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SAN FRANCISCO

ALSO INSIDE
Rebirth in the Bronx
Undocumented aliens

Church-start primer
Friday's children

home missions

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EDITORIAL STAFF

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

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CONTRIBUTORS

Phyllis Faulkenbury
Elaine Furlow
Dan Martin
Paul Obregon
Don Rutledge
Judy Touchton
Bill Bridges



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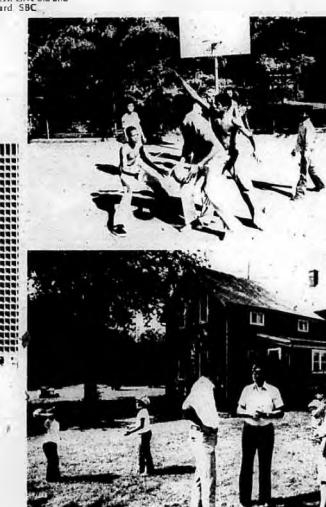
An interdenominational group of pastors—including Southern Baptists—hope to "rehabilitate" . . . to bring new life to . . . decaying, demoralized, discouraged neighborhoods. It's an exciting new venture in evangelism. But where so many have failed, can the churches act in time to save their communities?

By Celeste Loucks
Photography by Paul Obregon

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In 20 years of struggle, SBC churches have added to their rolls only 3,000 members; their growth remains slow, their assignment increasingly difficult in their cultural milieu. For the Bay Area's blend of eclectic lifestyles challenges Southern Baptists to break with tradition and offer a redemptive, joyful love to those beyond hope.

By Phyllis Faulkenbury
Photography by Karen Mitchell



27 PROFILES IN CHURCH PLANTING

The color of their skin differs; different, too, is their environment and background. But in their approach, in their concern, in their personal, on-one style, they are brothers: two church exit home missionaries united by a common goal: to create fellowships of believers in Christ

By Elaine Furlow and Dan Martin
Photography by Don Rutledge



40 THE ILLEGALS

In increasing numbers, "undocumented aliens" enter the United States: more than a million a year, perhaps three million. They seek the promise of life, liberty and pursuit of happiness. But they often find their lives plagued by unscrupulous lawyers and employers; an uncaring or hostile system of justice; and the degrading realization they live a lie. Do Christians have responsibility in checking the flood of illegals? Can they help those here already? And should they care?

Article and photographs
by Everett Hullum



52 MISSIONS AND MINISTRY OF FRIDAY'S CHILDREN

Like the youngster's traditional rhyme, the Ortegas—"oldster" home missionaries in Southern Arizona—are "loving and kind." And their deep commitment builds a church where before could be heard only the sound of "frijoles in a barrel."

By Dan Martin
Photography by Don Rutledge

1979. We can hardly believe it. A new year. Resolution #1: To make this year's HM the best yet. We—therefore—wish you a healthy, reduced-lifestyle, non-energetic, prayerful, renovated, less stuffed, maturing . . . enough! . . . new year qualities you'll understand better after reading '79 editions of HM, for all are—more or less—subjects of articles planned. From local responsibilities in hunger relief, to missionaries' work from Boston to Alaska, HM will report a wide spectrum.

"Notebook" format continues to alternate with "regular" magazines; content stretches across the panorama of home missions.

We're excited; we hope you'll feel it, too. For despite a few more creaks in editors' bones, HM looks forward to the future. So stick with us. And tell a few friends.

New years bring changes, and HM hasn't escaped. This is the final issue for Celeste Loucks, HM's fine writer. She becomes HMB book editor, replacing Elaine Furlow, who moved to Washington, DC, with her husband.

As assistant editor, Loucks has been outstanding. In her three years with HM, she's won numerous awards, including the award for "excellence in religious journalism" — a top SBC honor. Her skills in planning, editing and production have helped make "notebook" a success. Loucks promises to write again for HM, as her new schedule permits. But her final "regularly assigned" article comes this month: a report on a new evangelism venture: the Shepherds.

Loucks' act will be hard to follow. But HM is fortunate in having a replacement in Phyllis Faulkenbury. While editorial assistant in books publishing, Faulkenbury began accepting HM assignments. Her writing consistently improved: more complex, detailed assignments followed. Perhaps her best effort thus far—as you'll soon read—is her coverage of San Francisco, in this issue as a supplement to the home missions graded-series study on California.

City coverages—demanding intense study and research—represent one of HM's most challenging assignments. Pace is hectic; interviews jump across town, stack up, send reporters scrambling to be in several places at once, early morning until late at night. But keeping up with a tight schedule proved, for Faulkenbury and staff artist Karen Mitchell—on her first assignment as photographer—not nearly so difficult as trying to understand, and capture in words and pictures, America's unique city.

Their success, we think, makes it a little easier to take HM's loss of Celeste Loucks.

Cover Story: Like dollhouses, San Francisco's Victorian homes attest the city's childlike quality. Hullum photos

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THE SHEPHERDS OF THE BRONX

Amid the rubble of a decaying, demoralized neighborhood, churches have united to "baptize"—to bring new life—rehabilitation: a sense of pride, of dignity, of community. But have they acted too late?

By Celeste Loucks ■ Photography by Paul Obregon

White-haired Bessie Singleton was waiting for the van.

Seated in her apartment amid furniture and boxes, she told how a year ago her landlord abandoned the South Bronx building; tenants followed.

Vandals broke into vacated rooms, stealing stoves, refrigerators; tearing out radiators and plumbing. "I'd see them throwing things out," Singleton recalls, shaking her head. "They'd steal you out of your gingerbread... and

look you in the eye while doing it.

"When they took the pipes, I could hear them hammering. I called out, 'Please don't mess with mine—or I'll put you full of bullets, baby.'"

Singleton, a Southern Baptist from the Deep South, had lived in the four-room, \$90-a-month apartment for 20 years. She helped rear two grandchildren there. She liked it. "This was a beautiful place," she says.

Ceilings now are cracked; walls stain-

ed and peeling. "After these hoodlums cut off the pipes, water leaked into my apartment." The owner turned off the water, and Singleton hasn't had any—hot or cold—for months.

Despite inconvenience and insecurity, Singleton tenaciously held on. By this past October, she was one of only three tenants remaining. She insists she was not afraid: "All my family, we've got guts. We didn't ever go back any further than we were knocked back."

But finally, the city foreclosed.

Now she awaited the moving van: "I got my things packed; I'm getting out."

Singleton is only one in a massive flight from the South Bronx. Her apartment building, among perhaps 1,200 abandoned and broken structures. Acre on acre, block after block, towering brick buildings are smeared with graffiti and gutted by fire. Gouged windows stare blankly on empty sidewalks. Building interiors are fusty, often strewn with trash.

The scene has been described as "like Berlin after the war." Says one first-time visitor, "You can't explain the devastation to someone who hasn't seen it."

In the past two years alone, vandals, frustrated tenants and landlords, seeking insurance claims, set an estimated 7,000 fires.

Continued

Like S.O.S. flags, wind-washed laundry flaps fortarily before a gutted building. Left: Singleton awaits the moving van



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The bedroom of Wall Street.

In the South Bronx are a series of places which remain viable—like around each church—you build from there, from your strongest areas.

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"The crippling thing is you could see this happening—the fires blazing—and you couldn't do a thing," laments home missionary, Sam Simpson.

Simpson, pastor of Bronx Baptist Church, has watched buildings burn; he has seen people move out of the neighborhoods, and crime move in.

"Crime came like a jackal does to a dying animal," comments George M. Sands, administrative assistant to a NYC councilman. "Mass exodus created a vacuum, and social ills were never dealt with."

Simpson and other ministers filled out form after form and waited and watched as thousands of dollars allocated to urban renewal and model cities failed to make an impact on the deteriorating community.

Finally, an interdenominational group of 79 ministers banded together to help rebuild the South Bronx.

They call themselves the Shepherds.

In its statement of purpose, the non-profit group writes:

"Those churches and pastors who have remained have tried individually to stem the tide of devastation. Different coalitions have been organized, but little progress made."

The statement charges banks have "redlined" neighborhoods and insurance companies have charged exorbitant premiums. It calls for preservation of the library and reclamation of an empty school: "Our children must not be abandoned to ignorance...."

"As destructive as the burning and abandoning of buildings [is], the greater devastation [is] the destruction of human potential and drive for self-realization—the death of the people."

Comments Shepherd president, Dan Nickerson, "It is true. Our problems seem to be everywhere, all-pervasive and overwhelming. But I believe whenever suffering is, that's where the Lord wants us to be."

"Upon these ashes, God is going to build something. The prophets of old did not know, nor did they pretend to know, what God was doing. But they did know he was doing something and it would be for the best."

"To every age comes a challenge that makes man look at himself."

"It is easy to run away."

The Shepherds admittedly are not city strategists or businessmen. Explaining their plans, one turns to the Old Testa-

ment: "Ye see the distress that we are in, how Jerusalem lieth waste and its gates are burned with fire; come, and let us build up the wall of Jerusalem...."

As in the Nehemiah passage, the Shepherds' strategy focuses on rebuilding small areas immediately surrounding their churches. To the outside, their proposals may seem pipe dreams. However, Ed Stevenson, for one, believes their concept for inner-city rebirth is workable.

Stevenson, NYC deputy director of labor relations and sanitation, says, "After the banks left, the stores, everything that makes a community left, we looked around. There were still chur-

ches. Tenacity, faith had allowed them to survive."

"Our concept is to build around each of these."

Explains Stanton Eckstut, urban planner and associate professor at Columbia University: "The church is a stable element, a sign of continuing leadership and commitment."

"There are a series of places in the South Bronx which remain viable. You start with what is strongest—like areas around each church—and you build out, from there."

Residents' rehabilitation hopes hinge partly on an October 1977 visit by President Jimmy Carter. After walking decimated areas, he committed aid.

Jokes about politicians abound in the South Bronx: "Promises, promises; have we seen a nickel?" In April 1978, however, came word \$55 million in federal funds had been allocated. About \$40,000 was for the Shepherds.

Still no funds are in hand, but Simpson believes it is more important than ever for Shepherds and other committed Christians "to act while the iron is hot."

The Shepherds have a direct link with municipal planning through their board chairman, Wendell Foster, a member of the New York City Council.

Foster says, "We have to fight the hospitals to get our people in. Our kids are addicted to narcotics."

Not far from Foster's church, children gather on a fenced, concrete playground glittering with broken glass. "A child

Continued

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"...the Bronx was once called. Now 'brick-watchers' are hired to guard vacant structures. Arsonists can be hired for as little as \$3 to torch an entire building."

Simpson and a group of "Shepherds" overlook their flock. "It is a risk. But who is more able to take a risk than Christians?"

If Christians are going to have a voice in the cities, now is the time to move. The community needs moral leadership. . . try being facilitators of the dream.

street-front cafes, used old storefronts instead of new facades and encouraged colorful street paintings and banners. "We wanted to prevent the loss of businesses and see if there were housing opportunities for young Italian families to move back," he explains. "We wanted to create an image reflecting the Italian culture."

In South Bronx, Eckstut admits a "kind of helplessness. The devastation is a creeping cancer. . . . My guess," he adds, "is we haven't had enough local leadership and involvement in making changes, therefore the people have less to protect.

"With the Shepherds, there is more of a vested interest. It is their redevelopment, not anyone else's."

Eckstut considers the South Bronx church project "crucial."

"The people need to see something started. The church is a couple of blocks from the main shopping area, a good hospital. . . . Bronx Baptist is probably in one of the best locations.

"If it can't succeed, I'm not sure the other churches will."

He says initially the Shepherds need to ferret existing government programs and both private and public resources. N.E.S.T. consultant Fitzsimmons estimates \$100,000 to \$200,000 in seed money is needed before the Shepherds will receive significant grants. He also

"Sometimes," says Simpson, "evangelistic rhetoric differs from practice; I want people to see Baptists doing something positive."

says they need to nail down plans. "If they can convince the city planning commission they have the best plan then they can get funds."

Reid Hardin wants to involve laypersons on several levels, from prayer support to consultation by individuals or teams of professionals to long- and short-term volunteers in South Bronx. "People," he says, "are sitting in our churches—multiple housing experts, builders, businessmen—and they could save the Shepherds weeks in time and work." They also could provide spiritual support to the community.

Eventually, Fitzsimmons thinks as many as 500 laypersons with "gifts in evangelism and ministry" could contribute through the N.E.S.T. network. "We as Southern Baptists have the most people, the most money, and we ought to be involved."

Dale Cross believes Southern Baptist work in South Bronx may provide a model for other cities. "Urban developers already have their money and their act together; renewal is happening all across the nation. The church, in a generic sense, has a right and a responsibility to have input."

"Wendell Foster came on strong to say that if Christians are going to have any voice in the cities, now is the time to move. He asked, 'What are you going to do? If you are just going to have a

Billy Graham-type crusade, forget it. The community needs moral leadership. Link up with the Shepherds, try being facilitators of this dream."

Cross says when he first approached HMB's director of evangelism section, Bill Hogue, "Hogue's first question was, 'What does this have to do with evangelism? Why should the evangelism section be involved?'

"I believe the [holistic] church has to be involved in physical, environmental, social areas of responsibility," says Cross. "I told him evangelism and missions can't be sliced up. We've got to work together."

"Hogue agreed; he said, 'I think you are exactly right.'"

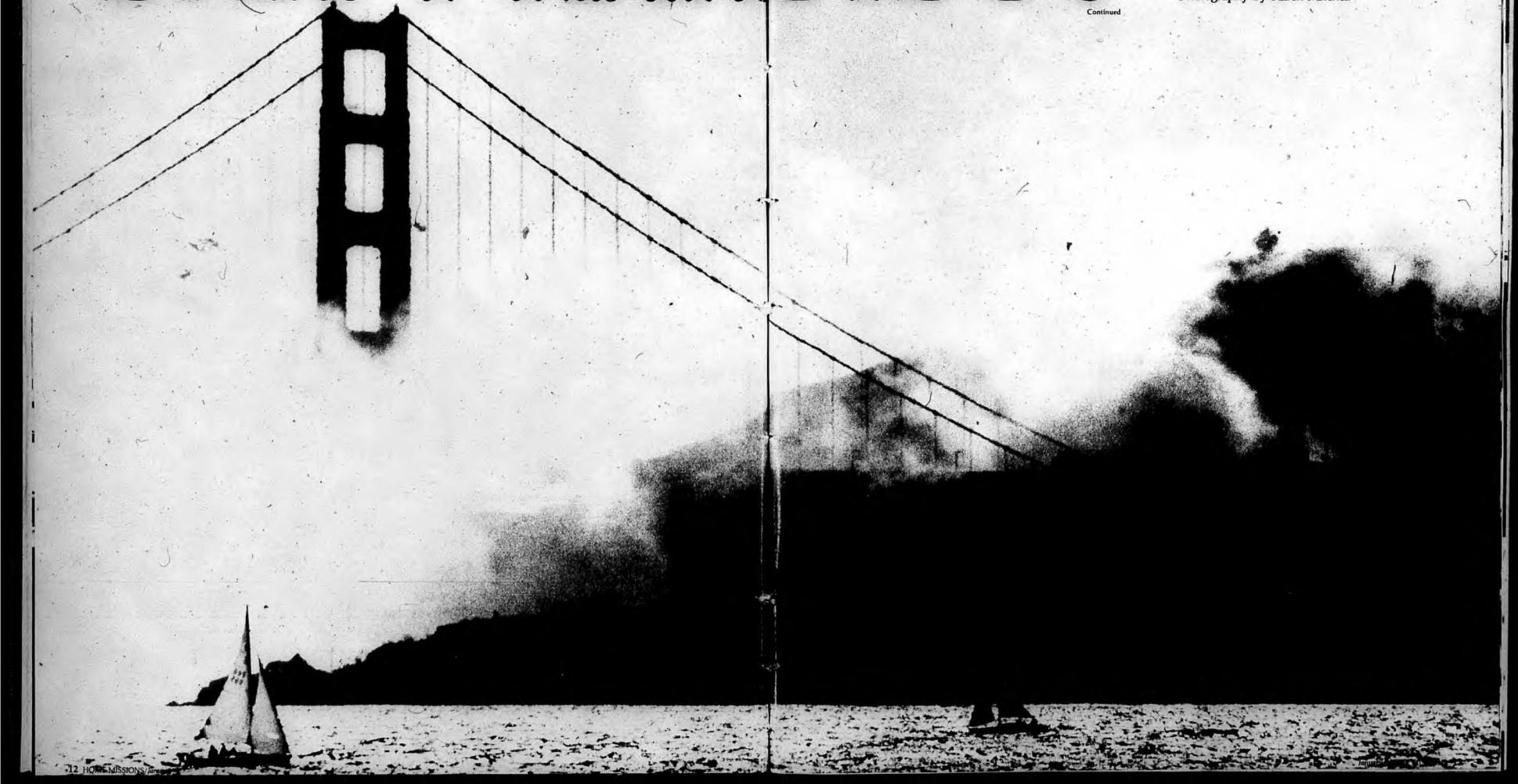
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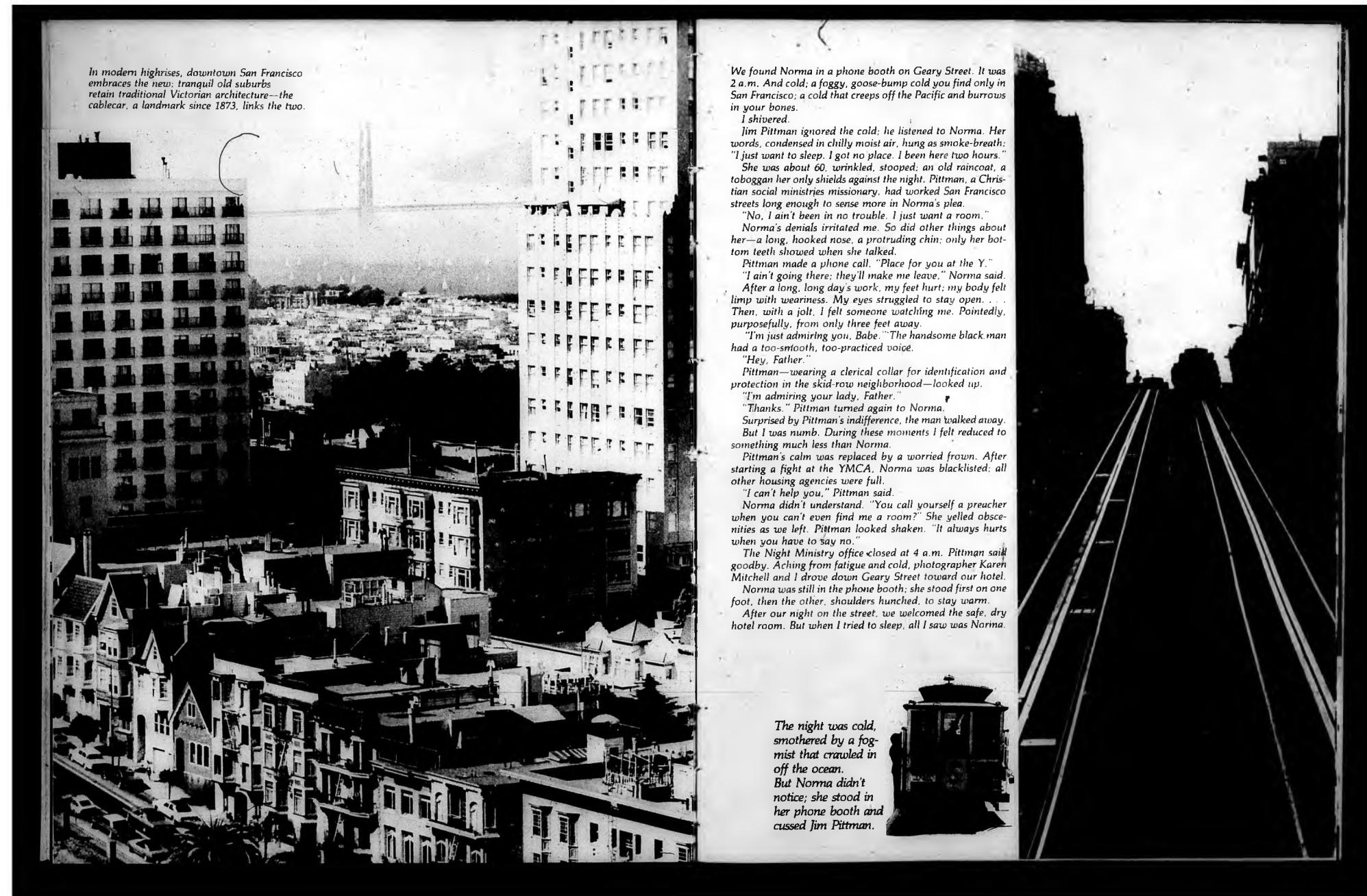
SAN FRANCISCO

Continued

Southern Baptists work to blend old and new into bold forms of ministry to the diverse people of the unique "City by the Bay."

By Phyllis Faulkenbury
Photography by Karen Mitchell





In modern highrises, downtown San Francisco embraces the new; tranquil old suburbs retain traditional Victorian architecture—the cablecar, a landmark since 1873, links the two.

We found Norma in a phone booth on Geary Street. It was 2 a.m. And cold; a foggy, goose-bump cold you find only in San Francisco; a cold that creeps off the Pacific and burrows in your bones.

I shivered.

Jim Pittman ignored the cold; he listened to Norma. Her words, condensed in chilly moist air, hung as smoke-breath: "I just want to sleep. I got no place. I been here two hours."

She was about 60, wrinkled, stooped; an old raincoat, a toboggan her only shield against the night. Pittman, a Christian social ministries missionary, had worked San Francisco streets long enough to sense more in Norma's plea.

"No, I ain't been in no trouble. I just want a room."

Norma's denials irritated me. So did other things about her—a long, hooked nose, a protruding chin; only her bottom teeth showed when she talked.

Pittman made a phone call. "Place for you at the Y."

"I ain't going there; they'll make me leave," Norma said.

After a long, long day's work, my feet hurt; my body felt limp with weariness. My eyes struggled to stay open. . . . Then, with a jolt, I felt someone watching me. Pointedly, purposefully, from only three feet away.

"I'm just admiring you, Babe." The handsome black man had a too-smooth, too-practiced voice.

"Hey, Father."

Pittman—wearing a clerical collar for identification and protection in the skid-row neighborhood—looked up.

"I'm admiring your lady, Father."

"Thanks," Pittman turned again to Norma. Surprised by Pittman's indifference, the man walked away.

But I was numb. During these moments I felt reduced to something much less than Norma.

Pittman's calm was replaced by a worried frown. After starting a fight at the YMCA, Norma was blacklisted: all other housing agencies were full.

"I can't help you," Pittman said.

Norma didn't understand. "You call yourself a preacher when you can't even find me a room?" She yelled obscenities as we left. Pittman looked shaken. "It always hurts when you have to say no."

The Night Ministry office closed at 4 a.m. Pittman said goodby. Aching from fatigue and cold, photographer Karen Mitchell and I drove down Geary Street toward our hotel.

Norma was still in the phone booth; she stood first on one

foot, then the other, shoulders hunched, to stay warm.

After our night on the street, we welcomed the safe, dry

hotel room. But when I tried to sleep, all I saw was Norma.

The night was cold, smothered by a fog-mist that crawled in off the ocean. But Norma didn't notice; she stood in her phone booth and cussed Jim Pittman.





San Francisco is the genius of American cities. It is the wild-eyed all-fired, hard-boiled tenderhearted, white-haired boy of the American family of cities. It is the prodigal son, the city which does everything and is always forgiven because of its great heart, its gentle smile, its roaring laughter, its mysterious and magnificent personality. It's not the easiest city in the world to like at first. It seems cold, hard, ugly, indifferent and out of the world. It is not an easy city to know. It seems delirious with energy, incoherent because of the many things it has to say, broken-hearted with sorrowful memories. You walk through the streets of the city and feel its loneliness and you wonder what memory is troubling its heart.

—William Saroyan

San Francisco offers everything and nothing: hope and horror, pain and pleasure; and its contrasts, its wild untamed character have baffled Southern Baptists.

**FISHERMANS WHARF
IN SAN FRANCISCO**

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Alive with sight and sound, Fisherman's Wharf offers tourists and townsfolk everything from squid to impromptu juggling acts.

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From a distance, San Francisco is pastel—its houses in neat rows, pink and blue and white; a gentle, cajoling city, beckoning. "Come closer." I saw it first on a noon flight from Atlanta. Karen Mitchell and I, both of HOME MISSIONS staff, were to research and photograph Baptist work. "You're just going to love it," the businessman's wife said. "You're just staying two weeks? Oh, you're writing a story? About the city? Why, you could stay a year."

"But which San Francisco are you writing about? There are a whole lot of them you know!"

George Griffin, author: *San Francisco is a delicious combination of wealth and wickedness, splendor and squalor, vice, virtue, villainy, beauty, ugliness, solitude and silence, rush and row. In short, San Francisco is just San Francisco.*

Francis DuBose, professor, Golden Gate seminary: *People will leave good jobs and move just because they want to live in San Francisco.*

A.L. McDaniel, home missionary: *People here don't really know Southern Baptists. The things they think about us can be broken down when they are confronted with real people.*

In many ways, San Francisco baffles Southern Baptists. Sophisticated, trend-setting, lenient, it defies ideals and traditions that make Baptist work strong in other areas.

Three quarters of a million people compressed into the nation's most expensive real estate: one third are senior citizens, one third singles, almost half foreign. The city's lifestyle and cultural mix are revealed in its publications: two major daily newspapers and a score of foreign language journals in German, French, Italian, Chinese, Japanese, Scandinavian, Spanish, Russian.

Southern Baptist churches reflect the city's cosmopolitan character. The largest, Third Baptist, is a 400-member black church; next largest is First Chinese Southern.

Established in 1951, San Francisco-Peninsula Association has Indian, Estonian, Japanese, Italian, Slavic, Spanish and Korean—and Anglo—congregations.

Churches struggle to adapt—services are held in several languages, programs are planned for singles, seniors and special interest groups. Still, growth remains slow. Churches come and go, rising to meet community needs, melting away as communities change. In 1961, 24 churches were in the association. The number dropped to 20 the next year, went through a series of ups and downs until 1975, when 27 churches existed. But by 1977, only 24 churches belonged to San Francisco-Peninsula association.

That same year, 40 non-Baptists joined Southern Baptist churches while 27 Baptists joined non-Baptist churches.

The challenge of San Francisco excites Dan Coker. He's lived in the city 10 years and "loves it more every day."

"I can't think of a place I'd rather live or a place I'd rather minister," says the 35-year-old Arkansas native.

"San Francisco provides a laboratory for Southern Baptist work that is second to none. In fact, I think if you can find a way to minister in San Francisco, you can find a way to minister almost anywhere in the world," says Coker.

Moving in 1977 from pastor of 19th Avenue Baptist Church to director of associational missions offered Coker a broader scope of operation. First on his agenda comes unifying the fellowship: "I'd like to see the churches working together as one body," he says. Already he's spoken 85 times throughout the association.

He is optimistic about Baptist work, but admits problems exist. "We've stagnated, we've reached all the transplanted Southerners," he says. "Now we've got to become westernized. We can no longer chase Arkansas license plates."

Bill Pinson, president, Golden Gate seminary: *Methodology is the biggest adjustment. In the South you need to be administrator/preacher. Here you need to be discipler/missionary.*

We arrived early. Through evening fog, Trinity Baptist Church was barely visible, haloed by street lights. One by one, cars arrived, headlights muted in gray mist. Church doors opened; lights inside sent out a welcoming glow.

I expected this, my first church service in California, to be anything but what it was: plain, traditional. Not since growing up in rural North Carolina had I sung hymns with this gusto or participated in "pack-a-pew" night.

But a second look discovered differences: "In the Sweet By and By" accented by oriental voices; the winning pew packed with Spanish and black children.

Dan Coker had advised, "I've seen churches in their situation try to survive and they couldn't. But this church is going to make it."

Jim Avery: *"Not too long ago we had a visitation campaign. We went to 2,000 doors, trying to enroll them in Bible study. But of that 2,000, only four joined.*

Phyllis Avery: *"I asked the man who answered the door, 'Did you realize that right here in Daly City there is a block of 10,000 people that have no church of any denomination? He said, 'I know; that's why I like it.'*

Forty-four-year-old Jim Avery came from Kansas, after a radical conversion experience which made him "as different as night and day." He wanted "to confront sinners with the gospel." But soon after becoming pastor of Trinity church in Daly City, a San Francisco transitional community, he learned confrontation would not work.

Fifty percent of the neighborhood was female-supported households; mothers who worked six days a week, nine hours a day didn't welcome drop-in visits to discuss religion. Programs aimed at middle-class families seemed inappropriate in a multi-ethnic, lower-income community.

"You have to be willing to spend an extended amount of time. You have to continue to be patient, to love, to be concerned," says Avery, who has pastored Trinity four years. Trinity has grown to 110 members; at one time 24 lan-

guage groups were represented. "I don't have any secret to making a multi-cultural church work," says Avery, himself American Indian. "I just use regular programs." But within these, potluck dinners and sharing times bridge gaps.

"I have no other ambitions than here," says Avery, a Golden Gate graduate. "I'm just beginning to see progress. You have to stay in a culture long enough to learn."

San Francisco resembles a monopoly board. In perfect squares, around a grocery, bakery, laundry, friendly communities lie side by side, until San Francisco no longer seems to be a city. Shopping centers? You'll only find them southward on the peninsula. For the city remains a collection of neighborhoods with a menagerie of people—strong ties bonding Wing Pin Laundry and Sam's Deli. Only loose boundaries separate one community from another much like it—until all knot into the whole, linked by practically every means of public transportation—cablecar, electric and diesel bus, tram, trolley, subway.

You need to preach to those people," one visitor said. "I do," Jim Pittman replied. "Every Sunday night."

Pittman answers calls as a volunteer for an inter-denominational crisis agency. On late night shift, he enters hotels with "halls so dark the door numbers aren't visible" and alleys "where I can't see who's beside me" to help callers—suicide attempts, street dwellers, illegal aliens, prostitutes, drug dealers, alcoholics.

Sometimes he's afraid. "But I've learned to ride loose in the saddle and keep my sense of humor," Pittman says.

He jokes in situations where many ministers would be defensive: "Hey, Father." A lavishly made-up girl approaches. "How about sharing morning coffee with me?" Pittman laughs. "I'm afraid there's not enough of it."

Night Ministry has taught Pittman many things. Hardest to learn was to assess quickly a situation, to say no if necessary. He refuses a room to a poorly dressed, middle-aged couple, but finds a place for a sick old man. "They can make it on the street, but he would be eaten alive."

Bill Smith, Baptist pastor: *"About one-third of San Francisco is said to be homosexual. What you see when you walk down the street are well dressed young men and women. The only difference is, they're gay."*

Dan Coker: *"You may be surprised to learn in some issues Baptist preachers support gay rights. Actually we're on the side of human rights. That's not to say that we're condoning lifestyles. We're just confirming people."*

On Tuesday night, a dedicated group meets for Bible study at 19th Avenue Baptist. They seek answers from a source that traditionally shuns and belittles them: the church. From gay backgrounds, they're seeking another lifestyle.

Love in Action, which includes this group, was started in 1973 by Frank Worthen, who became a Christian after 20 years as a gay. 19th Avenue supports Love in Action by providing a meeting place and by "our thoughts, prayers, and presence," says pastor Bill Smith. "It's helped to break down fears and prejudices. Some members attend meetings just to gain more understanding."

Are y'all getting on the cablecar?

The man smiled broadly. "Where you from?"

"Atlanta."

"Atlanta. I should have known."

It seemed funny my southern accent would stand out in a culture where, since Gold Rush days, Chinese, French, Japanese and Spanish voices have been commonplace.

At Golden Gate Park's science museum, I was the only English-language speaker at the walk-in aquarium. A little Chinese girl pointed quizzically to a fish.

Her mother answered, "Kafitz. Kafitz."

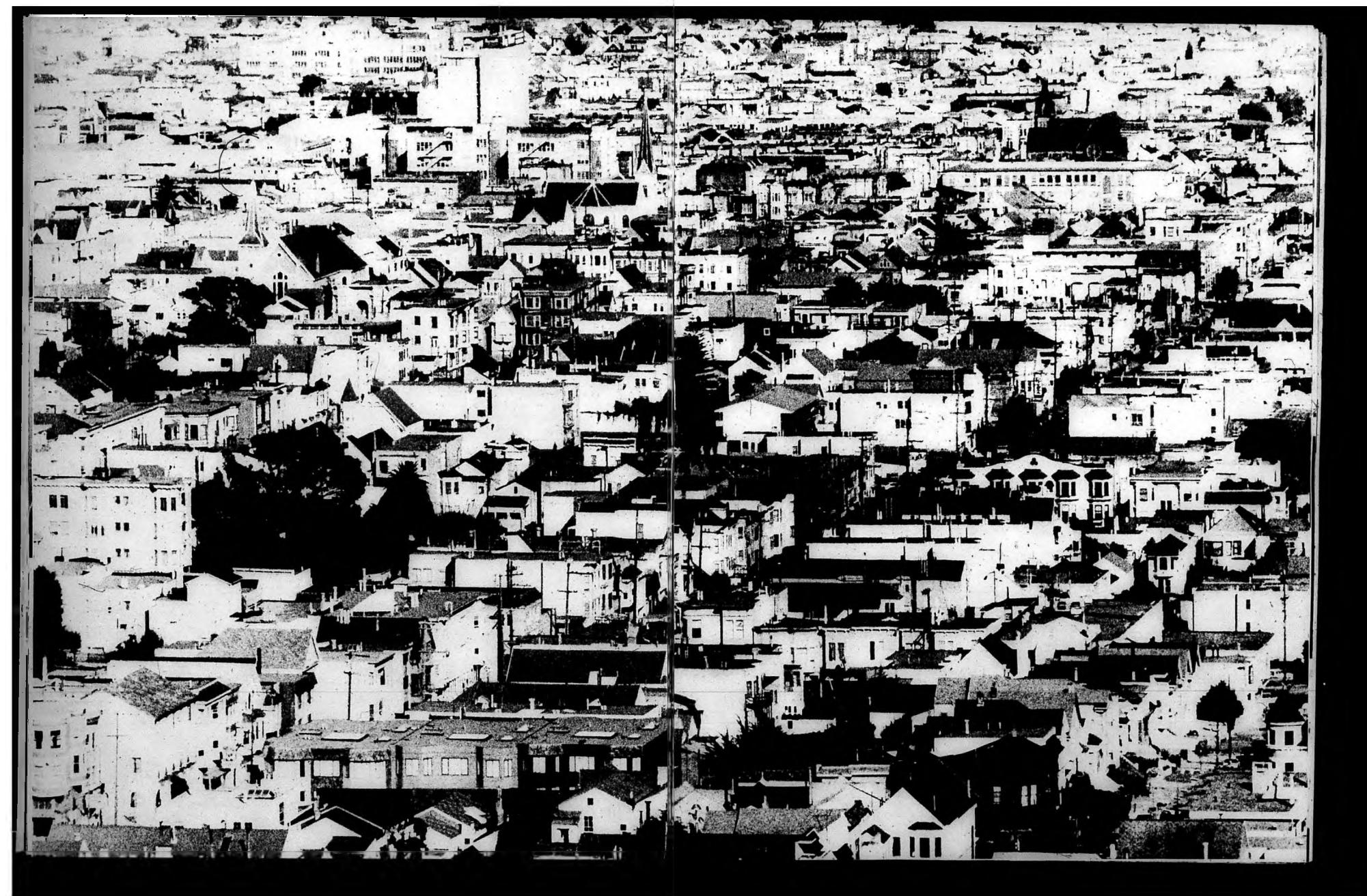
Kafitz? After the family walked away I read the sign.

"Catfish."

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Pastor Shad Riddick, right, preaches "in their language."

At Balboa Baptist Church, Jews for Jesus perform a play.

The streets are alive with musicians, artisans, panhandlers: For A.L. McDaniel, these people create an atmosphere that makes churches break the mold of "things always done that way."



"Seniors are so vulnerable—They don't reach for help..."

Thinking of my own accent, remembering times I'd acted slightly superior, speaking loudly, slowly, gesturing to be understood by someone of another nationality. I suddenly felt a little foolish.

When, in 1967, Henry Mu moved to Golden Gate seminary, he planned to stay in California one year. But moved by the area's few Chinese Christians, he started Bible study.

That fellowship has become San Francisco's Mandarin Baptist Church, and Mu is still in California, pastoring the 111-member congregation. Mandarin shares 19th Avenue Baptist Church facilities; its services are held in English, Mandarin and Cantonese.

Because he too has experienced loneliness in a strange new culture, Mu programs to meet needs of his diverse congregation—English Bible studies for students, Chinese Bible studies for newcomers, home fellowships for older, traditional Chinese unwilling to attend American church.

Mu attended school and married in mainland China, where he was born. "We always live in war," he remembers. As a young captain in the Chinese army he was sent to

says one health worker. But the Tuesday Club helps seniors build trust by providing health care, crafts, companionship.

Taiwan. Never allowed to return to wife and son, for 28 years he waited, each day hoping to hear of them. Finally a letter told him his son, then 31, lived; his wife had died.

During those long years, the church became Mu's family. He believes it can meet that need for other Chinese "who are empty inside. Through Christ they find joy."

During those long years, the church became Mu's family. He believes it can meet that need for other Chinese "who are empty inside. Through Christ they find joy."

Nobuo (Tony) Kuriyama, young pastor of 19th Avenue's third congregation—for Japanese—had a similar experience: "I turned on TV and I couldn't understand it. I turned on the radio and I didn't understand it. I felt so lonely I went to church. There I knew Christ and soon I knew myself."

Remembering the loneliness of his first months as a student in San Francisco, the 30-year-old Golden Gate seminary graduate searches for programs that will reach the 2,000 Japanese students in San Francisco.

"The best way is through Bible studies in English," he believes. He teaches 20 two-hour studies: students, housewives and businesspeople drop in at their convenience.

Kuriyama works full-time, but results have been discouraging. The mission has only 10 members from a Japanese population of 15,000. "There's much to be done," he says. "But we don't have workers."

"We really need someone to help with me."

Dan Coker: A lot live here for the purpose of getting lost and they don't want to be found.

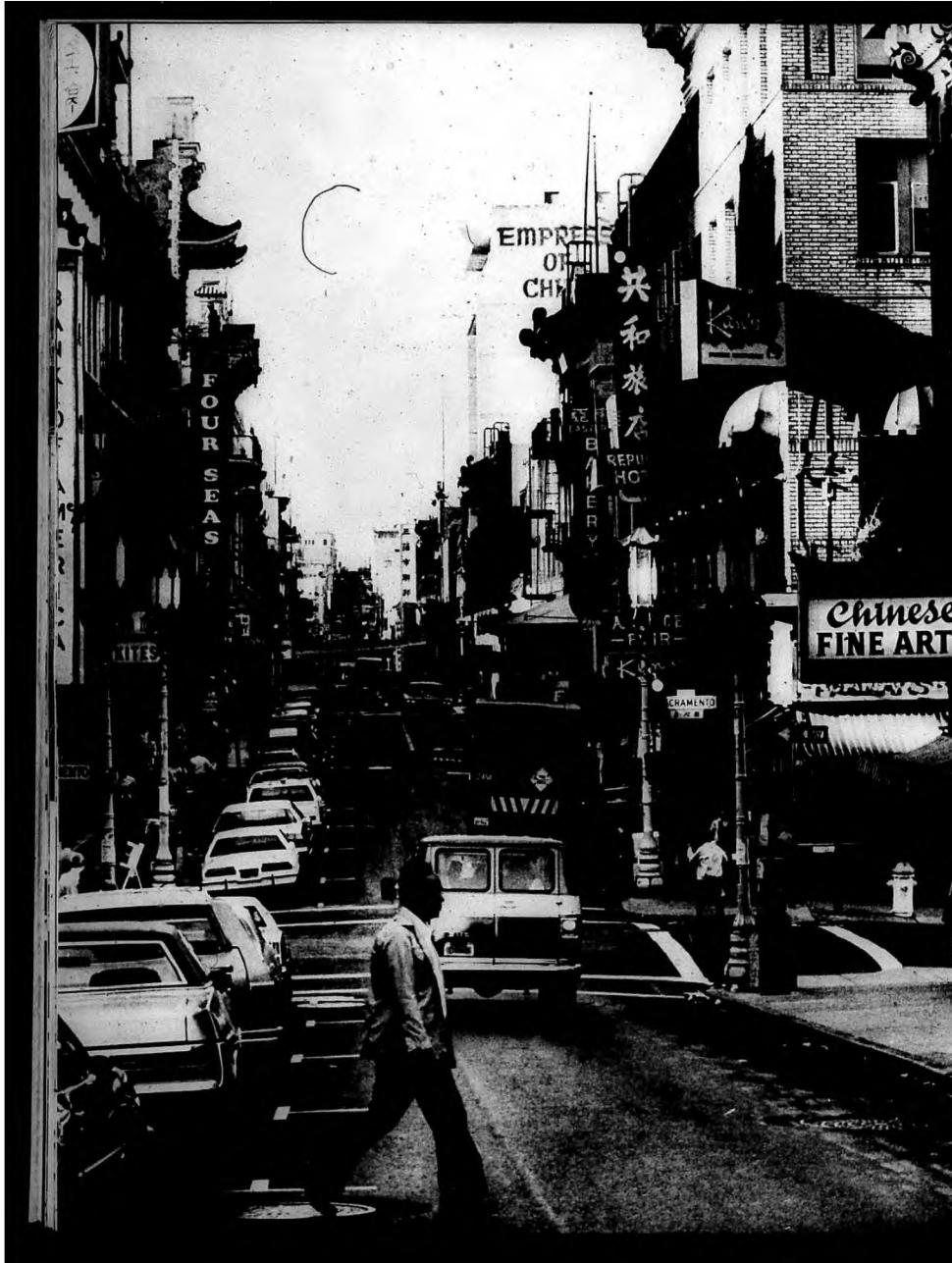
Thirty senior citizens watch a movie: on the screen a white-haired woman receives an obscene phone call; she picks up a whistle and blows it loudly into the caller's ear.

Men and women at Visitacion Valley's Tuesday Club cheer. They too have received such calls; one woman has been mugged four times; many homes have been vagranted.

Jim Pittman, pastor of the area's Valley Baptist Church, helped plan this program presented by the San Francisco Police Department. "I hate to see these seniors afraid to walk on the streets, but that's what's happening," he says.

Visitacion Valley senior citizens are long-time homeowners, proud of their community. They resent the recent influx

Continued



of 700 low-income families, giving Visitation Valley the highest concentration of poor in the city. Until the '60s, Visitation was a middle-class Italian neighborhood.

"I've lived here 30 years," says small, gray-haired Alice. "Now my kids want me to move to Nebraska. But this is home. I just don't know what to do."

Others have nowhere to turn. Ámena Panni, district health director, believes they would end up in the Tenderloin District—rows of apartment buildings where poor, alcoholic, many elderly find cheap rent.

"There you'll find about 8,000 of the most miserable senior citizens in the world," says Panni. "One man hasn't been out of his room in 15 years. He has more locks and chains on his door than I could count. His manager slides his Social Security check under the door. Occasionally someone brings him food or a bottle of booze."

A.L. McDaniel: I like the fact that San Francisco is an open city. There's room for experimenting.

The house lights dim. A single spotlight focuses on the speaker. What if Jesus had been born in San Francisco, had been raised in a house without plumbing...

A dinner theater group at Dolores Street Baptist Church performs its version of "Jesus Christ: Superstar." For the church, this is a new endeavor, one they hope will open doors of ministry. "Perhaps it can be used to reach street musicians," says pastor A.L. McDaniel. "It wouldn't turn them off like church things."

McDaniel began his pastorate at Dolores Street believing "this is a city church, and our worship has to be a little different." He pushed aside tradition, using dramas, musicals, even a totally silent worship.

The church has responded with enthusiasm. "At every church I've attended things were done just because they'd always been done that way," says one member. "Things are done here because they're what the community needs."

Church programs—from coffeehouse to Saturday club for neighborhood kids to senior center—often involve those who won't attend worship services. A teenager, now active, became a Christian while participating in a church musical. One senior citizen, a devout Catholic, became involved in a senior citizens program; now she attends Catholic mass and Dolores Street worship.

"Our members basically are not from a Southern Baptist background," says McDaniel. "We would drastically limit our potential if that's what we were shooting for."

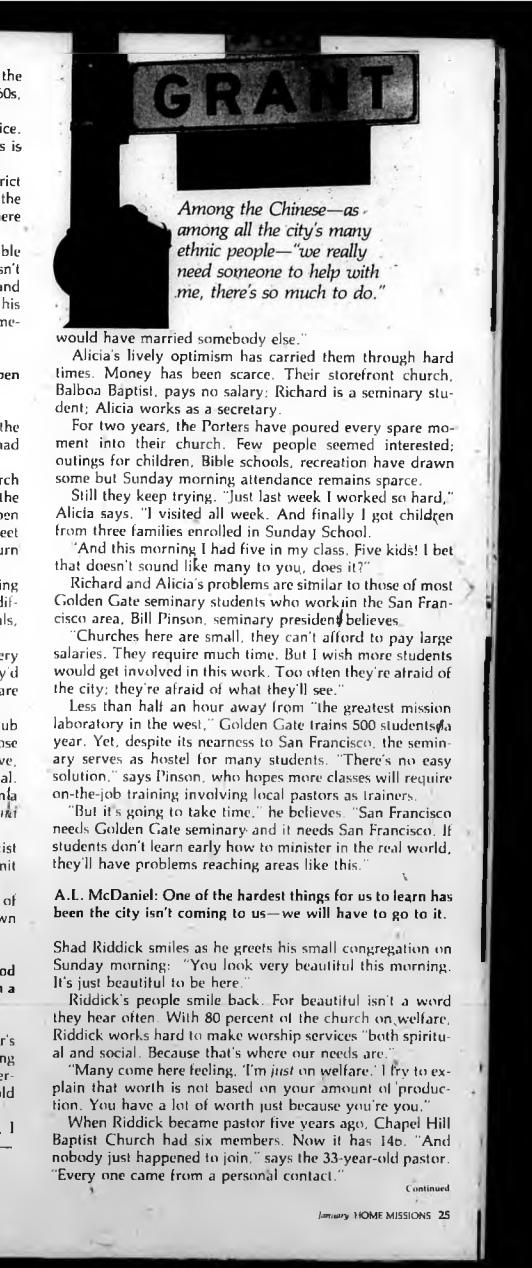
"We just stop trying to fit everybody in some kind of mold. We work to discover our own strengths, our own gifts, then find ways to use them to help people."

Dan Coker: The thing we need most out here is good workers—people who know how to do things. If you join a church you immediately have a job.

Before Alicia married Richard Porter, she believed a pastor's wife should be supportive, quiet, attentive, a sounding board for problems. She soon realized her own bubbly personality didn't easily adapt to that role. In tears, she told Richard her worries.

"Why, honey," he laughed, "if that's what I expected, I

At least one tenth of the city's ethnic mix calls Chinatown home. San Francisco has more than 100,000 Chinese.



Among the Chinese—as among all the city's many ethnic people—"we really need someone to help with me, there's so much to do."

would have married somebody else."

Alicia's lively optimism has carried them through hard times. Money has been scarce. Their storefront church, Balboa Baptist, pays no salary. Richard is a seminary student; Alicia works as a secretary.

For two years, the Porters have poured every spare moment into their church. Few people seemed interested; outings for children, Bible schools, recreation have drawn some but Sunday morning attendance remains sparse.

Still they keep trying. "Just last week I worked so hard," Alicia says. "I visited all week. And finally I got children from three families enrolled in Sunday School.

"And this morning I had five in my class. Five kids! I bet that doesn't sound like many to you, does it?"

Richard and Alicia's problems are similar to those of most Golden Gate seminary students who work in the San Francisco area. Bill Pinson, seminary president, believes

"Churches here are small, they can't afford to pay large salaries. They require much time. But I wish more students would get involved in this work. Too often they're afraid of the city; they're afraid of what they'll see."

Less than half an hour away from "the greatest mission laboratory in the west," Golden Gate trains 500 students a year. Yet, despite its nearness to San Francisco, the seminary serves as hostel for many students. "There's no easy solution," says Pinson, who hopes more classes will require on-the-job training involving local pastors as trainers.

"But it's going to take time," he believes. "San Francisco needs Golden Gate seminary and it needs San Francisco. If students don't learn early how to minister in the real world, they'll have problems reaching areas like this."

A.L. McDaniel: One of the hardest things for us to learn has been the city isn't coming to us—we will have to go to it.

Shad Riddick smiles as he greets his small congregation on Sunday morning: "You look very beautiful this morning. It's just beautiful to be here."

Riddick's people smile back. For beautiful isn't a word they hear often. With 80 percent of the church on welfare, Riddick works hard to make worship services "both spiritual and social. Because that's where our needs are."

"Many come here feeling, 'I'm just on welfare.' I try to explain that worth is not based on your amount of production. You have a lot of worth just because you're you."

When Riddick became pastor five years ago, Chapel Hill Baptist Church had six members. Now it has 146. "And nobody just happened to join," says the 33-year-old pastor. "Every one came from a personal contact."

Continued

January HOME MISSIONS 25



"I don't know about other Southern Baptist churches," says Dan Coker, "but here, they were loved back into fellowship. That's where Baptists of San Francisco are today: our goal is to love those beyond hope."

Riddick knows the community, the places people gather. He joins them, makes friends, invites them to church.

On the street, he met Chuck, a white "hippy, into drugs and the peace movement." Riddick's friendship drew Chuck into the church. Now Chuck considers the 90 percent black church his family, and "Rev. Riddick . . . the greatest preacher in the world."

Anne Nulle was a Chapel Hill member before Riddick became pastor. Her daughter, after learning Riddick was black, urged Nulle to leave. Nulle refused. When Nulle's husband died, church members and Riddick showed such concern the daughter joined the church: "This is something I want to be part of," she said.

Yet not every encounter ends happily. A college student called Riddick. Homosexual, on drugs, making poor grades, the boy planned suicide. Finally, Riddick convinced him to see a counselor, then helped the young man start over.

A talented musician, the student started school afresh; he began to attend church. But he soon lost interest. Riddick stayed in touch until the student moved.

"There are many like him in this city," Riddick says. "And just think of the ones who have nobody to listen."

San Quentin News, April 29, 1977: When you can look at a youngster and see your own face staring back, you want to do everything you can to keep him out of San Quentin.

"My own father took a 410-gauge shotgun and blew off three of my fingers. I had tried to cheat him." A San Quentin inmate tells his story. "Before then I was a cocky kid like you." He lifts a maimed hand. "This is where it got me."

Quietness grows intense: 13 boys, juvenile delinquents from San Francisco Boys Home, listen sober-faced. "We ain't trying to scare you—well, yes we are," the inmate continues. "cause we don't want you to make mistakes we did."

Twenty-three thousand men are housed in the tiny, two-man cells of San Quentin State Prison; each has committed a felony and has been referred by another state prison.

No one is safe inside San Quentin; inmate deaths are common—16 in one recent year. Yet this group of inmates hopes to offer new life. They participate in "Squires," a program started by San Quentin inmates 14 years ago "to keep juvenile offenders from coming where we are."

Jim Pittman is Squires' "outside" board director.

Today is the first of three Saturdays these juveniles will spend at San Quentin. For three hours they are questioned and intimidated by inmates. "If you get into trouble it's

because you set yourself up for it. Now let's put the blame where it belongs," they're told.

Here boys see stark prison reality, in denim trousers inmates must wear, in men's hardened faces. And they go home shaken, disturbed; less cocky, less sure.

Because these convicts care.

Convicts. Somehow the term didn't fit the men. Sensitive, they caught boys' scared looks and eased tension by telling a joke. Caring, they picked a kid apart and put him back together again, leaving him feeling good about himself.

But occasionally, loneliness showed through. "You know I got a kid at home about your age. I sure would like to see that little guy . . . Say, you'll be back, won't you?"

At the end of three hours we had forgotten these men were murderers, kidnappers, robbers.

The guards reminded us.

At precisely noon they took the prisoners to their cells. They led us outside the walls of San Quentin prison, to a view of San Francisco Bay, sparkling in the distance.

I have many memories of San Francisco.

Golden Gate Park: an hour nap in the grass, cheering for the winning team in a lawn bowling competition, watching kids' smiles at a traveling mini-circus. . . .

The clang-clang, ding-ding of my first cablecar ride—creaking and climbing to hilltop, reeling and rocking down again; the swoosh and stealth of the subway—sweeping into darkness and emerging into gray incandescence. . . .

The taste of sourdough bread and fresh salty butter, of warm chocolate just cooked. . . .

The street musician playing a song I wanted to hear. . . .

These memories often rise to consciousness; they're savored and shared—other memories are pushed deeper.

Norma, shivering. . . . Tuesday Club seniors: scared, alone. . . . San Quentin prisoners begging, "We'll see you next week, right?"

Dan Coker: Here you can hurt openly and you won't be cut off. Of course, there are a few people that look down their noses at that, but they are tolerated, too.

"How would you describe Baptist work in San Francisco?" I asked Dan Coker the day before I left.

We discussed statistics, challenges, progress, before Coker said, "Let me tell you a story, about a church here.

"After the midweek service, the church organist came to the pastor, sharing many personal problems, among them the fact he was gay. He wanted time off to think.

"The pastor agreed. Later in the week he asked another member to play the piano for Sunday services.

"When Sunday came, the substitute organist blundered his way through the invocation and the opening hymn. Finally it became apparent he was drunk.

"He had been an alcoholic for some time.

"What would have happened in another church—I don't know. But here, the men were loved back into fellowship."

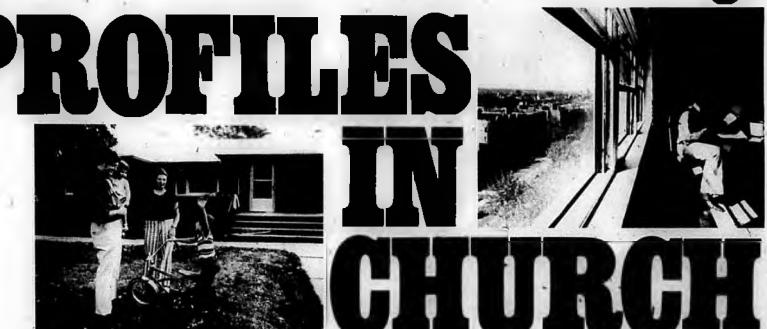
Coker thought for a minute. "I think that's where Baptists in San Francisco are today. Our goal is to love those beyond hope back into hope again.

"If we don't take the thieves, the prostitutes, the outcasts—if we're ashamed of them—then we really don't have a ministry at all."

City & Country

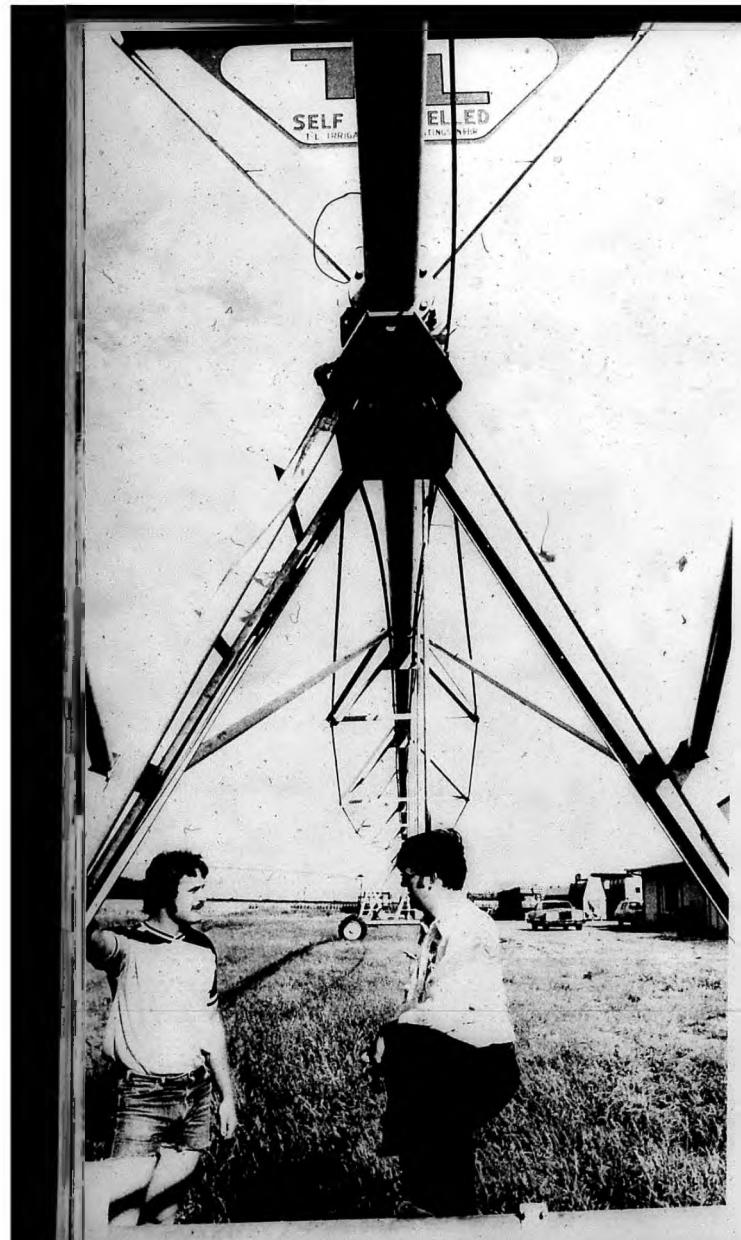
PROFILES IN CHURCH PLANTING

Text by Elaine Furlow and Dan Martin ■ Photography by Don Rutledge



A universe apart, they live and work. They are brothers. But they have never met. Central Nebraska farm country, where grain elevators, their fluted sides visible for miles against crisp blue sky, dot fields of corn and milo, spawns one. The other navigates New Jersey cityscape: tree-lined streets surrounding brick apartment and highrises in the shadows of New York City. Their worlds cast opposite patterns, dancing in light of environmental tones and tempos: rush of honeycomb skyscrapers, more peaceful concerns of calm rolling fields. Yet despite distances in miles, in mood, in mindset; despite differences in the warp and weave of their daily existence, they are united by a common goal: creation of a fellowship of Christians. They are Dennis Hampton of Hastings, Neb., and Leroy Gainey of East Orange, NJ: two home missionaries in church extension. And this is the story of their approaches to a common task.

Continued



It's not the South, and it takes a while just to convince people "you're not after their money—or out to get them."

Dennis Hampton's Hastings, on the Platte River, has 25,000 persons; predominantly white, largely middle-class, heavily influenced by their German heritage. The city evokes an air of midwest solidity and stolidity: it's mid-America, patient and pastoral.

In contrast stands Leroy Gainey's East Orange: 3.9 square miles, 90,000 people shoehorned into highrises and tenements; 60 percent are black. Unsettled neighborhoods, in transition from old to new residents, 300 empty houses, boarded and unused, offer mute testimony to high unemployment and the usual cacophony of urban problems.

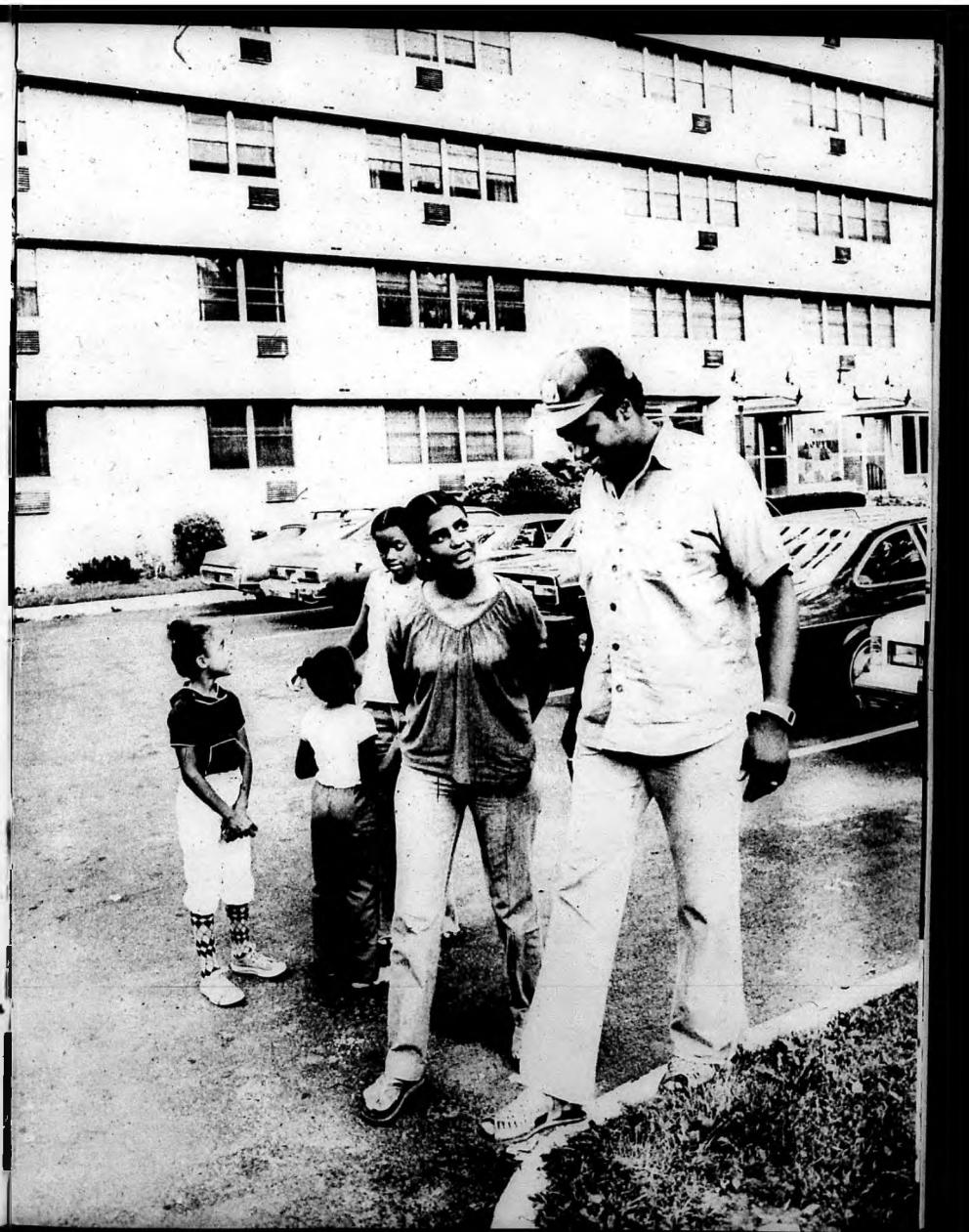
The sounds of rumbling farm machinery dominate Hampton's world; Gainey's is filled with the whine-and-throb of traffic and the staccato thuds of the jackhammer.

Yet Gainey expresses the findings of both: "If you come thinking people will flock to you, it's not going to work. This is not the South."

Echoes Hampton: "I'm still looking for ways to get into these towns. The best way is usually through the children. It's not the most productive, but you just can't go in and say, 'Hey, I'm here,' and expect adults to come."

"We've been cultivating one town for two years and finally have some adults to think we're not out to get them or after their money." *Continued*

For both Gainey and Hampton, building personal relationships have been the key. At left, Hampton visits irrigation equipment salesman Dave Thom; right, Gainey and wife Cheryl leave their apartment.





After conducting services at a boarding home for persons with psychiatric problems, Gainey hugs Isabell Bell.

Hospital visits—as with church member Bill Bliefernich, recovering from a slipped disk—are part of Hampton's usual routine.

Despite differences in milieu, they've found church growth results in the discovery of—and ministry to—the hopes and hurts of persons in their communities.

Leroy Gainey is a warm, open, touching man—the sort who hugs both strangers and friends. He's comfortable playing "every-man-for-himself" basketball with neighborhood teens, and holding the hands of a man hospitalized with stab wounds.

Gainey can talk rough to a young man he's tutoring, making the youngster abandon daydreams and face reality. And he can talk gently to the elderly resident of a nursing home, kissing her cheek and expressing concern for her.

A product of the South Bronx section of New York City, Gainey became Southern Baptist while attending college in Atlanta. After graduation from seminary, he recalls, "My

first desire was to pastor in a creative situation—perhaps even a failing situation—and lend my strong back, my strong young back, to the cause."

Like Gainey, Dennis Hampton—a slow-moving-Kentuckian with an easy-going nature—also sought the difficult environment of missions.

After he graduated from Southern seminary in 1970, Hampton accepted a home missions assignment as pastor of a small congregation in Holden, Mass.

After three years, he entered full-time music evangelism, then became associate pastor of a Baptist church in Lincoln, Neb.

"But I still was not comfortable," he says. "I wanted to be back in missions, to pastor a missions church."

Three years ago, Hampton re-entered home missions work: this time he found the challenges of his setting provided satisfactions he'd missed.

As he began to understand and reach out to his community, Hampton discovered he had to express concern for the region, with its "good people" but scattered churches, but to concentrate on individuals.

Efforts to minister to "a man with drinking problems" led to the man's rehabilitation. Through that family's interest and willingness, Hampton started a mission in their low-income community near an abandoned military base.

"So we decided to meet at 2 p.m. Where their commitment level was, was where we had to meet them."

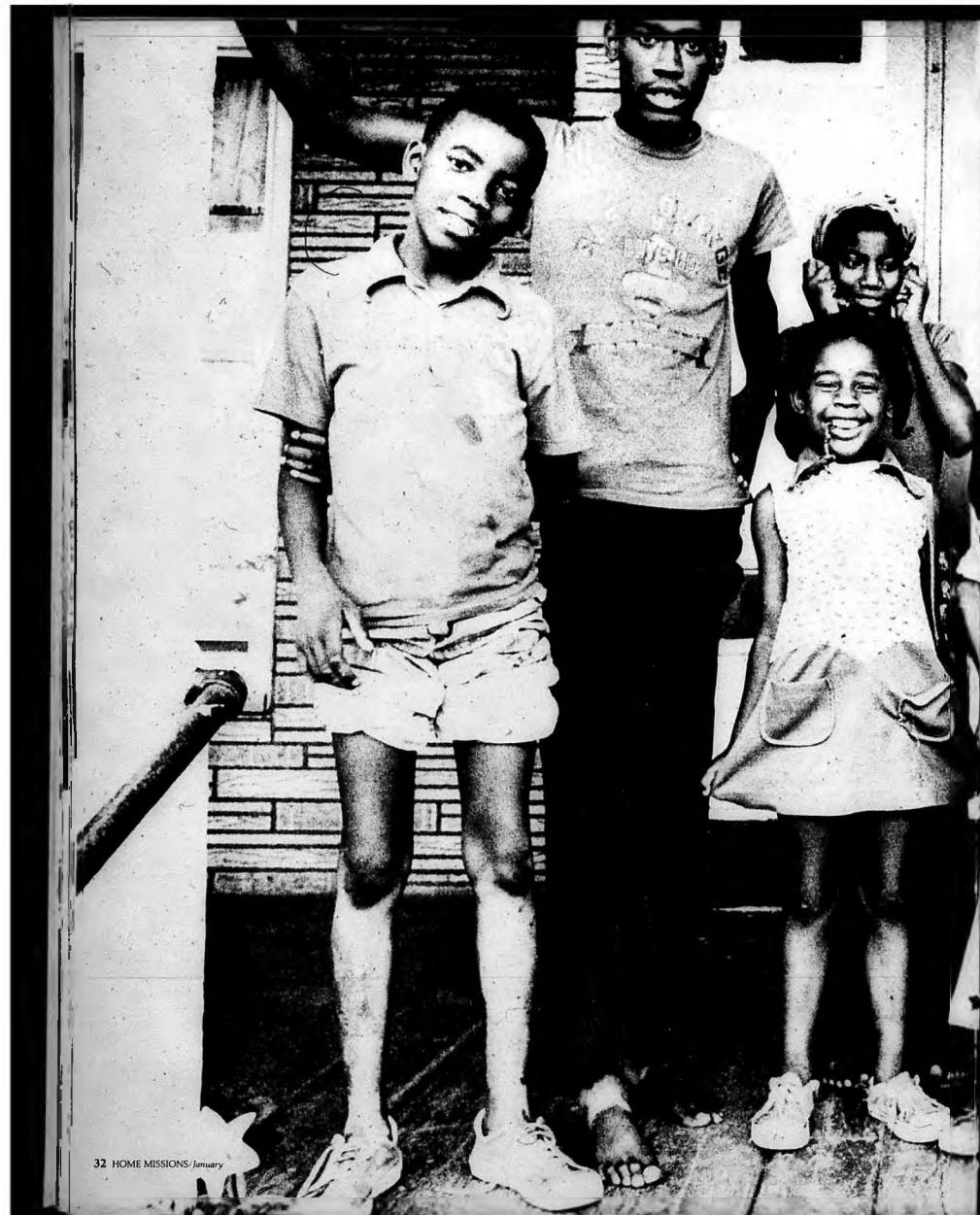
Gainey's also tried to be sensitive to East Orange's hurts and hopes—he quickly found it was not enough "to walk up and down the streets, saying

hello and smiling. That doesn't form relationships; you can't get *with* them with that."

Because he often heard tenants' gripes about rotten floors, faulty plumbing, unfair landlords, he began frequenting tenancy court to give support. Active and aware, he became Mayor Thomas Cooke's liaison to the religious community. When a fire injured a half-dozen children, Cooke called Gainey to the hospital to comfort families. Says Cooke, "He's one of the more practical, outspoken young ministers. He's got a lot of energy—you need that."

As Gainey and Hampton both attest, that goes in East Orange and Hastings.

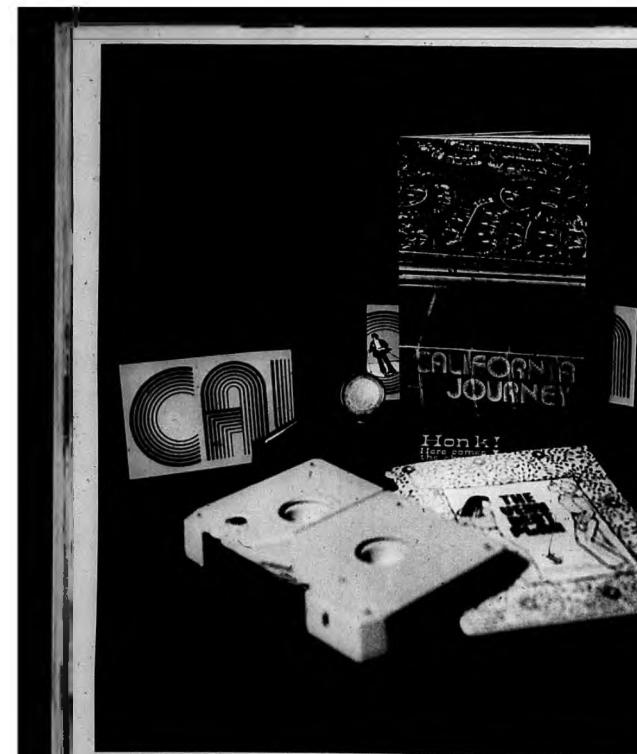
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32b

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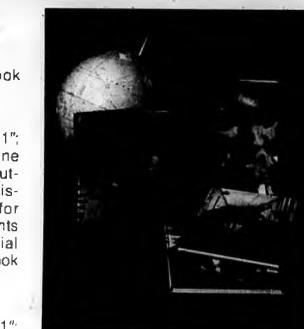
The Human Touch (8½ by 11", 192 pg. hardback). Text by Elaine Furlow; photographs by Don Rutledge. The ministries of seven home missionaries and the hurdles each must cross to bring God's love to people. \$5.95 from Baptist Book Store.

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Missions In The Northwest. Actual voices of home missionaries and laypersons of the Pacific Northwest. Although made to accompany **Missions In The Northwest** slide set (522-02P), the cassette also contains extra material to be used as audio only. C522-01P

(Filmstrips)

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(Movies)

When's the last time you viewed a home missions film? We have 11 listed here, plus two released by the Church Extension Department. Our films are produced by a professional audiovisuals staff and scripted to make the most of the time you spend watching. Find out about the new Mission Service Corps, Bold Mission Thrust target ministries or lifestyle witnessing. Use a film at your next WMU, Brotherhood or worship service meeting.

Unless otherwise noted, all films are color, sound, 16mm and rented from Baptist Film Centers. Note locations listed below.

Baptist Film Centers:

2930 Flowers Road, South, Atlanta, GA 30341; Phone: (404) 458-8174

movies continued on page 32u

Our Films Are More Than "Home Movies!"



32d

Churches And Associations: Is There More Madness Than Method In Your Missions?

From organizational tips for associations to methods of inner-city and rural area ministry, the Associational Missions Division has many informative, instructional brochures, books, films and filmstrips. Take your pick and start learning.

(Books)

Fellowship Of Kindred Minds by F. Russell Bennett. The theology, nature and function of the Baptist association as an instrument of God. \$1.50 from HMB. C310-01P

Superintendent Of Associational Missions by E.C. Watson. The thoughts of a superintendent of missions on the necessary qualifications and role of a director of associational missions. \$1.00 from HMB. C310-04P

The Baptist Association by E.C. Watson. An examination of the biblical, historical and doctrinal background of the association and its continued importance in Baptist life. \$2.95 from Baptist Book Store

Principles Of Administration For A Baptist Association by Allen W. Graves. Equips associational leaders for an effective ministry through discussion of the director of missions' role, the organization and administrative functions of a Baptist association. \$2.95 from Baptist Book Store

How Much A Debtor by Robert H. Kilgore. Help for those involved in the finances of church-building and expansion with an emphasis on the mortgage industry. \$2.50 from Baptist Book Store

The Local Church In Ministry by William M. Pinson Jr. A practical manual for church leaders about ways to conduct ministries, including 58 areas of need and 102 examples of actual Christian service. \$3.50 from Baptist Book Store

Planbook For The Local Church in Urban Ministry. Free from state missions director or Metropolitan Missions Department.

The Rural-Urban Church On The Metropolitan Fringe edited by James Nelson. The findings and recommendations of a team of researchers dealing with change in the rural-urban community. \$1.00 from HMB C313-01P

The Supervision Of Ministry Students by Doran McCarty. Provides a philosophy for supervision and help with problem areas. Discusses ministry setting and roles of student and supervisor. \$2.90 from Baptist Book Store of HMB. C313-02P

Strengthening Churches Through In-Service Guidance by Doran McCarty. An examination of a Southern Baptist program that provides training for ministry students on campus and at their place of ministry. C313-06F

32e



Cooperative Ministries ..Blacks And Whites Working Together In Missions

(Filmstrips)

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The Bi-Vocational Minister: One Approach To Bold Mission Thrust. C313-07F

A New Look At Rural Sociology. C313-08F

Guidelines For Progress In Rural Churches. C313-09F

A Guide For Church/Community Profiles In Rural-Urban Congregations. C313-10F

Some Churches May Need To Disband. Help for churches in the midst of crisis. C313-11F

(Printed materials)

Unless otherwise noted, all materials are free from HMB. Many of the titles are self-explanatory.

The Vital Ministry Of The Rural And Small Church. C313-12F
The Baptist Association. C310-02F

Churches In Fellowship On Mission In Their Setting. A glance at the association's mission C310-03F

Guidelines For Messengers. A brief guide for Baptists elected by their churches to serve as messengers to the association. C310-04F

The Theology Of Associational Missions. C310-06F

Why Associational Missions? Reasons for the existence of associations and the need for associational missions. C310-07F

Why We Need Baptist Associations Today. C310-28F

The Devil And The Baptist Association. Describes film by same title C310-29F

La Asociacion Bautista. Spanish version of "The Baptist Association" C311-50F

Iglesias En Companerismo Con Una Mision En Su Medio Ambiente. Spanish version of "Churches In Fellowship On Mission In Their Setting." C311-51F

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Un Manual Para Mensajeros. Spanish version of "Guidelines for Messengers." C311-49F

The Associational Missions Committee. Information about a series of manuals for associations involved in home missions ministries. C311-53F

Table-Top Display. Promotes associations and their work. C311-47F

The Program Of Metropolitan Missions. C312-03F

Religious Life In Planned New Communities. A guide for cooperation among religious leaders in planned communities. C312-04F

Social Implications For Churches With The Mobile American. C312-05F

Urban Training Cooperative. Information about a program that equips people and churches for more effective ministry in urban society. C312-07F

Churches In The American City. C312-10F

A Theology For Metropolis by Thomas A. Bland. C312-13F

Models For Ministry On The New Frontier: Multi-family Housing. C312-14F

Resources for development of black churches and leaders, plus helpful information for white churches on developing cooperation and communication. Prepares churches to take the initiative in their own communities.

(Cassette tapes)

Unless otherwise noted, cassettes are \$2.00 from HMB.

Worship In The Black Church by Kelly O. P. Goodwin C522-31P

Preaching In The Black Church by Henry H. Mitchell. C522-30P

The History Of The Black Church by R. L. Patterson. C522-28P

The Future Of The Black Church by Thomas Kilgore Jr. C522-27P

Black Theology by Sidney Smith C511-26P

(Filmstrips)

Unless otherwise noted, all filmstrips are in color, have 52 frames, run approximately 10 minutes; contain a script/manual and cassette tape for narration; are written for youth through adult audiences; and are available from Baptist Book Store.

Baptists Talk by Pat Strother. A manual to define and explain terms peculiar to Southern Baptists and National Baptists to help them communicate effectively and move toward cooperative ministries. \$1.00 from HMB. C343-08P

Financial Stewardship In Black Churches. A guide to help black churches develop an adequate stewardship program. \$3.50 from HMB. C343-09P

Black Brothers And Sisters. The development of Southern Baptists' relationship with black Baptists from "ministries to" into "cooperative ministries with" National Baptists. C522-05P

(Slide sets)

Unless otherwise noted, all slide sets contain a printed script and 20 color slides; are written for general audiences and cost \$3.00 from HMB.

His Heart Is Black by W. T. Moore. Biographies of six Southern Baptists whose lives and ministries are intertwined with interracial ministries. \$3.50 from HMB. C343-10P (Available March, 1979).

The Black Christian Experience compiled by Emmanuel McCall. The black church's heritage and tradition: beliefs and practices, frustrations and hopes, limitations and dreams by men who live the black Christian experience every day. \$3.95 from Baptist Book Store.

Models of Metropolitan Ministries by Carlisle Driggers. Twenty case studies of inner-city churches that have successfully ministered to their community. (Available July, 1979). From Baptist Book Store.

Chaplains-- Love On The Line

Chaplains are more than the pastor coming to visit sick people in the hospital. Look here for information on this fast-growing frontier of Christian ministry. Look at the people at work and the opportunities to join them. Excellent for WMU, Brotherhood meetings and ministry students.

(Books)

A Guidebook For Baptists Away From Home. A pocket book written for Christians on the move who want to know more about their church and how to be better witnesses for Christ. C320-01F

(Printed Materials)

Unless otherwise noted, all materials are free from HMB. Many of the titles are self-explanatory.

The Institutional Chaplaincy C320-03F

Volunteer Chaplaincy: Business and Industry. C320-04F

Volunteer Chaplaincy: City And County Jails. C320-05F

Volunteer Chaplaincy: Hospital. C320-06F

Volunteer Chaplaincy Opportunities. A general survey of chances for volunteer chaplains to serve their community. C320-07F

Volunteer Chaplaincy: Police And Sheriff Departments. C320-08F

Chaplaincy Ministries. The qualifications for and duties of SBC endorsed, full-time chaplains. C320-15F

Business And Industrial Chaplaincy. A new frontier for full-time chaplains. C320-11F

Volunteer Chaplaincy: Motels. C320-12F

Volunteer Chaplaincy: Fire Departments. C320-13F

Volunteer Chaplaincy: Mental Retardation. C320-14F

For an in-depth look at real-life chaplains, see **LOVE ON THE LINE**, the newest photo-text book in the "Human Touch" series. 60 percent photos, 40 percent text. \$6.95 from Baptist Book Store.



Put Your Love To Work In Christian Social

These helpful resources not only tell about what HMB missionaries are doing in Christian social work, but explain how you can help meet needs in your own community. Fascinating project for WMU, Baptist young women and Brotherhood groups.

(Printed materials)

Unless otherwise noted, all materials are free from HMB. Many of the titles are self-explanatory.

Church-Community Weekday Ministries. C341-01F

Aging, Senior Impact: Handbook on Aging and Senior Adult Ministries by Tom E. Prevost. \$1.75 from HMB. C341-01P

32h

Creating A Church-Community Ministry. An instructional booklet for churches beginning a community ministry. C341-02F

Volunteers In Christian Social Ministries by Edward B. Freeman Jr. and Judith E. Freeman. A guide for enlistment, training and supervision of volunteers in Christian social ministries. \$1.50 from HMB. C341-02P

Christian Social Ministries. 341-06F

Literacy Missions. A look at the why, who and how of adult reading and writing/tutoring and planning for a literacy workshop. C341-07F

Ministries With Older Persons. A "how-to" guide for the local church in helping and involving older persons

Ministries

in ministry to their peers and community. (93 frames) 15 min. \$8.50 from HMB. C341-03P

Hello In There: Response To Older Persons. Visits to Baptist homes for the aged revolving around interviews with residents and administrators. (68 frames). \$9.50

For an in-depth look at the people who work in Christian social ministries, see **Love With No Strings**, one of the series of photo-text books in the "Human Touch" series. 60 percent photos, 40 percent text. \$6.95 from Baptist Book Store.

Make Your Evangelism More Than Just Talk

From books on church growth and the meaning of atonement to personal witness training to instruction on producing evangelistic TV programs, the Evangelism Section materials are here to help. Excellent resources for youth groups planning mission trips, WMU studies, Brotherhood meetings and church renewal programs.

(Books)

I Want My Church To Grow by C. B. Hogue. Presents case studies of growing churches, offers procedural suggestions, "how-to" forms, outlines and worksheets for the church on the grow. \$5.95 from Baptist Book Store.

Love Leaves No Choice by C. B. Hogue. The author tells about his personal journey in evangelism and explains why "lifestyle evangelism" is a natural expression of discipleship. Forward by Billy Graham. \$5.95 from Baptist Book Store.

The Evangelistic Church by John F. Havlik. Factors that decide the effectiveness of the local church in growth and evangelism; includes a biblical theology for church growth and several "how to do it" chapters. \$1.45 from Baptist Book Store.

Old Wine In New Bottles by John F. Havlik. The ageless message of God's

love for us told in today's vocabulary. \$1.95 from Baptist Book Store.

People-Centered Evangelism by John F. Havlik. People count in the eyes of God and should count in the eyes of Christians. \$1.75 from Baptist Book Store.

You Can Be Born Again by John F. Havlik. Depicts the humanness of early Christians and draws from contemporary men and women who have experienced the new birth. Combines conversational style with frequent anecdotes. \$1.95 from Baptist Book Store.

The Invincible Cross by Frank Crumpler. An informative well-organized perspective on the meaning of atonement. Helpful to clergy and laypersons alike. \$4.95 from Baptist Book Store.

(Printed materials)

Unless otherwise noted, all materials are free from HMB. Many of the titles are self-explanatory.

Training In Evangelism. Information about seminars sponsored by the National Evangelism Training Center C200-01F



32i

Correspondence Bible Course. A course for persons without college or seminary Bible training. Takes approximately four years to complete the 48 lessons. Furnished free for individual or group study from Evangelism Section, HMB.

An Invitation To Grow. Information on free correspondence Bible course offered by Evangelism Section, HMB. C202-31F

Pastor's Evangelism Planbook. How to plan and schedule evangelism activities. Suggests specific methods and strategies. C202-23F

Sunday School Teacher-Led Evangelistic Service. How to plan and carry out an evangelistic Sunday School lesson which presents the plan of salvation to every Sunday School member — adults and children. C202-14F

Sunday School At Night. Involving Sunday School classes and families in revival planning, revival attendance, and follow-up. C202-13F

Planned Revival Visitation. Helpful instruction for developing prospects, training visitors and carrying out visitation programs. C202-12F

Cultivative Commitment Witnessing. A three-month plan of visitation evangelism using persons who have been trained in lay evangelism schools. C202-11F

Preparation Through Prayer. A four-week plan of Bible reading and prayer to precede a revival. C203-01F

Counseling Guide. Trains committed laypersons to counsel those making decisions regarding salvation, the assurance of salvation, rededication and special service. \$25 from HMB C203-02P

Revival Planbook For The Local Church. Steps in preparing for revival, and how to mobilize church members to pray, participate and do follow-up. \$1.00 from HMB. C203-01P

Follow-Up Manual. Assists churches in training laypersons for follow-up of new Christians. \$25 from HMB C203-04P

Area Crusade: An Introduction by Bobby Sunderland. The why and how of area crusades. C203-10F

Area Crusade Preparation Guidebook. (available March, 1979). How to organize a crusade with special helps for training committees. \$1.00 from HMB C203-05P

You Are A Baptist. Why Not Belong? Don't just attend your church, be part of it. C206-01F

A Word Of Help For The Unsaved. C206-02F

Christ, The Only Hope. C206-03F

My Favorite Sin. C206-04F

Some Things God Wants You To Know. C206-05F

What Am I Responsible For? C206-06F

Who Am I? C206-07F

You Can Be Saved Today. C206-08F

An Invitation For You. C206-09F

What Is God Like? C206-10F

Life Commitment: Special Service. Thoughts for persons considering lifetime Christian service. C206-11F

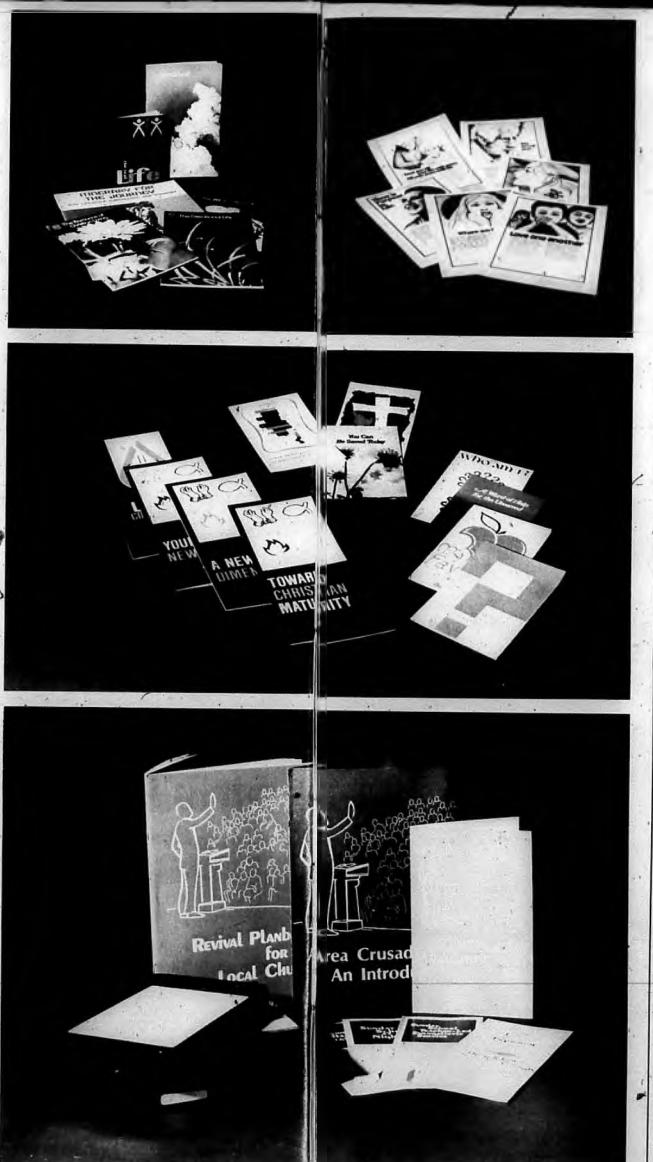
A New Dimension: Rededication. Thoughts for a Christian who has just experienced rededication. C206-12F

Toward Christian Maturity. C206-13F

Your New Life: For The New Believer. C206-14F

Evangelistic Ads. Eight camera-ready evangelistic ads that can be run in local newspapers. Churches, associations and groups can give a telephone number or address to which persons can respond. There's room on each ad for a local message and ID. 3-column width ads. C206-15F
4-column width ads. C206-16F

For an in-depth look at persons whose lifestyles incorporate witness, see **More Than Just Talk**, one of the "Human Touch" photo-text book series. 60 percent photos, 40 percent text. \$6.95 from Baptist Book Store



(Videotapes and movies)

A Disturbing Silence. (28½ min.) Documentary of six individuals involved in lifestyle witnessing. Available from the Personal Evangelism Department. \$15.00 rental.

Sharing The Glory (30 min.) A look at personal evangelism strategy and lifestyle. \$20.00 from Baptist Film Center.

Media Evangelism Through Television Specials. Through interviews with pastors whose churches have produced TV specials, the program introduces the production of TV specials by a local church. Covers which



Spring Street USA

Spring Street, USA. A 30-minute TV program produced by the Evangelism Section, HMB. Variety format with Christian music, an interview with a famous personality about his or her Christian faith, and a message by Kenneth Chafin, pastor of the South Main Baptist Church, Houston, Tex

Order the show you want by the guest star's name.

Programs Available On Video Cassette. Loaned free from Mass Evangelism Department. Not to be used for general broadcast.

1. Cynthia Clawson	15. Vonda Kay Van Dyke
2. Jimmie Davis	17. Charlie McCoy
3. Pat Boone	18. Jim Roberts
4. James Irwin	19. Leroy Van Dyke
5. Connie Smith	20. Barbara Fairchild
6. Jerry Clower	21. Minnie Pearl
7. Ken Medema	22. Joanie Sommers
8. Tom Tichenor & puppets	23. Wanda Jackson
9. Andre Crouch	24. Harve Presnell
10. Dale Evans	25. Dave Boyer
11. Freddie North	26. Joe Campanella
	27. Gene Cotton
	28. Ray Hildebrand
	29. Jeannie C. Riley
	30. Noel Paul Stookey
	31. Myrtle Hall
	32. Fishbait Miller
	33. Paul Anderson
	34. Mary Costa

Programs Available on 16mm Film. \$5.00 rental from Mass Evangelism Department.

7. Ken Medema	32k
8. Tom Tichenor & puppets	
9. Andre Crouch	
10. Dale Evans	
11. Freddie North	
12. Jimmie Davis	
13. Pat Boone	
14. Jerry Clower	
15. Vonda Kay Van Dyke	
16. Charlie McCoy	
17. Leroy Van Dyke	
18. Jim Roberts	
19. Barbara Fairchild	
20. Joanie Sommers	
21. Minnie Pearl	
22. Wanda Jackson	
23. Harve Presnell	
24. Dave Boyer	
25. Joe Campanella	
26. Gene Cotton	
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How To Claim Your Privileges As A Christian: A Bible Study For Church Members. C344-22F

Moon Front Organizations. C344-23F
32n

The World Tomorrow: Worldwide Church Of God. C344-24F

Response To Moonies. C344-25F

Brief Introduction To Buddhism And Christian Witness 344-26F

(Slide sets)

Unless otherwise noted, all slide sets contain a printed script and 20 color slides, are written for general audiences and cost \$3.00 from HMB.

(Books)

A Handbook For Religious Interpreters For The Deaf by Carter Bearden. A reference covering the basic aspects of a church ministry

Discover The Within The

Not only is our country made up of various ethnic and language-culture groups, so is our denomination. Why not learn about them and discover local opportunities for ministering to persons of other ethnic backgrounds? Always an interesting topic for youth and children's mission study groups.

to the deaf. \$1.50 from Baptist Book Store.

(Cassette tapes)

Manual Of Religious Signs by Carter Bearden and Jerry Potter. A collection of the commonly used religious hand signs with definitions, explanations and 240 illustrations. \$3.95 from Baptist Book Store.

Ethnic Worship And Ministry. Side one: recordings from ethnic worship services. Side two: narration for five language missions slide sets — C522-05P, C522-07P, C522-08P, C522-09P and C522-13P. C522-20P. (Filmsstrips)

On Freedom's Edge by Herbert Caudill. The story of home missionary Caudill and his years of imprisonment during the Castro takeover in Cuba. \$2.95 from Baptist Book Store

approximately 10 minutes, contain a script manual and cassette tape for narration; are written for youth through adult audiences, and are available from Baptist Book Store.

Ministry Of Baptists To The Deaf: A look at the ministry of Baptists to our nation's deaf persons. \$8.50

Baptists And The Hispanic American. A look at the second largest ethnic group in the U.S. and how Baptists of Hispanic backgrounds are witnessing to their people. \$8.50

Ethnic Tapestry Southern Baptist Convention

320

Europeans — Builders Of America. Covers the many European communities, their origins and present sizes. \$8.50

Internationals — The World In Our Midst. Businesspersons, professionals, students and diplomats form a large, international population within America and present a challenging opportunity for foreign missions at home. \$6.50

Language Missions — America's Ethnic Tapestry. Language peoples weave their own threads of gifts into the colorful tapestry of American culture. \$6.50

Orientals In America. A brief discussion of oriental Americans and the continuing witness of Baptist orientals to their own people. \$8.50

Puerto Ricans. The cultural characteristics, economy, religious background and future of Puerto Ricans in Southern Baptist churches. \$8.50

Today's American Indian. The problems of today's American Indian and the Southern Baptist witness to the native American. \$2.00

Arabs In America. The culture of American Arabs and the Southern Baptist witness to them. \$8.50

(Printed materials)
Unless otherwise noted, all materials are free from HMB. Many of the titles are self-explanatory.

Language Of Signs. A leaflet illustrating the manual alphabet. C345-01F

Manual For Work With The Deaf by George B. Joslin. An instructional booklet for leaders of deaf ministries. (two-copy limit) C345-02F

The Ministry Of Baptists To The Deaf. C345-03F

Baptist Missions Among Alaska's Aleuts, Eskimos, Indians. C345-04F

Baptists And European Language-Culture Groups. C345-05F

Baptists And Hispanic Americans. C345-06F
32p

Immigration And Refugee Service. C345-07F

Ministering To Language Friends. A brief look at the challenge of witness to language-culture groups within America. C345-08F

Ministry Of Baptists To Japanese. C345-09F

A Ministry To International Seamen. C345-10F

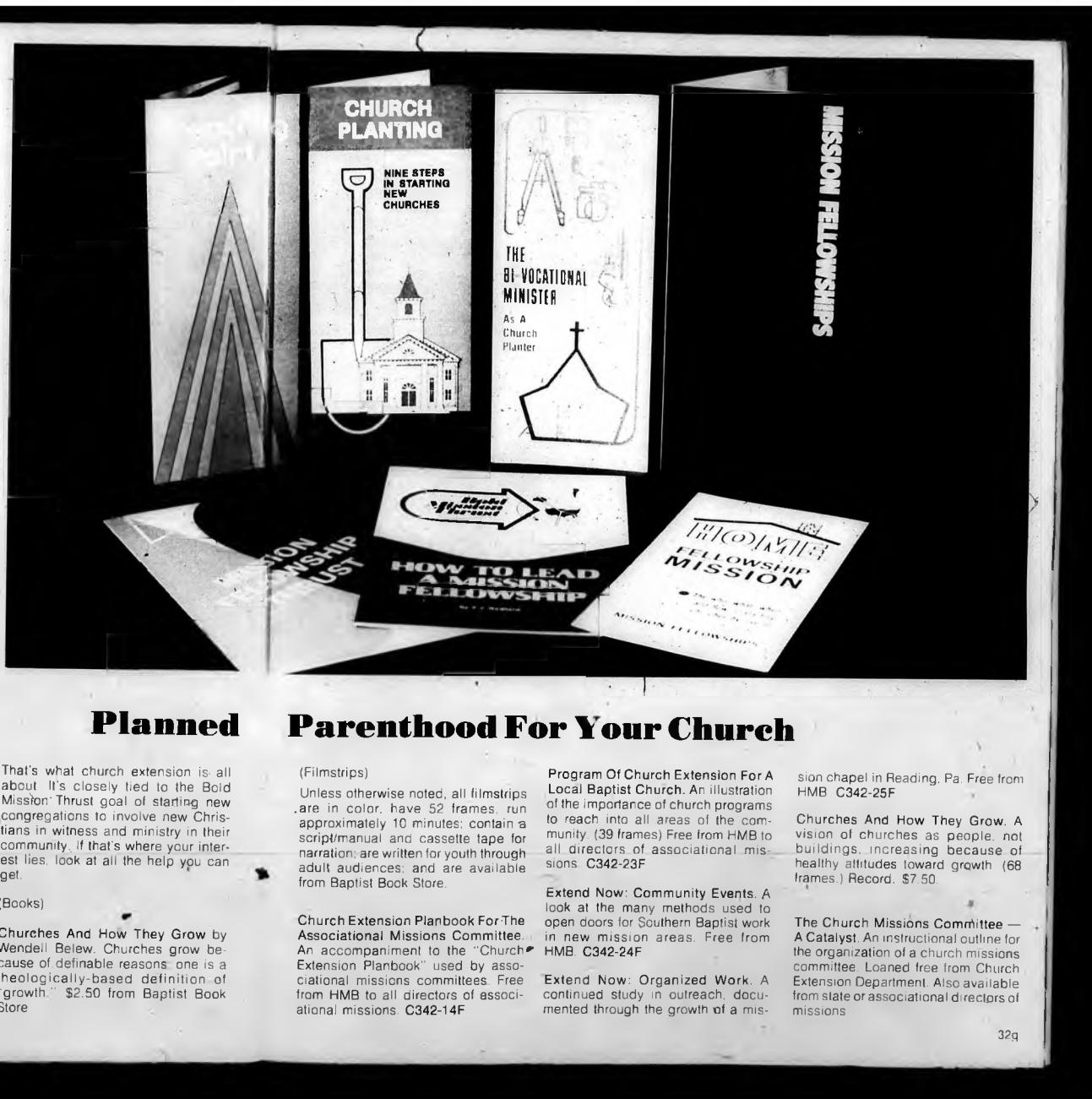
Today's American Indian. C345-11F

The World In Our Midst: The Ministry Of Baptists To Internationals. C345-12F

What Is Language Missions? Facts about Southern Baptist ministries to language people within America. C345-14F

Guide To Establishing Ethnic Congregations. C345-15F

For more information on language missions, see **American Montage**, one of the photo-text books in the "Human Touch" series. 60 percent photos, 40 percent text. \$6.95 from Baptist Book Store.



Planned

That's what church extension is all about. It's closely tied to the Bold Mission: Thrust goal of starting new congregations to involve new Christians in witness and ministry in their community. If that's where your interest lies, look at all the help you can get.

(Books)

Indians. Selected views of the American Indian, his achievements, approach to change and religious beliefs. C522-09P

Churches And How They Grow by Wendell Below. Churches grow because of definable reasons: one is a theologically-based definition of "growth." \$2.50 from Baptist Book Store

Parenthood For Your Church

(Filmstrips)
Unless otherwise noted, all filmstrips are in color, have 52 frames, run approximately 10 minutes; contain a script/manual and cassette tape for narration; are written for youth through adult audiences; and are available from Baptist Book Store.

Church Extension Planbook For The Associational Missions Committee. An accompaniment to the "Church Extension Planbook" used by associational missions committees. Free from HMB to all directors of associational missions. C342-24F

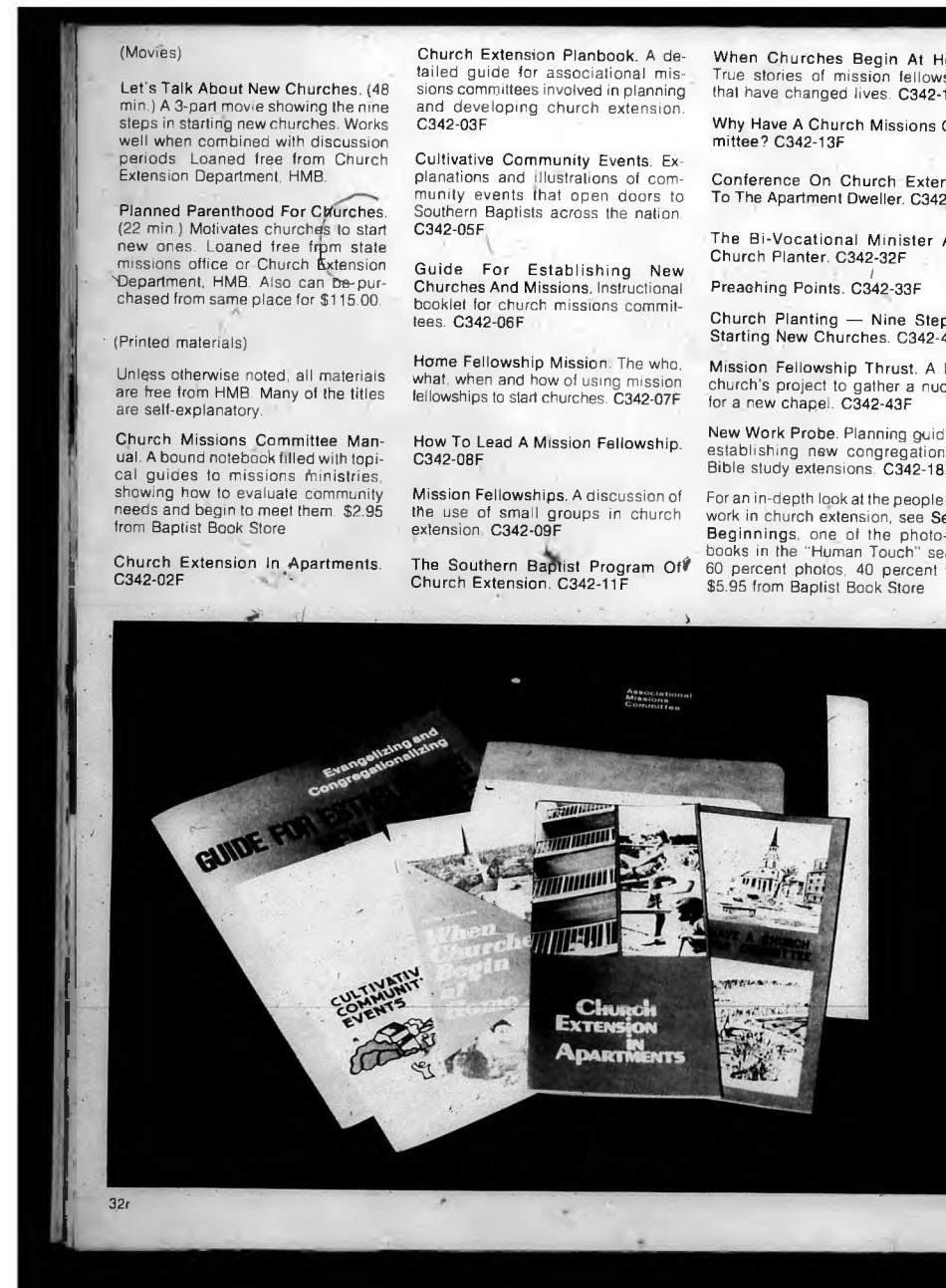
Extend Now: Community Events. A look at the many methods used to open doors for Southern Baptist work in new mission areas. Free from HMB. C342-25F

Program Of Church Extension For A Local Baptist Church. An illustration of the importance of church programs to reach into all areas of the community. (39 frames) Free from HMB to all directors of associational missions. C342-23F

Churches And How They Grow. A vision of churches as people, not buildings, increasing because of healthy attitudes toward growth. (68 frames.) Record. \$7.50

The Church Missions Committee — A Catalyst. An instructional outline for the organization of a church missions committee. Loaned free from Church Extension Department. Also available from state or associational directors of missions

32q



(Movies)

Let's Talk About New Churches. (48 min.) A 3-part movie showing the nine steps in starting new churches. Works well when combined with discussion periods. Loaned free from Church Extension Department. HMB.

Planned Parenthood For Churches. (22 min.) Motivates churches to start new ones. Loaned free from state missions office or Church Extension Department. HMB. Also can be purchased from same place for \$115.00.

(Printed materials)

Unless otherwise noted, all materials are free from HMB. Many of the titles are self-explanatory.

Church Missions Committee Manual. A bound notebook filled with topical guides to missions ministries, showing how to evaluate community needs and begin to meet them. \$2.95 from Baptist Book Store.

Church Extension In Apartments. C342-02F

Church Extension Planbook. A detailed guide for associational missions committees involved in planning and developing church extension. C342-03F

Cultivative Community Events. Explanations and illustrations of community events that open doors to Southern Baptists across the nation. C342-05F

Guide For Establishing New Churches And Missions. Instructional booklet for church missions committees. C342-06F

Home Fellowship Mission. The who, what, when and how of using mission fellowships to start churches. C342-07F

How To Lead A Mission Fellowship. C342-08F

Mission Fellowships. A discussion of the use of small groups in church extension. C342-09F

New Work Probe. Planning guide for establishing new congregations or Bible study extensions. C342-18F

For an in-depth look at the people who work in church extension, see **Seven Beginnings**, one of the photo-text books in the "Human Touch" series. 60 percent photos, 40 percent text. \$5.95 from Baptist Book Store.

The Southern Baptist Program Of Church Extension. C342-11F

When Churches Begin At Home. True stories of mission fellowships that have changed lives. C342-12F

Why Have A Church Missions Committee? C342-13F

Conference On Church Extension To The Apartment Dweller. C342-15F

The Bi-Vocational Minister As A Church Planter. C342-32F

Preaching Points. C342-33F

Church Planting — Nine Steps In Starting New Churches. C342-40F

Mission Fellowship Thrust. A local church's project to gather a nucleus for a new chapel. C342-43F

New Work Probe. Planning guide for establishing new congregations or Bible study extensions. C342-18F

For an in-depth look at the people who work in church extension, see **Seven Beginnings, one of the photo-text books in the "Human Touch" series. 60 percent photos, 40 percent text. \$5.95 from Baptist Book Store.**

Mission Musicals To Inspire Your Congregation Or Use For Outreach

Exciting mission musicals from Baptist Book Store

Cates. A salute to America through the lives of "common" people. Score/lyrics \$ 2.50 Stereo album 5.98 Instrumental tape 21.95

Go Then And Be A Witness. Lyrics by William J. Reynolds. A musical to inspire boldness in Christian living. It also provides a service of sharing concern and love for others. Score/lyrics \$ 2.75 Stereo album 5.98 Instrumental tape 25.00

The Call Of God. Book and lyrics by Ed Seabough; music by Bob Burroughs. A musical created to help youth discover how their gifts can be used in Christian vocations. Score/lyrics \$ 1.95 Stereo album 5.95

Joy. Book and lyrics by Ed Seabough; music by Bill Cates. The musical drama of a youth choir's decision to do something to show their Christian concern instead of just singing about it. Score/lyrics \$ 2.25 Stereo album 5.98 Instrumental tape 25.00

The Fabric Of Freedom. Book and lyrics by Ed Seabough; music by Bill

Cates.

Stereo album

19.95

Slide set (from A-V dept.)

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HMB

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Reaching People. Hymns and music by William J. Reynolds. A musical based on the theme "people to people" that can be used as an outreach tool. Score/lyrics \$ 2.50 Stereo album 5.98 Instrumental tape 21.95

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Hymns

by Norman

Bowman

and John

Hendrix

music by

Mark

Blankenship

A musical drama

based on historical events which

trace the Separate Baptists' active

struggle for personal and religious

freedom

Score/lyrics \$ 3.25

Stereo album

5.98

Instrumental tape

31.95

Drama suggestions booklet

75y

People In Missions-- Volunteers And Career Missionaries

Home missions professionals and volunteers are people just like you — sharing their gifts in witness and ministry. The many resources that tell their stories are perfect for RA and GA groups, mission study courses, special worship services, WMU, Brotherhood and youth meetings. Find out where you fit in.

Unless otherwise noted, all filmstrips are in color, have 52 frames, run approximately 10 minutes; contain a script/manual and cassette tape for narration; are written for youth through adult audiences; and are available from Baptist Book Store.

(Filmstrips - career missionaries)

Here Is My Life. The answers of different Christians to God's call to a missionary vocation. (68 frames) Youth. \$7.50

What Do Home Missionaries Do? Illustrations of the various types of missionary service and fields in the United States. (65 frames) \$9.50

Laypersons On Mission. A look at Christian Service Corps volunteers working across the country. \$3.00 from HMB. C522-40F

What Is Your Mission Field? A look at several laymen who became involved in missions by turning their daily lives and jobs into ministries. (65 frames) \$7.50

We Have To Find A Way. The musical story of four persons with needs and how Christians can meet them, featuring the song "We Have To Find A Way." (64 frames) \$7.50

Mission And Ministry For Everyone. A presentation of the need for youth in missions. \$8.50

(Filmstrips - volunteers)

Resort Missions. An introduction to the various ways to minister in resort and leisure settings. \$8.50

Sojourners. Shows ministries and requirements for becoming a volunteer. Personal experiences of Sojourners and their leaders included. \$9.50

Christian Service Corps: The Layman In Missions. Opportunities for laypersons to serve in home missions, interspersed with testimonies by Christian Service Corps volunteers. \$6.50

Ready To Go: Mission Youth Groups. A glance at the many opportunities for church youth groups to participate in home mission activities on the field. \$8.50

Campers On Mission. An account of the many ways Baptist campers will

ness in resorts and parks across the United States. \$6.50

Volunteers In Bold Mission Thrust. Explores the opportunities and challenges of volunteer ministries in Christian social ministries, Interfaith Witness, Evangelism, Church Extension and more. \$2.00 from HMB. C311-37P (71 frames), approx. 15 min.

Unless otherwise noted, all materials are free from HMB. Many of the titles are self-explanatory.

(Printed materials - career missionaries)

Our Wealth Is People. Opportunities for employment at the Home Mission Board headquarters office. C532-01F

Go Where The People Are. A challenge to join home missions and meet the needs of people wherever they are. C534-01F

US-2er. A two-year program to full-time missionary service for college graduates. Application included C534-03F

Qualifications And Classifications For Missionary Appointment. C534-02F

The Mission Pastor. Qualifications and duties of a mission pastor. C531-03F

25 Ways To Be A Missionary. C534-09F (Printed materials - volunteers)

Campers On Mission. Information about Christian campers who combine witness with recreation. Application included. C346-01F

Christian Service Corps. A program that involves Christian laypersons in mission service. Application included. C346-02F

Sojourners. A mission program for individual high school students and graduates. C346-05F

Student Summer Missions. Summer missions assignments for college students. C346-06F

A Time And Place For You (As A Volunteer In Missions). Information about non-salaried work overseas and within the United States. Application for mission work included. C346-07F

Semester Student Missions. Mission work for college students at times other than summer. C346-08F

Resort Missions Manual. The theology and methods of ministry in a resort setting. C346-24F

Spots. Special projects for youth groups at times other than summer. Application included. C346-28F

Mission Service Corps. One or two years of volunteer service. C501-02F

An Act Of Love. Brochure which describes film by the same name. Gives explanation of Mission Service Corps opportunities for service. C501-01F

VIM. Volunteers in Missions information about a computer matching service for missions needs and volunteers. C501-04F

movies continued from p. 32d

317 Guthrie Street, Louisville, KY 40202; Phone (502) 587-7457
P.O. Box 19005, Greensboro, NC 27410; Phone (919) 294-6005
P.O. Box 161121, Memphis, TN 38116
2620 Avenue East, Arlington, TX 76011; Phone (817) 261-3721

This Is Missions, USA (10 min.) Black and white. Home missions viewed through award-winning photographs and music. \$5.00
 (Printed materials)

Unless otherwise noted, all materials are free from HMB. Many of the titles are self-explanatory.

Free Literature Order Blank. C524-03F

Bold Mission Thrust. C301-05F

An Act Of Love (10 min.) President Carter's appeal to Baptists for an expanded missions program with comments by HMB Executive Director-Treasurer William Tanner and SBC President Jimmy Allen. Introduces the new opportunity for Mission Service Corps volunteers. Loaned free from state convention office.

Bold Sharing. (15 min.) Home missionaries and laypersons tell about exciting ministries involved in Bold Mission Thrust. Spotlights a seaman's ministry in Washington state, a new church in New York, and a one-day community canvass in Arizona. Loaned free from state convention office.

Explain Me A Missionary (30 min.) Humorist Grady Nutt, as the "explainer," visits home missionaries in pioneer missions in South Dakota, Pennsylvania and the Bronx; language missions in Texas, an Indian reservation in Oklahoma; mountain missions in Kentucky; interfaith witness in the Northeast, and an airline pilot involved in evangelism as a layman. \$5.00

What Is The Church? (29 min.) An important question for Christians is answered, "people, not buildings!" \$15.00

The Mustard Seed (23 min.) The inspirational story of Lonnie Iglesias, home missionary to the Indians of the San Blas Islands in Panama. \$10.00

The City — Where The Action Is (30 min.) A seminary student discovers that the concept of a total ministry is really "where the action is." \$17.00

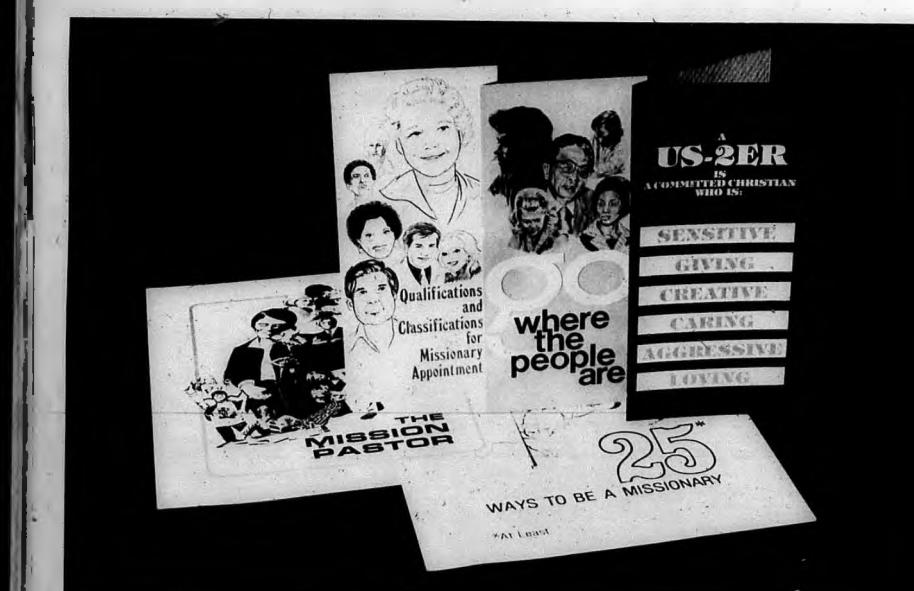
One World, One Mission (14 min.) A musical presentation of the challenges of home and foreign missions. \$5.00

from its beginning to the present. C524-04F

Annie, C. P. and Me. The work of Bold Missions told in cartoons. Younger children. C524-05F

***Home Missions Map.** Depicts home missions sites and types of ministries for wall display. Also gives general facts about home missions. C524-06F

***Personnel Directory.** A complete listing of home missionaries, with their addresses. Listed by states, too. C524-08F



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32u

Survey Packet. Selected tracts, titles indicated by asterisks on this page. C524-10F

Untravel'd World. A challenge to become involved as a Christian in today's world. Young adults. C524-11F

*HMB Products Catalog. A complete listing of HMB materials—films, slides, books, recordings, tracts—32v

available from the HMB and Baptist Book Store. Priced and free items included. C524-12F

Your Home Mission Board. Organizational chart of the Home Mission Board plus brief sketches of its fourteen programs of work. C524-13F

Target A.D. 2000. Some startling research on what's ahead for the

United States and home missions ministries. C400-01F

Bold Mission Thrust Resources. Priced and free items helpful in the promotion and ministry of Bold Mission Thrust programs. C524-29F

Southern Baptists in Colorado. C301-07F

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Northwest Faces, Places. Eight color and eight black and white photographs (17" by 24") of the people and scenery of the Pacific Northwest; map included. \$5.00 from HMB. C523-06P

The Faces of Man. Five full-color posters (26" by 36") depicting the five major ethnic groups of the U.S. through the faces of Southern Baptists. \$5.00 from HMB. C523-02P

Home Missions magazine. THE magazine for pastors, denominational leaders and concerned laypersons dealing with the issues that confront home missions work. An award winning publication in photo-feature and news-notebook formats. \$3.50 per year. C523-01P

Home Mission Highlights. A summary of the HMB's accomplishments during the past year. C520-01F

Share Posters. Illustrate the concept of sharing the gospel through Bold Mission Thrust. C520-03F

HMB Logo Banner. Great for mission banquets and home mission booths. C520-05F

Bold Mission Update. Describes a film which documents work in each of the Bold Mission Thrust target areas. C522-03F

Missionscope Brochure. Describes a quarterly newsmagazine on cassette tape. C522-02F

(Slide sets) Unless otherwise noted, all slide sets contain a printed script and 20 color slides, are written for general audiences and cost \$3.00 from HMB.

Communicating Our Faith. A look at the many avenues open to expression of the Christian message. C522-06P

Missions in The Northwest (40 slides). Scenes and people from Oregon and Washington with sections on Southern Baptist Christian social ministries, evangelism, church extension and language missions; includes script. \$5.00 C522-02P

Northwest People and Places. More slides of the people and places of missions in the Northwest. C522-04P

Northwest Scenes. Additional slides to enrich study of missions in the Northwest. C522-03P

(Slide sleeves)

Slide sleeves consist of five color slides with descriptions and sell for \$1.00 from HMB

Home Missions Map. Home missions map and insignia, HMB building and photographs of Annie Armstrong and William G. Tanner, executive director of the Board. C522-16P

Glorieta Baptist Assembly. Scenic pictures of Southern Baptists' western assembly. C522-17P

Ridgecrest Baptist Assembly. Scenic pictures of Southern Baptists' eastern assembly. C522-15P

Baptist Historical — Northeast. Famous sites connected with the careers of Roger Williams, Luther Rice and Annie Armstrong, and two locations of more recent Baptist history. C522-14P

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32w

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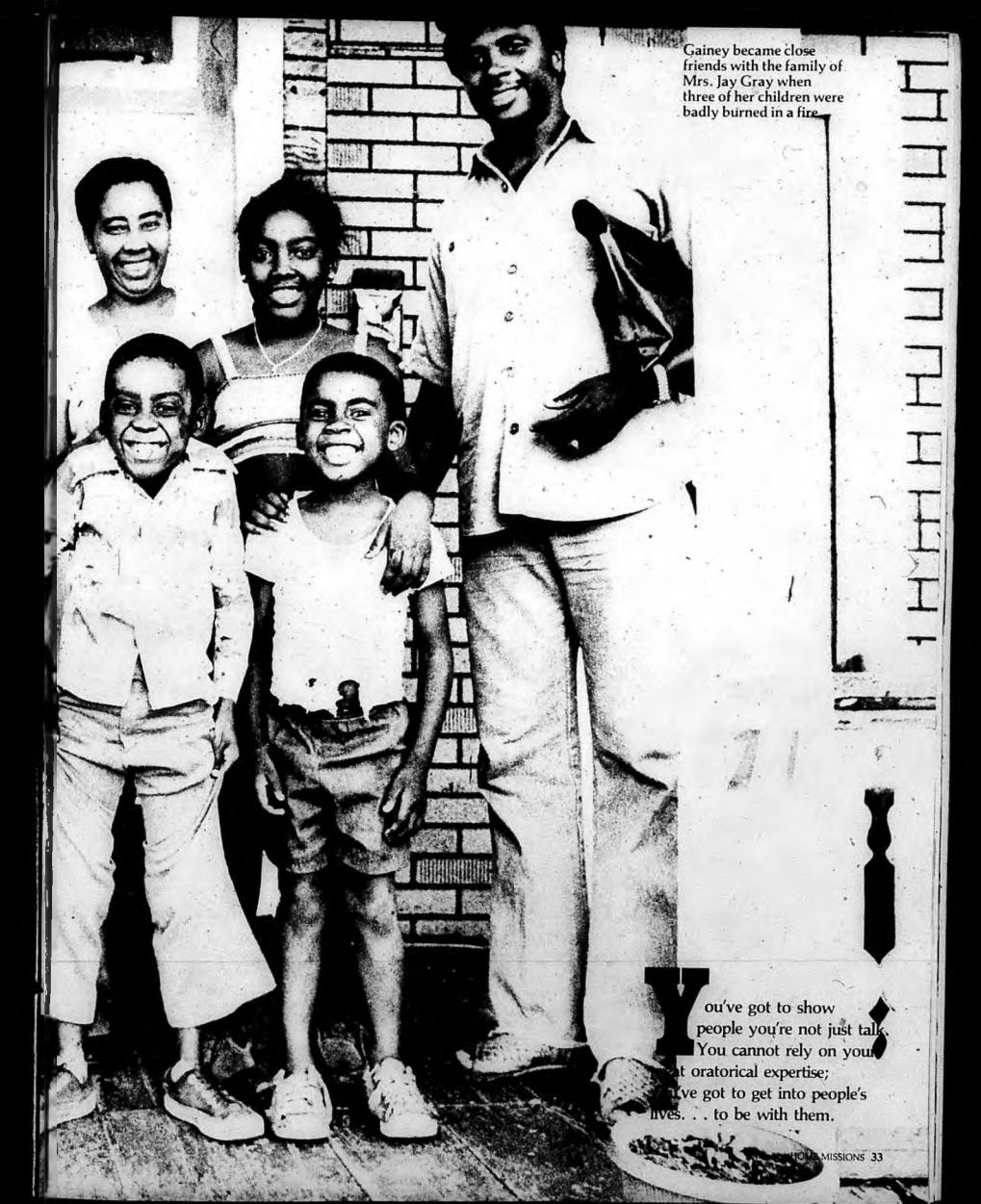
But more than that it is a resource for deeper study of the Home Missions Graded Series, a reference book for GAs, RAs, Acteens, Brotherhood and WMU. The series identifies missionaries, churches, pastors, laypersons and ministries through over 200 photos per book, a tour book for armchair travelers. Photos and easy-to-read descriptions involve you in visits to mission points and interviews with local Christians.

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Gainey became close friends with the family of Mrs. Jay Gray when three of her children were badly burned in a fire

You've got to show people you're not just talk. You cannot rely on your oratorical expertise; you've got to get into people's lives. . . to be with them.

HOME MISSIONS 33



They have things so good—and they are so good—it is difficult to convince them they need Christ, that they need a deeper commitment in their lives.

Surrounded by acres of corn, Hampton enjoys a quiet front-porch visit with Mike Partridge, local farm-supply salesman, and Partridge's daughter, Heather.



Their numbers remain small; their growth remains slow; still they face many obstacles. Yet Gainey and Hampton see future strength in the seeds of missions and ministry they are planting in the present.

Among towering apartments jammed with new residents—Filipinos and Hispanics, Far East and Caribbean immigrants—mingling with old-timers—Italians, Irish—struggles First Baptist Chapel of East Orange.

The small mission draws 30 persons regularly—50 “on a good Sunday”—to its Sunday worship in rented quarters at the YMCA. Services take place in space used weekdays for day-care, crafts, kindergarten, recreation; baptisms are held in the swimming pool.

Gainey also conducts four Bible studies each week, meeting in homes of members.

East Orange Chapel is one of 45 churches in the city, but the only one affiliated with the Southern Baptist Convention. Closest SBC congregation is Montclair, several miles away, the mother (sponsoring) church for the young mission.

The Sunday arrangement pleases the Y. “We need your image here, your Christian commitment,” Y Director Charles Henry told Gainey.

For the present, Gainey, too, is satisfied. Yet he looks toward the day he, like Hampton in Nebraska, can say:

“For the first time, we’re able to put up a sign and tell the city, ‘We’re here! We’re able to do all those things which will mean permanence.’

The 50 members of First Southern Baptist of Hastings recently moved into their first permanent location, after two years meeting in an apartment, Hampton’s house, a bank community room and facilities of a nursing home.

First Southern began in a dormitory Bible study of students at Mary Lanning Hospital School of Nursing.

“With three couples and several students firmly committed, we decided to start Sunday services,” Hampton recalls. “We invited just about everybody we knew. That first Sunday, we had 43 people.

“The response floored us!”

The fellowship grew slowly, however; now, with approval of Hastings’ Planning and Zoning Board and City Council, First Southern has bought and remodeled a storefront downtown.

“For the first time,” concludes Hampton, “we have a place to minister out of, and the permanent location will give us identity and stability in the community.”

Continued

Left: Both Hampton and Gainey have contact with “city hall,” but Gainey has been more instrumental to his ministry. Before a 1900s-vintage photo-mural, he talks with Mayor Thomas Cooke and councilman Bob Moran about problems facing persons in his community. At top, Hampton awaits a decision by Hastings’ city council on his petition “to conduct services” in a downtown building; the request, for zoning variance, was approved. **Right:** Differences are also evident in congregations: Hampton’s young adult class vs. a Gainey Bible study.



Country

Like the Platte River,
commitment runs only eight inches deep.

"The problem here is that the people are just too good," Dennis Hampton says. Because of the Lutheran background of the German people who settled the region, "They are very hard to reach. The towns are all good, the people have a good style of living, there is a comfortable economy, everybody is well off and there are no major problems.

"They have things so good—they are so good—it is difficult to convince them they need Christ. . . [and] a deeper commitment in their lives."

Despite outward appearances, too, Hampton believes "the spiritual life of this area is like the Platte River: often only eight inches deep. It covers the sand and looks good from the surface. But when you get down to it, it's really very shallow."

For the past three years, Hampton has tried to establish churches in the "Golden Triangle" farm country. He has met little opposition or skepticism,

although the work has been slow to attract adults.

He uses traditional methods espoused by the Church Extension Department of the Home Mission Board: surveys, personal contacts, community cultivation, ministry, home Bible fellowships and, finally, Sunday worship services.

He's also tried "gimmicks." In one

area he made a 60-foot long banana split; in another, he created a huge ice

cream sundae in a rain gutter. The

idea, always, is to draw a crowd for an evangelistic film or message, and introduce himself to the community.

"We get children to come out to backyard Bible clubs and Big A clubs by the masses—we once enrolled 40

kids in a community of 140—but when we go back to visit the parents, we don't get anywhere," he says.

Even when persons are reached, however, they are slow to join the fledgling churches. "One couple

Hampton plans more units in his ex-

pecting "field of churches."

He thinks the key to "how big a field of churches should be" rests with local leaders: "In some of these

villages, if you could find a trainable guy, you could establish work. The community would have to get over the hurdle of wanting professional leadership, but the missionary could visit once a month or meet with the leader more often."

For Hampton, the goal is to develop "laypastors and bi-vocational leaders. The towns are too small and too spread out either to necessitate or to be able to finance full-time pastors.

"Seminary-trained men don't want to come and work with 10 people for \$45 a week, so we've got to grow them here."

Hampton thinks the church-field approach is valid for many small Nebraska towns: "My dream is to develop laymen to lead the work and to establish new units, to win people and to disciple them. It's the only way we're going to reach this area."



In Hastings' relaxed atmosphere, Hampton talks to fast-food shop owner Bill Harris.

38 HOME MISSIONS/January

City

No blueprints guide building Christian fellowships.

"I just knew my preaching would do it; I knew my singing would do it—but they didn't," admits 28-year-old Leroy Gainey.

In the missions test-tube of East Orange, Gainey tried—and discarded—several techniques before arriving at his present strategy for pulling together a nucleus.

"I had to learn that I don't build the church," confesses Gainey. "People have to see your faith and your faith has to be so contagious."

Gainey found the wedge to enter people's lives was to respond to them in crises: being with a woman in tenancy court, visiting burn victims as they endure long and painful recovery.

In a hospital burn unit, Gainey washes up, dons yellow cap, gown, gloves and shoe covers, then ties a mask over his mouth; routine garb visitors wear to prevent infecting burn patients. Gainey enters the room of Jerome, who has just returned from a large, liquid-filled tank where burn patients are immersed and scrubbed to slough off dead skin. Essential to the healing process, the tank is nonetheless excruciatingly painful.

But surrounded by relatives, Gainey and others, Jerome grins.

"You're looking good," Gainey tells the white-swathed patient. In the next few minutes, Gainey leads the group in singing Jerome's favorite hymn—*Precious Lord*—and, holding Jerome's tender-healing hands in his, he prays.

"I'll be at church soon," Jerome promises as Gainey leaves.

In another ward, Gainey visits Jude, a 13-year-old burn victim who has suffered with a leg graft. "He's had a hard time of it," Gainey says. A smile plays across his face. "You know what they told me? Jude looked in a mirror one day and saw his face. When it heals it turns white and then pink and Jude saw this white patch and was scared to death he wasn't going to be black any more."

Because of Gainey's ministry, Jude's

6. Put On Hat or Hood.
7. Place Pocketbook, Purse, Clear Plastic Bag, and Take to Bedside.
8. Masks and Gloves Must Be Put On Before Entering Burn Unit.
9. Notify Unit Clerk By Telephone.
10. When Leaving Unit, Follow Same Path Taken to Return to Hospital Gown, Etc.



Before entering the burn unit, Gainey protects patients by donning hospital garb.

mother has become active in the church and his sister accepted Christ.

"There's an awful lot of logework in this business," says Gainey. "You have to get into people's lives."

"I thought in this work, it would be the more people you see, the more success you would have, but it's the people who see you, how you live life and relate to them, that matters."

"Church starting is kind of like putting your car together," he goes on. "You don't really know if it's going to run until you put the key in. Then you might have to tear the whole rascal down."

Yet, in all honesty, there have been times when "I just didn't know what to do," Gainey admits.

He took referrals from the 700 Club, trained and called people in the "Here's Life" campaign, visited and met people in the street.

But the most effective tool has been a crisis-oriented ministry, reaching out to those in unusual situations.

Says Gainey, "You've got to show people you're not just all talk. You cannot rely on your great oratorical expertise from the pulpit, you've got to get into people's lives."

The HMB, which with the state convention supports Gainey, puts new

church planters on a phase-out program to encourage young churches to become self-supporting.

The timetable worries Gainey. "I don't want First Baptist, East Orange, to be on welfare, but on the other hand, the phase-out does have its pressures. A church isn't always last-growing as we know it."

He recalls at one church-planting conference in Atlanta, "It was so farfetched from here, I wish I had a workshop so I could share from this place."

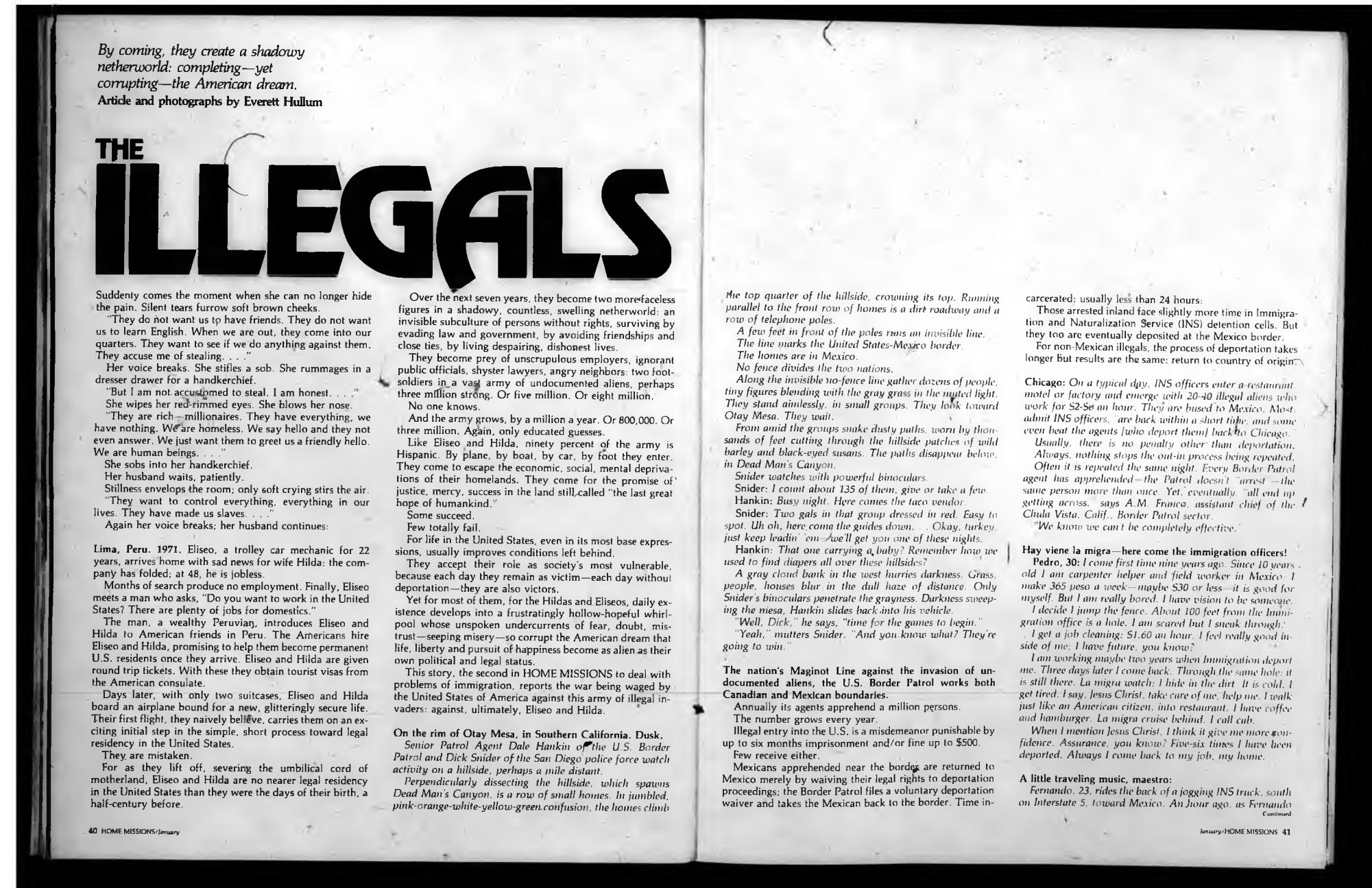
This place is a large, old eastern city with a polyglot population, a place of peculiar pressures and high costs and jobs which may take a man an hour's commute one-way. It is a place where the name "Southern Baptist" probably won't ring a bell—in fact, may even draw forth a negative response. It is a place where suspicion often breeds mistrust.

"You've got to get techniques that work here, or you will constantly run into a wall that says, 'Not enough time, not enough time,'" says Gainey.

"Church extension is not like going to school and getting blueprints, then you can build that same thing anywhere in the country."

"It has to be right for this place."

January HOME MISSIONS 39



By coming, they create a shadowy netherworld: completing—yet corrupting—the American dream.
Article and photographs by Everett Hullum

THE ILLEGALS

Suddenly comes the moment when she can no longer hide the pain. Silent tears furrow soft brown cheeks.

"They do not want us to have friends. They do not want us to learn English. When we are out, they come into our quarters. They want to see if we do anything against them. They accuse me of stealing. . . ."

Her voice breaks. She stifles a sob. She rummages in a dresser drawer for a handkerchief.

"But I am not accustomed to steal. I am honest. . . ."

She wipes her red-rimmed eyes. She blows her nose.

"They are rich—millionaires. They have everything, we have nothing. We're homeless. We say hello and they not even answer. We just want them to greet us a friendly hello. We are human beings. . . ."

She sobs into her handkerchief.

Her husband waits, patiently.

Stillness envelops the room; only soft crying stirs the air.

"They want to control everything, everything in our lives. They have made us slaves. . . ."

Again her voice breaks; her husband continues:

Lima, Peru. 1971. Eliseo, a trolley car mechanic for 22 years, arrives home with sad news for wife Hilda: the company has folded; at 48, he is jobless.

Months of search produce no employment. Finally, Eliseo meets a man who asks, "Do you want to work in the United States? There are plenty of jobs for domestics."

The man, a wealthy Peruvian, introduces Eliseo and Hilda to American friends in Peru. The Americans hire Eliseo and Hilda, promising to help them become permanent U.S. residents once they arrive. Eliseo and Hilda are given round trip tickets. With these they obtain tourist visas from the American consulate.

Days later, with only two suitcases, Eliseo and Hilda board an airplane bound for a new, glitteringly secure life. Their first flight, they naively believe, carries them on an exciting initial step in the simple, short process toward legal residency in the United States.

They are mistaken.

For as they lift off, severing the umbilical cord of motherland, Eliseo and Hilda are no nearer legal residency in the United States than they were the days of their birth, a half-century before.

Over the next seven years, they become two morefaceless figures in a shadowy, countless, swelling netherworld: an invisible subculture of persons without rights, surviving by evading law and government, by avoiding friendships and close ties, by living despairing, dishonest lives.

They become prey of unscrupulous employers, ignorant public officials, shyster lawyers, angry neighbors: two foot-soldiers in a vast army of undocumented aliens, perhaps three million strong. Or five million. Or eight million.

No one knows.

And the army grows, by a million a year. Or 800,000. Or three million. Again, only educated guesses.

Like Eliseo and Hilda, ninety percent of the army is Hispanic. By plane, by boat, by car, by foot they enter. They come to escape the economic, social, mental deprivations of their homelands. They come for the promise of justice, mercy, success in the land still called "the last great hope of humankind."

Some succeed. Few totally fail.

For life in the United States, even in its most base expressions, usually improves conditions left behind.

They accept their role as society's most vulnerable, because each day they remain as victim—each day without deportation—they are also victors.

Yet for most of them, for the Hildas and Eliseos, daily existence develops into a frustratingly hollow-hopeful whirlpool whose unspoken undercurrents of fear, doubt, mistrust—keeping misery—so corrupt the American dream that life, liberty and pursuit of happiness become as alien as their own political and legal status.

This story, the second in HOME MISSIONS to deal with problems of immigration, reports the war being waged by the United States of America against this army of illegal invaders: against, ultimately, Eliseo and Hilda.

On the rim of Otay Mesa, in Southern California. Dusk. Senior Patrol Agent Dale Hankin of the U.S. Border Patrol and Dick Snider of the San Diego police force watch activity on a hillside, perhaps a mile distant.

Perpendicularly dissecting the hillside, which spawns Dead Man's Canyon, is a row of small homes. In jumbled, pink-orange-white-yellow-green confusion, the homes climb

the top quarter of the hillside, crowning its top. Running parallel to the front row of homes is a dirt roadway and a row of telephone poles.

The line marks the United States-Mexico border. The homes are in Mexico.

No fence divides the two nations.

Along the invisible no-fence line gather dozens of people, tiny figures blending with the gray grass in the muted light. They stand aimlessly, in small groups. They look toward Otay Mesa. They wait.

From amid the groups snake dusty paths, worn by thousands of feet cutting through the hillside patches of wild barley and black-eyed susans. The paths disappear below.

Usually, there is no penalty other than deportation.

Always, nothing stops the out-in process being repeated.

Often it is repeated the same night. Every Border Patrol agent has apprehended—the Patrol doesn't "arrest"—the same person more than once. Yet, eventually, all end up getting across, says A.M. Franca, assistant chief of the Chula Vista, Calif., Border Patrol sector.

"We know we can't be completely effective."

Hay viene la migra—here come the immigration officers!

Pedro, 30: I come first time nine years ago. Since 10 years old I am carpenter helper and field worker in Mexico. I make 365 peso a week—maybe \$30 or less—it is good for myself. But I am really bored. I have vision to be someone.

I decide I jump the fence. About 100 feet from the immigration office is a hole. I am scared but I sneak through.

"Yeah," mutters Snider. "And you know what? They're going to win."

The nation's Maginot Line against the invasion of undocumented aliens, the U.S. Border Patrol works both Canadian and Mexican boundaries.

Annually its agents apprehend a million persons.

The number grows every year.

Illegal entry into the U.S. is a misdemeanor punishable by up to six months imprisonment and/or fine up to \$500.

Few receive either.

Mexicans apprehended near the border are returned to Mexico merely by waiving their legal rights to deportation proceedings; the Border Patrol files a voluntary deportation waiver and takes the Mexican back to the border. Time in-

carcerated: usually less than 24 hours.

Those arrested inland face slightly more time in Immigration and Naturalization Service (INS) detention cells. But they too are eventually deposited at the Mexico border.

For non-Mexican illegals, the process of deportation takes longer but results are the same: return to country of origin.

Chicago: On a typical day, INS officers enter a restaurant motel or factory and emerge with 20-40 illegal aliens who work for \$2.50 an hour. They are bused to Mexico. Most admit INS officers, are back within a short time, and some even beat the agents (who deport them) back to Chicago.

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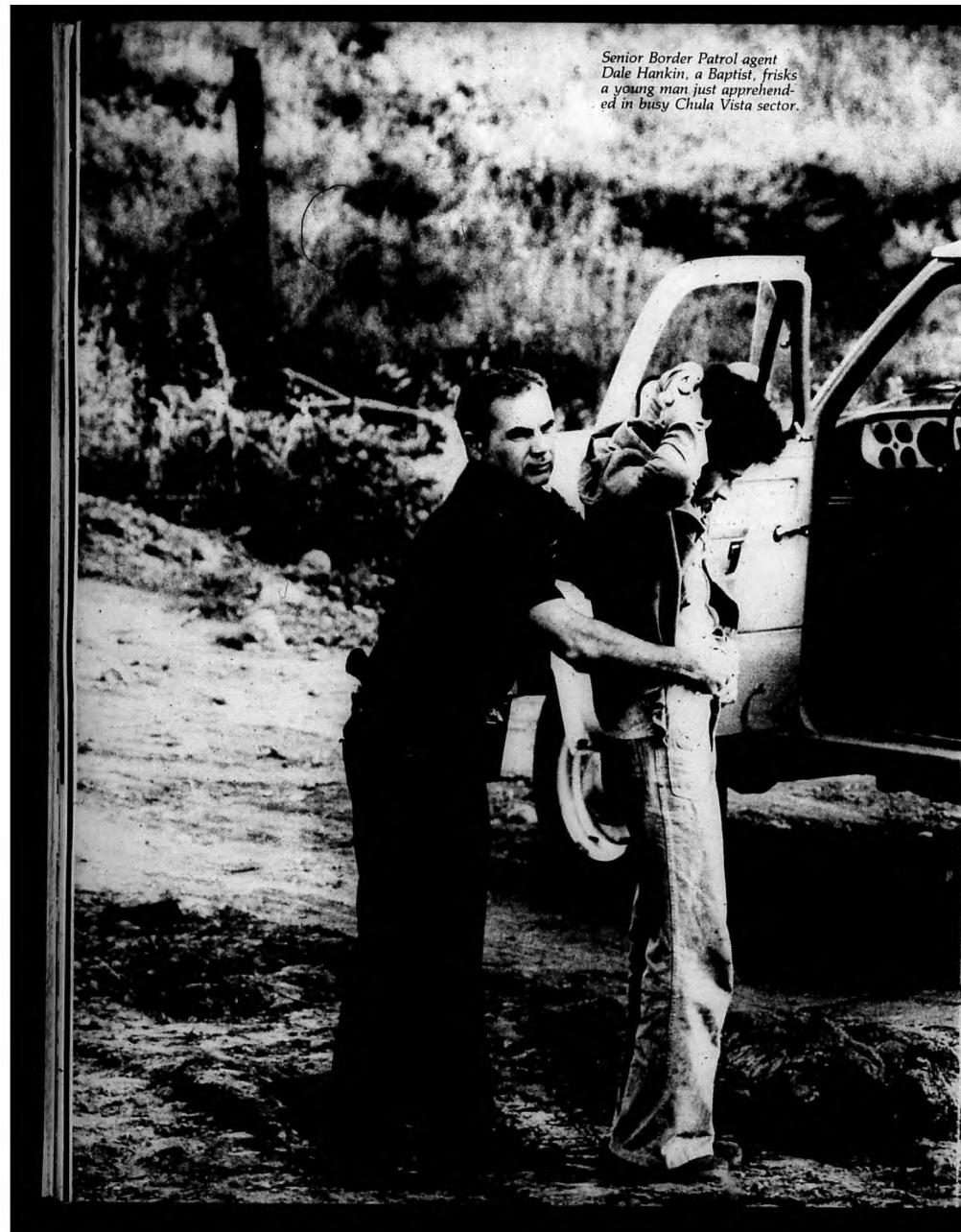
I am working maybe two years when immigration deport me. Three days later I come back. Through the same hole, it is still there. La migra watch; I hide in the dirt. It is cold. I get tired. I say, Jesus Christ, take care of me, help me. I walk just like an American citizen, into restaurant. I have coffee and hamburger. La migra cruise behind. I call cub.

When I mention Jesus Christ, I think it give me more confidence. Assurance, you know? Five-six times I have been deported. Always I come back to my job, my home.

A little traveling music, maestro:

Fernando, 23, rides the back of a jogging INS truck, south on Interstate 5, toward Mexico. An hour ago, as Fernando

Continued



Senior Border Patrol agent Dale Hankin, a Baptist, frisks a young man just apprehended in busy Chula Vista sector.

Undocumented aliens are accused of stealing jobs and bilking welfare rolls. But studies indicate differently.

walked from fields, INS officers picked him up. His week's pay, for cutting lettuce, was in his pocket.

Fernando was lucky.

Some employers call INS the day before payday, a round-up then solves numerous payroll problems.

Fernando, aware of his luck, does.

The past two years, Fernando has worked at more than 60 jobs in five states, earning about \$3,300; he has sent much of it home to his mother in Mexico. This will be the 17th time in those years Fernando has been deported by INS.

The Gallup Poll, November, 1977:

Result No. 1: Problems of illegal aliens, especially from Latin American countries, are likely to be of growing concern to the United States. A global survey found one person in five in South and Central America and the Caribbean would like to emigrate to another country. The United States is their favorite nation as a future home. One third of all Mexicans surveyed said they would like to leave Mexico; they too prefer the United States.

Result No. 2: Americans take a "hard line" in regard to illegal aliens. A large majority (72 percent) favor a law making it illegal to employ persons who have entered the United States without proper papers. The public votes heavily, 65 to 30 percent, to require all persons to carry an identification card to distinguish illegal aliens from legal job-seekers. Survey respondents also opposed, 52-39, President Carter's proposal to allow illegal aliens who have been in this country seven years, to remain as permanent residents.

If the American people, as Gallup suggests, favor tighter controls and tougher action against illegal aliens, why do they? For what reasons—economic? political? social?—do they oppose the undocumented alien?

Point, counterpoint. And match point?

Concilely, according to *U.S. News and World Report*: "Illegal aliens are already filling at least one million well-paying jobs. . . . Some jobless aliens are turning to crime. Others are illegally siphoning off welfare money, medical and unemployment benefits."

Flip-side views: Some, especially powerful labor unions, lobby for stricter enforcement measures, arguing illegals' willingness to accept any job at almost any pay undercuts wage rates and takes jobs from legal residents.

Leonel Castillo, commissioner of INS: "We can prove there is some job displacement of U.S. citizens. But it is clear it is not one-to-one displacement. If we deport five million persons, there would not be five million jobs to be had."

Still, illegals do take many jobs no one else will take. Two examples: In Oregon, employers cooperating with INS refused to hire illegals for farm labor; they tried, instead, to attract college students and welfare recipients. The students rebelled at the hourly wages; no one else applied. Crops

went unpicked. In south Texas, a similar crackdown caused growers to advertise for 4,000 domestic agricultural workers. They found 300 willing to work at the \$2.20-an-hour minimum farm wage. Crops were harvested only when INS allowed growers to import illegal laborers.

Jose Lopez Portillo, president of Mexico: "I do not believe Mexicans are competing with U.S. workers for jobs. They simply satisfy a need which is not being filled by the United States itself. If there were no jobs, they would not go there."

South of the border time bomb:

Mexico has hesitated to restrict the flow from its side; the government profits by the open-border policy. To stop the tide, advises one Mexican official, "would create great problems, not only for Mexico. After all, we are backyard of the United States. And if our country blows up, Americans could face a potential Vietnam right on their doorstep."

Adds a Mexican-American police official in San Diego: "The people are coming. Either they will continue to sift into the labor force as they are doing now, or they will go further underground, into smuggling, burglary, prostitution and, eventually, armed rebellion—probably aided by Cuba or one of the Iron Curtain countries."

The specter of a Cuba separated from the United States by only an irregularly flowing river, is, at best, haunting.

Welfare fraud?

Accusations abound as to the drain placed on the U.S. welfare system and other public facilities—including health and education—by illegal aliens. Los Angeles County estimates it spends \$1.4 million on its undocumented aliens. In Texas, local school boards have refused to provide free education to children who cannot prove permanent legal immigrant status.

Some estimate costs of undocumented aliens' participation in Medicaid, food stamps and other welfare services as high as \$13 billion annually.

Meanwhile, back at the hacienda:

New World Outlook, November, 1978: "Because they fear detection, few illegals ever go on welfare, and many of them have both social security and federal income taxes deducted from their wages."

Time, October, 1978: "A 1975 Department of Labor study estimated that while 77 percent of illegal aliens had social security taxes withheld from their paychecks and 73 percent had federal income taxes deducted, less than one percent were on welfare and less than eight percent had children in school. The study's conclusion: illegal aliens provide a net benefit to the economy."

Want ad footnote: *Where but along U.S.-Mexico border can you hire a maid for \$10 a day who does windows?*

Excerpt, interview with Angolan family, in New Orleans
Continued

"If your family was starving and you figured you could save 'em by swimmin' a river, wouldn't you?"

since Angola gained independence from Portugal. Status: illegal; now awaiting deportation despite legal appeals.

Fernando, the father: *We cannot return to Angola; we are not communists. Portugal has never been our home. I like here. Here is my business. I do not want to go out of here. I apply to their humanitarian feelings.*

Ana, the daughter: *I want to belong to something; I want to belong here. To me, the worse thing that can happen to anybody is to be deprived of their country. You feel empty. It seems you are naked without it.*

They come, of course, not merely from Mexico.

Lowest estimates indicate more than a million different persons without legal documents enter the United States each year; they remain past visa limits; they are stowaways; they are crewmen who jump ship at U.S. ports.

They are young and healthy. "The destitute couldn't make it," says an INS official, "across the desert, or swimming a river. They're single; aggressive and ambitious; what else could you call someone you deport 40 times, or 10 times, or three times in one day?"

Says Francisco, 33, an illegal alien who has worked as drugstore custodian for seven years: "I like to progress, to make money; I come to the United States for better job and more opportunity. Here it is the best chance."

The second largest number of undocumented aliens come from the Caribbean—and officials at INS expect an increase, as a result of economic and political pressures on the islands. Other nations providing significant numbers include South Korea, India, Thailand, Philippines, Guatemala, Ecuador, Peru, Greece, Iran and Nigeria.

According to one report, 14 nations account for about 80 percent of the total number of illegals. Another—conclu-

ting?—report indicates the United States has more than 8 million undocumented aliens living within its borders; of these, 90 percent have Hispanic backgrounds.

U.S. Department of Labor calculates 8-12 million illegals. INS, using projections of demographic experts, estimates—conservatively—the U.S. has 3-6 million illegals.

All sources, despite various guesses, reach a common conclusion: the majority entering are Mexican.

He crossing. Near McAllen, Tex.

While researching a book, *The Illegals*, Grace Halsell—skin darkened and dressed in old clothes—begins an "illegal entry" in Reynosa, Mex., plaza. Her first-person account:

Is it difficult? I nodded toward the Rio Grande.

You want to cross?

Yes.

His name was Guerrero and he was a simple man who saw me as he saw himself, a vulnerable, defenseless person. He accepted me as the poor of this world always seem to accept one another: at face value.

I knew he planned to cross and I wanted to go with him. "Help me," I asked.

He warned of dangers: snakes, wild animals, cactus. Everything you touch scratches, tears, bites or is poisonous." . . . rifle-carrying Texans; policemen; roving border gangs who beat up men and "rape the women they catch coming in." And armed agents of the Immigration and Naturalization Service—la migra. . . .

That evening we met at the dark, muddy river. Guerrero removed his trousers. I took off my shoes and put them and the old dress I wore into plastic bag . . . we waded into the Rio Grande. . . . Armed border patrolmen on the Texas shore, their binoculars trained on us. I was afraid angry

armed men would kill me. . . .

We stood ankle-deep in the water. Guerrero, to dispel my fear, reminded me it was less important to be a good swimmer than to have confidence. "Many drown," he said, "because they panic when they meet an unexpectedly swift current or treacherous eddy."

The water beat with whirlpool force about my body. Waist-deep, I felt my feet being swept off the sand. I began to swim, splashing noisily, frantically slapping arms and legs. . . . Guerrero propelled himself forward with strong, silent strokes. He shortened his distance and swam to me: "I am here, estoy aqui." He reminded. His reassuring words released my fears. . . .

We reached shore and waded onto the Promised Land. Guerrero and Halsell put on dry clothes from their plastic bags. In the stillness, they heard a plane's drone. Border patrol. They hid. Guerrero feared they'd set off a sensor, placed in the ground to track illegals.

*He suggested they remain hidden. Without movement, patrols would "think a jack rabbit has triggered the sensor," Halsell asked Guerrero how he knows so much about *la migra* and their sophisticated methods. He said the wetbacks in their villages talk endlessly about tactics of *la migra*: "Our lives depend on our knowing."*

In fact, Guerrero has little to fear from the Border Patrol, for seldom is a police force less sympathetic toward those it apprehends.

Stories abound of aliens who drown crossing the river; of those who die of thirst or exposure, wandering lost in the wind, and those along the 2,000-mile U.S.-Mexico border.

But proportionately few incidents of brutality—or death—are reported against the Border Patrol. Time and

again, agents express concern for the economic and social conditions which foster illegal immigration: "We have a great deal of compassion for these people," says one agent.

Commissioner Castillo of INS has been accused of being soft on illegals. Grandson of a Mexican immigrant, Castillo has fought an attitude at INS labeling "aliens waiting to be deported as 'stock.' These are human beings, looking for a better way of life, just like everybody else."

"The Border Patrol," Castillo adds, "is often more sympathetic to the illegal coming in than the officials throwing them back out. They have been the ones seeking changes, and it's strange to hear them begging for bicultural awareness classes when you would have expected them to ask for more safety precautions."

Agent Dave Nugent, a Southern Baptist recently entering the force, has confronted difficult questions in the empty faces of the bedraggled, soiled people he apprehends: "How do you deal with them?" he asks. "What happens to them after you send them back? You can't help but worry."

Another Southern Baptist agent, Jim Turner of Laredo, expresses a commonly held sentiment: "You have to feel sorry for the 'wet.' He's not out to hurt anybody. He just wants to better himself—to find a better life."

"If your family was starving, and you thought you could help just by swimmin' a river, wouldn't you do it?"

"I don't think you can blame them."

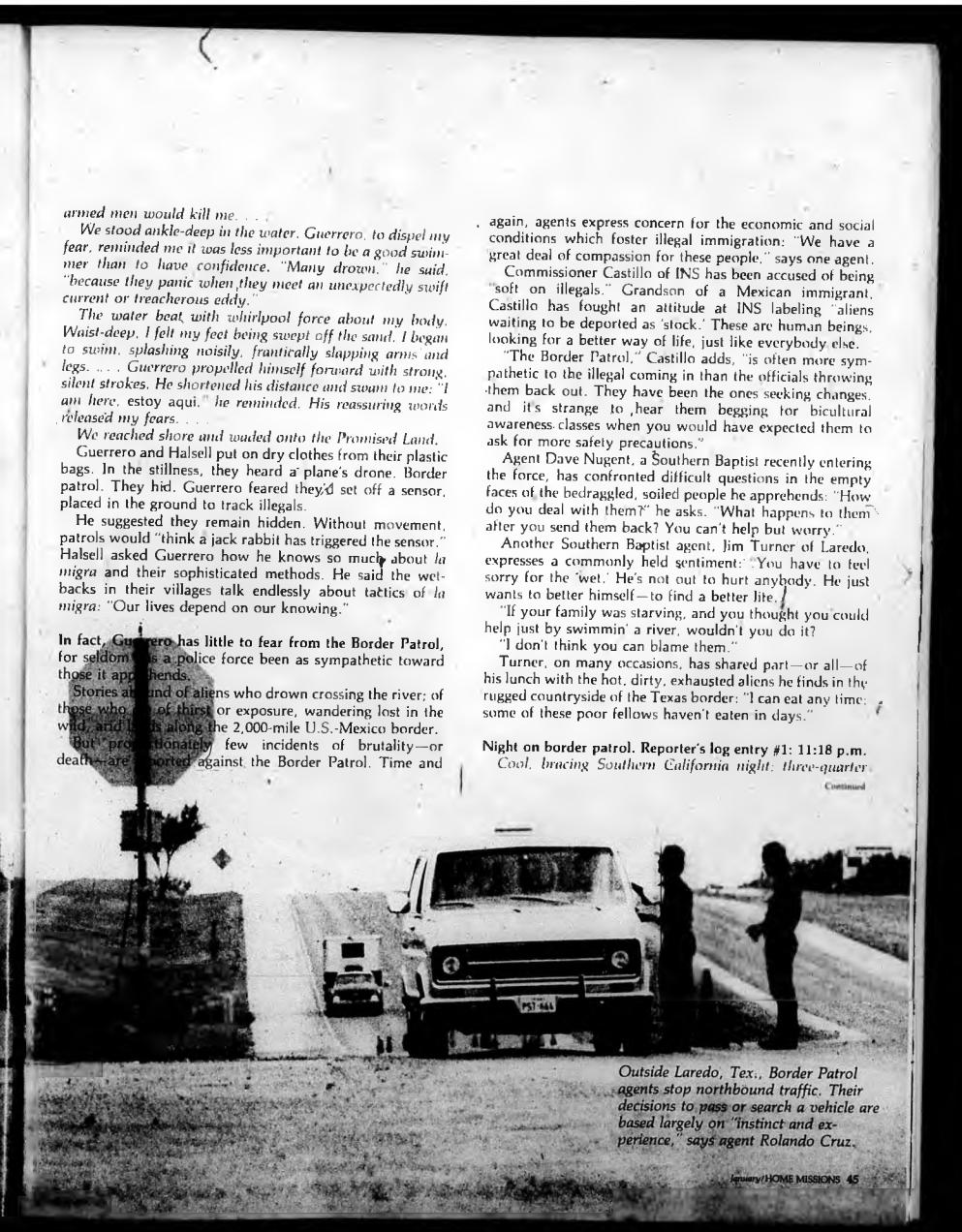
Turner, on many occasions, has shared part—or all—of his lunch with the hot, dirty, exhausted aliens he finds in the rugged countryside of the Texas border: "I can eat any time, some of these poor fellows haven't eaten in days."

Night on border patrol. Reporter's log entry #1: 11:18 p.m. Cool, bracing Southern California night; three-quarter

Continued



44 HOME MISSIONS



Outside Laredo, Tex., Border Patrol agents stop northbound traffic. Their decisions to pass or search a vehicle are based largely on "instinct and experience," says agent Rolando Cruz.

Continued

45 HOME MISSIONS

"Smugglers buy and sell aliens; they trade in human commodities. It's criminal how they treat the wet."

moon casting shadows on ink-blue ground. In the station house, agents gather. Night shift begins in 12 minutes.

Agents check two-way radios; some sign out infra-red nightscopes. Bill Kirkman, a young agent, has "transport" assignment. His vehicle—a van with bench seats for 19 persons—will pick up aliens apprehended by patrols.

Kirkman's will be an active night.

Chula Vista sector, stretching 65 miles from Pacific Ocean inland, across from Tijuana, apprehends 1,000 every 24 hours; more than half during upcoming graveyard shift.

In 1977, its agents—busiest in the Border Patrol—apprehended more than 200,000 illegal aliens. Most were the sons and daughters of the poor of Mexico.

The U.S.-Mexico border has been called the only land boundary on the globe where a technological society touches a Third World nation. The result has been an inundating flood of have-nots toward the haves.

In 10 years, the number of Mexicans apprehended by the Border Patrol and agents of INS leaped by 1,600 percent. In 1976, more than 600,000 were apprehended; in 1977, the number rose again. Chula Vista had 40 percent of them.

Authorities expect another dramatic jump in 1978.

Admits Omer Sewell, assistant director of INS for Los Angeles, "We're not keeping up. We seem to get further and further behind and the problem grows worse daily."

Mexico has 65 million people, nearly half under 14 years old. Its birth rate is among the world's highest: 42 live births per 1,000 persons each year, compared with 9 per 1,000 in the U.S. Inflation racks the economy; wages have declined recently and unemployment stands at 40 percent.

Once agriculturally dependent communities have been swamped by huge agribusinesses, whose \$100-million-a-year incomes push small farmers off the land.

Discoveries of oil reserves and programs to encourage development of labor-intensive industries promise more jobs: the Mexican government hopes 150,000 a year. Yet an estimated 600,000 young people annually pour into the labor market. "These youngsters have nowhere to go," says Border Patrol's Franco. "So they come here, looking for a job."

Unfortunately, for many, that is not all they find.

Smugglers of human contraband.

Coyote: A person who brings aliens illegally into the U.S. Coyote fees: \$50 to \$200 or more, depending on destination.

Coyote technique: Border Patrol agents have discovered aliens hidden almost everywhere about an automobile, including under the hood alongside the engine. In addition to false compartments in all manner of vehicles, coyotes "guide" aliens by boat and by foot along "safe" routes. Occasionally they provide counterfeit documents.

Coyote conditions: Numerous aliens have died after guides deserted them in the wild brushlands; others have suffocated in the close confines of vehicle hideaways.

Laredo's Turner writes another deportation form for "a wet."

Coyote conclusion: "Smugglers buy and sell aliens; they trade in human commodities. I call it criminal the way they treat the wet. From the time he first makes contact with the coyote, the wet's the victim: that's the message to get across." —U.S. Border Patrol agent.

The coyote is a kind of animal really smart."

With relatives in Tijuana, Felipe—a young man from Guadalajara—obtained a "Form 13" pass to cross the U.S. border and travel within a 25-mile radius.

Thousands of Mexicans living along the border have such permits, which allow free flow across the border daily.

Thousands of Mexicans use Form-13s to enter the United States. With intent to stay. Felipe was one of these.

As soon as he had crossed over, Felipe mailed his permit to his relatives; if caught, he'd use it to return to the U.S.

Near San Ysidro, Felipe paid a coyote \$100 to transport him to Fresno, where he could work in the fields. The coyote dodged the Border Patrol checkpoint at San Clemente. At Bakersfield, he transferred Felipe to a bus. A

contractor met Felipe; for additional money, he found Felipe a job and a place to live.

Felipe made \$80 a week—hardly more than in Mexico. He picked tomatoes. He lived in a one room shack with a half dozen others. No running water, no electricity. After several weeks, INS officers came. It was the day before payday. Felipe and the others were deported.

On his stateside return, Felipe paid a coyote \$150. Inflation. Back in Fresno, he sought his back pay. The contractor told him he owed rent and other expenses and that Felipe was lucky he, the contractor, was calling them even.

The second job was better. For a 12-hour day, six days a week, Felipe made \$200. He and seven others paid \$100 a week room-and-board, in advance.

One day, after Felipe had paid the advance living expenses, INS vehicles pulled into the yard; Felipe dashed out the back door, where other INS agents waited.

In the next years, Felipe was deported four more times. Each new entry earned a coyote \$150. Felipe believes—withouth proof—the contractor or farmer called INS each time.

Yet despite being apprehended six times; despite losing hundreds of dollars to coyotes and dishonest employers, Felipe returned again to the U.S. "Here I can make progress." At last he found a new job. For the past eight years, Felipe has worked, without deportation, as a custodian.

From an article in *The Atlanta Constitution*: The precise number of smugglers is unknown. During 1977, a new immigration service anti-smuggling unit reported capturing more than 15,000 alien smugglers in the act of bringing 187,000 aliens illegally into the U.S. Smuggling rings may total 100 or more members, with offices in major cities.

Border Patrol ride. Log entry #5: 12:43 a.m.

Kirkman responds to call two miles out on Otay Mesa. Helicopter spotlights pinpoint aliens in tall grass. Kirkman arrives to find aliens sitting in wheel ruts of old dirt road. Headlights of Border Patrol car silhouette them.

Using flashlights to work by, agents fill out forms on each alien. No one worries about aliens, who sit docilely.

Forms finished, Kirkman's vehicle is loaded: 20 men, one woman. Smiling softly, she holds a nursing baby. Kirkman bounces the van back toward the detention center.

Border Patrol ride. Log entry #7: 1:40 a.m.

Van empty, Kirkman rendezvous agents at "lumberyard," a railroad dump near downtown San Ysidro. Two agents have 21 aliens. They crowd into van. The road buck drops over a steep hill. An audible gulp comes from the back as Kirkman roars over the edge.

"Bonzil!" he yells. "Ardale! Hurry to Los Angeles!"

The men in back laugh.

Border Patrol ride. Log entry #8: 1:55 a.m.

Kirkman intercepts en route by other agents, bringing eight more for transport. Before they're loaded, another agent arrives with three. Now 32 jam the van. They joke and laugh at the tight squeeze. Kirkman, speaking Spanish, sympathizes. All agents speak Spanish.

All in the van are male. Most are young. A thick, pungent smell of unwashed, sweaty bodies, of dirt and grass, pregnates the van: stifling after the brisk, pure night air.

Excerpt, interview with Border Patrol's A.M. Franco:

"Undocumented aliens live under deplorable conditions. Landlords take advantage of them, stuff them into slum apartments in rundown sections of places like LA. Who can they complain to?" Franco takes color photos from a desk; the photos show dusty, worn patches under small trees, flanked by open latrines and scattered garbage. "And that's not the worst. We find them living outside, like animals, just to remain in the United States . . .

"Now we're experiencing a dramatic increase in acts of violence committed against the alien. Roving gangs—Mexican and American—hide in the hills and intercept the alien as he comes across: robbing, raping, killing. It's common. We don't know how often: how many go unreported?"

Near Imperial Beach, Calif. March, 1976. Midnight.

After a 40-hour bus ride from his home in Mexico, Reuben, 17, and 11 others—all relatives—cross illegally into California. On the sandy flatland, they are surprised by Americans. Reuben thinks they are *la migris*.

Until they attack.

Kicked in stomach and head, Reuben falls. A searing pain pierces his back; he feels nothing else.

Reuben awakes in a U.S. hospital; a knife wound has severed his spinal cord, paralyzing him from waist down.

Continued

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"I cannot understand someone who wants to send people to heaven, and lets them live in hell on earth."

Prognosis: he will never walk again.

Newspaper publicity leads to his being allowed to remain in the U.S. during recuperation. For a year, he undergoes therapy. He regains feeling in his legs.

In the beginning, he is only glad to be alive. I thanked the Lord. I didn't feel sorry for myself. I blamed myself for being where I should not have been. Later, he suffers depression and pain. Bleakness of his future overwhelms life as a cripple in Mexico can be cruel.

I wished to be dead, rather than handicapped.

Finally discharged, Reuben enters the home of an American family, who "adopt" him while therapy continues. His mood changes. I was quite happy.

Learning to move about, Reuben enrolls at a local college; he meets Amos, a teacher and member of a Spanish-speaking Baptist church. They become friends; eventually, Reuben joins the church. Amos applies to sponsor the youngster, so Reuben can "become an American citizen."

Today Reuben moves about with crutches.

I do not feel sad any more about myself, he says. I come to the United States for a future, and now I feel I do have a future after all.

Reuben, like all illegal aliens interviewed for this article, is Southern Baptist, and/or friend of a Spanish-speaking home missionary. Only because of the deep trust built by the missionaries' concern and dedication were illegal aliens willing to expose themselves.

All asked anonymity; it was promised.

The missionaries, too, often asked their names and locations be omitted; they feared anything that would jeopardize the welfare of those with whom they work.

For home missionaries in Spanish-speaking communities, primarily, are actively working with illegal aliens. Says Eugene Wolfe, language missions coordinator for Los Angeles: "Some wonder why we'd help an illegal. But these people need a witness, too."

The high tide of undocumented aliens sweeps across borders where Southern Baptist churches are abundant: Texas, Arizona, Southern California, Florida. They gather in cities like Miami, New Orleans, Houston, Dallas, San Antonio, Phoenix, Los Angeles. And in some of those places, 50 or 60 percent of the members of Spanish Baptist churches may be illegal aliens.

Recognizing the need, the HMB's Language Missions Department has begun developing strategies to reach these "invisible persons," says its director, Oscar Romo.

The process is not easy, for such a ministry faces unusual problems. Some pastors do not keep church rolls: "If immigration checked, they would discover too many illegals," says an East Coast missionary. "Records threaten our people." Adds another. "A lot won't sign decision cards [at revivals]; they're so afraid of being discovered."

One pastor was arrested by INS, charged with helping aliens illegally enter the U.S. He was acquitted. In another

city, a Southern Baptist church's mission is pastored by an illegal alien.

And from all home missionaries working closely among the large, shifting population of illegals, come expressions of concern, of anguish, of despair:

David Anguana (himself an immigrant from Mexico), San Diego: They need somebody to trust, somebody to be close to them. They are ready for the gospel. Sometimes they migrate these people out. They go saved. They join the church in their home towns. Sometimes Anglo people do not see; they say, "Why try to save these people? Why should we care?" But it is like sending missionaries to Mexico.

Eugene Wolfe, Los Angeles: The illegals are terribly exploited. Everybody takes advantage of them and cheats them. They start at minimum wage—if they get that. They're paid for eight hours and work probably 10. They're first laid off, no matter how good they are. Our churches do what they can. But what can we do? We're only individuals.

Rafael Melian, language missions coordinator, New Orleans: A refugee from Cuba, Melian has for years been involved with immigrants—legal and illegal. But recently, as a member of a pioneer, INS-encouraged "Citizens Committee on Immigration," he has found an answer—even if qualified—to Wolfe's question: Before I joined CCI, I would not have gone to INS with problems of refugees. I do not know how they use my information—who will be helped, who harmed. Now I can turn to them for advice.

Trained by INS, Melian has discovered many undocumented aliens have grounds to apply for permanent residency. Often he helps them—for free—saving them hundreds of dollars in legal fees. He has found the work time-consuming. He has been shocked by conditions he sees. And even more surprised by callous attitudes he hears: Many Baptists will not be involved, because they believe it is a social ministry. But I cannot understand someone who tells me his job is to send people to heaven, but while they are here on earth, he lets them live in hell.

Border Patrol ride, Log entry #15: 3:33 a.m.

With a dozen in the van, Kirkman pulls into a field overlooking a large concrete drainage ditch; he awaits agents flushing out aliens. An agent marches 16 from the man-high pipes and up the steep path. He deposits them with Kirkman, returns for more.

Kirkman frisks them. Anything usable as a weapon—combs, knives, pens—is thrown away.

Aliens sit quietly. When told to move, they do so with hands over heads. Among them is a family: wife, husband, little girl. The child is four years old. Like the others, her clothes are dirty, ragged; she is barefoot.

The night air is bitterly cold. Kirkman moves them into the warm van.

Sticky sweet smells of perfume mix with acrid, earthy odors. The men immediately doze, curled uncomfortably around neighbors. The little girl snuggles against her

mother. The mother stares wide-eyed out the van.

Border Patrol ride, Log entry #17: 4:35 a.m.

First cracks of dawn appear.

The van seats 19; 25 jam inside. Outside sit dozens of others. In blue-gray light, they look haggard, tired, spiritless. They are many ages: a youth not yet shaving; an old man, toothless, his scraggly two-day beard hoary. Most are young: shivering in torn, worn, lightweight clothing.

Two agents march 32 more from the dusty ravine.

Kirkman radios: Any more transports available? That's negative. A big-fat negative!

Accerbating violence; inhumane exploitation; real or im-

Continued

Daily he salutes the flag and dodges deportation.

NOTHING WE CAN DO?

The first thing Luis does each weekday morning, when he arrives at the small electric motor factory where he works, is raise the American flag.

Then he begins his workday, wondering if this day officers from INS will raid the factory.

For Luis—a Baptist lay pastor—is an undocumented alien.

In a raid—common in Luis' city—he was arrested and deported back to El Salvador.

"We are afraid all the time," says Luis, "but we have to live with it."

Luis has been in the States almost three years. In El Salvador, Luis' wife was a nurse; he was a high school teacher and pastor. His wife had a relative in the U.S. whose letters so praised living conditions and so urged his wife to come to the States, the family finally decided to emigrate.

"With your skills, you can find a job here quickly," the wife was told. She still seeks permanent employment; with her limited English, she has yet to pass the state nurses' examination. Without certification, she cannot work.

Luis, too, has changed jobs often. But he has been more successful in his church work.

From the first, Luis and his family attended a Spanish Baptist church. The pastor, learning of Luis' desire to "work for the Lord," contacted a home missionary. The missionary and the pastor

helped Luis begin a small mission fellowship; the missionary, convinced by Luis' dedication, arranged to give Luis \$100 a month to supplement his meager income and reimburse expenses.

"I'm not supposed to do that," the missionary admits, yet Luis can reach a segment of Spanish-speaking society.

"A lot of our Mexican people who've immigrated legally or are native-born citizens," the missionary adds, "are already too far removed from the problem. Their only common bond with the illegal is language; they don't identify with him, his needs or his dilemma.

"A lot of times, the illegal alien isn't even welcome in their churches."

Almost everyone in Luis' small mission is illegal, from song leader to Sunday school teacher.

Luis also spends time working with delinquent youngsters in his neighborhood. Because he has had success, he is known by local policemen. "They appreciate what we do," Luis says. "They never ask for my papers."

Luis' neighborhood, a short distance from downtown, is crowded with small, yardless homes; his neighbors are Hispanic, perhaps three-fourths are illegals. People move in and out constantly; they come, they disappear.

"Our condition here is about as in El Salvador," he says. "More money comes in, but more goes out."

The family spends \$175 plus utilities

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In the early light of dawn, Mexican authorities demarcate a line at the border, to the west of El Paso. The line is to be the new border fence, to stand in the line.

In the small, cluttered, warm room, they look to the future—but they see only their past.

aged abuses to welfare/education systems: all pressure the Carter administration to act.

Proposed legislation has four basic points:

- (1) Civil penalties (of \$1,000) for employers who "knowingly hire illegal aliens."
- (2) A \$100 million budget increase for more military-type equipment and border patrol personnel—at least 2,000.
- (3) A limited amnesty for undocumented immigrants who can prove seven years uninterrupted U.S. residency.
- (4) A package of aid and loans—surpassing \$1 billion for Mexico alone—aimed at creating jobs and controlling population growth, which many, many authorities believe vital to damming the illegal immigrant flood-waters.

Leonel Castillo, INS commissioner: *The Mexican phenomenon is just one more example of the theological question first discussed in medieval times: why are people leaving the farms and going to the city? The answer was clear then, and today: they were not catering to their evil passions. They wanted more opportunity.*

We're looking at a very, very interdependent world; a world culture. I used to be bashful about using a phrase like "world economic and social development." It almost seems too much, like saying, "The answer is charity." But I don't feel so badly now, because in addition to being very idealistic, it is very practical. In fact, it is essential.

New stones on the yellow-brick/Berlin/Great-China wall?
 The Carter proposals are bogged in Congress.

They are controversial; they contain loopholes. They satisfy neither conservatives nor liberals; neither undocumented aliens nor American-born ethnics.

Castillo, as symbol and advocate of the proposals, has been picketed by persons in Chicano communities: "chief of Gestapo," "The Assassin," and "Carter's Klansman."

A cartoon at El Paso Border Patrol shows bedraggled, serape-wrapped aliens who have crossed the Rio Grande. Below, someone has scrawled: "Castillo's cousins."

Constantly Castillo tightropes between practical politics and justifiable human rights. For even the most hardened, when confronted with the desperate conditions which nurture the movement, admits the situation cannot be remedied without drastic action; and even the most sympathetic knows the nation faces critical, perhaps unsolvable, problems absorbing an unchecked inundation of human beings.

And comes news, as reported by NBC, the Carter administration plans several miles of new fences, costing millions of dollars, at strategic crossing points along the U.S.-Mexico border. Comments an El Paso official: "That's the stupidest idea I've ever heard. Do you think seven miles of new fences will stop someone who's come 100 miles?"

Border Patrol ride. Log final entry: 7:02 a.m.
Kirkman makes his last pickup, near the fence hole at Port of Entry. The agent searches an alien. Bright morning sun glistens on the alien's brown skin and wavy black hair. The agent begins filling out the forms. The young man watches with quiet familiarity; the shirt is his giveaway: it is brown, with a distinctive white pattern.

In the small, crowded, clean room, the visit nears an end.

For three years, Hilda and Eliseo worked for the millionaire couple. They earned \$400 a month, total, for performing duties as housekeeper, maid, yardman, cook, Spanish tutor, nursemaid. They paid for all their own food and other necessities. Continually they asked:

"When will we get our permanent papers?"
 "What will happen if we get caught?"

Desperate, with no close friends, Eliseo and Hilda—in darkness—"escaped." Another position as domestics proved little better; again, the "bait" was a promise to help them obtain legal residency. But their new conditions—overwork for underpay—soon shattered their faith in Americans and in their own future. Again, Eliseo and Hilda moved.

Since then—two years ago—Hilda has worked as a domestic, Eliseo as custodian at a private school. When they revealed their problem to a friend, he suggested proxy marriages to U.S. citizens. Proxy marriages are "big business" in the city. As spouses of legal residents, they could get papers in 60 days. Divorces would, of course, follow.

Eliseo and Hilda said no.

"Now we place our future in the hands of God," concludes Eliseo. "We have nowhere to go; we have nothing—no one—in Peru. We are afraid. We have only our faith."

An immigration lawyer learned the plight of Eliseo and Hilda. To this small, two-room apartment he has brought a home missionary. The lawyer believes the couple has, at best, "only a 50-50 chance of becoming legal."

The room is warm, heated by a small gas stove.

The sole window reveals a pasty-gray wall of another faded old home, now cut into apartments. A crack of clear blue sky divides the roof. Outside, the air holds first brisk, pure promises of autumn.

A few books, in Spanish with religious titles, stand on shelves jammed with bric-a-brac and family mementos: plastic statues of Jesus, framed photos of a happy couple on their wedding day. The man pictured is slender, young, handsome; dark hair slicked back, his eyes sparkle. In her long white dress and veil, she smiles lovingly.

The photos are a quarter-century old.

She is now plump, her hair in a matronly bun. He is no longer slender. Yet his graying hair still combs back and in his face linger evidences of the handsome youth.

With growing indignation, the missionary has listened. After prayer, he stands to go. Hilda—eyes red from tears—hugs the missionary. "Thank you for coming," she says. "Our story is so sad, so hard to explain; and we are so afraid."

The missionary encourages them; he is a friend.

At the door, Hilda sighs: "They say friends are to help each other. Will you help us?"

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With open arms, Enoch Ortega welcomes persons joining Nogales First Baptist Church. Much of the growth has resulted from the warmth of the fellowship—not surprising when dinner on the grounds features tamales, tortillas and enchiladas. Right: overcrowding forces a Sunday class outside.

The mission and ministry of "Friday's children"

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When Enoch Ortega was called as pastor, First Southern Baptist Church of Nogales, Ariz., had only two adult members: elderly Anglos who spoke little Spanish.

The few people at services rattled around in the adobe-brick church building like *frijoles* in a barrel.

"The missions committee of our sponsoring church—22nd Street Baptist in Tucson—told us, 'You can't go down any more; there's nowhere to go but up,'" Ortega recalls, "and they were right."

Primera Iglesia Bautista del Sur, only SBC church in Santa Cruz County—nearest sister church was 65 miles away—served 15,000 people of Nogales

and 150,000 living beyond the barbed-wire topped, chain-link fence which separates Mexico from the United States.

In the six years since he came, Ortega has baptized more than 200 persons; five of his young couples have entered the ministry. In a recent two-month period, 22 persons made professions of faith.

"God just blesses and blesses. The Lord has lifted us up. . . . How beautiful it is to work for Jesus," Ortega says.

"What's happened is not us; it's the congregation. They're the ones who do the preaching, not the pastor. We have from the smallest to the biggest, from the humblest to the highest: it's wonderful!"

In their years of ministry, the Ortegas have proved loving and giving overcome even the lonely sounds of "frijoles rattling around in a barrel."

By Dan Martin

Photography by Don Rutledge

Continued

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*"Fatalities" of the
Ortegas' ministry have
been several couches
and many, many pounds
of beans and milk.*

Ortega left a successful
pastorate in Douglas, Ariz.,
to accept the challenge of
building a church in the
desert town.

Despite problems and a
series of disabling illnesses,
he and his wife, Eva, have
built a church which
ministers to the social,
spiritual and physical needs
of the people. They have
done so because, like
Friday's child, they are lov-
ing and giving.

A friend describes their

house as "like a 24-hour a
day motel. People are
always there. Frequently
the only thing they have
left in the house to eat is
cereal, but people walk for
miles to get that. Many
people here are hungry; it
is very sad."

Churches of Santa Cruz
Baptist Association have a
fund for food and other
items for the Ortegas to
share with people who
come by their home.

"Last month we gave

away 400 pounds of
beans," says Mrs. Ortega.
"Generally I know when
someone is out of food
because they drop by. The
most we can give is 20
pounds and we save that
for large families. Usually,
we give 10 pounds."

During their years in
Nogales, the Ortegas have
gone through five couches
and eight chairs. Mrs.
Ortega calls them
"fatalities" of their
ministry.

To meet other physical
needs, they sponsor a
medical clinic in the church
each month. Dr. Fred
Heiserman and his wife,
Jeanne, of Tucson, often
see 50 patients in a day.
"Mexico has socialized
medicine, and, as such,
lacks the doctor-patient
relationship," Heiserman
says. "We try to treat any
first-line problems here."
"Malnutrition is one of
the biggest problems . . .
parasites and anemia due

to inadequate food. There
are also problems with
cleanliness, but when
you're really poor, the big-
gest problem is to get
something to eat; it con-
sumes all your time."
"As a Christian doctor, I
think I must care for the
patient's physical, emo-
tional and spiritual needs. I
don't just come down here
to give free medicine; I try
to help them to know there
is Someone who loves them
better than anyone else."

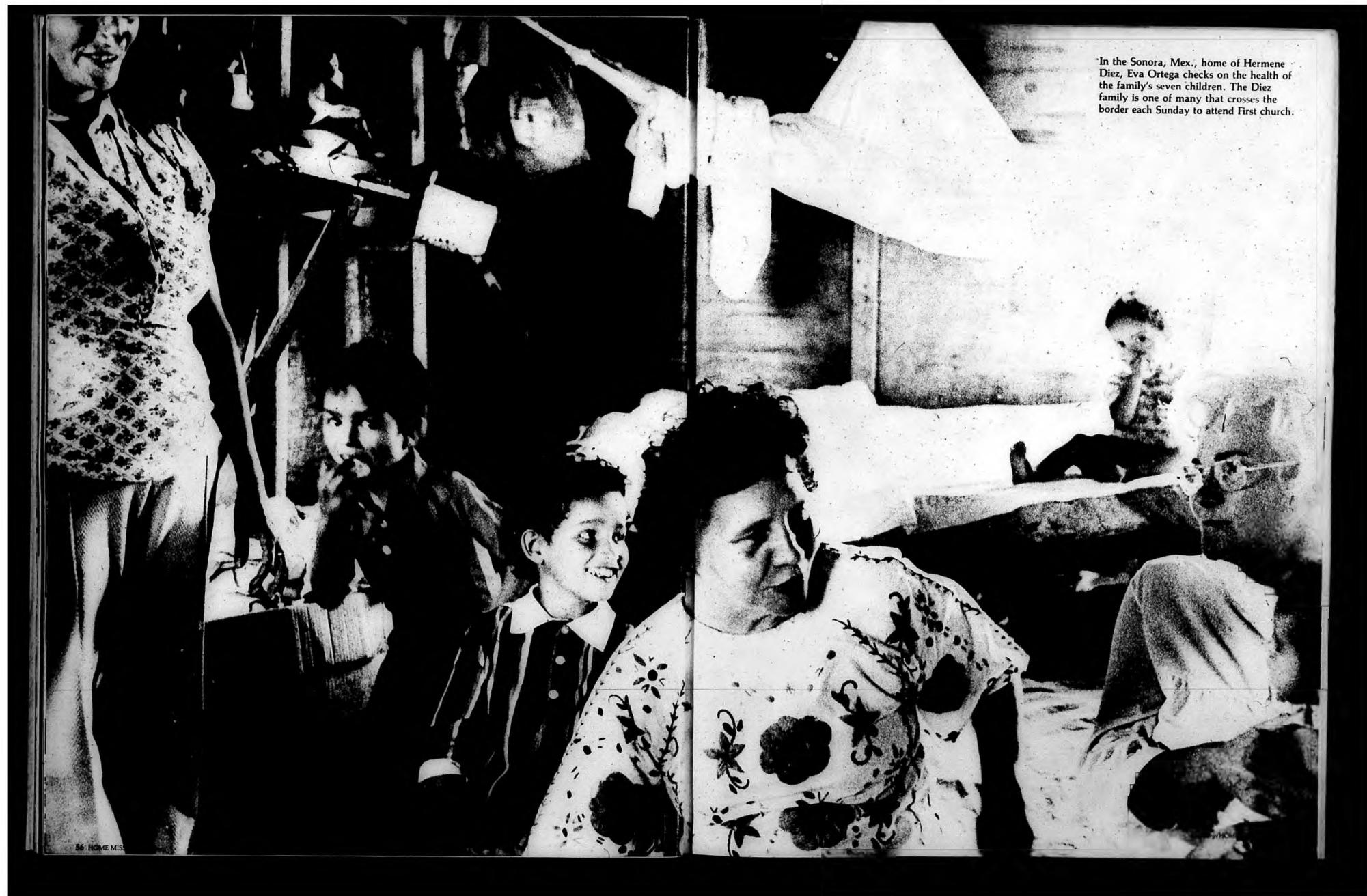
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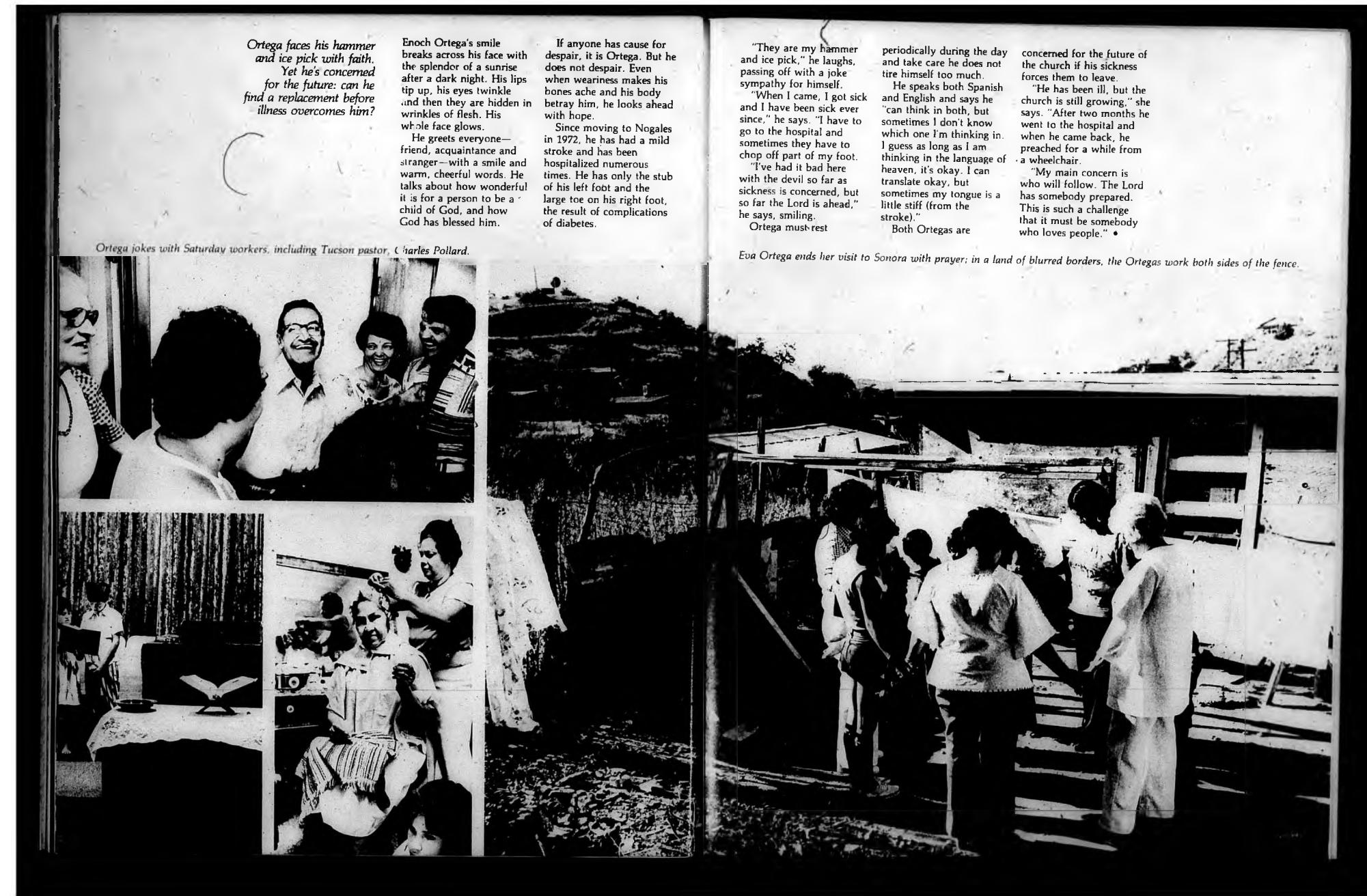
To attend church, youngsters—illegally—sneak through the U.S. border fence.



TV station owner George Morgan (right) gives Ortega broadcast time each day.







Ortega faces his hammer and ice pick with faith. Yet he's concerned for the future: can he find a replacement before illness overcomes him?

Enoch Ortega's smile breaks across his face with the splendor of a sunrise after a dark night. His lips tip up, his eyes twinkle and then they are hidden in wrinkles of flesh. His whole face glows.

He greets everyone—friend, acquaintance and stranger—with a smile and warm, cheerful words. He talks about how wonderful it is for a person to be a child of God, and how God has blessed him.

If anyone has cause for despair, it is Ortega. But he does not despair. Even when weariness makes his bones ache and his body betray him, he looks ahead with hope.

Since moving to Nogales in 1972, he has had a mild stroke and has been hospitalized numerous times. He has only the stub of his left foot and the large toe on his right foot, the result of complications of diabetes.

"They are my hammer and ice pick," he laughs, passing off with a joke sympathy for himself.

"When I came, I got sick and I have been sick ever since," he says. "I have to go to the hospital and sometimes they have to chop off part of my foot."

"I've had it bad here with the devil so far as sickness is concerned, but so far the Lord is ahead," he says, smiling.

Ortega must rest

periodically during the day and take care he does not tire himself too much.

He speaks both Spanish and English and says he "can think in both, but sometimes I don't know which one I'm thinking in. I guess as long as I am thinking in the language of heaven, it's okay. I can translate okay, but sometimes my tongue is a little stiff (from the stroke)."

Both Ortegas are

concerned for the future of the church if his sickness forces them to leave.

"He has been ill, but the church is still growing," she says. "After two months he went to the hospital and when he came back, he preached for a while from a wheelchair.

"My main concern is who will follow. The Lord has somebody prepared. This is such a challenge that it must be somebody who loves people." *

Ortega jokes with Saturday workers, including Tucson pastor Charles Pollard.

Eva Ortega ends her visit to Sonora with prayer; in a land of blurred borders, the Ortegas work both sides of the fence.

Dare to Ask...

HOW TO Evangelize and Congregationalize Our Nation

Two Important Dates

Study about home missions
February 18-21, 1979
 Churchwide study of
 Home Mission Graded Series

Pray and give
March 4-11, 1979
 Week of Prayer for Home Missions
 and
 Annie Armstrong Easter Offering

Plan Now For ...

Home Mission Graded Series study, February 18-21
 and Week of Prayer for Home Missions, March 4-11

All-new and exciting Home Mission Graded Series books, audiovisuals, and teaching guides are available. For the first time for the Home Mission Graded Series, preschoolers will be included, using one of the Mission Friends undated units.

Adult and Youth—
California Journey
 Text by Elaine Furlow and Walker Knight;
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 Full-color and black-and-white pictures.
 Contrasts in terrain and climate, in customs and life-styles reflect the challenge of missions to our most populous state. Book to be used by both adults and youth, with different teaching guides for each. **\$1.50**
Adult Teaching Guide .60
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Product Code	Title	Price
523 39F	California Resource Guide	free
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522 41P	The Call of California (filmstrip)	\$ 3.00
522 42P	Video Cassette—30 minutes	\$35.00



Older Children—

The Very Best Plan
 Phyllis Sapp. Sixth-grader Angie, through a missions trip, learns that God's plan means sharing love—even when it isn't easy. **.75**
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Honk! Here Comes the Church
 Polly Dillard. An old city bus thinks its working days are over—until it becomes a traveling church building. **.75**
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 Helen M. Allan. Two children learn that Indian friends are "someone like me." Teaching helps have been updated for this use. **.75**
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Dare to Give

Continuing the sharp focus on home missions, Southern Baptists will consider the theme "Dare to Ask" during the Week of Prayer for Home Missions, March 4-11, 1979. Southern Baptists will seek to raise \$15 million for home missions through the Annie Armstrong Easter Offering.



These special products will help communicate the theme "Dare to Ask."

Program cover with theme **100 for \$4.00**
 Designed especially for printing order of service during week of prayer. Attractive four-color art on one side, blank on other side. Folds into 5 1/2 by 8 1/2 four-page bulletin.

Bulletin insert with theme **100 for \$2.50**
 Four-color art. Serves as reminder to worshipers to "Dare to Ask."

Order all these exciting products from
 Baptist Book Store or Mail Order Center
 (except the resource materials available
 From the Home Mission Board.)

**Annie Armstrong
 Easter Offering
 Goal: \$15 million**

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Home Mission Graded Series and Week of Prayer for Home Missions Products

QUANTITY	ITEM	PRICE
1	Adult and Youth book—California Journey (\$1.50 ea.)	
1	Adult Teaching Guide (.50 ea.)	
1	Youth Teaching Guide (.50 ea.)	
1	Older Children book—The Very Best Plan (.75 ea.)	
1	Older Children Teaching Guide (.50 ea.)	
1	Younger Children book—Honk! Here Comes the Church (.75 ea.)	
1	Younger Children Teaching Guide (.50 ea.)	
1	Preschool book—Someone Like Me (.75 ea.)	
1	Preschool Teaching Guide (.50 ea.)	
1	Program cover with theme: "Dare to Ask" (100 for \$4.00)	
1	Bulletin insert with theme (100 for \$2.50)	

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Inquire at State WMU office for free
 materials to promote Week of Prayer for
 Home Missions and Annie Armstrong
 Easter Offering.

Dare to Ask Dare to Give

comment

World hunger: entering phase two

By Walker L. Knight

Southern Baptists, slowly but surely, are moving toward an appropriate response to world hunger.

The denomination's first convocation on world hunger, as ill-timed and ill-placed as it was (at hard-to-get-to Ridgecrest Assembly, two days before Thanksgiving), nevertheless significantly fulfilled its role as a media event and prepared us for what I would call Phase Four in our efforts.

Phase One of our response came from the grassroots when national media reported on world famine in the early 1970s. In a way, agencies and state conventions were surprised at the depth of response, at the willingness to adopt the miss-a-meal program, and the sudden flow of money for world hunger. This has continued, and in recent years has placed an average of \$1 million in the hands of Foreign Mission Board personnel for direct assistance to persons in need.

Phase Two involved the denominational press, especially publications of the four missions agencies and the Student Department of the Sunday School Board, as they devoted significant space to the problem. During this phase, we became aware of the magnitude and complexity of world hunger: that it involves almost the totality of life. Remedies must take into account economics, politics, production, transportation, distribution, local customs, lifestyles, priorities, weather and many other factors.

Phase Three included action of the SBC and its executive committee designating a Wednesday in August as World Hunger Day and the authorization of the Convocation on World Hunger, sponsored by seven agencies and the Baptist World Alliance.

I came away from the convocation realizing the underlying theme had been hope. Those present believe

something can be done to affect the problem, that given the will and time Christians can make a difference. We may be naive, but Christians willingly subject themselves to the charge of being naive, because the nature of faith instills hope.

World hunger has not always been viewed with hope, and not all today expect anything significant to happen. Once humans were resigned to famine and starvation. It was accepted as humankind's fate. Today, even the with the problem, gaining in magnitude, surfaces the expectation the problem can be solved if the will can be generated, if the technology can be applied, if correct priorities are set.

It is significant, if strange, that hope arises exactly where the problem exists in its mildest forms, within developed nations. When you think deeply about it, however, that's where hope must start and where the will to tackle the problem must be generated—with people healthy enough to have the energy to undertake so mammoth a problem.

Because of the Christian's belief in God as creator and as loving Father, hope has special meaning. God does not will hunger: the Bible speaks to this as clearly and consistently as to any of humankind's needs, other than the need to relate to God himself.

Phase Four in Southern Baptists' response to world hunger is forecast by recommendations adopted by the convocation. Workshops of the meeting indicated directions in the form of recommendations.

The most significant recommendation could be one calling for a coordinating body "of SBC agency representatives with responsibility in hunger concerns" to consider "hiring additional staff to help carry out this coordinating function." However, SBC President Jimmy Allen commented we might move toward efficiency at the

expense of effectiveness, given the nature of Baptist denominational life.

The most controversial recommendation dealt with lifestyles and corporate guilt, which stirred some objections. The recommendation called on "Southern Baptists to confess our corporate guilt. Our lifestyles, our buildings, our budgets, stand in judgment against us."

Tones of the civil rights struggle emerged in suggestions and debate which followed, for guilt implies complicity with the problem. The SBC did not act in significant ways in dealing with race until the "Crisis in the Nation Statement" was adopted in 1968, handling guilt but moving beyond that to action. With hunger there was not the same depth of emotion, and the recommendation passed.

The debate over guilt almost overshadowed what could be the more important part of that recommendation, the call to model simple lifestyles in order to free up monies and energies for hunger relief and food development. There is evidence many Southern Baptists are responding through miss-a-meal emphases and reducing their consumption of food and energy in order to respond.

The other significant recommendations called on agencies and individuals to engage in political action, necessary if the will to make needed structural changes is to be generated. Warned Ron Sider, author of *Rich Christians in an Age of Hunger*, "It's a farce to ask Washington to legislate what Christians refuse to live."

It is evident only long-term, consistent and sacrificial answers will make a difference. As another recommendation added, Southern Baptists must add "Bold Living" to Bold Mission Thrust, "calling us to be total stewards of life and substance as a means of service to God and the world." •

By William G. Tanner
On this page in November, I described the bedrock philosophy upon which the Home Mission Board structures decisions: "Is it Christ-like?" I pointed out the HMB is not a business; rather it is a community of men and women "called" by God to do his work. But I also said in making decisions, we have to consider costs: "Is it good stewardship?" And I promised later to explain business practices of the Board.

I have never felt conflict between sound business principles and the mandate to win this nation to Christ.

When one compares the enormous task with our limited resources, it becomes evident we must make efficient use of our monies.

Inflation and the unsettling economic environment create urgent need for up-to-date management techniques: no less is possible if we are to be good stewards of the resources entrusted us through sacrificial giving.

•

The essence of planning is to recognize opportunities and threats in the future, and exploit or combat them as our strengths dictate. Results of planning allow us to build a framework for decisions.

We use the programming/budgeting process to break our 14 SBC-assigned programs into manageable size. A different staff member has responsibility for each program; I make sure no one's plans or strategies duplicate or conflict, then, with approval of the directors of the Board, allocate financial resources. Emphasis is placed on results achieved.

The task—under a working agreement with the board of directors—is, then, to lead this complex organization to accomplish its Southern Baptist Convention-given assignments.

My approach uses a participative form of management. This not only insures each person an opportunity to make valuable input, but also contributes to each's job enrichment.

To use all our workers to their fullest potential involves several factors: concern for content which makes jobs interesting and stimulating; division of responsibilities commensurate with authority; and opportunity for personal growth and meaningful work experiences.

We are fortunate to have at the

Board a particularly dedicated, professional, consecrated group, united by the common commitment to the Lordship of Christ. Consequently, while some administrators spend many hours dealing with personnel problems, I have few such difficulties.

That frees me to concentrate on the decision-making process. Of course, as President Truman said, "The buck stops here." I must make final decisions, delegating authority and funds to accomplish the task. In day-to-day management, I use standing committees/councils, which assist me in discovering options for action in each set of circumstances.

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The keys in this process are responsibility and accountability. Program leaders and I agree on goals. Once money is allocated, each program leader acts freely to achieve our common objectives.

One difficult task remains: evaluation of expenditures; how well were goals accomplished?

Progress has been made, but this area still requires attention. It is absolutely essential that we "close the loop" in providing the best possible estimate of results achieved.

A

management technique to help us do this is zero-base budgeting. Recently initiated, zero-base budgeting foregoes the traditional concept of budgeting used by most non-profit organizations. No longer do we simply project past spending levels into the next year, while adding for inflation and new programs, for that approach assumes past endeavors were done efficiently and, furthermore, that they are needed in the future.

Zero-base budgeting focuses on

results to be achieved from a certain expenditure. A hard look at alternative methods of accomplishing the tasks is also integral to the process. In zero-base budgeting, no plan or strategy is simply carried over, year by year, *in toto*, without necessary justification: did it work? was it worth the price? should it be changed as conditions change?

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letters

Flying low/high in November?
At the end of the article, "We were really flying" (HM, Nov. '78), it tells how the boys had a Lord's Supper service outside.

As I read this, I became somewhat disturbed. I would like to know who authorized the Lord's Supper and did a local church sponsor this as a church ordinance and was the ordinance for believers who have been baptized?

I would like to know also if you sanction this kind of activities. I am finding the credibility of HM to present the Baptist Faith and Practice is decreasing.

J.W. Ray
Frederick, Okla.

EDITOR'S NOTE: HM has never attempted to present the Baptist Faith and Practice, but to report how Southern Baptists are practicing their faith.

• November issue was the best I have read in 25 years. . . stimulating report on ministry in home missions. . . good in illustrating how we all can become involved in the program of helping the helpless of our world. . .

Charles Howard
Marion, Ill.

• . . I was especially impressed with "Comment" and Toby Druin's article, "Whence Cometh Our Strength?" Excellent and informative. Also sad and true.

Lee Alys Orr
Birmingham, Ala.

Notes on notebook

Some changes have been made. I did not know about the "notebook" and wondered if I would like it. I borrowed it and July HM and really like the information: makes one feel like being on the field.

Mrs. Oscar Vaughn
San Antonio, Tex.

EDITOR'S NOTE: Tell your friends!

Resources available for "California study"

Free resource material on the Southern Baptist General Convention of California is available to persons leading the California Journey study. Also, a recent book on California Southern Baptist history, *Heirs of Promise*, is available for \$3.50!

Make inquiries to Office of Communications, Southern Baptist Convention of California, Box 5168, Fresno, CA 93755.

The Dark's A-Creepin'

M. Wendell Belew



This is the story of Appalachia. The characters are fictitious, but it is based upon the real-life stories of some strong and beautiful mountain people. It is the story of an ailing father who struggles to care for his son and daughter and how they come to know God and overcome—even when the dark's a-creepin'! Mission/Fiction \$4.95

Planting New Churches

Jack Redford



Planting new churches is not new. The heart of this book spells out the now well-known nine steps for growing new churches. It combines both the wisdom of the early apostolic church with considerable experience of church planting in our technological society. Jack Redford reminds us, "Today as then—where men and women are obedient to Christ's command—new churches are planted." Evangelism/Church Growth \$5.95

A View From the Fields

Calvin Miller



When survival in a non-evangelical world became an issue to Calvin Miller and his congregation, only obedience provided the courage to stay. This is a provocative study of church growth from a pastor with soul winning as his number-one priority and who believes that "every great church is a growing church." Here is a book you cannot ignore. Evangelism/Church Growth \$4.95

Traps to Avoid in Good Administration

Robert E. Bingham



"Anybody can do it" is the statement that leads many people in management or administration of church-related vocations to the "traps" that cause them to fail. Dr. Bingham uses case studies and experienced counsel to show how to avoid these "traps." If you lead people in church, this book is for you. Administration/Leadership paper, \$3.50

available at BAPTIST BOOK STORES from

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(A division of the Sunday School Board of the Southern Baptist Convention)