baptized than in the previous five.

"It doesn't take away a day," he goes on. "It adds a day to your life, and no one complains. Finally, it allows us to do in-depth teaching of the Bible."

It does require his personal attention, and he leads the worship services. Carter is a man of many interests and amazing energy. In 1976, he earned two doctorates, one from St. Mary's, a Catholic university in Baltimore, and the other from Colgate Rochester Seminary. His seminary dissertation produced a book, *The Prayer Tradition of Black People*.

The New Shiloh church is best known throughout the Baltimore area for its broadcast of the worship services over WBAL and WCAO.

White enlisted Carter to preach at the first joint black-white Easter service in 1976 as part of BMT. More than 20,000 people turned out. Last Easter, White preached, but one of the year's cold spells hit at the time, and only 9,000 responded.

Carter says that the city of Baltimore is reflecting a renewal of spiritual values, best shown in the reduced crime rate and in a strong sense of family life.

"The black community has suffered

the most in the physical renewal of the city," Carter feels, because the rebuilding has not kept pace, causing more families to be crowded closer together.

He also feels that highrise living (one result of early renewal) has not proved the best for human development; a lower number of highrise residents attend church services.

For the black community, housing and jobs continue to be the top problems.

When Roy Edgemon of the HMB evangelism staff visited Baltimore for a week, Fred White took him to see the city and to meet many of the church leaders.

"I saw tremendous defeatism," Edgemon remembers about the 1975 trip.

"So many pastors in these situations have tunnel vision, and they can't see the whole picture," Edgemon says.

He also remembers White's energy. "I thought we would relax at night, but he was caught up in what Bold Mission Thrust could mean to Baltimore and we gave every waking moment to refining the church survey and possible strategy."

As an evangelism leader White knew the key to getting the churches involved would be to enlist the pastors, especially the discouraged ones.

He cleared his calendar in the early months of 1976.

He, Burtt Potter, and Ron Rogers of the association office contacted each Baltimore pastor. They wanted to know where the pastors were, what they saw as needs, what their dreams were.

The largest number, White recalls, cited motivation of their people as the number one need.

The contacts served a second purpose, informing the pastors about BMT. A January, 1976, meeting was held to launch the effort, and each pastor was urged to bring key laypersons.

"We had 48 churches represented at that meeting," White recalls, "which for Baltimore is some kind of a record."

BMT got mixed reactions. Continued

When Baltimore Southern Baptists started looking for outlines of a program, they were given the basic associational manual. They worked out their strategy from that.

After bringing his key lay leaders to this meeting, one pastor later asked each to present a "bold" project. The pastor listened to each person outline his idea, then said, "I haven't heard one bold idea in the bunch."

"Well, pastor, what do you have in mind?"

"My dreams are your dreams," he said. They dismissed bold mission involvement for the time.

On the other hand, some churches have embraced Bold Mission Thrust with all the fervor of a miner striking a gold vein. Pastor Jerry Dixon of First Baptist Church of Essex says, "This is what I was looking for. It's tremendous."

Jim Willey, the dark-haired, stocky pastor of Middle River Baptist Church and president of the Baltimore association, says, "Bold Mission has opened our eyes and gotten us away from our stereotypes." The pastor of Baltimore's largest Southern Baptist congregation cites better relations with blacks as an example. Like most other pastors, he feels the central city and churches in transition take priority.

He and others agree that about a third of the 63 churches are strongly involved in BMT, about a third are somewhat involved, and the remainder are ignoring it.

"It's the same old thing, nothing new," some comment.

Bob Dorr, the innovative pastor of Seventh Baptist Church in the central city, is one of those critics. "My initial feeling was that it sounds like the same old stuff, like 'A Million More in '54' or the 30,000 Movement—gimmicky," he recalls. "When they said, 'Great new thing!' I didn't hear what was new."

One note of BMT did catch his attention—a matchup of Baltimore churches with churches in North Carolina. "The more I thought on that, the better it sounded. Not their running up here to put Band-aids on, but each sharing of their strengths."

Association missions director Potter, aware of the mixed reaction, says, "One of the hardest jobs we have is for the

association to gain the confidence of the churches that we are not just selling a denominational program, but we are trying to offer them help and hope.

"I don't care whether they call it bold mission or not, that's irrelevant. What is important is that the churches do more than they have done and they try new programs, have a strong concern to evangelize and to nurture converts. Every church can improve."

Potter, a veteran of mission work in Philadelphia, Kansas, and North Carolina before coming to Baltimore, believes BMT gives the association visibility.

"The churches see how the association can help equip them for their task," he says.

BMT has received major criticism nationally because new funds to match new efforts have not been available. But Potter, White and Gresham, all wise in the ways of denominational funding, did not expect much direct financial assistance.

A large, bulky man in his forties, Potter likes the resources which have come with BMT—not cash, but consultants, matching of the North Carolina churches, strong link-up with the state and the Home Mission Board.

White has an evangelism intern—Jim Barden—funded by the Evangelism Section of the HMB, who helps him with organization, promotion and contacts with the churches. The state also has gotten the services of George Bullard Jr. for work with transitional churches. Bullard, assigned to Maryland for two years, works primarily with Baltimore.

"We have done all we could to play down money," White explains. "We have insisted that we do all we can to help ourselves before asking for outside help."

Potter adds, "If money were available we could use it to put pastors on the field. Some projects have been funded by the HMB, and we have received heavy personnel assistance from the agencies—the North Carolina state office, the HMB, the state. We had one



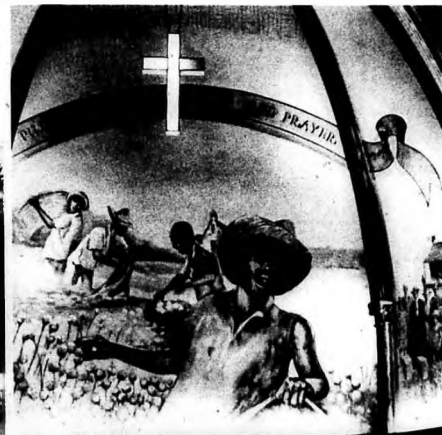
RAs play volleyball at Gregory Memorial.



Despite physical handicaps, summer missionary Shari Mays helps with a VBS.

Bold Mission equipping conference, and in zero weather, more than 200 turned out—the best since I have been here."

Convention executive Roy Gresham, in Maryland for 35 years, says there is no getting around the need for funds, but that is not the primary emphasis of BMT. "So much can be implemented



Under a huge mural that helps remind church members of their history, Shiloh Baptist Church pastor Harold Carter preaches his Sunday morning sermon to an overflow crowd.

whether we have the funds or not. The funds have a way of then being funneled into places of need."

But getting the jump on everyone else has its disadvantages. No one had worked out the program step by step. BMT itself had been defined only with its major objectives of evangelizing and congregationalizing. Added to this were

the target areas of key cities, cultural and lifestyle groups, communities in crisis or transitional communities, and counties without an adequate evangelistic witness.

When Baltimore started looking for outlines of a program, they were given the basic associational manual, and from that Fred White worked out a

church manual. White developed a strategy that starts with a day of prayer and then identifies needs. To put the church back in touch with its community, members might survey home by home, asking people what they see as their needs and what can be provided by the church. State, associations and churches are asked to set up groups to deal with transitional communities, evangelism, cultural lifestyle and new work. The strategy then calls for priorities, objectives, a look at resources, structure and actions. Finally, comes an evaluation of the results.

It may be that the greatest help Baltimore and others will receive in Bold Mission Thrust will come from individuals, persons like Shari Mays. Mays, the 19-year-old daughter of James and Peggy Mays of Dover, Delaware, heard of the need for workers in Baltimore and volunteered for the summer.

She suffers from muscular dystrophy and is confined to a power wheelchair.

When she heard the challenge at the Dover Baptist Student Union, Mays' first reaction was, "How can I do that?" She put the thought out of her mind.

Then Sue Baustert, a friend and also a member of the First Baptist Church of Dover, said "Why don't we go together?" Mays works at the Dover Orthopedic School for handicapped and has a specially equipped van that gives her mobility and independence. She knew she could go if Baustert accompanied her. They were appointed by the Maryland Baptist student department.

The major hurdle after that was a place to stay, and that came in the home of the Russell Morrisons. He is the pastor of Wofford Memorial Church.

Mays' summer was filled with backyard Bible clubs, day camp, trips for teenagers outside their communities, and other activities that meant she got to bed late and woke up early.

"I got tired, but I loved it," Mays says. Her work—combined with dozens of others—may mean the difference in where Baltimore Baptists stand after Bold Mission Thrust is over in 1979.



If Baptist leaders agree on anything in Baltimore, it is that the priority has to be the transitional church. That is another way of saying that the number one problem is churches in transition.

Nearly a third of the 63 churches exist in communities which are changing, culturally, racially, economically, and the churches face problems of conflict, leadership, loss of members and motivation.

Another group of Baltimore churches is classified as pre-transitional: they will face such changes within five years. A few are post-transitional—they have survived major changes and adapted to the communities as they now exist.

It is not surprising that the transitional church gets top concern, since the entire city might be classified as transitional.

One pastor, returning to Baltimore after 11 years, said, "When I left it was a dirty city, a bunch of towns disconnected. When I returned it was different, united, going somewhere with community pride."

However, the city's restoration is ahead of the churches. Says Roy Gresham, Maryland Baptists' executive secretary, "Across the years these churches now in transition have been our strongest churches—like Seventh and First—and now the picture has changed completely."

Burt Potter says, "Most of the Baltimore churches are not at the point of death, but they might be within 10 years if they fail to focus on the communities where they are located."

His experience in Philadelphia underscores what he sees happening in Baltimore. There an American Baptist church failed after more than 100 years in a central city community. Southern Baptists rebuilt the congregation through extensive ministries and strong evangelism.

First Baptist Church's shattered sign reflects the struggle to survive in a changing community. SBC hopes rest on models like Gregory Memorial (left), led by pastor Frederick Gamble and George Bullard, an HMB transition area consultant (right).

TRANSITIONAL CHURCH

More than 50 percent of the SBC churches in Baltimore are in transitional sections.

One of the first task forces established by Maryland and by Baltimore was for churches in transition—also one of the national target areas for Bold Mission Thrust.

"Bold Mission Thrust was the vehicle we needed just when we needed it," says Frederick Gamble, a coordinator of the task force.

Baltimore's clear need also prompted the HMB to appoint George Bullard Jr. to a two-year term with Maryland Baptists as a consultant to churches in transition.

Bullard, raised in Baltimore when his father was a pastor there, was minister of inner city West Side Baptist Church in Louisville and did graduate work at Southern seminary under Willis Bennett in the area of the transitional church and community.

While he came to Baltimore well qualified, he has not met with the warmest of receptions. Wary of his youth and inexperience, several churches have been reluctant to take his ideas or offers of help.

Bullard said a transitional consultant in another city took a year and a half building acceptance before getting involved with churches. "I could just see myself losing that much of my two years here."

However, he got a major breakthrough with Gregory Memorial Church, whose pastor is Frederick Gamble. It is the church Bullard attended when his father, G.W. Bullard, was pastor there.

Gregory Memorial, deep within a transitional community, suffered heavy losses of members within the past 15 years, but wanted to turn such a pattern around. Because of Bullard's past association, he found the acceptance he needed at Gregory Memorial to undertake the difficult and emotional work of church and community evaluation.

The tall, cleft-chinned consultant feels that most churches need some outside help to reach an awareness of the transitional nature of the community. Yet sometimes there is a gap in the consultant's perception and the church's expectations.

Pastor Gamble's first request to Bullard was: "Will you be able to tell us the process it will take to completely turn this church around and help it grow by leaps and bounds?"

"No," replied Bullard, "what I'll be able to do is to tell you how to keep the church from dying within 10 years."

Gamble said working with Bullard and attending the 1977 Atlanta Conference of Transitional Communities and Churches (sponsored by the HMB) "helped me put the whole thing together."

The Gregory Memorial Church had seen its Sunday School drop from a peak of more than 1,100 to 240. The community had changed: mostly black residents, fewer homeowners, and a heavy loss of business.

All that is again changing. Private business is slated to spend \$500 million in restoring the York Road Corridor. The government is making \$200 million available for low rate housing loans.

Even the racial picture is reversing, as white homeowners replace blacks who were renting. The elementary school is being rebuilt and expanded. Gamble expects it to become one of the best in the city.

Bullard and Gamble are leading the church to gather church and community data, to thoroughly present the information to all the people, to allow members an opportunity to reflect upon what it means (no rush or push), to lead them in setting priorities, then to develop plans and finally to act.

A door-to-door survey by church members gathered more than 320 responses. Members sought to discover how the residents saw the church and what they would like from the church.

The community breaks into two natural sections: west of York Road and east of York Road. The west side tends to affluence and stability, the east to greater change. The information revealed a marked difference between the sections.

The east side responded more strongly, wanting transportation and Bible study during the week, plus community development, crime prevention, and tutoring. The more affluent west side wanted ministry and services with senior adults and youth, and recreation facilities. Both sides wanted exercise and fitness groups and crafts more than anything else.

An internal survey of church members produced what Bullard calls the classic four desires for a transitional church: improvement of the spirit and unity of the church, more emphasis on youth, more emphasis on visitation to reach new people, and ministry and services to senior adults.

Bullard feels Gregory Memorial has made important steps with the community through the RAs and GAs, among the most integrated of its church organizations. The church also is using Transcom material, developed by WMU for young people in transitional communities who have never had an exposure to church or Jesus Christ.

Gamble, pastor of the church for two years, says that the process they are undertaking is helping them move from strong individual leadership to church action. "We are putting more emphasis on our committees and it's becoming a people's church."



EVANGELISM

Churches, in the spirit of renewal, seek to become light, yeast in their communities.

Essex is a blue-collar section on Baltimore's east side. There is a high divorce rate in the area and youth problems are troublesome. Jerry Dixon, pastor at First Baptist Church of Essex since March, 1977, has been surprised at the high counseling demand, as many as eight to 10 calls a day. Other community needs press in on the church as it tries to minister through BMT.

Dixon has organized the congregation with task forces aimed at one thing—confronting each person in Essex with the claims of Christianity.

Most of First Baptist's BMT has a strong note of evangelism and loyalty to church organizations. The Pastor's Task Force enlists individuals to pray and read the Bible daily, make three visits a week, and attend all the regular services of the church.

Through BMT the church is linked with the First Baptist Church of Boone, N.C. Essex sent six young people there in June, and Boone brought 12 teenagers and three adults to Essex to work in the VBS. In October, adults from Boone will return to lead in a lay evangelism weekend.

Essex, unlike most Baltimore association churches, has ample land. (In fact,

most central city churches have no parking.) Dixon has noted that someone is playing ball on their four acres all of the time. Next summer the church plans to sponsor a Circus Festival, with mission stories, flip charts, magic, movies, refreshments and other contacts with the ball players.

"It's hard to get people to come to the building, and most of our people drive in from other areas. We need things that will reach the people near the building," Dixon says.

One minister who has gone to the people is Joe Hobbs, recently ordained by the Lee Street Baptist Church. Hobbs has found a congregation at a highrise apartment for the elderly. He's been holding Sunday and Wednesday services there for four years, with a congregation numbering nearly 100. He has baptized eight senior citizens, and recently challenged them to engage in bold witnessing.

Roy Edgemon of the HMB's evangelism staff comments, "The churches of Baltimore need to see their role as the redemptive agencies in the communities, not there just to perform another service, but there to be salt, yeast and light to the people."

Other BMT goals adopted by the

association are to have 35 churches with interfaith witness dialogues, 250 persons trained in witness and ministry to cultural and lifestyle groups, and renewal weekends, crusades and other meetings sponsored by churches.

White, a detailed organizer, feels that churches differ in their stages of development. He wants to present enough options in evangelism to fit any need.

He starts with the one night church evangelism clinic, to help the church see where it is, what it has done and where it could go.

One option is a two-night workshop with an emphasis on the people to be reached and the purposes behind the efforts.

Another option is a basic lay evangelism school using the WIN (Witness Involvement Now) materials.

White's pet project for the moment is "Victory Day for Jesus."

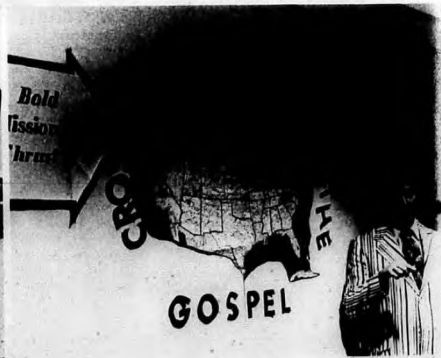
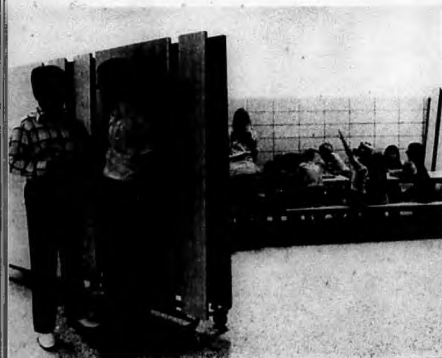
"This is a prayer breakfast for the men, high attendance day in Sunday School, teaching evangelism in the Sunday School, and a strong morning evangelistic service," explains White. "This is followed with lunch at the church, visitation, more training and an evening worship service that highlights a report session."

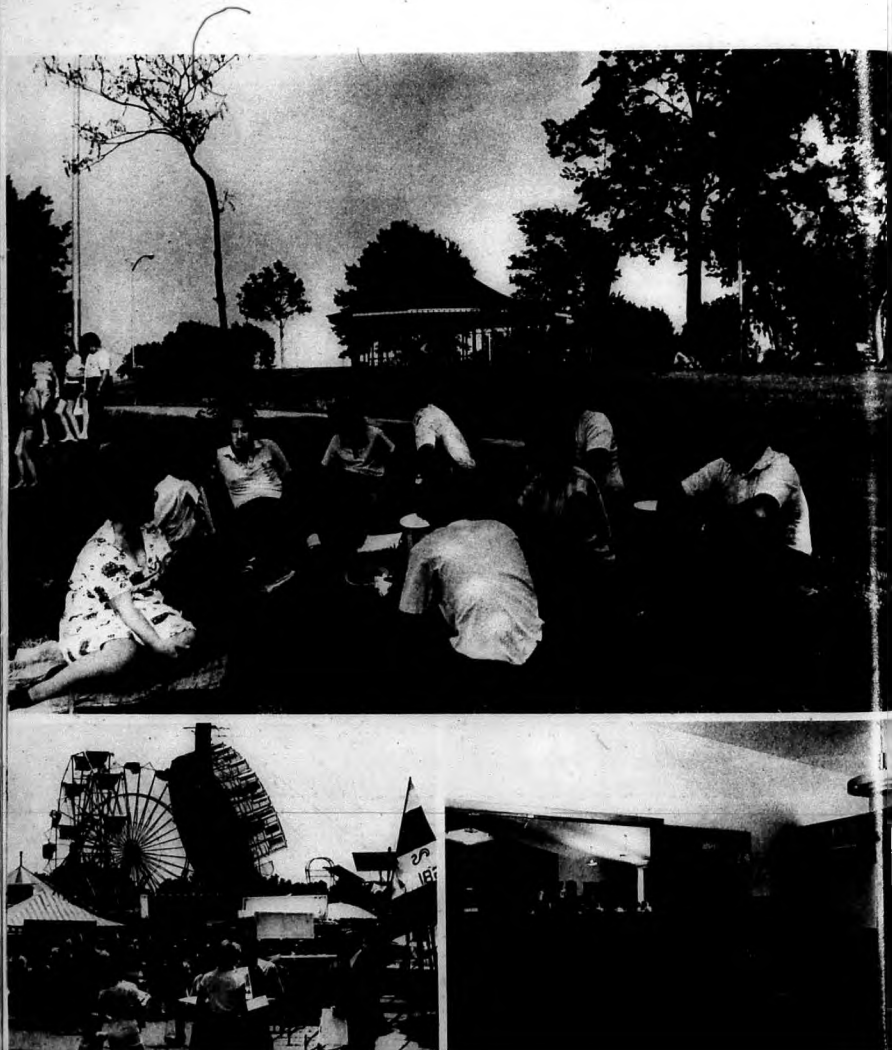
Because it does not require another day at the church building, White expects more than usual acceptance.

He doesn't stop with these options but includes revival, TELL modular training, and a cassette tape approach for individual or group training.

"Even though not as many of the churches are moving as rapidly as we had hoped, I am not disappointed at all," White says. "It will come down to whether they want to reach people or not, and unfortunately some churches do not want to. A long time ago I learned to go with the ones that were going and do the best I could with the rest."

Continued
Fifty volunteers from Seminole, Tex. (right) staff a vacation Bible school at the elementary school where the south location of Mars Hill Baptist Church meets. The Texans also held nightly concerts and afternoon backyard Bible studies. On the day of the final session, pastors Gerald Tidwell of Seminole First and Dan Osborne of Mars Hill (far left) discuss the school results: 96 enrolled and 14 professions of faith. Such evangelism efforts are top emphasis for Baltimore, and pastor Jerry Dixon (left) of First Church, Essex, has made Bold Mission Thrust his total evangelism program. Harold Carter, pastor at New Shiloh (below right) has also stressed plans of state evangelism leader Fred White.





NEW WORK

Strong efforts in the central city and the suburbs may result in several new congregations.

Within the past 10 years, the number of churches within the Baltimore association has held steady or declined, a fact hard to pin down because the associational lines have changed.

Baltimore needs 24 new mission efforts in five years, a task force decided. So the association is concentrating on four new sites in 1977, and another six later.

Two churches, Riverside and Lee Street, both survivors of transitional communities in the Federal Hill section, are co-sponsoring work at Locust Point, near Fort McHenry. Arbutus Baptist and Fulton Avenue are co-sponsoring inner-city work on Wilkins Avenue. Scott Street church is helping with work at Morrell Park, and Middle River church is sponsoring the redevelopment of a church at White Marsh.

Assistance for the four mission points came from the HMB's Church Extension Department, which this summer financed eight seminary students who worked in teams of two.

"The students were here to win friends for Christ in Baltimore," says Burt Potter, "and out of that, through cultivative methods, it is hoped that congregations might develop. Their 10 weeks were a short period and they went into some areas cold turkey."

He expects one or two congregations to sprout after the summer's work.

The students were joined by summer missionaries who used Baltimore's creative Good Time Wagon, a puppet-recreation-refreshment stand that draws young people like honey attracts flies. It is not unusual to have 80-90 children clustered around the wagon at one time.

The students, all from Southeastern

and Southwestern seminaries, reported weekly to faculty advisors and Potter.

One team recalled their frustration with fruitless door-to-door contacts—until the Good Time Wagon came to their area. They were reinforced by a visiting choir group who held a concert and then broke up in groups that went singing through the neighborhood. "We now have something to build on," one student said.

The students held backyard Bible clubs, fishing trips, Billy Graham films, crafts. One team—Ed Vinson and Dan Suggs—held Vacation Bible School in the buildings of Grace Mission at White Marsh, where a congregation died last year. They attracted more than 35 children, and started worship ser-

vices. In addition they helped man a booth at the county fair, also sponsored by Middle River Baptist Church.

John Saunders, Maryland's director of missions, says, "We are still having to overcome the traditional concepts of what is thought of as new work—having to buy property, having to letter out members, and starting a church type mission."

"We are coming up with different models."

"We eventually hope to start suburban churches," adds Potter, "but a part of the waiting process is to find churches as sponsors. We can have the greatest dreams as an association, but until the churches catch a vision we are a little bit handicapped."



Summer students provided the nucleus for Baltimore's efforts to start new work. In an evaluation session with Director Burt Potter at Federal Hill Park (upper left), they agreed the Good Time Wagon offered a focal point in the association's central city penetration. Even the county fair was included in their witness, and two students moved into the empty buildings of White Marsh mission to hold a Bible school.

CULTURAL/LIFESTYLES

Although not as "ethnic" as some eastern cities, Baltimore has 16 distinct culture groups.



Armed with scriptures in many languages, Don Gerich and son Tim visit the ships.

Baltimore is not the typically eastern ethnic city, although 16 ethnic groups are represented within the area. Most are settled or scattered, without large concentrations.

Southern Baptists have language congregations only with the Chinese (a work that is 100 years old), Polish and Korean. The Korean is of recent vintage, and the congregation shares the buildings of Valley Baptist Church. Best chances for new work will be with the Spanish-speaking.

The association's task force on cultural/lifestyle groups set priorities on the aging, internationals (including seamen), other religions and cults, alcoholics and prisoner rehabilitation.

Immediate goals are to train 250 people to become specialists in witness and ministry to such groups, and to enlist and train 15 church groups in an ongoing seamen's ministry in this, the nation's third largest port.

"Churches are not reaching some of these groups," says Potter. "For example, 19 percent of Baltimore's residents are over 60 years of age."

University Baptist Church, under the direction of associate pastor Joe Gilles, has established what Potter calls a significant ministry with the elderly, most of whom live near the church buildings.

The cultural/lifestyle task force surfaced priorities in the area of Christian

social ministries, led in the Baltimore association by CSM director Ron Rogers.

Rogers says some Baltimore churches are having a difficult time accepting BMT because many see it only as evangelism, without ministries. Rogers worries that many of the churches will avoid BMT entirely unless ministries are emphasized.

"Many Baltimore churches have come to the point where you do ministries whether they lead to evangelism or not. You minister to people because of their needs, not as a gimmick to get in the back door and do evangelism. However, we have bent over backwards to make sure it is not a manipulative thing," says Rogers.

The ministry to seamen—80,000 are estimated to visit Baltimore each year—has a high priority with Rogers. He sees the need for a full-time worker now.

Volunteers make a few visits each week to docked ships, distribute tracts in whatever language the sailors speak, chat with them in the ship's lounge and offer transportation to churches and homes for meals. When sailors do respond, the ministry has many rewards. But it also frustrates some who fail to get responses.

Rogers feels a full-time person will develop the ministry, enlist and train

volunteers, and provide a link with similar ministries throughout the world.

Rogers, a native of Jackson, Tenn., was a mission pastor in Chicago and assistant director of missions for Chicago. His background includes starting churches and Christian social ministries; his first duty in Baltimore was to lead a lay evangelism school.

He wants churches to strengthen their ministries to single adults, and has sought to make the churches aware of that group. Several congregations are starting single adult departments, including the divorced and the widowed.

Another area cited by the task force is with alcoholics, and the association had already joined with others in a strong ministry through Pathfinder Homes.

"Rather than start another halfway house for alcoholics, we bought into an existing program. A number of our people were on the board on directors—like John Saunders of the state office—and we have bought the building in which the ministry is located with funds from the HMB and the state Baptist convention," says Rogers.

On the board are blacks, a Catholic priest, social workers, counselors and others, but never more than 49 percent Baptists, "because we did not want to assume full control," Rogers says.

The home takes care of as many as 29, and they try to get the residents into the community, on their own, within six months.

The churches lead in Bible study each Wednesday. So many people volunteer that each church can go only once a year.

"Why such interest?" Rogers asks. "It's easier to minister to an alcoholic than to some others, like the seamen, with the language barriers."

The Good Time Wagon, which seminary students used in church extension, is a Christian social ministries project. After two weeks with the seminary students, it was placed in communities served by churches with CSM directors.

Says Rogers, "We play with the kids with the idea that Christians can have a good time."

prayer calendar

Quarterly listing of chaplains' birthdays

OCTOBER

October 1: Ronald S. Walker, Fla., inst. **October 2:** W.L. Simmer, Va., inst. **October 3:** John Thomas Brown, Tenn., V.A., Stephen Y. Gantt, S.C., Army; Harry T. Jones, Ga., Navy; Sidney Waterhouse, Ga., V.A. **October 4:** Billy D. Dunn, Tex., hosp.; Edmund W. Holmes, Jr., Fla., V.A.; Thomas H. Pulliam, Ga., hosp.; Fred L. Senter, Tex., hosp.; Harry E. Welch, Tenn., ind. **October 5:** Ernest W. John, Jr., Conn., Army. **October 6:** Gerald T. Richards, Mo., Navy; Glenn C. Womack, Ark., hosp. **October 7:** James H. Richey, Tex., inst. **October 8:** James E. Davis, Va., hosp.; William T. Hartley, S.C., hosp.

October 9: Donald W. Cauble, Tex., inst.; Austin D. Moon, La., Army; Frank J. Powers, Ga., inst.; Thomas A. Wolfe, N.C., hosp. **October 10:** Arthur F. Bell, Tenn., Army; Preston C. Brown, Jr., S.C., A.F.; George O. Hand, Miss., ind.; Dean E. Newberry, Ark., ind. **October 12:** William H. Gibson, Tex., Navy; Laurence B. Graham, S.C., Army; Eugene W. Hufstutler, Jr., N.M., inst.; Frank D. Metcalf, Fla., A.F.; Charles S. Mills, Okla., Army. **October 13:** Carter E. Hudson, Ala., hosp.; Benjamin Patrick, Jr., Okla., hosp. **October 14:** Lloyd D. Doyle, Tex., Navy; E.D. Smith, La., inst. **October 15:** David G. Page, Mo., Navy.

October 16: Donald G. Phillips, Mo., V.A.; Medicus D. Rente, Jr., Tex., hosp.; Charles N. Wilcox, Ky., hosp. **October 17:** Roscoe E. Rector, Jr., Va., Navy. **October 18:** Carl E. Bilderback, Tex., A.F.; Anthony Longval, Fla., Army; John P. Meiss, N.Y., Army; James E. Smith, N.C., hosp. **October 19:** Raymond McPherson, N.C., hosp. **October 20:** William Gordon Page, La., A.F. **October 21:** George Colgin, Va., hosp.; Billy G. Ricks, Tex., Army. **October 22:** Richard C. Davis, Ga., hosp.; Homer C. McElyea, Md., V.A. **October 23:** Gary L. Higgs, Sr., Tex., A.F. **October 24:** Arthur S. Howard, Tex., hosp.; Wesley Montalcione, Va., hosp.; Robert Z. Powell, Ala., hosp.

October 25: Michael E. Champlin, Okla., hosp.; Alfred M. Clark, Mo., Navy; Henry L. Martin, Tenn., Navy; Howard Tridale, Ky., ind. **October 26:** Lewis E. Dawson, Ky., A.F.; William W. Goins, Ga., inst. **October 28:** Kenneth D. McGuffey, Tex., A.F.; Jim Travis, Ga., hosp. **October 29:** Rufus J. Crawford, Tenn., hosp.; Rozier Lee Stocks, Jr., Va., hosp.; Vernard T. Utley, La., A.F. **October 30:** Richard McLean, Ga., Army. **October 31:** Clarence Lee Corbett, Jr., N.C., Army; Jerry Lynn Mize, Ark., Army; Rahum Stevens, Tex., Army.

NOVEMBER

November 1: I. Glenn DeVine, Okla., inst.; Samuel Ganaway, Ill., Navy. **November 2:** James H. Rankin, Tex., Army. **November 3:** Ronald D. Bohlender, Tex., hosp.; George A. Canzoneri, Fla., hosp.; Doyle Lumpkin, Tex., inst.; Harold Leon Mills, Tex., Army; Thomas R.

Thompson, N.Y., Army. **November 4:** Bill Beatty, Tex., hosp.; H.M. Denton, N.C., hosp.; Harland R. Getts, D.C., A.F.; Claude E. Moorfield, Tenn., Army; Barry W. Presley, Tenn., inst.; Wallace Wilshire, Tex., Navy. **November 5:** August C. Kilpatrick, S.C., A.F. **November 6:** Robert Hampton Crosby, Ga., A.F.; David S. Hunsicker, Mo., Navy; Luther R. McCullin, La., Army; Clyde B. Smith, Okla., hosp.

November 7: Richard R. Crowe, Wis., Navy; Roy A. Probst, Jr., N.C., Navy; Coyle Stephenson, La., inst. **November 8:** Lawrence J. Biermann, Fla., V.A.; Jerry R. Smith, Ga., Navy; Garland T. Walker, Tex., Army. **November 9:** Clyde M. Northrop III, Ark., Army. **November 10:** Carl W. Flick, Va., Navy; Harold D. Palmer, Miss., Navy. **November 11:** Jimmy Hancock, S.C., A.F.; Thomas C. Perkins, Tex., hosp.; Keith Woodier, Tenn., Navy. **November 12:** Earl L. Boyette, Fla., Navy; Ronald C. Pissell, Colo., Army. **November 13:** David P. Byrum, Okla., A.F.; Reuben V. Johnson, Ga., hosp. **November 14:** Bill G. Thomason, Okla., A.F.

November 15: Collum D. Bartwell, Okla., A.F.; Max A. Eller, N.C., Navy; Clyde M. Johnston, Tex., inst.; Wayne C. King, Okla., Army. **November 16:** Robert S. Brinkley, La., hosp.; George Lee Gray, Ga., V.A.; Lee A. Smith, N.C., Army. **November 17:** Niles Howard Behrens, Mo., inst.; Troy E. Hall, Okla., V.A.; Frederick W. Love, W. Va., Navy. **November 18:** Bill B. Bailey, Jr., S.C., hosp. **November 19:** William M. Eberidge, Miss., Navy; Elgin Last, Mo., hosp.; Arol Stevenson, Okla., inst. **November 20:** Robert D. Danell, Ala., Army. **November 21:** Andy Miles, Ga., inst. **November 22:** Donald N. Scott, Kans., ind.; Irvin I. Whetsell, Tex., hosp.; Dennis R. Whitaker, Tex., Army.

November 23: Richard M. Betts, Okla., Army; Douglas H. Sowards, Ky., Army; William T. Vest, Va., Navy. **November 24:** Robert Campbell, Ky., Army; Edward R. Dowdy, Jr., Va., V.A.; Billy J. Jones, Miss., A.F.; Willard Manley, Tex., hosp.; Dewey V. Page, N.C., Navy. **November 25:** George K. Crosby, Miss., A.F.; Anderson C. Hicks, N.M., V.A.; James Wm. Mallard, Fla., Army; Melvin E. Martin, Va., A.F.; Bobby W. Meatt, Tex., Navy; Joe I. Kiser, Fla., inst. **November 26:** Russell Davis, Va., hosp.; James K. Fox, Ky., ind.; Billy R. Lord, Tex., Army; Donald R. Smith, Ind., A.F.; Hoyt W. Swann, Ala., Navy.

November 27: William M. Hall, Va., inst.; William C. Mays, Tenn., SBH. **November 29:** Wayne Bruchee, Md., hosp.; Dalton H. Barnes, Okla., inst. **November 30:** William F. Montgomery, Ark., A.F.

DECEMBER

December 1: William D. Corper, Tenn., hosp.; George F. Cox, S.C., hosp.; Donald G.

Hollenbeck, Mo., A.F. **December 2:** Pearl H. DuVall, La., hosp. **December 3:** Jack C. Grady, Jr., N.C., hosp. **December 4:** Henry C. Irvin, Va., A.F.; Robert E. Lowery, La., hosp. **December 5:** Paul S. Bay, Mo., hosp.; William H. Graham III, Tex., Army; Carl T. Healer, Tex., Navy; E.A. Venderly, Ga., SBH; Arthur M. Webb, Tenn., Army; Harold P. Wells, Fla., Army. **December 6:** Gerald Connor, Tex., Army; Daniel A. McKeever, Tex., hosp.; Harvey Joe Mills, Tex., Army. **December 7:** Oscar Barrow, Va., Army; Max E. Dunks, Tex., Navy; Robert C. Hatlee, Fla., Army.

December 8: Ben W. Bledsoe, Ark., inst.; Fred Allen Rothemel, Tex., Navy; Jack E. Sutherland, Fla., Army. **December 9:** Jerry D. Aubry, N.C., Army; Donald R. Bickers, Ky., A.F.; Dennis R. Hendrick, Tex., hosp.; Bryant R. Nobles, Fla., Navy; Theodore Rogers, Okla., Navy. **December 10:** Billy M. Hayes, Miss., Army; Gerald W. Marshall, Tex., A.F.; Charles D. McKnight, Tenn., SBH; James R. Williams, Miss., hosp. **December 11:** William D. Harbour, Miss., Army; Philip J. Jenkins, Va., Navy; Kemp Powers, Tex., V.A. **December 12:** Travis I. Blansett, Tex., A.F.; Donald I. Davidson, Tex., Army; Huey D. Perry, Ala., inst.

December 13: William E. Carpenter, Ala., hosp. **December 14:** Paul D. Robinson, Ala., Navy. **December 15:** Frank B. Raggitt, Fla., Navy; Jerry W. Black, Okla., Army; W.K. Sisk, Ky., inst.; Tommy L. Thompson, Fla., Army. **December 16:** Leroy Dowdum, Tex., hosp.; Robert E. Pearce, Miss., hosp. **December 17:** Martin S. Reynolds, Jr., Ky., A.F.; Wayne A. Stewart, Kans., Navy. **December 18:** James A. Carter, Mo., hosp.; Jacob S. Ckenmons, Okla., hosp.; Adila I. Lucas, S.C., inst.; Edwin J. Rowan III, S.C., Army. **December 19:** Kenneth B. Dial, Tex., hosp.; Jerald L. McNitt, Mo., hosp.; William T. Wallace, S.C., A.F. **December 20:** Wade H. Houston, Mann, hosp.; Wallace H. Whalley, Miss., Navy.

December 21: Warner Blackburn, Miss., Navy; Leonard H. Miller, Tenn., Army. **December 22:** Arthur J. Camp, Okla., A.F.; William E. Thompson, Va., V.A. **December 23:** William R. Hollis, Mo., Army; William D. Martin, N.C., hosp.; Harold D. Roller, Ala., Army. **December 24:** Jerry H. Holland, Ga., Army. **December 25:** Alla W. Robertson, Tex., inst. **December 26:** Russell C. Harris, Fla., inst.; Charles D. Wilson, Fla., Navy. **December 27:** Larry J. Austin, Va., inst.; Clifford J. Hoesema, Fla., ind.; Gene K. McInosh, Ky., A.F.; Douglas I. Vaughn, Tex., inst.; Lemuel F. Wade, Tenn., hosp.

December 28: Lewis A. Williams III, inst. **December 29:** Wyatt B. Hammond, Tex., hosp.; Major H. Phillips, Jr., N.C., Army; Wm. W. Taylor, Mo., hosp. **December 30:** Billy J. Price, Ga., Army; Norman G. Walker, Jr., Mo., Army. **December 31:** Clay L. Burns, Tex., hosp.; Lamar Pridgen, N.C., Army.

letters

The family of God

Thank you for an excellent issue (May HM) on the family and for reminding us again that not every family consists of "husband, wife, and 2.2 children." I was particularly appreciative of White's question ("The Family of God?"). "Where are the Eli's? We in the church need to provide some Eli's who could be models for the young Samuels—not their parents but adults who will give instruction, guidance." During the past two years, I worked with the Big Brothers of America office in Arlington, Virginia. Several Christian mothers came to the office hoping to find an active, church-going, Christian man to be this model for their "young Samuels." I usually would ask a mother why she had come to Big Brothers rather than going to her church. Too often I heard her say she felt awkward in asking someone to give the time and effort required. Since no church member had volunteered, she turned to the very fine, but secular, Big Brother organization.

Because single parents have not asked for this ministry, we as Christians have often unintentionally overlooked those in our own churches to whom we could offer a most valuable ministry. For this reason, I am most grateful for Dr. White's most pertinent question and your most important issue which highlights this need.

John Carter
New Orleans, La.

Comment

Your "Comment" (June HM) gathered up a number of concerns to the Baptist Joint Committee and to all Baptists and Americans concerned with the subjects of religious liberty, the worth of the individual, human rights, civil rights, and public schools. Truthfully, I cannot remember ever seeing these related so well in one piece.

Stan L. Hasley
Washington, D.C.

Evangelist

Jim Dickson (June HM) has a zeal for the Lord and I agree with his idea of not pressuring people at revivals; also his peo-

ple to people ways. But who is going to pay his \$15,000 debt? The Bible says, "Not slothful in business" (Rom. 12:11) and "But if any provide not for his own,—he has denied the faith, and is worse than an infidel." Some bills are absorbed for "men of the cloth," but if they get to expect it in all cases the work will become too lucrative—as it has for some already. Paul worked so as not to be a burden to anyone or ask anything for himself.

Mrs. Grace Barden
Lloyd, Fla.

Mission support

The (July-Aug HM) edition was a masterpiece for mission support. Bennie Delmar can't be the last. His spirit must survive as Baptists participate in Bold Mission. Dollars and Sense made sense for us who counsel churches on financing building programs. I identified with your pilgrimage in Comment.

James A. Walker
Little Rock, Ark.

A warning of experience

Thank you for your article on the Korean Baptists and David Kim (June HM). Back in 1970-71, Pastor Kim and his congregation shared our facilities until they found another location.

Just last month our church again voted to share our facilities with the Korean Baptist Church of Washington, with Won Se Yeo.

I encourage other Baptist churches to work with internationals, but I add these warnings:

- 1) Any church working with internationals must be prepared to make sacrifices of time, talent, facilities, schedules, etc.
- 2) Be prepared to have W.M.U. leaders explain that Koreans, etc., using the building have nothing to do with missions.
- 3) Be prepared to have Christians who have been faithful workers to begin to demonstrate racial prejudice.
- 4) Be prepared for some members to withhold their tithes and personal support

from the church.

These are just some problems which surfaced in our ministry. Lest I sound negative, I must add the blessings, the enthusiasm and the fellowship in working with our fellow international Christians more than offset these warnings.

The church that opens its doors to foreign Christians will grow spiritually and physically.

Please pray for us as we begin again with our Korean friends.

Keith G. Koch
Washington, D.C.

Delmar, Boone Home, Miller

Thanks for the article on Bennie Delmar I worked beside him for eight wonderful years.

And thank you for doing the story on the Kathy Boone Home and Frank Miller. I knew him in Alaska. He is one of the most effective yet, one of the most underrated pastors we have.

J.T. Burdine Jr.
Atlanta, Ga.

Dollars and sense

The breadth and depth coverage I find in each issue is very gratifying. HOME MISSIONS is one of the few magazines I know of that gives such wide coverage to such a variety of ministries in North America.

In July-Aug HM I was particularly interested in the article "Dollars and Sense. You make reference to Jack Redford's "Nine Steps for Starting New Churches." As I am presently involved in writing a manual on new church development for our denomination (Christian Reformed), I would be interested in obtaining those Nine Steps. Are you able to send them to me?

Paul Vermaire
Kalamazoo, Mich.

EDITOR'S NOTE: The "Nine Steps" brochure is available free to church leaders. Please write to Dept. of Church Extension, Home Mission Board, 1350 Spring Street, NW, Atlanta, GA 30309, and request Guide for Establishing New Churches and Missions.

and in passing by William G. Tanner

Bold Mission Thrust[®] has proven to be a significant test of the capacity of Southern Baptists to work together in mounting a major missions and evangelism thrust in the United States. Each state convention has developed its own bold mission planning. This is why you hear such terms as Bold Advance in Florida, North Central States Mission Thrust in the seven states in the central part of the United States, Good News Texas, Sharing Christ in Bold Mission in Arizona, Horizons Hawaii Stronger Churches in Bold Mission, Advance '77-'79 in Maryland, and Bold Horizons in Louisiana.

Bold Mission Thrust, the HMB's priority for the four-year period of 1976-1979, was developed and is being implemented in cooperation with the state conventions which, in turn, provide leadership to the associations. The purpose of it all is to assist Southern Baptist churches in their task in evangelizing and providing a congregational witness and ministry to the people of America.

The exciting response in the state conventions, both in the planning and in the beginning of action, bears record to the excellent cooperative relationships.

The Arizona Southern Baptist Convention has developed a plan they call "Salutation Witnessing." Their plan is to recruit a sufficient number of volunteers to canvass a given area in one day with an invitation to an evening rally, an opportunity to enroll in a Bible study group and a personal witness. The objective is to start as many Bible study groups and mission chapels as needed to establish a continuing witness to the area.

In Mississippi an extensive research project has been launched with black Baptists. Summer mission teams are being assigned to perform special



mission projects in Vacation Bible Schools, backyard Bible clubs, mission Sunday Schools, and mission chapels among black Baptists. Regional simultaneous crusades along with WIN schools in every association, project an intensive evangelistic effort.

Alabama's major Bold Mission Thrust is directed through a statewide radio and TV ministry coupled with a massive evangelistic tract distribution. Churches have been enlisted from over the state to test the "Growing an Evangelistic Church" process.

Florida's Bold Advance has emphasized the goal of obtaining 400 sites for new churches. A continuing promotion of the election and training of church missions committees is a major strategy for obtaining church sponsors.

The Hawaii convention has chosen the emphasis of "Stronger Churches in Bold Mission." Their need is for greater strength to provide support for outreach efforts.

South Carolina's "Direction 2000" has led in identifying key cities over the state for special Bold Mission efforts. Associational Bold Mission teams are leading in studies identifying needs and devising plans for reaching

Bold Mission Thrust objectives.

Seven north central states around the Great Lakes have entered into a coalition they call North Central Mission Thrust. Though their target is 1990, Bold Mission Thrust has been included for this two-year period. These two years have major emphases on evangelizing and congregationalizing. The 1978-79 emphasis is on new work and the 1979-80 emphasis is on evangelism.

These reports reflect the great variety in Bold Mission Thrust, and this is as it should be since the needs of Americans are diverse from state to state and from association to association.

Is the Home Mission Board on target in Bold Mission Thrust? Certainly there are many things that need to be done—and will be done. Our first target was to work with the state conventions and associations in planning, and we think the response has been magnificent. Some states, like Arizona and the North Central States, have been engaged in Bold Mission action for some time, but the action time is just beginning for most state conventions.

One of the most significant aspects is the splendid cooperation that is being developed between the agencies of the Convention as we all address ourselves to the objectives of Bold Mission during this period of time.

Bold Mission Thrust cooperating amidst the diversities of Southern Baptists exemplifies the miracle that God has wrought in leading Southern Baptists to work together to accomplish the purposes of Christ under the leadership of the Holy Spirit.

Bold Mission Thrust is the Southern Baptist denominational emphasis for 1977-79. Bold Mission Thrust emphasizes evangelizing and congregationalizing in the Home Mission Board's part of this national emphasis.



Through the pages of **LOVE WITH NO STRINGS**

YOU CAN SHARE

- the excitement missionaries Lawrence and Martha Baldrige bring to an outing of Appalachian youngsters.
- the understanding an unwed pregnant girl receives when she comes to Sellers Home in New Orleans.
- the love boys from a broken family get when they enter a Baptist children's home in Anchorage.
- the concern missionary Brenda Forlines shows for human needs in Columbia, South Carolina.

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