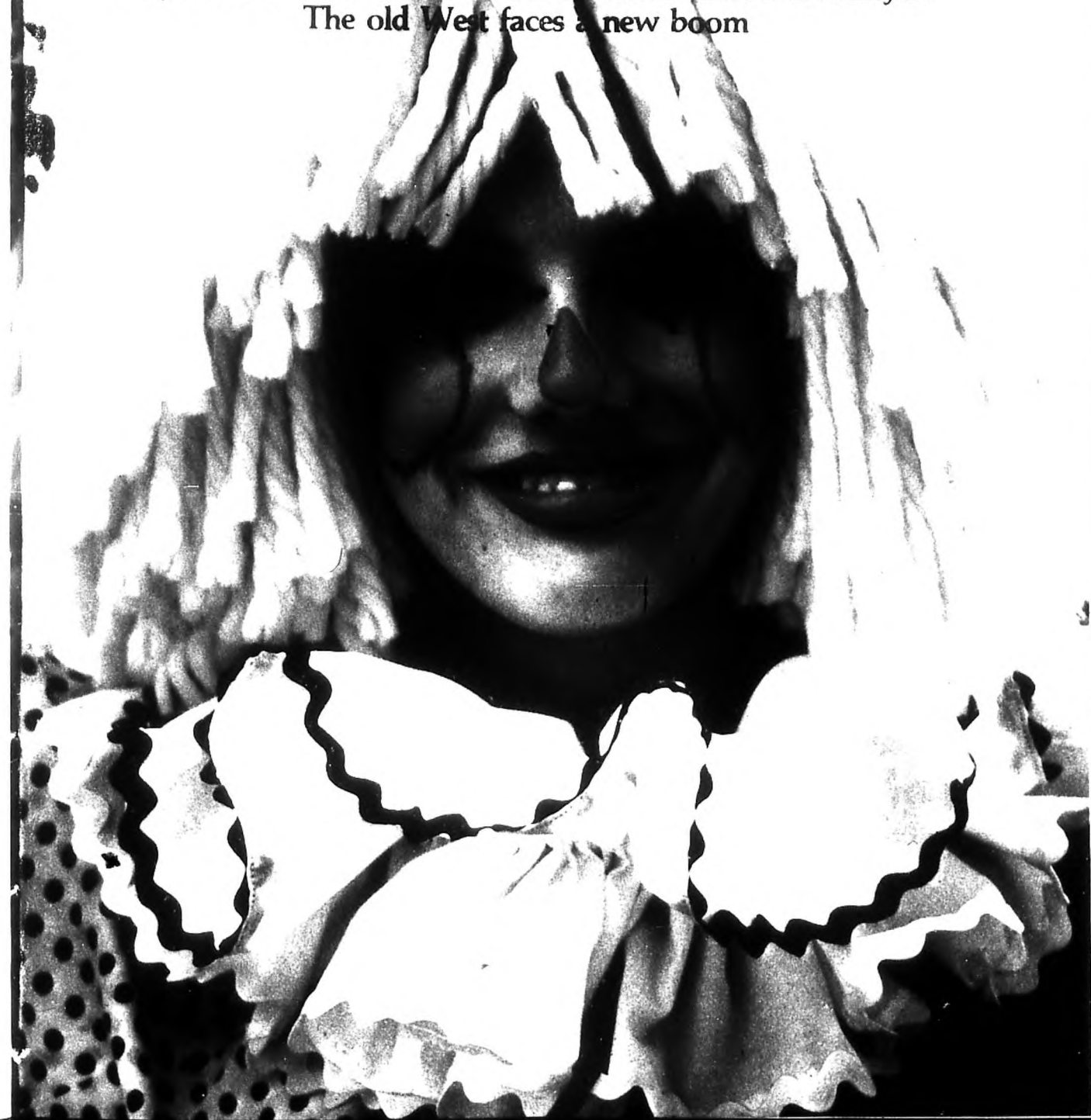


JANUARY/FEBRUARY 1981

MISSIONS USA

Gatlinburg re-creation

Key cities commitments Back-to-basics Christian lifestyles
The old West faces a new boom





MISSIONS^{USA}

JANUARY/FEBRUARY 1981

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*Opposite: The only summer recreation for many inner-city kids in Philadelphia comes from street showers provided by open fire hydrants. Photograph by Everett Hullum.
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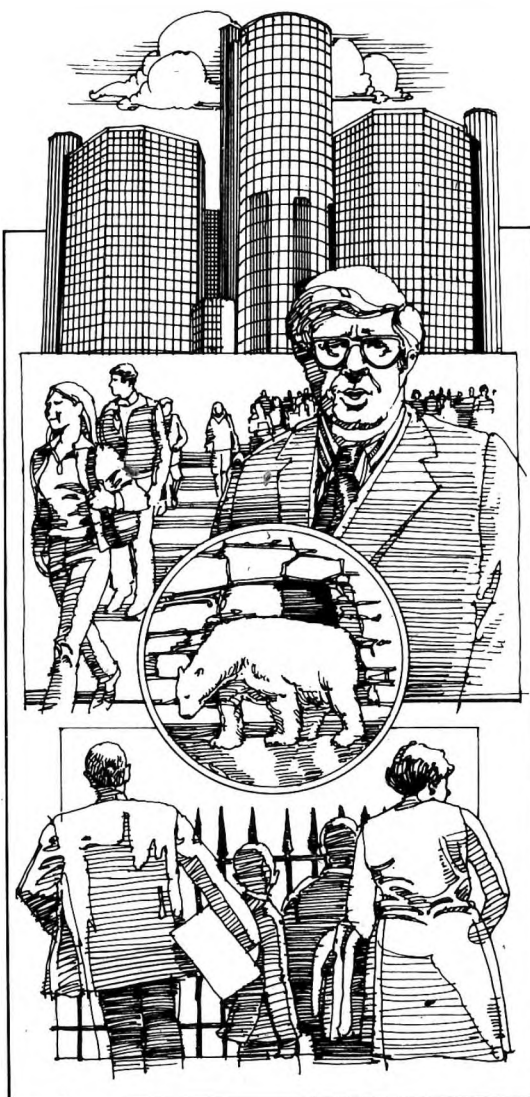
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KEYING ON THE CITIES

In one gigantic cluster after another, America's people ripple outward from a skyscraper hub. In only a few decades, the United States has changed from a rural to an urban nation: now Southern Baptist mind-sets must change, if they expect to change the cities.

Reported by Jim Newton
Illustrations by Mack Evans

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The clackety-clack of the elevated commuter train slows, with a swoosh, electric doors open. A young man in sweat-drenched pullover and jeans enters, struggling to fit into the train a box of 10-foot fluorescent light tubes.

Packed like sardines, commuters pay no attention, offer no help. It's just another trip to downtown Chicago.

Leaning against a pole, while cradling the unwieldy box, the young man begins to hum, softly at first, then louder as train noise intensifies. Lost in his music, he closes his eyes and sings in Italian a lyric tenor aria.

Again no one seems to notice.

Three stops later, he pushes off the train. And disappears.

Strangely symbolic, the incident vividly illustrates the anonymity, the impersonalization—and the freedom of life found in America's big cities. "This sort of thing happens all the time in Chicago," says John Paul Holsey, church extension director for Metropolitan Chicago Baptist Association. Adds James S. Wright, pastor of Highland Avenue Baptist Church in New York City, "The city is the only place where you can stand nose to nose with somebody for 45 minutes and never speak, never touch."

Traditionally rural, Southern Baptists often are baffled by the indifference, coldness, detachment of cities. "We are in danger of losing our cities," admits William G. Tanner, HMB president, "and if we do, we'll lose the nation."

In 1977, hoping to develop strategies for reaching cities, the Home Mission Board selected 22 U.S. metropolitan areas with more than one million population as "Key Cities." For the past three years, the HMB has funneled \$100,000 to these cities for associational strategy planning. Yet that has hardly dented the need, admits Don Hammer, director of metropolitan missions; "\$100,000 is peanuts when you have to divide it among 22 cities."

To be a Key City, the metropolitan area must be a political decision-making center; have a military base; have a million-plus people who are highly unchurched or unevangelized; be experiencing rapid population growth; be a tourist and university center; have many neighborhoods in transition; and exhibit evangelistic potential and cooperative leadership.

Seventy-five million Americans live in the 22 cities meeting these criteria—more than one-third of the nation's total 220 million people. Furthermore, these areas will mushroom. Already, two of three Americans live in one of the nation's 26 "strip cities"—chains of several metropolitan

areas linked by proximity. Population of America's 15 largest strip cities is forecast to exceed a staggering 208 million by 2000: nine-tenths of all Americans. Thus, concludes Hammer, reaching these cities is the key to reaching America for Christ.

Even with better planning, that won't be easy. Today's cities are in the grip of crime, fear, rocketing construction costs, land shortages, transportation snarls, declining public schools, busing and racial tension, poverty.

Yet cities are the center of American intellectual/cultural life. Here Americans build great museums, libraries, parks, art galleries, theaters, opera houses, symphony halls, recording and motion picture studios—and their biggest and most influential churches. In cities decisions shaping America's life are made: amid halls of government and offices of multi-national corporations that dominate the economy.

Paradoxes of problems and promise, cities exhibit monotonous uniformity: shiny downtown skyscrapers, sprawling suburban shopping centers filled with carbon-copy chain franchises—McDonalds, Sears, Penneys. . . . Yet cities also surprise, baffle, stimulate: they engulf in an aura of excitement, a vitality permeating like an invisible fog.

"Most people have a love-hate relationship with the city," concludes Quinn Pugh, director of missions for the Metropolitan New York association. A New York resident will in one breath praise the theater and the restaurants, curse the maddening traffic, the hours of commuting.

And the crime. Everywhere the same fear of crime. New Yorkers carry spare wallets to give to muggers; Dallas citizens carry guns for protection. Worry over physical harm keeps many suburban residents away from the inner city; and hampers Southern Baptist inner-city mission efforts. Says Brian Fujii, pastor of Emmanuel Baptist Church in Belleville, a Detroit suburb, "My members just don't feel the need to reach the city of Detroit. The problems in the city itself are so great they just don't know what they can do."

Larry Martin, director of missions for the Metropolitan Detroit association, says his city, however, has made great progress in overcoming the massive fear that followed the 1967 riots. The glistening, gleaming towers of Detroit's huge Renaissance Center mirror that progressive spirit. Largest privately-funded urban development project in history, it turned a once-seedy riverfront into a spectacular complex—convention center, office towers, plazas and pedestrian

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Cities are paradoxes of problems and promise: objects of our love and our hate; national treasures—and national disgraces.

mall. Detroit's homicide rate has dropped 40 percent in the past few years. But the city still has difficulty shaking its reputation as "the murder capital of the nation."

Elmer Sizemore, pastor of Manhattan International Baptist Church, believes fear is often an excuse. He emphasizes, "Traditional churches may not be able to draw people, but the theater goes on, six nights a week."

But fear of crime is merely one side of the coin. Deterioration of public school systems, according to Martin, is as much to blame for "white flight" as is urban crime. In Chicago, one-fourth of public school eighth graders failed reading tests. In Los Angeles, public school enrollment dropped 20 percent; an estimated one-fourth don't attend classes. In Atlanta, as pupil scores declined, the public school system shifted to 90 percent black in a decade.

Neil Shorthouse, director of Exodus, Inc., Atlanta, charges "the abdication of urban public schools by large numbers of white Christians has robbed the system of support from Christian people who need to be part of the corrective process. Without question," Shorthouse concludes, "racism looms as the single most indicting evidence against our national character."

Considerable evidence suggests Southern Baptists will never "win the nation's cities" until the last vestiges of racism are swept from the Convention. Since World War II, rural-to-urban migration and suburban flight have turned the cities into huge ethnic/black enclaves where racial tension festers. Orrin D. Morris, director of the Home Mission Board's Research Division, predicts race relations will become increasingly volatile in the 1980s.

The 14.7 percent unemployment factor for blacks, at its highest level in five years, more than doubles white unemployment; 30 percent of America's blacks receive incomes below the poverty level, compared to 8.7 percent of whites. Pour onto troubled unemployment waters burgeoning numbers of job-seeking ethnic peoples—from Indochinese refugees to illegal immigrants—and the cities become a bubbling cauldron of anger, hostility and polarization: black against white against yellow against brown against white against black . . .

"The Anglos feel threatened; they feel angry; they feel their community has been taken away from them," says a native Miami pastor.

"How would you feel if you'd been living in a community

for 40 or 50 years in a house you built with your own hands, seen your family grow up there, had all your life invested in property—and then became a minority in the very city you spent most of your life helping build?"

Conrad Willard, pastor of downtown Miami's Central Baptist Church, predicts that by the turn of the century Miami will be 70 or 80 percent Hispanic. A *U.S. News & World Report* article suggests the next wave of unrest may come from Hispanic centers such as Miami and Los Angeles.

In Los Angeles, more than 4 million Hispanics now comprise the largest Spanish-speaking population in America. Indeed, more Hispanics live in Los Angeles than in many South American nations or in cities like Madrid, Santiago and Lima. Since Hispanics are the largest immigrating group (with Asians second), and since more than 70 percent of all immigrants move into inner-city neighborhoods, city populations of Hispanics are predicted to grow dramatically in the decades ahead. By 2000, America will have more Hispanics—and more Asians—than blacks; the majority, attracted by jobs, will live in cities.

Problems arise from this concentration. Studies reveal cities grow in concentric circles—away from downtown, in a ripple effect. As wealth moves outward, the poor scramble for vacated housing. Oldest neighborhoods gradually become slums. Ghettos result. Crime increases. Freeways, ripping through property of lowest value, isolate poorer sections. Deterioration intensifies.

Downtown churches, encircled by poverty, watch members move to the suburbs. And ponder their dilemma: Should they stay and face possible death? Or follow affluence to the suburbs?

If they decide to stay, should they seek to minister to those who live in the immediate inner-city neighborhood? Or should they serve, primarily, their suburban members?

Ezra Earl Jones, sociologist for the United Methodist Church, five years ago surveyed 300 urban Protestant churches: 90 percent were dying. He observes: "Downtown churches that are failing today are those which give all either to survival or to service. You can't give all to survival because you have to have a mission and a purpose. But you can't give all to service because you have to survive if you are going to serve. Successful downtown churches have learned to balance the two."

Home Mission Board research reveals that churches in

transitional neighborhoods, whether downtown, inner city, suburbs, or rural-urban fringe, hold in common the struggle to cope with change.

Although SBC churches continue migration to suburbs, white flight has slowed, says Driggers. One reason is high construction costs and interest rates make it increasingly difficult to sell/buy property. But more and more newcomers buy homes on the urban fringe—"exurbia" to sociologists—where taxes are lower and property is cheaper. Instead of starting new churches, they join existing churches located in what previously was a rural setting. About 11,500 Southern Baptist churches are located on the outer edge of major cities; about 8,000 of these are in communities undergoing acute population change.

Often such rural-urban churches are small; original members are older. When members become outnumbered by young, highly-educated, more affluent business persons, conflict over church decisions inevitably results.

Not only does the move to exurbia often cause tensions in rural-urban churches, it also causes financial problems back in the cities. As population shifts, cities lose tax revenues unless able to expand city limits through annexation. Yet most states, their legislatures dominated by rural interests, prohibit such expansion. Thus, "the suburbs are parasites on the city," charges Larry Martin. "Suburban residents get all the benefits of the city, including fire and police protection, but they don't pay for them."

"One of my biggest concerns," says the HMB's Hammer, "is for Southern Baptists to understand that those people who flee from the inner city to the suburbs are still part of the cities. We will never reach the cities without a strategy that works in the metropolitan area as a whole, from central city all the way to the rural-urban fringe."

With inflated housing and soaring energy costs pricing hundreds out of the new homes market, many predict renovation of inner-city homes is the wave of the future. From Atlanta's Inman Park to Columbus, Ohio's Germantown section; from Washington, D.C.'s Capitol Hill area to Richmond's Fan District, hammers and saws bang and buzz as old mansions are given new life. Practically all of San Francisco's ghettos are being "rehab'ed," as are large sections of Brooklyn, Seattle, Portland, Chicago. But despite the trend's promise, gentrification holds seeds of pain for those pushed from these neighborhoods.

Louis H. Masotti, director of the Center for Urban Affairs at Northwestern University in Chicago, warns that restoration's raised property values and higher tax base price existing residents—the urban poor—out of their homes: "The effect is to create a new playground for the rich and to throw lower income residents out on the streets."

Transportation, a parent in the birth of gentrification, is now a major issue in almost every city in America. Perpetual traffic snarls make public transportation more popular, especially in cities with creative approaches and efficient systems.

Portland has set aside 300-square-block "fareless square," where bus rides are free. By 1985, the city hopes to complete a 15-mile "light rail" system similar to the old trolley car. Seattle has 150 buses that each carry 108 passengers, 30 more than conventional buses. And businesses have initiated employer-subsidized commuter passes, to encourage workers to use the mass transit.

Atlanta and Washington, D.C., are completing huge mass transit systems whose instant popularity surprised even their biggest proponents.

But such systems, when hit by strikes or damage, can practically cripple a city. San Francisco's BART habitually fights malfunctions. Each labor negotiation leaves New York City's three million commuters scrambling for rides.

New Yorkers have learned to cope, however. In last April's subway strike, an estimated 25,000 New Yorkers rode bicycles; cars with fewer than two people were banned. And thousands walked, navigated motorized skateboards, rode horseback; hundreds paid exorbitant rates to cross the Hudson and East rivers on flotillas of chartered ferries, fishing boats, yachts, even rowboats and dinghies.

Yet getting to work remains less difficult than getting work itself. Inner-city unemployment has been rising, with some sections in crisis conditions.

Detroit has 18 percent unemployment, with it rocketing to 56 percent among blacks. One of every four Detroit families is on public assistance, and Brian Fujii of suburban Belleville's Emmanuel church spends half his time finding jobs for members.

Automobile industry slowdowns account for much of Detroit's unemployment. When a company like Chrysler faces bankruptcy, or when Ford closes the nation's largest assembly plant, the ripple spells trouble for dozens of other

In the city maelstrom of fear, anonymity, loneliness, frustration, pain, the gospel can bring wholeness, hope, a new sense of belonging.

industries—steel mills in Pittsburg, rubber plants in Akron, a thousand other auto-parts manufacturers.

Wherever unemployment increases, suicides, divorce, alcoholism, drug addiction increase.

And, always, these evils hit hardest in cities, where they are intensified by the tremendous, burgeoning masses of people crowded in-or-around each other. No wonder urban areas harbor anonymity, loneliness, rootlessness, conflict, competition, lack of identity, tension, fear, disillusionment, frustration, aimlessness.

Obviously, into this maelstrom of humanity, the gospel of Jesus Christ can bring personhood, hope, community, stability, release, safety, purpose. But how are Christians to carry that message into the cities?

A basic priority for involvement, claims Golden Gate Baptist seminary professor and urban missions expert Francis DuBose, is for Southern Baptists to develop a biblically-sound theology of city and urban missions.

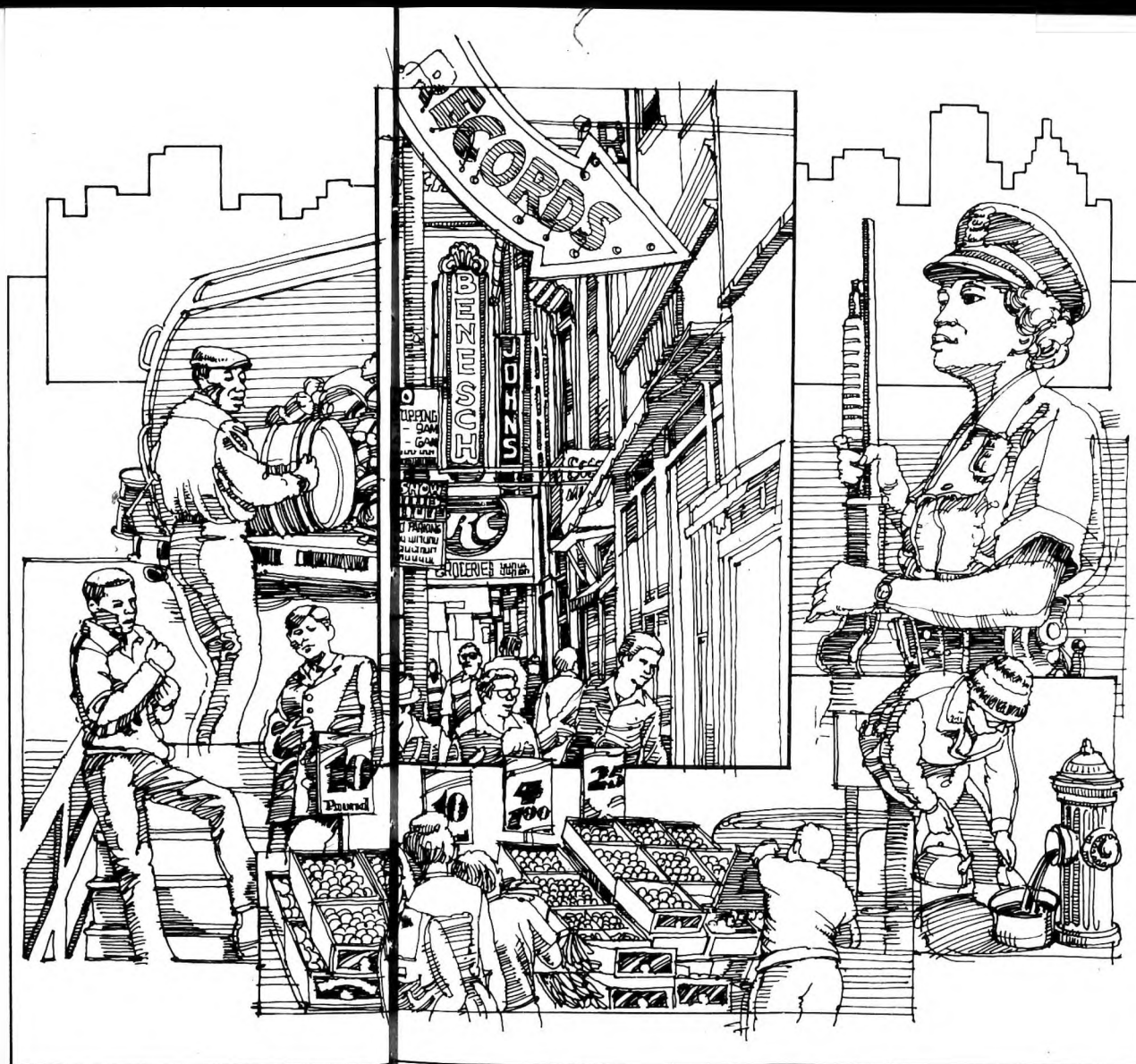
DuBose points out the word "city" appears in the Bible 1,227 times, in both positive and negative references. "The biblical paradox of the city is the paradox of reality," says DuBose. "The city is the ultimate extension of earthly man, and excites the highest, both of evil and of good, in the spirit of man."

Says urban strategist Ralph W. Neighbour, pastor of West Memorial Baptist Church in Houston, "Big cities remain a mystery to us. Baptists are a rural people, by history and by temperament. Ghettos are as foreign to our people as any foreign country. We are not at home in the city."

Neither are Baptists comfortable planning strategies to reach cities, says Don Hamner. "But if our people in the cities don't have a strategy, they'll just muddle through today, then tomorrow, then next week. They'll never make a list of what needs to be done on a priority basis. And if you're going anywhere, you've got to have a list."

The HMB's Metropolitan Missions Department has taken on the challenge of making that list by prodding and encouraging cooperative approaches wherever metropolitan areas encompass several Southern Baptist associations.

Hammer points with pride to the Key Cities planning model developed by six associations in greater Los Angeles. For the first time, a joint strategy committee meets to plan and coordinate efforts to reach an estimated 7 million non-Christians in the 100 communities that make up the greater



Any Key City strategy that fails to include ethnics ignores one of two groups comprising the core of most American cities.

Los Angeles area. With that much diversity, the task of working together has been difficult, says James Forrest, director of missions for the Long Beach Harbor association and chairman of the committee. "But we've learned enough to know it has been worthwhile."

A similar model involves nine associations in Greater Houston-Galveston. The metro area includes 500 Southern Baptist churches seeking to reach a combined population of three million (compared to 300 churches seeking to reach 14 million people in Los Angeles).

The Baptist Associations' Correlating Committee of the Houston/Galveston Area is helped by computer expert, Chester Davidson, who serves as research and planning consultant.

Using computerized profiles of churches and communities, Davidson projects church growth needs for the region, provides long-range planning data and helps individual churches, as well as all associations involved, develop strategies.

In both cases, and in others from New York City to Miami, the Home Mission Board urges advance planning. But "we can't tell the association what strategy to use or how to carry it out," says Jere Allen, associate director of metropolitan missions department. "Instead, the association must come to the Home Mission Board and other SBC agencies and state conventions and say, 'Here is our strategy, do you have resources to help us carry it out?'"

And it is evident a good part of that strategy must involve ethnics. Burgeoning ethnic populations are present in all Key Cities, but in five, ethnics comprise more than 50 percent of the city's people—led by Miami's 78.2 percent. Says Danny Sanchez, director of evangelism for New York state Baptists, "We cannot realistically talk about winning our cities for Christ unless we make plans to reach ethnics. There are 58 million culturally distinct Americans yet only about 14 million are active, practicing Christians. That means 34 million are 'marginal' and 10 million make no claim to being Christian."

Tom Wolf, chairman of Los Angeles' multi-ethnic task force, a Key Cities effort, suggests reaching one "people" at a time. "Each group requires a unique strategy, a unique group of missionaries and a special combination of evangelistic methods," he believes. Wolf advocates "Oikos" (household) evangelism. Expanding the Greek word's

definition to include each Christian's sphere of friends, he calls for every Christian to win to Christ every person in his/her own "oikos."

Ralph Neighbour, former missionary to Singapore, developed a strategy called "Touch Ministries" or "Target Evangelism." In Singapore, Neighbour led nationals to survey the enormous apartment complexes; "friendship groups" were formed to help meet needs that surfaced.

A key element of Neighbour's strategy involved developing "house churches" meeting in apartments and thus not requiring large investments for church buildings.

Neighbour frequently cites the astounding success of the Yoido Islayd Full Gospel Central Church in Seoul, Korea. Started through the house church concept, it now has a membership in excess of 85,000.

"The key to their growth is quite simple," Neighbour says. "Every member is encouraged to gather a group of people into his/her home. There, they make friends with unbelievers and share the Word of God. Literally thousands of these small groups meet all over Seoul."

This past September, New York City's Highland Avenue Baptist Church began a similar approach. After three months of home Bible study and prayer meetings, more than 30 groups had been organized. Pastor James Wright hopes the church will organize as many as 300 such small groups ministering to 3,000 people each week.

The strength of the approach, adds Neighbour, is that small groups most effectively minister to specific needs. In the impersonal masses of the cities, individuals often feel no one cares. The small group approach remedies that.

In the '80s and '90s, traditional emphasis on church attendance may be in trouble in big cities, agrees George Worrell, evangelism director for the Missouri Baptist Convention. "Millions of good, ordinary Americans never attend church. They do not come from religious backgrounds. They know nothing of Christ; they feel no need for God."

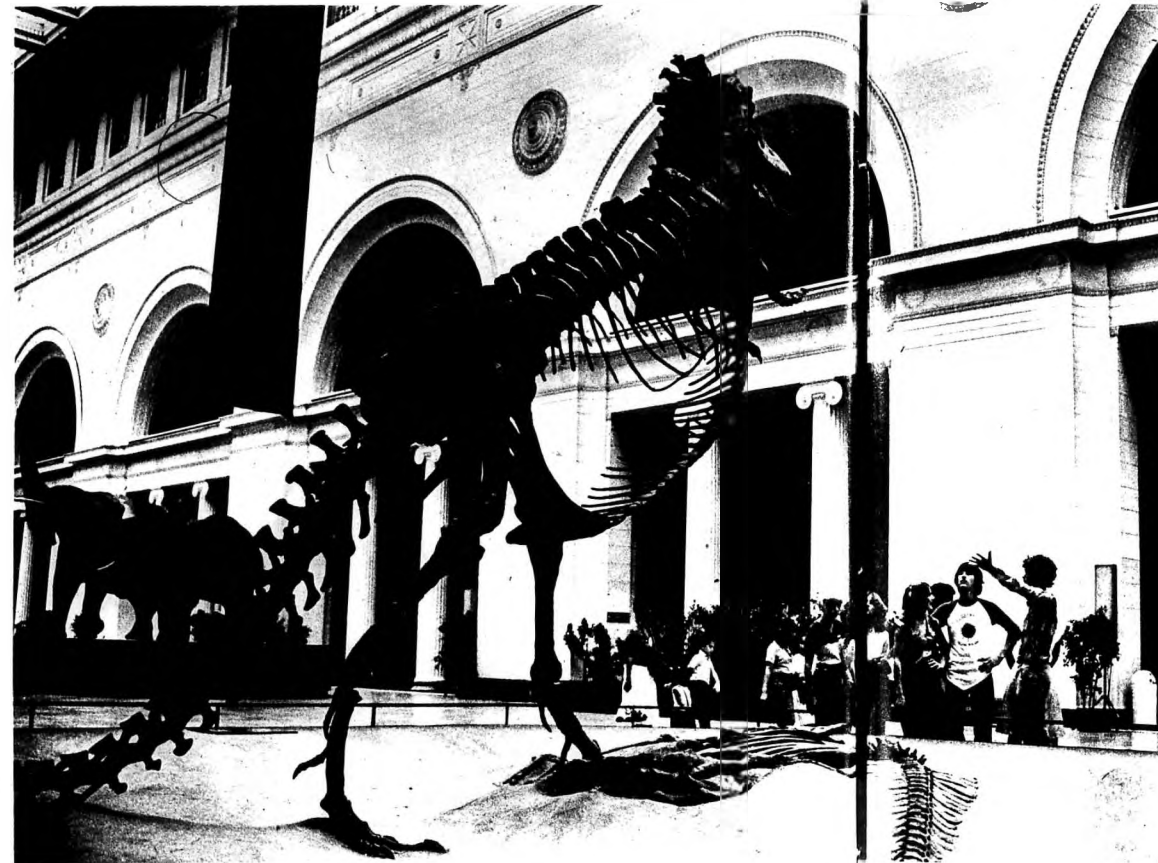
Worrell suggests combining mass media "commercial spots" with significant ministries tailored to urban needs: day-care centers, baby clinics, literacy classes, sewing classes, noon luncheons for business persons, Bible studies, street ministries. "Many must have their needs met before they will accept the bread of life," Worrell believes.

Dale Cross, director of HMB metropolitan evangelism strategy, stresses Southern Baptists must move beyond themselves, "learning to work with Christians of other

Text continues on page 25.

Perhaps no city has a more seductive gateway than San Francisco's Golden Gate Bridge. Unless you're traffic-tied during rush hour. Yet even then, the lure of the city prevails. For Americans are inextricably bound to—and by—their cities.

Continued



Photography by Karen Mitchell,
Don Rutledge and Everett Hullum

And why not? Sprawling concrete spiderwebs link museums, concerts, professional sports, zoos, amusement parks, fairs, shops, restaurants. Who takes vacations in Muleshoe, Texas?

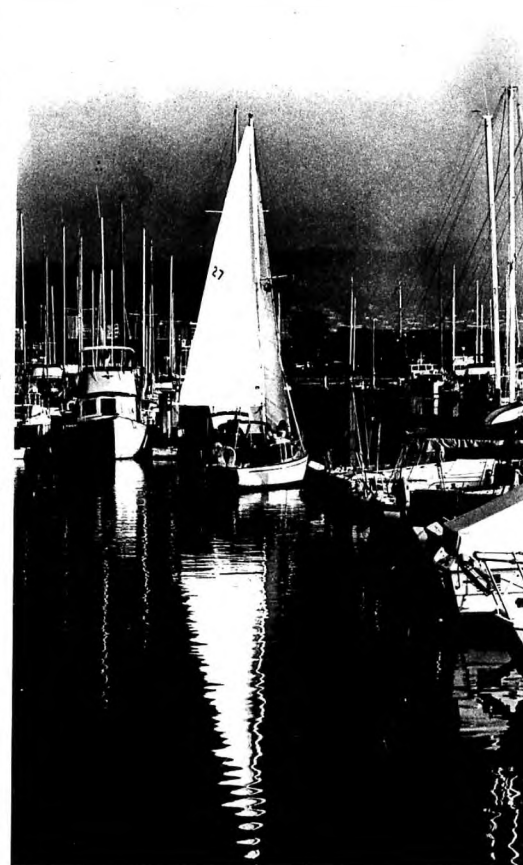
How many conventions celebrate in Coffee, Ga? So we struggle with our fierce love-hate relationships: nice places to visit but who'd want to live in a city? Even if they hold unpar-

leled educational experiences like Chicago's Field Museum; even if they offer lush shopping bonanzas like LA's Farmer's Market. Cities are still just suburbs, cities are just slums.

Continued







Californians clustering around the suburban-squash of Los Angeles brag that America's trends begin on the West Coast and move eastward. They may be right: the current roller

skating craze hatched along the beachwalks of L.A. And the United States' dizzy climb to the heights of consumerism certainly found ultimate expression in Southern California's

gracious, plastic planned communities, usually accompanied by yacht harbors, where millions of dollars in teak and canvas wallow in gentle, sunbleached Pacific swells. *Continued*



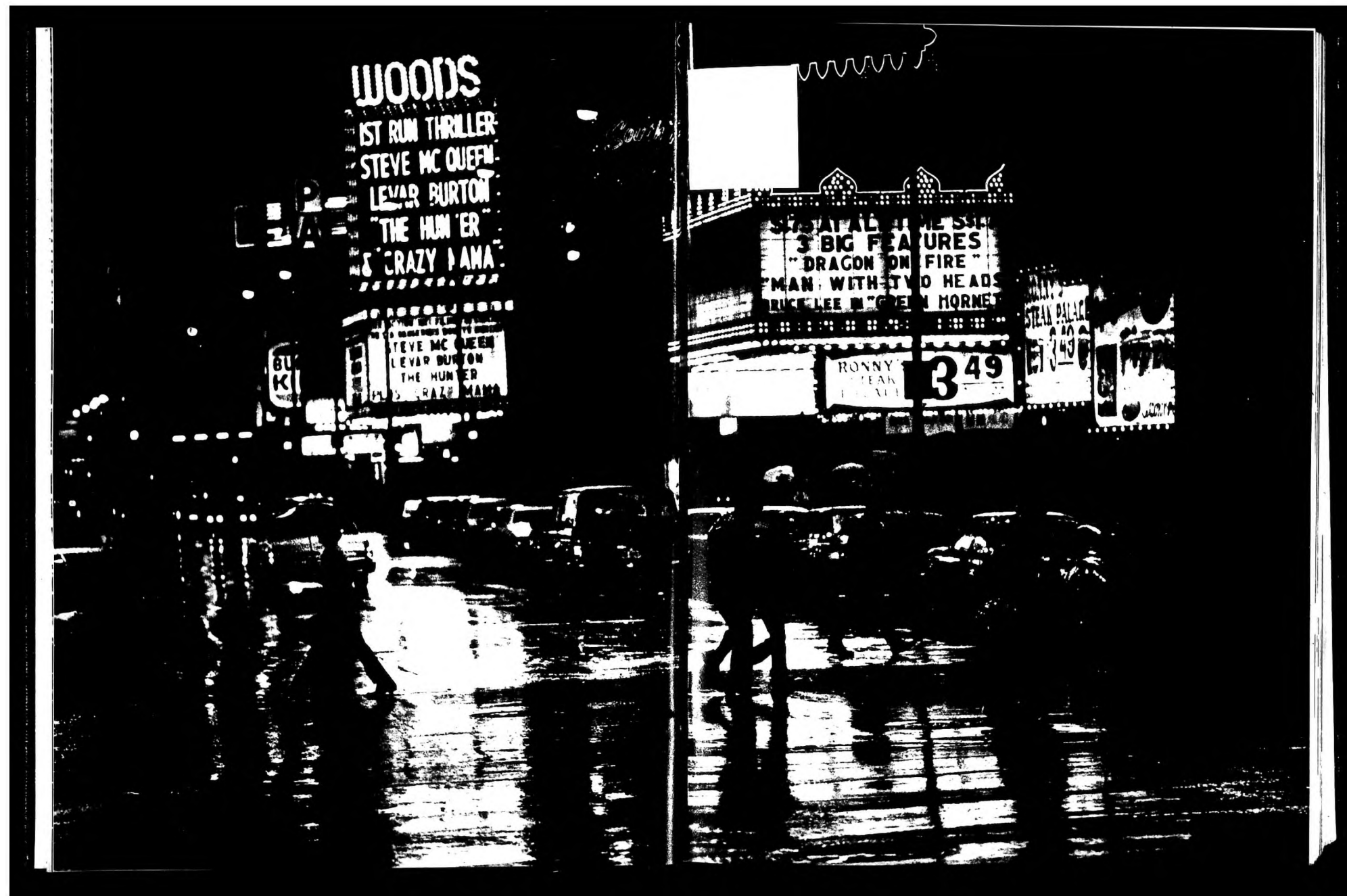
On the airport bus into the city, the driver intones: "Welcome to San Francisco. If we ain't got it here, you don't want it." Probably. But if you want to watch Chinese dancers

perform, they're in downtown Detroit. If you want to denounce food additives, announce the end of the world, fight pornography, praise the capitalist system, protest

pimples, school busing or nuclear power, the city's the place. You can even find a few folks who'll join your march—like those above wanting to clean up a New York City park.

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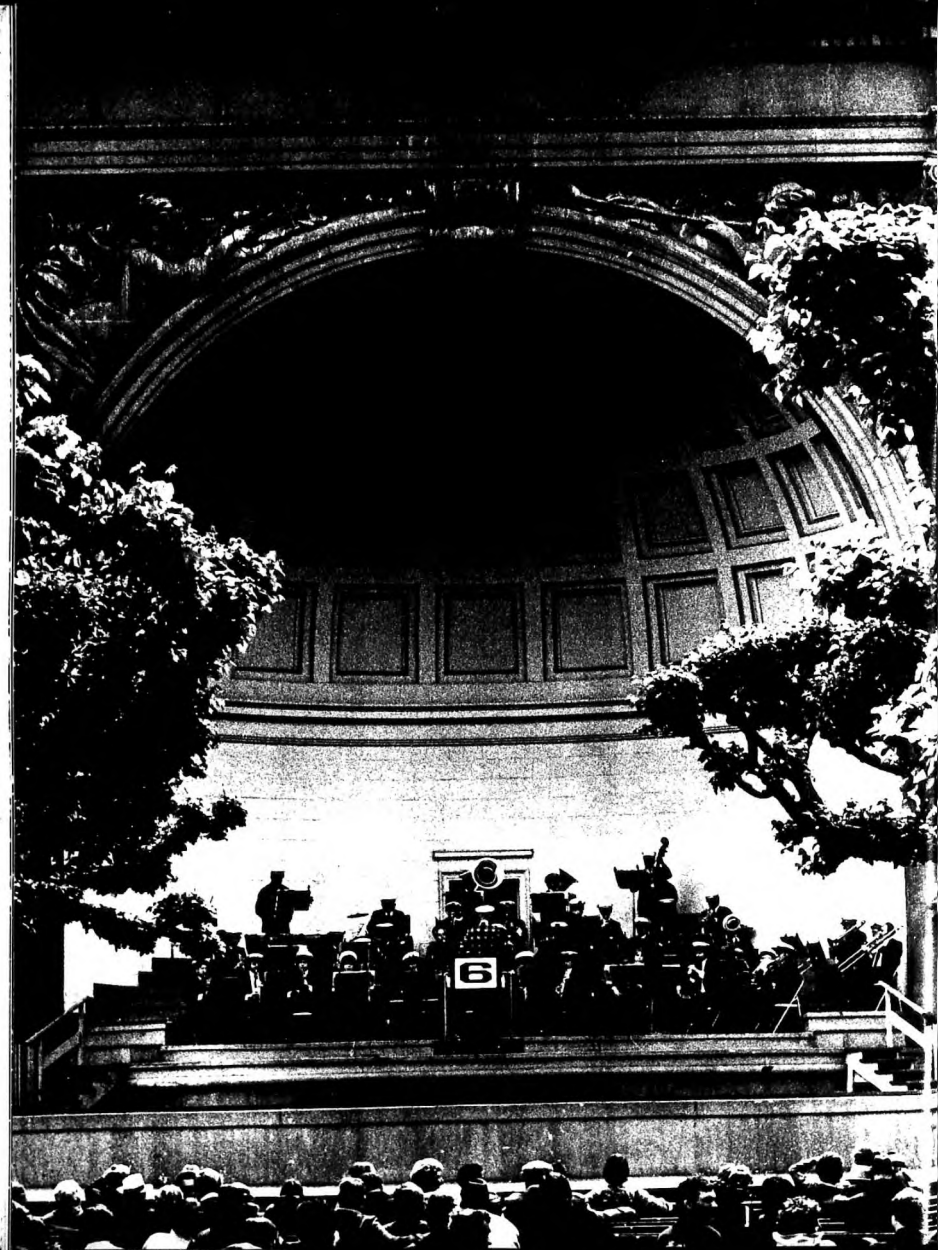
Cities are traps: puzzles with missing pieces; riddles in countless variations. A woman in Detroit works on a car she probably cannot afford to buy. And if she could buy it, she couldn't drive it

into one of the walled-and-guarded neighborhoods of Seattle. Yet she has come to the city to find a job, which she usually doesn't like or really want, but which offers her a chance to one day,

someday, afford a similar home in a similarly exclusive section. It's the American dream. And if you forget its substance, you can always catch a TV show or a movie and be reminded.

E. continued





Cities are also liberating. In San Francisco you have freedom to spend an afternoon at an open-air concert in Golden Gate Park; in Chicago, the freedom to picket for better jobs, bet-

ter pay. The freedom of abuses, but also the freedom of responsibility: for making the ideal of freedom itself work in the most challenging environment ever created by human beings.



Southern Baptist missions
in the cities of America
will require more money—
and a new theology
of success and failure.

denominations, other races. Of course, he adds, we have a problem in the white power structure's desire to approach the city problems without taking any risks. We're not really sure we want to trust our resources to blacks and ethnics.

Cross further suggests Southern Baptists' trans-racial and trans-denominational efforts should not only offer personal salvation, but also include efforts to initiate structural change. "We Baptists tend to see the church as an institution rather than as a community of believers, and we don't see Christ in other structures," he says.

William H. Leslie, pastor of LaSalle Street church in Chicago, adds, "We cannot pride ourselves on being faithful to the Scriptures and ignore the poor. To a large extent the need for structural witness arises out of the racist relationships between the institutions of society and the poor."

Likewise, Shorthouse, of Exodus, Inc., urges Southern Baptists to work for eradication of urban racial ghettos. "White society is deeply implicated in the ghetto," he charges. "White institutions created it, white institutions maintain it and white society condones it."

Even if Southern Baptists—both laity and leadership—could agree actively to fight the cities' structural, as well as spiritual ills, it is unlikely Key Cities could provide much monetary support. Yet money is critical. For example, one "church lot" in San Francisco costs \$250,000. In Los Angeles, land is cheaper—only \$250,000 an acre.

Herman Wooten, director of missions for Orange County association in Los Angeles, has ambitious plans to raise several million dollars for land acquisition and church construction. "Southern Baptists have never really learned how to go after capital funds," Wooten insists. "There's no shortage of people or money, there's only a shortage of leaders."

But while Wooten's plans take shape, other leaders express disappointment over Southern Baptists' inadequate financial commitment to the cities—and the mountainous red-tape required to pry loose what moneys are available.

From the first, the HMB announced the Key Cities program would not provide large sums. But James Forrest of LA voices a frustration echoed by many. His Long Beach Association recently lost HMB money when the state convention couldn't provide its agreed-upon matching funds.

"If the state buys into the project, we can get it done, but if they don't have funds or won't agree to the project, it won't get done," Forrest says. The association was willing to

provide the missing 25 percent funding. But that's stretching the minds of some of our people," Forrest concludes.

Everett Anthony, director of missions for Metropolitan Chicago Baptist Association, agrees. "It is ridiculous for the association to have to go through the state convention to get funding from the Home Mission Board. Citing money as a major Key City failure," Anthony plans a \$1 million fund-raising campaign for his association.

Don Hammer, however, argues the HMB's most important role has always been strategy, not money. "The greatest help we can provide is creative leadership."

By 1982 the Key Cities program will be phased out, Hammer says, and moved into strategy planning through the HMB's metropolitan missions department. Replacing it will be an inter-agency Urban Research Center, which will pool resources of major SBC agencies and seminaries, and an HMB consultant to work full-time with cities.

Hammer admits disappointment at some failures of Key Cities, but adds he has been encouraged by many of its successes, especially those in areas of joint strategy planning and assisting churches in transitional communities.

On following pages, MissionUSA examines a few of these successes. In the seven Key Cities profiled are programs and concerns common to all, although their expressions represent the uniqueness of each Key City situation. In each example, too, can be found the emphasis on the priority of persons, on the wholeness of the kingdom of God and on the centrality of the cross, called for by professor Larry McSwain of Southern seminary, who stresses the Convention's need to minister to individuals if the SBC is to become a catalyst for change in the nation's cities.

Two things threaten the cross in the city," McSwain says, "statistical success and survival. We have placed the wrong measure of success on ourselves. The kingdom measure of success is not statistical. It's the reality of the cross."

Adds Wilson Brimley, director of missions for Union Baptist Association in Houston, "Southern Baptists need a new theology of success and failure. The church is not called to succeed, but to minister. If a church dies in its effort to redeem the city, it has not failed if it is following the steps of Jesus, who died to redeem humanity."

Jim Neaton, editor of World Mission Journal at the time this story was written, recently joined the Home Mission Board as editor of news services.

VOLUNTEERS MAKE THE DIFFERENCE

Without outside help, the job
can't be done in New York City.



In Newark, Quinn Pugh plans with pastor Herb Graves (left)

At almost 1 a.m. on a hot Sunday morning in July, the bus from Dallas rolls into Newark, N.J. Dark shadows from bright orange streetlamps cast an eerie pall over the vacant, burned-out brick buildings.

"It was so scary," recalls Bill Green, minister of music for First Baptist Church of Richardson, Tex., "that some of our people wanted to get back on the bus and go right back home before we even got started. But the sun brought a new day, and when we met the people with whom we'd be working that week, the group's fears dissipated."

One positive response came the first day. As boys on the recreation team piled from the bus and started dribbling basketballs toward the outdoor courts, dozens of black youngsters raced toward them, yelling, "They're here, they're here!" Recalls Green, "They hugged our boys and gave them a welcome they'll never forget."

When First Baptist's 151-member missions team left nine days later, after a hectic schedule of construction work, vacation Bible schools, puppet shows, surveying and singing in revivals, public parks and the 11 Newark black SBC churches, children of the neighborhood "were hugging our kids necks and crying, because they didn't want us to leave. Our young people will never be the same because of these experiences," says Green.

The Newark experience was only one of a dozen or more New York metro-area projects using volunteers from other parts of the country. Ray Gilliland, Christian social ministries director for New York Baptist Association, estimates approximately 250 people assisted NYC Southern Baptists in 1980. He expects more this year, primarily because of a massive rehabilitation project which seeks to remodel almost 600 Bronx apartment units gutted and burned-out by inner-city vandalism and rioting.

Other reclamation projects sponsored by the association have brought college students from Georgia, Alabama, Texas, Kentucky, Florida and Virginia. Housing the students and supplying them with materials would have been difficult without assistance from Key Cities funds, says director of missions Quinn Pugh.

Both Pugh and Gilliland are enthusiastic about the role of volunteers in New York missions. "We're lucky," Pugh says, "because everyone wants to come to New York City. The needs are so great—and there is so much to see and do, from the nation's best live theater to the United Nations and Statue of Liberty."

But Pugh is quick to point out New York is more than Manhattan, which is "only the core of the Big Apple." The city includes four other boroughs: Bronx, Queens, Richmond and Brooklyn, with total population of 7.5 million. Another 2.5 million live in the metropolitan area; 5 million others are across the river in northern New Jersey. That makes more people in one small section of the United States than live in 44 of the nation's 50 states.

Unlike many other metropolitan areas, New York has only one Southern Baptist association for the consolidated region: its 143 churches and missions spread throughout the 29-county area. Like most other metro SBC associations, its strongest churches are in the suburbs. As NYC Southern Baptists move back into the urban environment, says Pugh, the suburban churches must provide resources.

Already, 30 volunteers—most of them from suburban churches—donate time and talent to the central offices. "We just can't pay enough even to hire secretaries," Pugh says. "We have to have volunteers."

And not just for the association's offices. The task of reaching 16 million people is too great for the churches and missions of the association, says Gilliland. "Without volunteers—from at home and from across the United States—our work can't be done." □

A VISION NOT YET CAPTURED

Despite a giant kickoff, Key City
Atlanta has yet to reach its potential.

In the past two decades, metropolitan Atlanta's boundaries have crept outward like kudzu, covering 15 counties and 4,326 square miles. The nation's 18th largest city, Atlanta—home of southern offices of 439 of the top 500 businesses, national transportation hub—has 1.9 million people.

Southern Baptist churches are sprinkled liberally throughout Atlanta. Yet the assumption that Atlanta is a bastion of the Bible Belt daily melts into myth.

"We have ethnics and newcomers from the North and West moving in by the hour," says Eddie Gilstrap, director of missions for Atlanta Baptist Association, one of eight in the metropolitan area. "Atlanta's a new frontier, but many of our metro churches don't see the potential."

When Atlanta was named one of 22 cities in the Key Cities project, strategists outlined plans for church extension into 140 new areas, an evangelistic blitz of Bible study groups, simultaneous revivals, family conferences, downtown ministries and helps for churches in transitional communities.

A rally kicked off the emphasis. But 10 months later, few proposals have gotten off the drawing boards. A multi-family housing conference, Outreach Ministry Center operated by the Baptist Tabernacle, a downtown church, an eight-week course for transitional church leaders—these have become reality. Other projects are scheduled.

But perhaps most important has been a structured strategy to work with all Atlanta associations, says Dale Cross, HMB director of metropolitan evangelism and Atlanta's Key Cities consultant. "Objectives have evolved from what associations feel is important."

Frustrations continue to focus on the chasm between urban and suburban churches, however. "There's a feeling in some suburban churches that they are really not part of Atlanta," explains Cross. "I've heard pastors say, 'My people never go downtown.'"

Also strategists have been unable to enlist National Baptist cooperation, a link vital if Atlanta's blacks—more than 50 percent of the city's population—are to be reached.

Black Baptist involvement has been minimal, says Gilstrap. Despite great advancement in the city which produced Martin Luther King Jr. and Andrew Young and which has a black mayor, "Race remains the issue," Cross admits. Blacks haven't supported Key Cities projects, he thinks, "because they see it as just another short-term involvement on whites' part, with no permanent commitment."

As Key City Atlanta planning shifts from the steering



Key City helped Atlanta Tabernacle begin new ministries

committee (associational directors, task force chairpersons and consultants from the HMB and Georgia convention), Cross worries that we'll go back to traditional planning which leaves out associations' and makes it almost impossible to implement strategies that affect the entire metro area.

To Gilstrap, completed projects have been worthwhile, but significant advances can't be made until "the average person in the pew" becomes concerned. "Right now," he concludes, "I'm afraid Key City Atlanta is just another Southern Baptist motto. It won't be successful until our local churches capture its vision."

COMMUNITY EVENTS DRAW PEOPLE

With increased planning, Seattle Southern Baptists spot new opportunities.

There was Southern (Baptist) tried chicken for almost everyone. But Pam Burton and Linda Lanham admit they were not optimistic enough.

They had prepared for about 50, but 65 showed up for the picnic in Hiawatha Park, climaxing a summer's work for the two Golden Gate seminary students who had knocked on doors and held numerous community events for adults and children in their efforts to begin a church among the 32,000 people of West Seattle.

They were successful. Today the West Seattle fellowship is one of two Seattle-area SBC missions started by seminary students. The program, in which hundreds of seminarians serve as "church planters" across the United States, is a cooperative effort of the six Southern Baptist seminaries and the Home Mission Board's Church Extension Division.

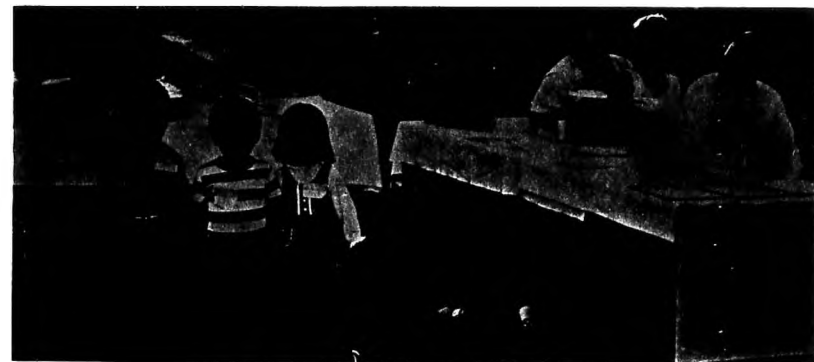
David Meacham, associate director of missions in charge of new work for Puget Sound Baptist Association, says the new missions are classic examples of how Key Cities' emphasis helped Seattle Baptists expand their work. In the past two years, the association has begun 11 missions. Plans call for 16 additional "new work" projects to develop into missions. Major target neighborhoods include the rejuvenated central-core communities of Capitol Hill and Beacon Hill, where 60,000 people live.

Seattle, a hilly city located in scenic grandeur between

Lake Washington and Puget Sound, has one of the lowest per-capita church attendance rates of any U.S. metropolitan area. Of its 2 million people, say Southern Baptists, only 17 percent are "born-again" Christians. Explains Meacham, "The people feel self-sufficient; they don't seem to need God. There is so much scenic beauty, so many recreational opportunities, they just don't seem to have time for church."

To combat these overwhelming statistics, Southern Baptists restructured to make their association more responsive. Five years ago, the area's two associations merged to form Puget Sound Association, which stretches along the waterfront from Olympia in the south to Everett in the north. A year ago, David Holden, "a strategist and strong administrator whose gift," according to Meacham, "is working with a multi-staff missions organization," became director of missions.

The area's 67 SBC churches and 14,000 Southern Baptists now are able to consider the whole metropolitan complex as a unit in their missions planning. To aid the process, the association staff has been beefed up with specialists in language work, church starting and religious education. The result has been an increase in enthusiasm, as well as new work. Says language director Andrew Vierra, "I sincerely believe, given time, Southern Baptists will become the most significant evangelical group in the Seattle area."



At a picnic for residents of a West Seattle neighborhood, children entertain with songs learned in vacation Bible school.

POTENTIAL IN SMALL GROUP SEMINARS

On Chicago's Gold Coast, the solution may be found in "Tensions of Life."

A striking young woman, shaven head glistening in the bright Chicago sun, walks down prestigious Michigan Avenue. Tourists gawk. But Ray Dalton doesn't even give her a second glance. For the Southern Baptist director of North Loop Ministries, such sights are commonplace.

Dalton's primary responsibility is to begin a Southern Baptist church in the apartment-dweller Gold Coast of Chicago's North Loop. This major urban area, within the shadows of the smoky-gray, 110-story Sears Tower, world's tallest building, stretches along Lake Michigan shoreline, predominantly populated by affluent whites; it is among the few areas of metropolitan Chicago not penetrated by Southern Baptists.

Suburban SBC churches ring the city. And we've done relatively well in starting churches for the city's hundreds of ethnics and blacks," says Everett Anthony, director of missions. There are 19 language churches in Chicago association, with 16 other language missions planned. But efforts to reach the 11 percent of urban Chicago that is Anglo have had less success. "All of our white city churches are living on the edge," Anthony adds.

Largest inner-city SBC Anglo congregation has about 200 members; the smallest averages 25-30 in attendance.

Consequently, as part of the association's overall church extension strategy, Anthony and John Paul Holsey, director of church extension, have targeted Dalton's work at a specific socio-economic group.

Some react negatively to such emphases. "To do this violates the basic philosophy that the gospel is for everyone," says Claude Kelly, pastor of Northwest Baptist Church, located 10 minutes west of downtown. Holsey agrees the gospel is universal, but argues new strategies are necessary to reach upwardly mobile inner-city residents because Southern Baptists aren't reaching them now.

Finding valid approaches has limited Dalton. "Because about half of his church field exists the city on weekends, the traditional worship service won't work," he says. "Because most are singles or young marrieds without children, traditional family-oriented techniques don't work either."

"Needs of people here are different," he says. "They are not the kinds of needs people openly admit—loneliness, lack of meaning and purpose in life, frustrations with the system, job-related pressures and tensions."

One effort involves surveying 5,000 North Loop residents. From his office in a Michigan Avenue skyscraper, in



John Paul Holsey and Ray Dalton talk outside Dalton's office.

the heart of the bustling financial district, Dalton also offers counseling services and small group seminars, which attempt to provide helps for solving basic urban problems. The first was on "Tensions of Life."

"Ray hopes to develop a church that would in essence be a loose federation of such small groups," says Holsey. The model is "Touch Ministries," developed by Ralph Neighbour of Houston. Already, Dalton has found contacts that offer promise. A young woman, with whom Dalton has been counseling, has made a profession of faith. She and several friends, also Christians, "are looking for ways to grow spiritually," Dalton says. "Because he feels North Loop Ministries may be the nexus for their growth—and the Christian commitment of others—Dalton has shaken off early doubts to become 'excited about the potential now.'"

PHIL-BEST'S SPIRITUAL, PHYSICAL FOOD

Uniting black Baptist pastors in Philadelphia increases evangelism, ministries.



James Abernathy and Bill Johnson check the bread deliveries.

In inner-city Philadelphia, many families eat a little better each week because of PHIL-BEST. An acronym for Philadelphia Baptist Evangelism Support Thrust, PHIL-BEST is a Key Cities project growing from a concern of Philadelphia-area Director of Missions James Abernathy. The Delaware Valley Association, which Abernathy heads, had 11 churches operating among the 800,000 blacks within the two-million population city limits.

To determine projects that would help these struggling ghetto congregations witness and minister, Abernathy brought together about 35 National and Southern Baptist black pastors. The results—including summer tent revivals—generated excitement and unity among black Baptists.

Amid favorable publicity that followed, a local baker of English muffins agreed to give day-old muffins to the 35 PHIL-BEST churches, to distribute to the poor of their communities. Now, 9-10,000 packages of muffins are given away—approximately \$10,000 worth a week.

"We may give bread to some folks who don't need it," says Bill Johnson, pastor of Christian Mission Fellowship Baptist Church and chairman of the PHIL-BEST steering

committee, "but in these [poverty-stricken] areas, there won't be many like that."

And the bread ministry isn't the only program of PHIL-BEST. The churches have four areas of concern:

- (1) Greater evangelistic outreach.
- (2) Ministries to prisoners and prisoners' families, many of whom are in the inner city.
- (3) Increased education for inner-city pastors.
- (4) More social ministries to meet the terrible needs of the city, with its high unemployment, heavy reliance on welfare and depressed housing conditions.

The first project was the tent revivals, held in deep-city neighborhoods. Despite governmental red-tape and problems clearing land and getting electrical hook-ups, PHIL-BEST churches—with assistance from suburban white churches, SBC churches in the South and summer missionaries—had six weeks of revivals in summer 1979 and 1980.

"In the inner city," Abernathy explains, "summer heat drives people outdoors. They stand around on street corners and sit on porches and steps. We knew we could draw a crowd with tents."

They did. Some came from surprising places. In West Philadelphia, patrons at a corner bar seemed hostile at first, but by week's end, they were sitting under the big top.

Seldom were the revivals free from tensions: in one area, black Muslims stalked among the crowds; in another, a drunk man interrupted services by shouting at the preacher; in Germantown section, a man cursed Johnson's sermon.

But PHIL-BEST persisted, and in the first summer alone, 500 made professions of faith and two black churches joined the association. "Before PHIL-BEST," says Johnson, a full-time fireman, "we were doing some things here, some there, all piecemeal. We weren't organized. PHIL-BEST brought us together. It helped us see we need each other. Now we have a base from which to operate."

Johnson says the projects gave black pastors courage to "move outside the walls of the church... where it's safe. You know, it's very rare for a lost soul to walk up to the church door and say, 'Hey, Brother, how can I be saved?'"

Adds Abernathy, "PHIL-BEST made impact. It symbolized evangelistic outreach; it uncovered workers who are still active. We know we may have to give up some PHIL-BEST projects as funding runs out. But we also know, whatever happens, the churches of Delaware Valley association are going to be involved in PHIL-BEST from now on."

MULTIMEDIA IS THE MESSAGE

Detroit Southern Baptists use new communications techniques to create awareness.

Shortly after he saw a multi-media presentation on mission needs in metro Detroit, Grant Lee decided to get involved personally. For 30 years a blue-collar worker in the huge Pontiac Motors plant, Lee had watched with dismay as both people and churches moved to the suburbs.

Harmony Baptist Chapel, which held its first services in June 1980, reveals his concern coalesced into action. The chapel, with 45 attending, meets in the bricklayers union hall in an inner-city area just north of downtown Pontiac.

The multi-media that crystallized Lee's call has been one of the main vehicles used by Detroit's four SBC associations to encourage greater Southern Baptist involvement in Motor City. Funded partly as a Key Cities project, "Detroit City on Wheels" graphically depicts the city's needs: 4.5 million people in the metropolitan area, 1.5 million within city limits, 110 ethnic groups, 1.5 million blacks.

Yet to reach them with the Christian message are only 104 Southern Baptist churches with 18,500 members. "Who will go, who will tell?" concludes the multi-media presentation.

Response has been encouraging, reports Larry Martin, director of missions for Greater Detroit Baptist Association. His goal is to present the slide-show in every Detroit church and to as many associations and churches as possible in Tennessee, whose Baptists have been paired in a sister-state relationship with the Michigan SBC convention.

The presentation "makes our people feel we're not just

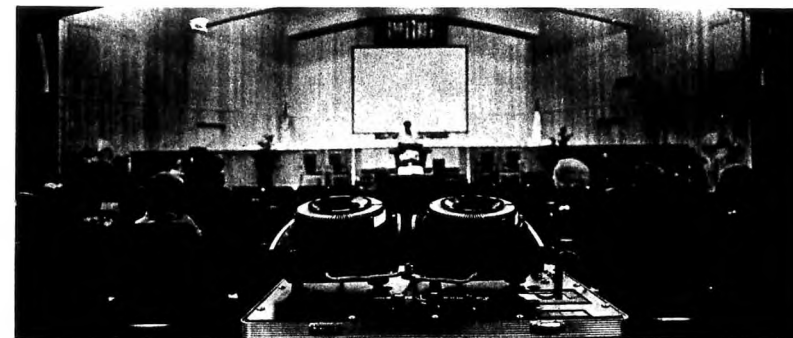
one little church, but part of something much bigger," says Brian Lunt, pastor of Immanuel Baptist Church in suburban Belleville. Echoes Bay Jackson, deacon of Friendship Baptist Church in Lincoln Park. "It helped us realize the great need all around us. You know, we pass people on the streets just like walking past telephone poles."

Each presentation closes with requests for ideas for missions ministries projects. Martin reports about two thirds of the responses suggest evangelism projects, about one-third zero in on social ministries.

The idea for the presentation came from the association's Long Range Planning Committee, which in 1978 decided improved communications was one of the association's greatest needs. Written by Martin's wife, Joyce, and assembled by Southern Baptist Dave Causey, owner of Master Media of Atlanta, the presentation has become part of a package of multi-media slide-shows used by the HMB's National Evangelism Strategy Team (NEST).

NEST and Key Cities have worked hand in hand, says Martin. "Through NEST, we've been able to share needs in Detroit and other cities with thousands of people. Southern Baptists in many parts of the nation have committed themselves to pray daily for Detroit," Martin adds.

The result of this increased awareness, Martin believes, will be many more like Grant Lee, who will put their concern into personal involvement in the key cities of America.



At Friendship Baptist Church, Larry Martin uses a multi-image program to help suburbanites become sensitive to city needs.

ETHNICS, COOPERATION IN LOS ANGELES

A desire "to reach the city for Christ" leads to multi-associational strategies.

Signs in the shop window along Broadway seem prophetic: written in Spanish, Chinese and Korean—but not in English—they give testimony to Los Angeles' main street as "the largest ethnic shopping center in the country." Adds *National Geographic* writer William Ellis, "Broadway is the most visible indicator of where Los Angeles, a city in search of itself, is headed."

Tom Wolf, pastor of the racially and ethnically integrated Church on Brady and chairman of the SBC-sponsored Multi-Cultural Task Force on reaching ethnic LA, agrees. He points to Los Angeles County statistics, which indicate a majority of the population is ethnic—with Hispanics comprising 27.5 percent, blacks 21.5, and Asians more than 5 percent. Anglos make up only 44 percent.

More than four million Hispanics, many illegals who've entered the United States along the California-Mexico border are among the metropolitan area's nine million people. Los Angeles has the nation's largest Korean community. LA



Pastor Tom Wolf (right) visits members of his congregation.

is the main resettlement center for Indochinese. Each day more than 1,000 people move to LA; most are ethnics.

Wolf believes the key to reaching Los Angeles with the Christian message is to reach ethnics.

But until recently, metro LA's Southern Baptists had no way to coordinate their energies and limited resources in a united strategy of ethnic outreach. Under impetus of the Key Cities project, the 300 churches of six LA Southern Baptist associations formed the Joint Strategy Committee.

"We were all looking for handles on how to get the job done," says Bill Updike, HMB Key Cities consultant for LA.

James Forrest, chairman of the committee and director of missions for Long Beach Harbor association, adds, "It's been a good thing for us; it's stretched our minds and pushed us in ways we ought to be going. Now we are even working across associational lines. We share catalytic missionaries, and almost all of the key cities projects have involved two or more associations, if not all."

Still, it hasn't been easy. "We're trying to learn how to do joint strategy planning," admits Forrest. "Nobody's done it before, except maybe Houston Baptists, and Houston's a country town compared to Los Angeles."

Like their communities, the associations are radically different. Los Angeles, often described as "70 suburbs in search of a city," is a giant metropolitan complex linked by 600 miles of asphalt spider webs. The nation's most spread-out, far-out, trend-setting city, it is almost invisible from its freeways; only about a dozen skyscrapers break the horizon, and many residents never visit downtown, which has become the core of ethnic migration.

With its cultural diversity and intellectual indifference, Los Angeles may be one of the toughest cities in the nation to penetrate. "We have to have a united strategy," says Forrest, and this will require that "we do some planning separately, some together; then we'll put it all into one package."

Part of that will result from recommendations of Wolf's Multi-Cultural Task Force. And one of his arguments is that "in the urban centers, God has prepared people for receptivity to the gospel. It is not the people of the city who are unwilling to receive the gospel; it is God's people who are not ready to reach out to them."

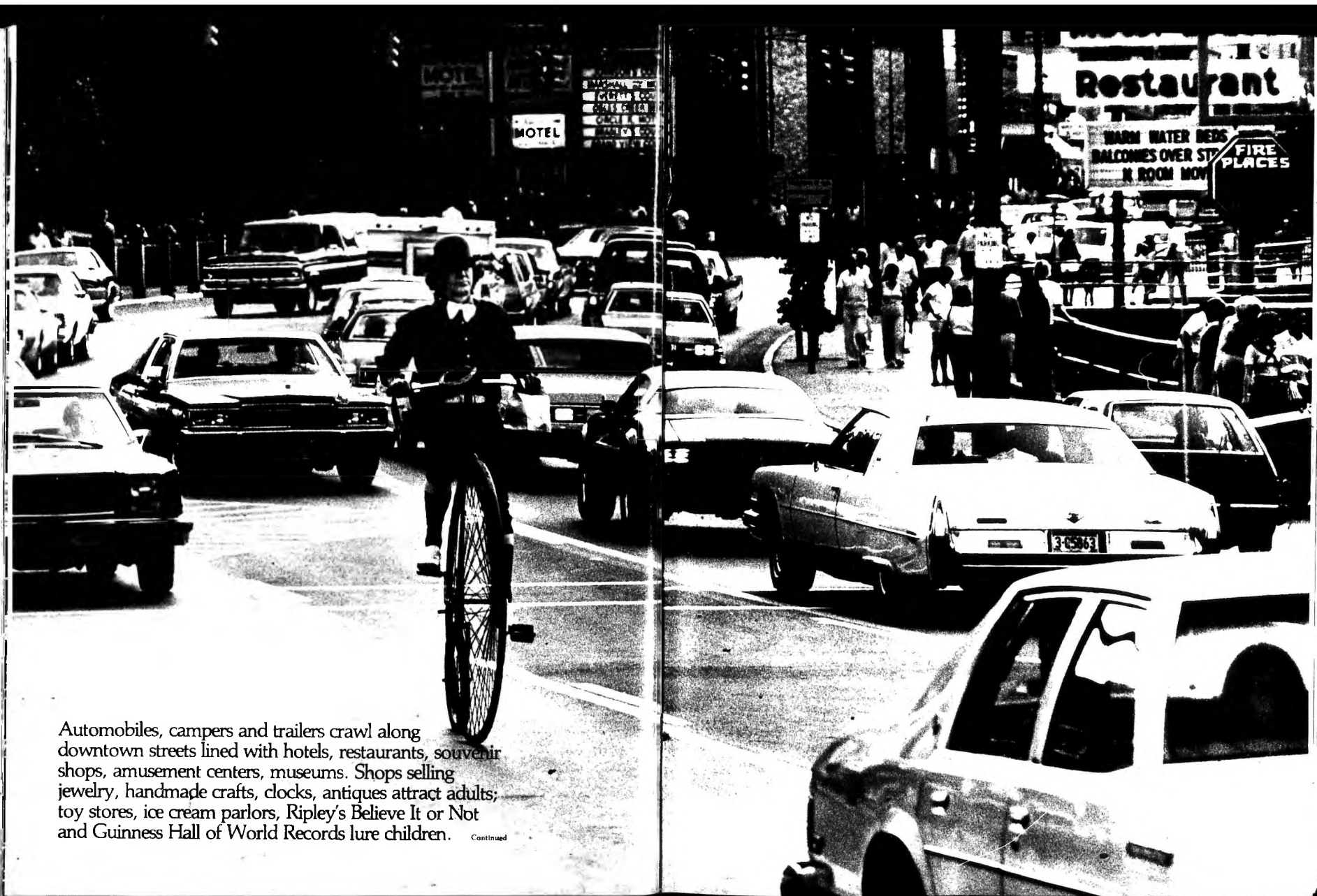
"My desire is to see a new generation of pastors who will lay down their lives in urban America," Wolf concludes. "If they will give their lives in sacrificial service, we will capture the cities for Christ. It can be done." □



Smoky Mountain Re-Creation

Under flaming sun, tourists in sunglasses and shorts, kids in ball caps and smiles, babies in strollers and dogs on leashes crowd the sidewalks of Gatlinburg, Tenn., gateway to the Great Smoky Mountains.

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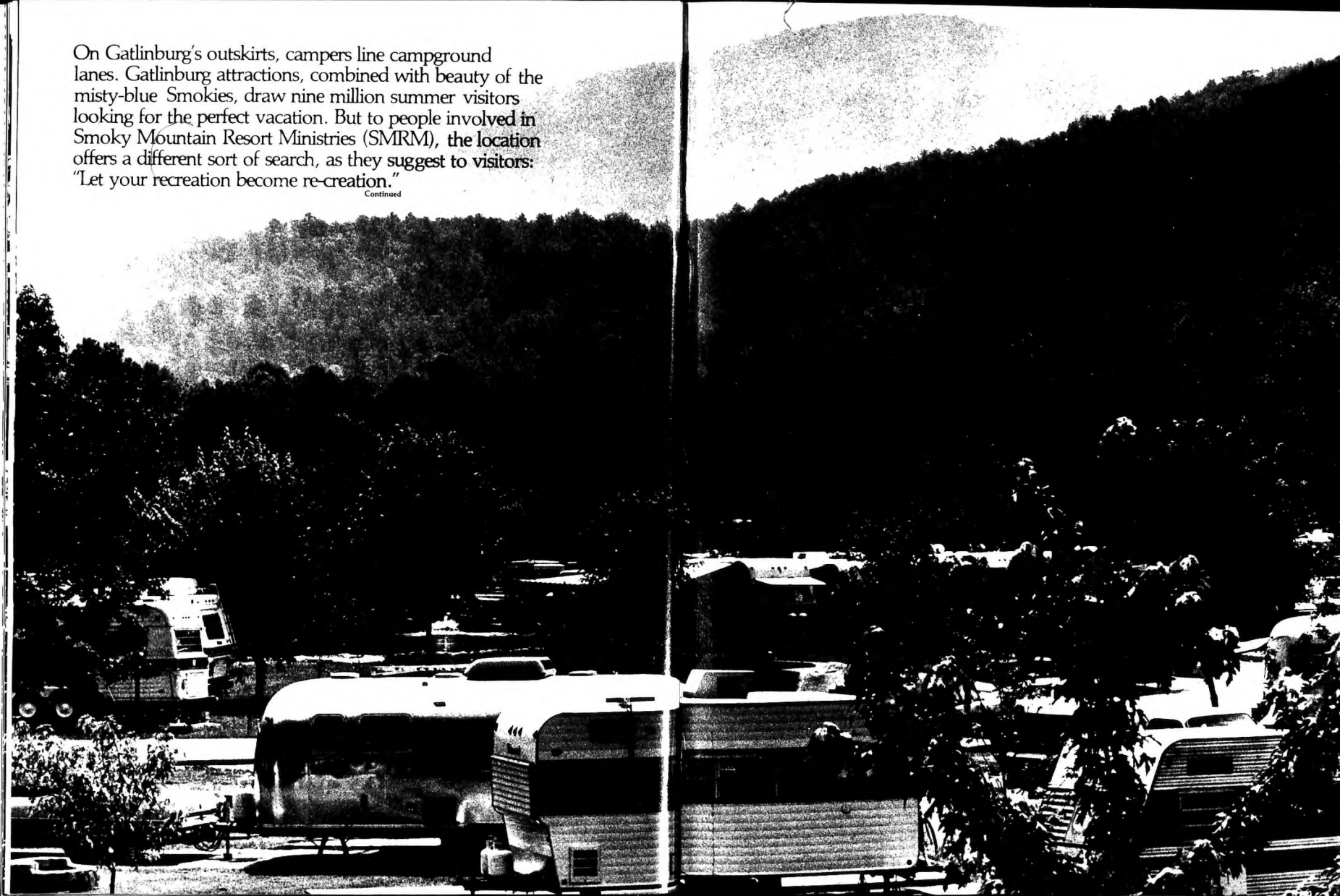


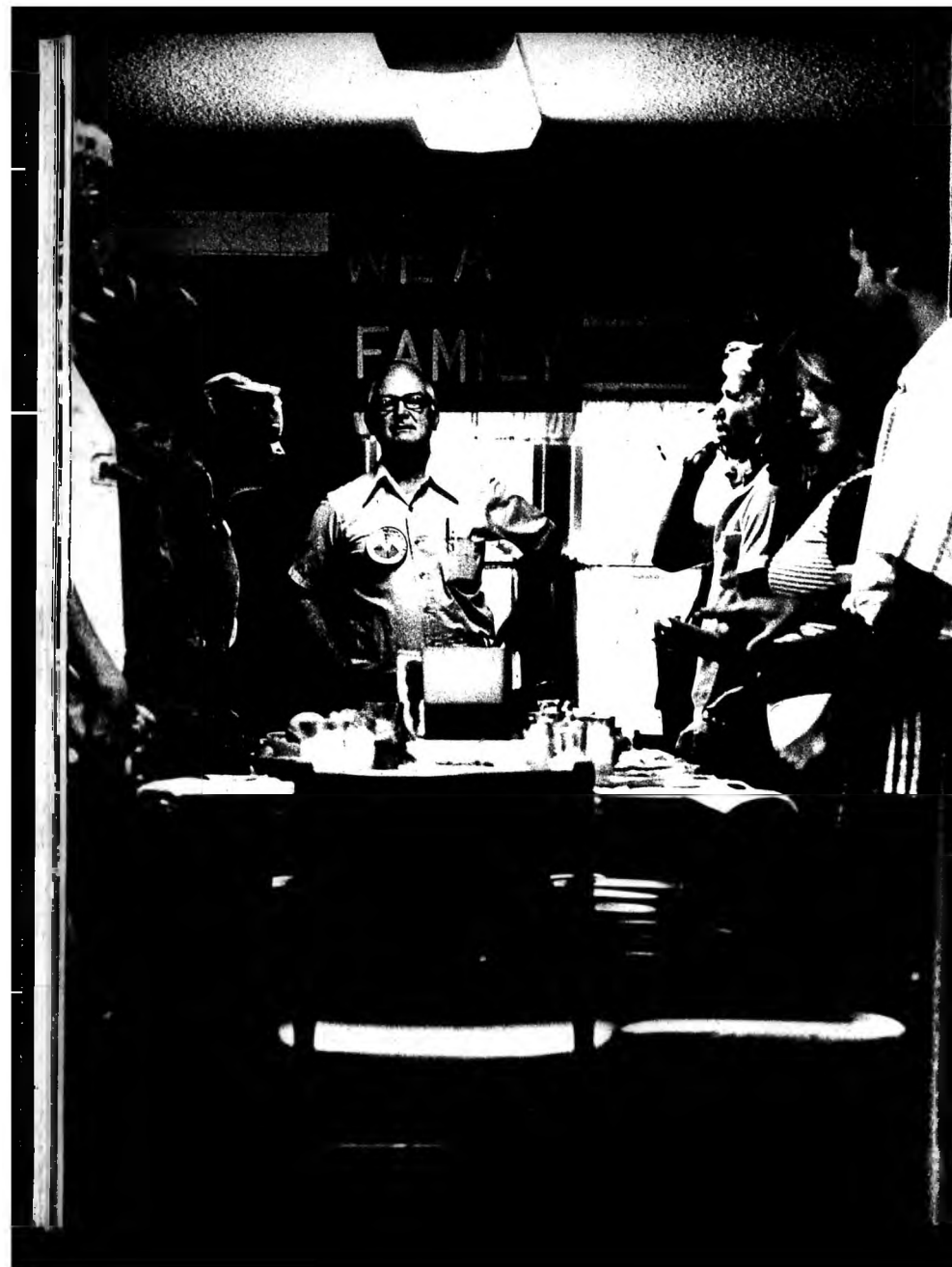
Automobiles, campers and trailers crawl along downtown streets lined with hotels, restaurants, souvenir shops, amusement centers, museums. Shops selling jewelry, handmade crafts, clocks, antiques attract adults; toy stores, ice cream parlors, Ripley's Believe It or Not and Guinness Hall of World Records lure children.

Continued

On Gatlinburg's outskirts, campers line campground lanes. Gatlinburg attractions, combined with beauty of the misty-blue Smokies, draw nine million summer visitors looking for the perfect vacation. But to people involved in Smoky Mountain Resort Ministries (SMRM), the location offers a different sort of search, as they suggest to visitors: "Let your recreation become re-creation."

Continued





The sign over the doorway tells the volunteers' story. It reads: "We are family."

Article by Tami Wilson
Photography by Mark Sandlin

Smoky Mountain Resort Ministries, sponsored by local Southern Baptist churches and association, Tennessee Baptist Convention and the Home Mission Board, has been an established ministry for six years. For the past three, it has been directed by Joanie and Stan Albright.

The Albrights served in Gatlinburg as US-2ers, then as missionary associates for a year before resigning to enter Southern seminary.

In these years, Albright estimates the ministry touched more than 54,000 people. Of these, 245 made professions of faith. "We encounter many tourists who don't understand what being a Christian is all about. We tell them there's more to it than church on Sunday. Christianity demands commitment," explains Albright.

"When a person accepts Jesus Christ, he should live the life of a disciple. We try to get that message across as well as minister to those who don't know Christ."

The Albrights' resort work functions around the calendar. Winters are slowest. Many shops close November 1. The Albrights spend much time traveling, speaking in churches and planning the coming summer's schedule of activities.

Tourists begin coming on weekends around Easter. By June, activities are in full swing daily.

Smoky Mountain Resort Ministries attempts to lead tourists along Christian avenues through a variety of activities, including day camps, concerts, campfires, campground worship services and a coffeehouse downtown. In summer 1980 SMRM distributes tracts at Sugarlands Visitor Information Center in the national park.

Conducting these programs with the Albrights is the summer staff: two houseparents and 20 college students serving as summer missionaries and innovators (who work in secular jobs and perform ministries during free time).

Students and houseparents live in a plain white two-story dormitory at Camp Smoky, the associational encampment. A popsicle-stick sign hangs over the doorway: "We are Family."



Stan Albright clowns with summer missionary Donna Ivey. Left: Substitute houseparent Don McCrae calls the family together for meals.

Although from different areas and backgrounds, staffers quickly discover the family atmosphere through hard work and the common bond of missions.

A chorus of alarm clocks, shattering the silence, begins every day at Camp Smoky. Students dress, prepare breakfast, wash dishes. Daily schedules are checked—quiet time alone is observed. Then it's off to work.

Tom and Mary Foster of Weatherford, Okla., served as houseparents for the eight weeks. Christian Service Corps volunteers of the Home Mission Board, the Fosters also conducted campground worship services. Tom gave devotionals with Mary providing music.

The Fosters accepted the assignment because they wanted to be involved in missions. "We were open to whatever came up," says Mary. "Although this is not as glamorous as going out like the kids do, we have a real ministry."

The Fosters spent much time stressing the importance of each "family member doing his or her

In games, nature walks and evening concerts, summer missionaries tell of Christ.



Amid the week's laundry, student missionary Randy McGraw prepares a campfire sermon. Right: The coffeehouse 'nets' visitors of all ages.

part to make the home operate efficiently. They all have a duty. If one falls down, everyone is affected until we all get together again."

Having completed duties around the house, summer staffers fan out for morning day camps. Response to activities has been "very open" from tourists as well as campground managements, says Albright. One manager says, "I stand behind them 100 percent. They help the atmosphere of the campground and the campers enjoy it. Also, it helps my business."

Albright says, "Parents often come back to these campgrounds because of our programs. They'll say, 'We like your concerts and our kids like the day camps, so we decided to come back to this campground another year.'"

Visiting youth mission groups augment the regular summer staff in two-hour day camps. "We do a lot of programs that we couldn't without the youth groups," Albright says. "We

couldn't do six or seven day camps in a week, because we don't have the staff or the funds."

Day-camp attendance varies from five to 35. Youth groups entertain children with music, games, puppet shows, Bible stories and Bible memory verses. Crafts, popular with the children, often illustrate Christian principles.

Acteers in one day camp show youngsters how to make caterpillars from egg cartons and butterflies from wrapping paper, using these to point out the change Christ brings to one's life.

At another day camp, little girls with pigtails and little boys in jeans and T-shirts follow the youth group down a nature trail. Each returns from the mini-hike with some object—a stick, feather, leaf—to remind of God's creation.

Albright tells of two Missouri children who made professions of faith at day camp. "They were there for three days and didn't want to leave. A week later the parents wrote the campground a letter saying both children had accepted Christ."

"They were so excited and pleased. Their children's new enthusiasm motivated them to seek out a Baptist church."

The blue van backs up to the stage site. Summer missionaries unload the sound system while others walk around the campground, inviting people to Smoky Mountain Resort Ministries' evening concert.

Seeing the activity, campers meander toward the stage, carrying multi-colored lawn chairs. Children, wrapping towels around them as they come from the pool, edge closer. Whether music by a visiting youth group or by the staff's special singing group, the 30-45 minute program usually attracts a good crowd.

Some come because it's free, others out of curiosity. "Thirty to 40 percent come because they've seen us before; they enjoy our performances and support us," Albright says.

The youngest children, piled in parents' laps, fall asleep; or fidget. But most others of all ages listen; some join in singing. An older couple, relaxing in lawn chairs, tap their feet in time with the



The Fishnet has proved an effective way to reach night tourists in Gatlinburg.

song "Ordinary People." Brenda Sanford, a staff member, tells the crowd afterward that "ordinary people" must share their Christianity. "Being a missionary isn't something you do for a period of time. Being a true witness is a way of life, something you do wherever you are."

Brenda, an Innovator, wears her SMRM patch to work at the only grocery store in Gatlinburg. "What I do affects how people see the ministry. People have a lot of different ideas about Jesus, the church and what it means to be a Christian."

Albright says, "Many businessmen want our kids because they can trust them and they're reliable." Even though the Innovator's work schedules sometimes conflict with campground work, Albright says, "They are our best way to reach Gatlinburg. A lot of people come into the coffeehouse who have learned about it at a store where our Innovators work."

For the past three years, The Fishnet coffeehouse has been a major downtown contact. Fishnet hangs from the walls; a colorful mural proclaims, "Jesus is Lord."

Coffee is free, but donations are accepted.

Under low lights, Psalms, the music team from Cleveland, Tenn., or one of the visiting youth groups perform. The audience sits around large tables converted from electric spools and covered with carpet samples. Outside summer missionaries invite passersby to drop in.

Warren Drake of Franklin, N.C., says, "The coffeehouse reaches out to people who don't know Jesus and provides a gathering place for Christians. That's what the ministry is—meeting people where they are and meeting needs."

The coffeehouse closed August 16, not to reopen because of the expense of rent. The shortage of funds for the coffeehouse ministry hastened the Albrights' decision to enter seminary, they admit, but Stan hopes another downtown ministry will open eventually.

Continued

Musical programs usually draw good crowds.



Going, sowing seed, then
leaving the results to God,
demands faith, patience.



Davy Cox leads day-campers in nature study.
Right: The Bible lesson is taught by Patti Taylor.

The coffeehouse's termination also reveals an undercurrent of doubt about resort ministries, says Stan. "Although most people around here realize we are an outreach ministry of the church, some don't see it that way."

Along with concerts and coffeehouses, personal contacts are important to summer workers. "Being able to minister one-to-one, that's what I'm here for and that's what I feel most fulfilled doing," explains Mike Gann, assistant director of SMRM, who spends much time on the streets, meeting tourists and local people.

"There are so many types of people," continues Gann. "People who really do worship the Lord; in-betweens who go to church but aren't that committed; people who worship Satan. So many are looking for freedom only the Lord can give."

One place summer workers try to reveal that freedom is at Sugarlands Visitor Information Center, at the entrance to Great Smoky Mountain National Park. In summer, 5,000 tourists visit the center daily.

For the first time, a Christian organization challenged the Hare Krishnas' exclusive right to solicit there. The Baptists worked at Sugarlands

several weeks, though not all summer. Three people greeted tourists and offered tracts. On weeks worked by SMRM volunteers, Glenn Cardwell, supervisor for the Park Service's division of interpretation at Sugarlands, noted a different attitude toward the literature distribution.

"It was like welcoming spring after you've had high electric bills all winter. There was a difference like daylight and dark," says Cardwell. "I was thankful this group came out to relieve the pressure that the Hare Krishnas bring upon park visitors. After Smoky Mountain Resort Ministries came, almost instantly we had verbal praise. Within the hour someone walked up to the information desk and asked one of my employees, 'Do you have something to write on? I'd like to write your superintendent and tell him how pleased I am that there's a new element of emphasis on your walks.'"

"This is the first year we've had written compliments," Cardwell comments. "Before, we've only had complaints about the Hare Krishna."

The ministry at Sugarlands is "one that has potential for being the greatest outreach we have," says Albright. He hopes the staff next summer will include this outreach as a regular, rather than voluntary, part of their ministry.

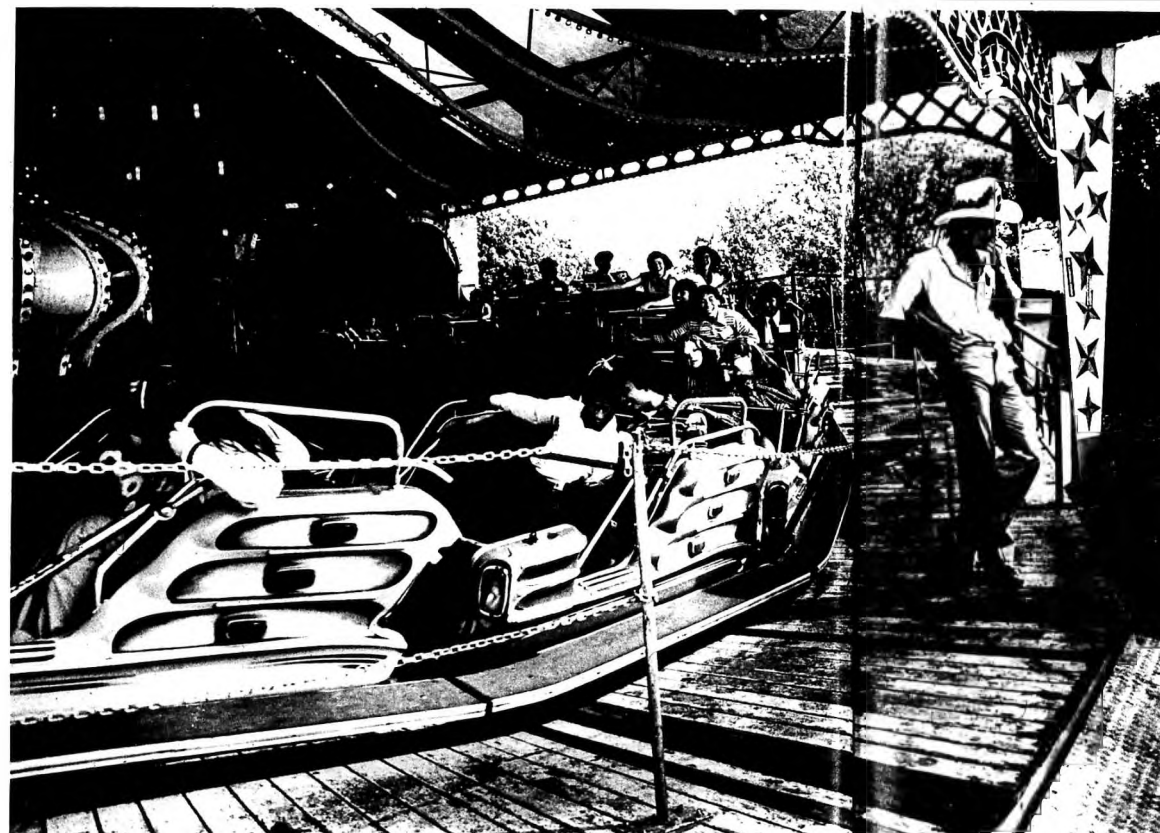
Park employee Cardwell, a life-long resident of Gatlinburg, says the ministry "is a God-send."

"I've been out with these young people when I've personally witnessed the salvation of souls. Even if only one person made a commitment to Christ or a rededication, it's worth all the efforts," Cardwell stresses. "My conviction is you sow seeds and leave the results to God."

But failure to know results often frustrates Albright. "Someone gets right on the verge of accepting Christ. If you have two or three more days you can win them to the Lord. Then they're gone the following day and you never see them again. You really rely on your faith that Christ, through the work here in Gatlinburg, will affect that person in the future." □

Wilson, a student at Northeast Louisiana University, was a summer intern at the Home Mission Board.





Freedom is the flavor of this fair

By Phyllis Thompson Photography by Paul Obregon

This was their first American fair. From Laos and Vietnam via Thai refugee camps, they survived by eating roots and berries, gave birth to their babies in prisons and tents, spent weeks, months, hiding from the enemy, always hungry, always afraid . . .

But this is a day to laugh, to enjoy, to forget the past. For 60 students from Montgomery Baptist Association's English school, today's field trip to the state fair means entering a world of sights, sounds and smells never before known, probably never imagined.

Knuckles white, hair flattened by wind and speed, seven brave men ride the Himalaya, spinning in a kaleidoscope of pinks, purples and blues. Meanwhile women who've never driven excitedly maneuver inch-long cars on a miniature automobile driving exhibit.

Continued





Ice cream and attitudes make this an affair to remember.

With only a dollar to spend—and that given by friends—each refugee spent hours looking and listening. Squinting against the sun, faces alight with wonder, they watched the roller coaster snaking rat-tat-tat-tat through a metallic maze of valleys and hills. These students represent 117 taught each weekday by staffers at Montgomery Association, in an acculturation program made possible through financial aid of the Federal Bureau of Health and Human Relations. Ages 18-72, pupils delight in each new discovery—“United States is wonderful!” Oldest member Tat Sang says little, but savors a new-found treat—soft, creamy American vanilla ice cream. □



Come With Me...



And See This Land

By William G. Tanner

No nation of this globe is as blessed with geologic diversity as is our land: stormy rivers and blustery winds carve canyons and spires from red rock beds; downy white sheets wrap mountains that touch sky; oceans of golden grain, dancing toward the horizon, and forests, deep and still as cathedrals, beckon with the peace of God in our midst.

No nation of this earth boasts the structural diversity of our land: cityscapes soar in glass-steel mountain ranges; homes cover hill and plain in limitless variety, styles drawn from history, styles making history in shape, size, strength; offices and museums tantalize as they test geometric boundaries of modern architectural design: triangles, octagons, cones; bridges stretch over glittering waters, linking regions as handshakes link people.

And here—in each individual—is the cornerstone of all: the diversity whose presence testifies to the faith of those who pushed back the awesome wilderness and

conquered our land for generations of us, “we the peoples....”

Ultimately, the diversity is God’s decision in creation, captured in shining example in this land, a harbor and a haven for all the earth’s languages and colors, shapes and expressions of humanity—a land where persons hammer out a society in which the molds of conformity are broken and the uniqueness and inherent worth of each human being are celebrated as the good gift of a loving Creator/Father. *Continued*





Ice cream and attitudes make this an affair to remember.

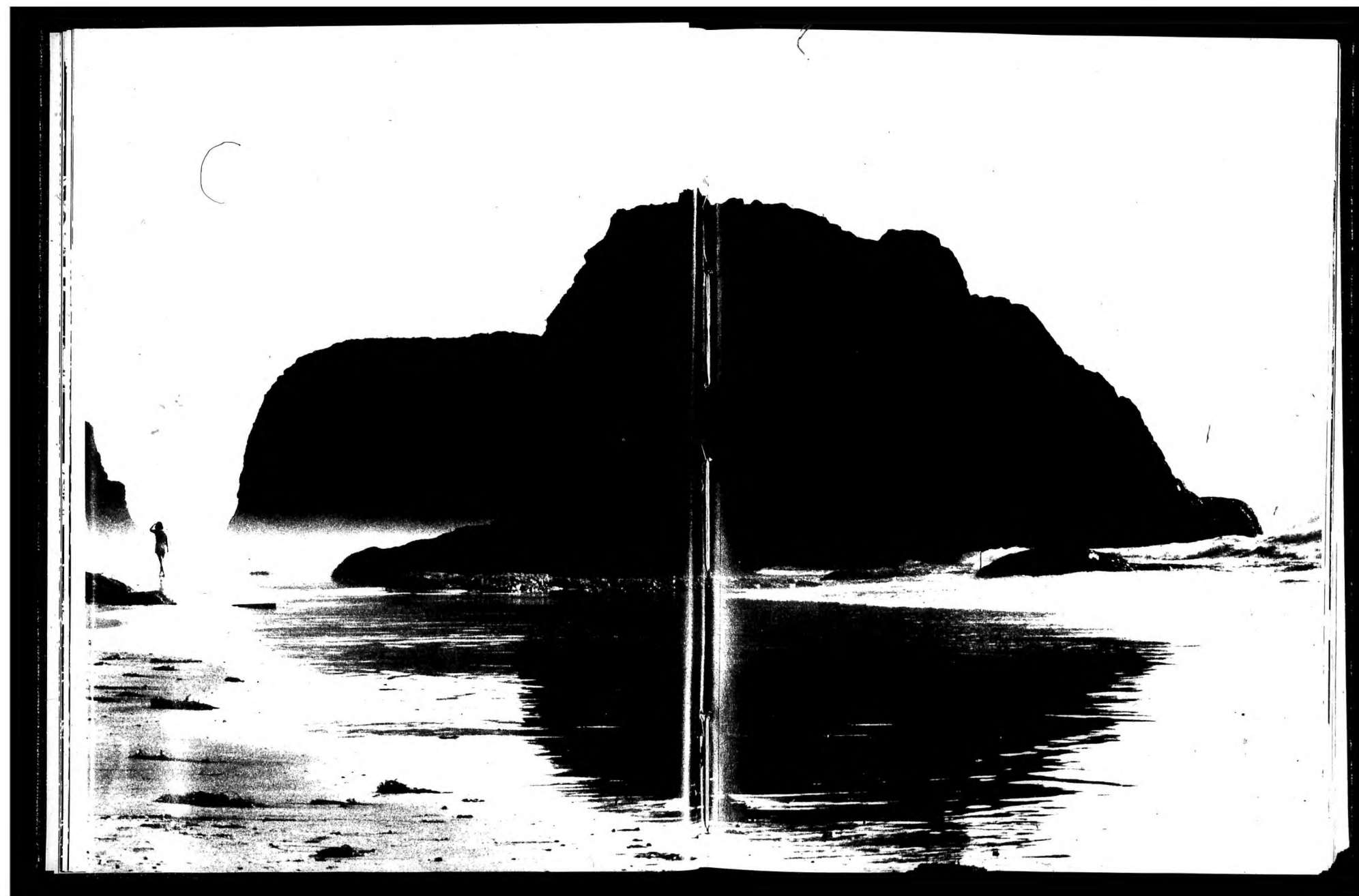
With only a dollar to spend—and that given by friends—each refugee spent hours looking and listening. Squinting against the sun, faces alight with wonder, they watched the roller coaster snaking rat-tat-tat-tat through a metallic maze of valleys and hills. These students represent 117 taught each weekday by staffers at Montgomery Association, in an acculturation program made possible through financial aid of the Federal Bureau of Health and Human Relations. Ages 18-72, pupils delight in each new discovery—“United States is wonderful!” Oldest member Tat Sang says little, but savors a new-found treat—soft, creamy American vanilla ice cream. □



Still they are a part of me, though I have not seen them in weeks, months, years. The round smiling face of a young child, giggling in my arms, at Sellers Home, our Home Mission Board adoption agency . . . the sparkling coal-black eyes of youngsters surrounding me in the warm day-care center sponsored by our Hispanic church in New Orleans . . . the soft silent stillness of whitewashed walls inside Tinian Baptist Church, where muffled voices of missionary David McKenzie and other Navaho Baptists offer tranquility after a blinding rocky drive through sunbleached New Mexico reservation . . . at Baptist Chapel in Buffalo, with bearded Byron Lutz, our inner-city missionary who so loves the countryside he has built for urban-bound kids a retreat where Christ's love can be expressed beyond confusion and congestion, fear and anger and indifference.

Continued







And with me still are the Ben Turners, missions volunteers in New England; Ross Hanna, missionary in ovenhot southern Arizona, ministering to the poor of Tucson; Quinn Pugh, who directs the



complex, difficult work of Baptists in the SBC's most populous association, metropolitan New York; the Merwyn Bordeses, who start churches all over Vermont from their snug base in a 100-year-old farmhouse; Nga Nguyen, hardly half my height but with a courage far surpassing my own, who brings together others from war-ravaged Indochina for worship in the Vietnamese congregation of 19th Avenue Baptist Church in San Francisco; Sam Choy, Hawaii director of missions, and all the islands' missionaries, who sat with me and shared struggles, pains and pleasures. These are the faces that have become friends: Christians who represent me—and you—in expressing to America's 100 million unchurched persons the care, concern, hope and love of Jesus Christ. Over the months ahead, I want you to come with me and see this land: feel its fabric in the faces we encounter; hear its song in the

voices of those we meet; capture its promise in the work and play we witness; understand its potential in the tears and laughter, traditions and freshness we discover. Next month we'll begin our journey with the 1980 HMB *Annual Report*, a remembrance of where we've been and a roadmap to where we're going, you and me. In following months, we'll travel to other places, to meet other members of our Baptist family. Ours will be a journey without destination, given value by our stops along the way. So come with me and together we will see this land . . . □

Wm S. Warner

THE ALTERNATIVE

Perhaps the most critical question facing Western Christianity is: will Christ or culture win in the economic battle over lifestyle? Right now, Christians can still choose. Later . . . it may be too late. By DAVID WILKINSON

In the midst of the highly-publicized power struggle within Southern Baptist ranks, a radically different battle is being waged which could have a revolutionary impact on the nation's largest Protestant denomination.

The conflict, though largely unnoticed, ranges from major confrontations to minor skirmishes along numerous battlefronts. The stakes, however, have nothing to do with denominational control.

This campaign seldom mentions "liberal" or "conservative"—in fact, those involved span the theological spectrum. Bypassing questions of inerrancy or infallibility, they journey—often painfully—toward lifestyles they believe reflect the core of biblical teaching: the gospel's unflinching call for economic justice and its audacious claim that God clearly sides with the poor, and the humbling admission that American Christians, with few exceptions, are the world's rich, ignoring billions of Lazaruses across the earth.

By and large, they take seriously Jesus' searing demand to the rich young ruler "to sell all that you possess and distribute it to the poor." And while their expressions of the demand's implications vary, all argue it obviously was more than an empty suggestion without broader implications.

"And, of course they're right," says Paul Adkins of the Home Mission Board's Christian Social Ministries Department. "Most of us, myself included, would like to ignore the really difficult commands of Jesus when they clash with our traditional American patterns of life. But as we become more and more aware of our global village," Adkins says, "we can no longer deny our accountability to our neighbors—whether they're in Somalia, Bangladesh or South Bronx."

"In light of our new understandings of world hunger and finite global resources, Christians must accept the responsibility 'to be my brother's keeper,' and all that implies in

terms of our selfish use of the world's goods. If we do not, we merely play childish games in setting up programs like Bold Mission Thrust, which hopes to tell all the world's people about our Savior.

"Who," Adkins concludes, "is going to believe our lip-service to the good news of Jesus, when we live so radically different from the 'lilies of the field' life he espoused?"

"We refuse to take seriously biblical teachings on economics," adds the HMB's John Havlik, "because, frankly, they threaten our comfortable ways of living."

The people on the front lines of the growing battle over "biblically-based lifestyles" differ in experiences; likewise, their depth of commitment and degrees of success vary. But their cause is the same: a radical commitment to Jesus Christ expressed through living more simply.

For some, this has meant dramatic departures from common American economic goals: they do strange things like work for little or no money; or give away huge portions of their income; or eat less and waste little. They don't buy a new car every year. Some don't even watch television.

A few tend to be ascetics; others merely stress "out-go" over "in-come," attempting a basic reorientation of consumption habits. Whereas they previously gave 10 percent to their churches, for example, they now practice other versions of tithing which channel more and more of their disposable incomes into, as one says, "things that actually express our belief that God works on this earth primarily through his people: not only in evangelistic missions, but in alleviating physical suffering and misery."

However they express it, their goal remains reduced consumption. And they fight a common foe: in religious jargon, sins of worldliness, idolatry and covetousness. In secular terms, the enemy is materialism, acquisitiveness and greed.

Continued

THE FORECAST: Simplicity—or else?

These Christians, of course, aren't the only members of society to embrace voluntary simplicity. America's back-to-simple-living subculture has been winning an increasing number of converts in the past two decades. People have dropped out of the "rat race" for various reasons—social, naturalistic, ecological, health, economic and spiritual. Many have abandoned the middle-class mainstream in hopes of recovering basic values they feel have been trampled in the consumption-oriented rush to success.

But those who are lured by voluntary simplicity's intangible benefits may be only a step ahead of the rest of society. A growing number of economists, environmentalists and futurists argue simpler lifestyles may soon become the norm, rather than the exception. "Get poor now—and avoid the rush later," suggests a writer in *The Futurist* magazine. The age of American affluence, experts assert, will inevitably be halted by such uncontrollable factors as depletion of inexpensive raw materials, critical energy shortages, pollution, economic crises and changing balance of world power.

While such predictions may sound outlandish to many, acceptance of simpler lifestyles appears to be forcing its way into the national consciousness. A widely cited 1977 Harris poll indicates Americans have "a deep skepticism about the nation's capacity for unlimited economic growth and are wary of the benefits that growth is supposed to bring."

The poll found 79 percent of Americans would emphasize "teaching people how to live more with basic essentials" and that only 17 percent would support "reaching higher standards of living." Of the people surveyed, 69 percent favored the "breaking up of big things and getting back to more humanized living" over "developing bigger and more efficient ways of doing things." Sixty-three percent said they believe the country should emphasize "learning to appreciate" human values rather than material values.

Within Christian circles, the move toward voluntary simplicity rests more on need for positive witness in a materialistic society than on gloomy economic forecasts. But it, too, appears to be gaining momentum. National religious publications discuss biblical lifestyles. Groups such as Sojourners and Church of the Saviour in Washington, D.C., and several experimental Christian communities have tried to model simpler living and closer identification with the poor.

The 1974 Lausanne Congress for World Evangelization, one of the largest international gatherings of evangelical Christians ever assembled, admitted affluent Christians living simpler lifestyles would be a key to effective worldwide evangelism in the late 20th century. The brief statement in the Lausanne Covenant led to an International Consultation on Simple Lifestyle, held in London last March, and a similar conference in the United States. Both issued strong challenges to Christians in affluent circumstances to simplify their lifestyles and to work for economic justice.

Though still in embryonic stage, the simple-lifestyle move-

ment is also drawing increasing attention of Southern Baptists. "There may not be very many people doing a whole lot, but at least some people are talking about it now," comments W. David Sapp of the SBC Christian Life Commission.

While it has never tackled the issue of simple lifestyle head-on, the CLC has addressed aspects of the topic in its annual seminars: on economics in 1974, on priorities in 1977, and, more directly, on "Lifestyle: Christian Perspectives" in 1978.

Simpler lifestyles was also a recurring theme at the Southern Baptist Convention's first Convocation on World Hunger, sponsored by six SBC agencies during Thanksgiving 1978. One of a dozen recommendations adopted by convocation participants stated that "our lifestyles, our buildings, and our budgets stand in judgment against us," and called on Southern Baptists "to confess our corporate guilt." The recommendation urged Southern Baptists "to model simple lifestyles in order to free up moneys and energies for hunger relief and food development."

After a staff retreat during which one staffer recalled "it seemed like every speaker talked to us about lifestyle," the Woman's Missionary Union voted to focus on "Life Changing Commitments" in its 1979-82 curriculum.

This past October, 200 Baptists attended a statewide conference in Winston-Salem, N.C., on "Developing a Responsible Christian Lifestyle." Sponsored by the state convention's Christian Life Council, the three-day meeting included workshops on such issues as housing for the poor, world hunger and energy conservation.

"We wanted to present the simplicity of the gospel as it relates to lifestyle," explains Christian Life Council executive director Douglas Cole. "This is a concern that we Southern Baptists are going to have to deal with."

SIMPLICITY: Too complex for this society?

But dealing with simple lifestyle, many people discover, is far from simple. As one overwhelmed participant at the North Carolina conference confided: "All this simple lifestyle stuff sounds awfully complicated to me."

Indeed, advocates of simpler lifestyles readily admit there are no magic formulas, no yellow brick roads to successful simple living. Plunging into the sea of simple lifestyle is to run the risk of drowning under a deluge of perplexities, ambiguities, relativities and strength-sapping energy required to buck the system. "Anybody who talks about simplified lifestyle must realize it's a real struggle, a long, hard journey—at least it has been for us," says A. B. Short. Short, a 36-year-old former foreign missions journeyman and SBC seminary graduate, was working for a national corporation in Mississippi when a combination of Bible study, reading

A. B. Short works in an experimental solar greenhouse, designed to provide heat and a place to grow food in winter.



PHOTOGRAPH BY WALTER KNIGHT

and conversations with friends led him and his wife, Janey, to reject their "lifestyle being built on consumerism."

For Short and others, such decisions are akin to conversion experiences. "It was as if we had been living in some kind of fog," he recalls. "Like going to church every Sunday and tithing was all we had to do."

"Anytime you try to go against the prevailing view of society, it gets complicated," remarks Randi Weber, a Kansas City Southern Baptist who, with her husband, Mark, has made a commitment to "be faithful to Scripture" by living simply. "You invest a lot of time and energy in it. You have to be creative and patient."

The prevailing view of society, say simple lifestyle advocates, is predominantly materialistic. "The philosophy that fuels the money machine in Western life is practical materialism. It is a materialism as damning as the materialism of communism," declares ethicist James Dunn of the Baptist Joint Committee on Public Affairs.

That philosophy, claim Dunn and others, has permeated nearly every structure of society—from the automobile industry to the institutional church. It is effectively drilled into the American consciousness by the multi-billion dollar advertising industry and its siren song of more, bigger and better. "Standard-of-Living is the god of 20th century America, and the ad man is its prophet," says Baptist theologian Ron Sider, head of Evangelicals for Social Action and a key leader in the simple lifestyle movement.

In the face of materialism's iron grip on American culture, Sider and others admit that talk of simple lifestyle generally falls on deaf ears. "Materialism," says Sapp, "is a seductive, powerful, enticing force, and we don't want to give it up."

THE LIGHT, THE TRUTH: And the American way?

To make matters worse, a commitment to simple lifestyle can be threatening—to family members, friends, economic structures and institutions. Declares Dunn: "The rhetoric of the American way has become so sacred in the minds of many Christians that it is dangerous to challenge it. The law of supply and demand is quoted like holy writ and the radical nature of Christian stewardship is seldom seen."

Gary Gunderson says many Southern Baptists have felt threatened by his decision to work full-time, without salary, for *Seeds*, an Atlanta-based hunger education group working out of Oakhurst Baptist Church. "The thing that threatens people more than anything else is that I'm working for free, yet I'm still a normal person," he explains. "They'd much rather believe I'm strange, that I'm some kind of spiritual hero. But I'm not, and that scares people to death."

Neither, on many occasions, do parents or other family members. One simple lifestyle convert admits his middle-class Southern Baptist parents "are having a very difficult time" with the commitment he and his wife have made to

live more simply. "They believe God has blessed them and the United States with all this wealth," he explains. "They want to provide me with the things they didn't have."

Another confesses, "I've gotten all wrapped up in this, and it's driving my wife nuts. She says I'm like an alcoholic—I'm a 'spendaholic' whose discovered my illness and wants to be cured—while she's a spendaholic, too, but she's not ready for any remedies. Yet it isn't possible for me alone to reduce our family's level of consumption."

Often, a radical expression of simple lifestyle leads to conflict. "If we do this, if we dare to live simply in contemporary society, we will be in conflict—both internally and with those around us," says Perk Perkins, who grew up in a Southern Baptist home and is now a member of the Sojourners fellowship in Washington, D.C.

The threat of conflict, coupled with other obstacles, discourages many from the narrow path of simple lifestyle. But advocates of simple lifestyles rest their case squarely on the Bible. Any other foundation, they claim, will eventually crumble beneath the intense pressures of culture and will lead to frustration, cynicism and despair. Explains a Missouri Baptist: "We're not talking about a back-to-nature, grow-your-own-beans, romantic movement. We're simply confronted by the Gospel message."

The theme of stewardship of resources—the relationship of money and possessions to God's people—is a consistent theme of the Bible, simple lifestyle advocates point out. The teachings and intent of early Hebrew law made special provisions for the poor, hungry and oppressed, while stressing economic justice, stewardship and material responsibility. Old Testament prophets repeatedly called for justice and openly condemned abuse of power and material wealth. Numerous passages condemn either direct oppression of the poor or failure to share. Frequently Jesus' discourses challenged the notion that life's meaning consists in abundance.

"Jesus," says Sapp of the CLC, "talked about relationships between people and things more than anything else." Adds Dunn: "One in 10 New Testament verses relates to money and its use. The synoptic gospels speak more of wealth and poverty than they do of heaven and hell or sex and violence."

Despite an abundance of biblical material on the subject, simple lifestyle practitioners claim most Christians in contemporary Western society read the Bible through culture-colored glasses which distort the radical demands of Jesus Christ. Even Jesus' parables, they say, have been "spiritualized" so often by well-meaning preachers and Bible study teachers that their basic, explosive potential is frequently diffused. Convenient—sometimes sophisticated—detours have been constructed to help American Christians avoid the "hard teachings" of Scripture. Randy Horn, co-pastor of Broadway Baptist in Kansas City, points out: "We all need to go back to our Bibles and study the parts we haven't underlined. Because we haven't underlined very much that relates to economics."

One reason for that, says Sider, is most biblical passages on money speak of good news for the poor, while issuing

strong warnings for the affluent. "The God of the Bible," he explains, "is clearly on the side of the poor. We in the United States are clearly on the side of the rich. Christians in the industrialized nations face a fundamental choice."

Sider and others admit choosing a life pattern is a luxury unknown to millions. "For the majority of the world's population, there is no option in lifestyle: there is only the legacy of coping," says Golden Gate Baptist seminary professor William Hendricks. Many affluent-society Christians, confronted with the awesomeness of that condition, recognize the increasing interconnectedness of individuals and nations on "spaceship earth." In addition, most are convinced the earth's resources, though vast, are finite, and that if America and other industrialized nations continue their present rates of consumption, the earth will be unable to satisfy such an appetite—nor is technology likely to be savior of the U.S. standard of living.

FAITH AND FOOD: Reactions of evangelical zeal

But the primary motivation that leads most Christians into simpler lifestyles has its roots in the stuff of which Southern Baptists are made—a commitment to the Bible as the authoritative word of God and a zeal for evangelism. In addition,

the call to simpler lifestyles, with its emphasis on justice, often incorporates the "both/and" approach to evangelism and social action some SBC leaders have been preaching.

"We're not called [to simple lifestyle] because poverty is good or asceticism is the biblical ideal," says Sider. "We are committed to Jesus Christ and to being faithful participants in his mission to a lost, broken world. It is because two-and-a-half billion people have never heard the Gospel and because one billion are starving or malnourished that Western Christians today must drastically simplify their lifestyles."

Two developments in Southern Baptist life support Sider's view—a call for sacrificial giving to missions and evidence of mushrooming support for world hunger relief.

Though their voices have been moderate, a few Southern Baptist leaders have daringly linked lifestyle and missions. Belt-tightening forced by national economic woes, along with skyrocketing inflation overseas, has confronted missions leaders with the reality that missions, which largely has lived off Southern Baptists' surplus, may soon be faced with the sobering prospect of surviving on sacrifice.

James Nelson, director of HMB associational services division, argues such sacrifice "should begin with those of us in places of leadership. We're guilty of modeling an affluent, corporate lifestyle," he asserts. "Look at the waste in many programs; look at the places we stay, the way we travel; maybe we don't need expensive meals. We copy lifestyles of affluent businessmen, while urging the masses to live simply

ON THE WAGON: Pledges are painful

For centuries, people of wisdom have declared that the "good life" could not be bought with money and things. Yet in a nation so committed to consumption the concept of simplified living becomes almost anti-American, it is difficult to reduce consumer appetites. Those actively involved in the struggle, however, argue change is beneficial: it frees individuals to discover the "abundant life" of faith in Christ.

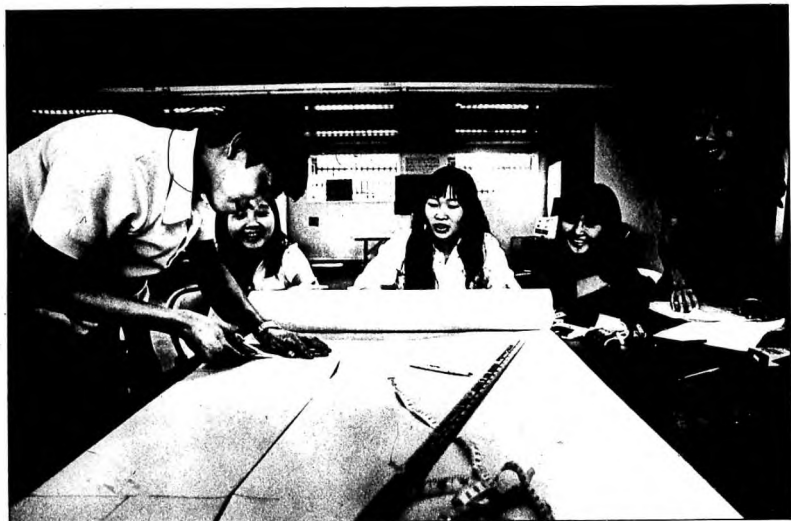
To begin the painful process of consumption withdrawal, Elaine M. Amerson, professor of communications at Indiana State University, suggests prayerful scripture study, especially biblical attitudes toward wealth and poverty. Follow this by:

- Familiarizing yourself with facts of overconsumption and individualization in our society. Learn about local poverty. Then expand your understandings to a global awareness of the interrelatedness of all of life.
- Planning strategies as a family and then take a first step toward simplification. Then take another—and another.
- Emphasizing the joyful life. Don't go on a guilt trip.
- Talking with others who are attempting to simplify their lifestyles. Read books and magazines to keep informed.

Another strategy for kicking the consumption-habit can be found in Yokefellow Institute's *Shakertown Pledge*:
Recognizing that the earth and the fulness thereof is a gift

from our gracious God, and that we are called to cherish, nurture and provide loving stewardship for the earth's resources, and recognizing that life itself is a gift, and a call to responsibility, joy and celebration

1. I declare myself to be a world citizen.
2. I commit myself to lead an ecologically sound life.
3. I commit myself to lead a life of creative simplicity and to share my personal wealth with the world's poor.
4. I commit myself to join with others in reshaping institutions to bring about a more just global society in which all people have full access to the needed resources for their physical, emotional, intellectual, and spiritual growth.
5. I commit myself to occupational accountability, and so doing I will seek to avoid the creation of products which cause harm to others.
6. I affirm the gift of my body and commit myself to its proper nourishment and physical well-being.
7. I commit myself to examine continually my relations with others, and to attempt to relate honestly, morally and lovingly to those around me.
8. I commit myself to personal renewal through prayer, meditation and study.
9. I commit myself to responsible participation in a community of faith. □



To help members be more self-sufficient, many churches teach classes in food preparation/canning and (as above) sewing.

and give more to missions. That just isn't consistent."

Adds Sider, "Tragically, affluent church buildings and ecclesiastical lifestyles subtly reinforce secular society's values."

North Carolina general secretary Cecil Ray, among the first to practice simplified living, says, "Lifestyle choices set the limits of missions support. Obviously, we near the limit of missions growth within our existing lifestyle values."

Ray adds that if no limit is set on "the appetite for things, little hope" exists for dramatic increases in financial support for Bold Mission Thrust. "Where this line is drawn," he concludes, "determines what is available for missions."

In addition to missions and evangelism, the current emphasis on world hunger encourages simpler lifestyles. "Responding to the hungry is biblical," comments Andy Loving of *Seeds*. "Furthermore, the injustice is so graphic. Who can see innocent, starving children and not be moved to action?"

In 1979, Southern Baptists gave \$3 million to home and foreign mission hunger relief funds; 1980's total may surpass \$5 million. The increase clearly reflects grassroots support.

Similarly, simple lifestyle advocates claim concern for biblical justice and reduced consumption must find corporate expression through the local church if they are to be more than short-lived efforts of idealistic individuals.

"It is virtually impossible to live a simple lifestyle in isolation," claims Sider. Gunderson and Loving agree. "Without a support group, the possibility of a radical lifestyle commitment is almost hopeless," says Loving. "I know out of my own

experience." Adds Gunderson: "To an amazing degree, our life revolves around the faith community at Oakhurst Baptist Church. When *Seeds* began, those were the people who told us we weren't crazy. As long as it's just you or your spouse trying to live a radical commitment, it's too easy to give up; you need somebody to hold you accountable to your dream."

At Broadway in Kansas City, twin emphases on support and accountability have developed in small groups within the church, says co-pastor Horne. "There is a wide diversity as to where people are individually, but simplicity is a part of the life and direction of the church. We urge people to decide what their standard of living should be—what enough is—then stop there and give the rest away."

But many churches offer little encouragement. Admits one Southern Baptist: "We've had a lot of support from books and Scripture, but most of it hasn't been flesh and blood support. Friends at church think we're crazy."

The reason for such attitudes, says Horne, is the 20th-century church forgets its "identity as a counter cultural minority within a society that is increasingly pagan."

That's nothing new, adds church historian Glenn Hinson of Southern seminary: "Essentially, history shows mainline churches, like people, will choose a lifestyle they can afford or would like to maintain. When Protestant churches have the resources, they generally drift the way of culture."

Simple lifestyle advocates, however, are trying to change that historical inclination. "Southern Baptists," says Hinson, "have just begun to hear from the prophets and re-

formers about the need to reexamine our corporate lifestyle."

Such reexaminations run the gamut: church location, staff salaries, building programs, energy use, community ministries and support of local and worldwide missions. The major question for every church, according to Sider, should be: "What is a biblically faithful economic lifestyle for the people of this congregation at this point in history?"

The HMB's Nelson believes Christian churches' failure to test themselves at this point has resulted in "churches defaulting as society's caretakers. Now we have an opportunity for bold initiatives by churches to regain their feeding and caring roles. But as long as churches maintain their affluent lifestyles, they can't do it."

Whether the process toward simpler lifestyles is corporate or individual, adds Gunderson, "simply reducing your standard of living is not an end in itself. You give up something in order to give to something else."

For First Baptist Church, North Augusta, S.C., that "something else" is a volunteer missions project in Tanzania. Accepting a Foreign Mission Board challenge to build an entire conference center for the Tanzania Baptist Convention, the church reordered financial priorities and postponed several building projects. In the two years since, the 2,900-member congregation has supported the largest overseas volunteer operation undertaken by a single Baptist church. More than 120 volunteers have been to Tanzania; eight members have committed to career missionary service; budget allocations for the project total more than \$170,000. And "it's the greatest thing that ever happened to us," says deacon Van Ivey.

NO LEGALISMS: What's right for you, wrong for me?

Such success stories, along with models provided by individuals and families, offer hope to seekers of simple lifestyles. But most agree that, within basic biblical guidelines, "what's right for me may not be right for you."

"Simple lifestyle" is a relative concept which defies legalistic definitions," says Sider. Even within the context of the church, he explains, specific lifestyle choices are ultimately individual decisions which cannot be dictated. An increasing amount of literature, however, offers practical guidelines for helping Christians reduce consumption and channel resources to missions and ministry projects.

Suggestions include: family budgeting, secondhand-store shopping, food co-ops, recycling, organic gardening, simplified diets and meatless meals, the "graduated tithe" approach to giving and alternatives to traditional attitudes about employment, family recreation and transportation. The list, it seems, is as broad as a person's imagination.

"Once you get started," says A.B. Short, "the whole thing begins to mushroom. You begin to see things from an entirely different perspective."

Yet Short recognizes the danger of legalism developing in

such a movement. "You can get into simplifying your lifestyle and forget why you're doing it," he warns.

Indeed, the simple lifestyle revolution is not without its extremes. In sweeping away the evils of materialism and greed, the sins of pride, legalism and judgmentalism can be ushered in. "Simple lifestyle folks can get self-righteous," says George Reed of the North Carolina Christian Life Council. He and his wife, Susan, have drastically reduced their lifestyle, but "there are a lot of areas in which we fall short. I have problems with anyone who takes lifestyle and says, 'This is the litmus test.'"

The Foreign Mission Board's Elmer West, who has for years preached a "theology of enough," says he had to "back off a little" when he discussed simple lifestyles at a recent conference. "It's such a sensitive issue, and it's so easy to sound judgmental when you talk about lifestyle," he explains. "I want people to know I'm struggling, too."

Others warn that without prayerful, humble devotion to Christ, a commitment to simple lifestyle can become merely a hair-shirt exercise. "We have to be aware of the danger of asceticism," concedes Sapp. "But in contemporary society, materialism and American individualism are greater threats to an authentic expression of the Gospel than asceticism."

Neither does Sapp worry about "the guilt-trip charge" occasionally leveled at proponents of voluntary simplicity. "We can help people move from guilt to repentance," he says. "You don't just tell people they're sinners. You tell them there's good news. With lifestyle, it means taking the scriptures seriously and repenting of the sin of materialism."

Despite dangers of extremism, many believe the question of simpler lifestyles may be the most fundamental issue Southern Baptists—as individuals and a denomination—will face during the remainder of the 20th century. "This is basic, because it helps us define our goals in life," comments Sapp. "When we ask, 'What am I going to do about my lifestyle?' we're asking, in effect, 'How much do I really belong to God? How much am I God's person?'"

Sapp and others believe the movement's theme, "*Live more simply so that others may simply live*," offers enormous hope. Such a pattern of living/giving, they say, represents the opportunity to become authentically human and distinctively Christian in an increasingly plastic, pagan society. "It's not easy," concludes Loving of *Seeds*, "but freeing yourself, with God's help, from the materialistic pressures of culture can be a joyous, liberating experience."

Loving remains optimistic that "Southern Baptists, when they face what the Bible says about lifestyle, will respond."

But his hopes are also tempered by reactions of others first confronted with scriptural attitudes toward wealth and human relationships: At adjournment of the North Carolina Baptists' lifestyle conference, one man left shaking his head thoughtfully. "This may be it," he finally told a friend. "This may be the bottom line. Jesus said you can't serve God and money, and it's time we faced those terrible words." □

Wilkinson, former associate on *World Mission Journal*, is a Southern seminary student living in opulent splendor from his honorariums for *Missions USA* articles.

THE LOVINGS & THE GUNDERSONS: Sacrifice is no sacrifice

When Andy Loving and Gary Gunderson signed up for a newly-formed church hunger committee four years ago, they couldn't have forecast the direction that decision would take their lives. From that concern has grown *Seeds*, a grassroots-supported hunger education group which now publishes a magazine and provides resources to SBC churches.

Loving and Gunderson have devoted their unsalaried but full-time efforts to SEEDS since early 1978. Their church, Oakhurst Baptist in Atlanta, provides office space and invaluable emotional and spiritual encouragement. Their wives' jobs give financial support.

For three years, the two couples lived in a duplex where they shared everything from cars to vacations. Several months ago, they both bought homes in the interracial neighborhood near Oakhurst. "We've opened up a whole new bag of decisions," says Gunderson. "We thought we were living sacrificially until we got to know poor families around us."

Both couples downplay sacrifices. "We haven't really made any major ones, except not being able to save anything," says Karen Gunderson. "We're still part of the upper 10 percent of the world's economic strata," says Loving.

Seeds' commitment has been welcomed by many Southern Baptist churches and other groups. Gunderson and Loving also have prodded, probed and occasionally bugged denominational leaders to respond more dramatically to the life-and-death issue of global hunger.

"It really just boils down to the Bible," Loving explains. "Sometimes I want a job with status, with security. But then I have to say, 'Andy, you want all that stuff because you just don't have faith. Now, do you believe the Bible or not?'"



PHOTOGRAPH BY WALKER KNIGHT

THE BENNETTS: Blessings and beauty of life without credit cards

When they returned to the United States, foreign missionaries Troy and Marjorie Bennett brought with them a "blessing" few Americans desire or understand. For their service among Bangladesh's poor taught the Bennetts the beauty and importance of simple living.

Yet even if their lifestyle clashes with U.S. success symbols, the Bennetts don't preach. Asks Marjorie: "Had we lived here, would we have slipped, unconsciously, into materialistic lives?" Says Troy, "Lifestyle is an inner, spiritual struggle. We don't pretend to have all the answers."

During 23 years overseas, the Bennetts acquired few possessions. Upon reentry, they avoided bank loans, turning instead to God. And, they say, God responded. After a year as missionaries-in-residence at a college campus, Bennett accepted the pastorate of Spillman Memorial Baptist Church in Kinston, N.C. The Bennetts bought a modest, six-room house within walking distance of the church, furnishing it with leftovers from relatives' basements. The Bennetts are not "clothes conscious." Since Marjorie cooks almost exclusively with natural foods, they spend little on packaged or processed items. This spring they plan a garden.

Marjorie often shares her priorities with Southern Baptists. "I get a lot of wistful looks," she says. "People really do want to free themselves from materialistic burdens, but they're enslaved by their house notes, jobs and credit cards."

The Bennetts, on leave of absence from the Foreign Mission Board, believe voluntary simplicity may have arrived just in time for Southern Baptists. "Our bigness and our wealth cut us off from the world's poor and hungry," says Troy. Marjorie adds financial sacrifice may become necessary for missions to survive: "If we have to decide between air conditioning and giving to missions, I wonder what we'll choose. Sometimes, I'm afraid of the answer."



PHOTOGRAPH BY JOHN SWAIN

THE BORDERSES: New challenge for an old commitment

Home missionary Merwin Borders and his family once again face a decision about housing. Their much-loved 150-year-old frame farmhouse is for sale. Borders, a church starter in Vermont for 10 years, is moving from the rural home near Randolph to Burlington, the state's urban center.

"We've worked ourselves out of a job," Borders explains. "I'm not needed as a church planter in this particular location now, so we're going to relocate."

For the Borders family, the move has implications deeper than ordinary considerations of housing cost and neighborhood. Parents and children wrestle with this new choice in light of an old commitment to a simpler lifestyle. "We have a long way to go," says Borders, "but we try to be more conscious of those who have so little when we have so much."

Their effort to be "good stewards" has led to a family diet with little meat; Linda Borders shops at a local food co-op and farmers' markets, which sell locally grown produce.

The family steers away from "expensive social habits," concentrating on inexpensive forms of recreation. Clothing and other items are often purchased at garage sales and secondhand stores. Outgrown clothing is shared with others. "I don't know how noble we are being, but we do believe clothes don't make the person," Borders explains. "I try to be neat and clean, but I don't worry about being the most polished dresser."

The Borderses try to include their two teenagers in decisions about family economic priorities; thus far, they've received no complaints, despite "the peer pressure they feel."

Like many Vermonters, the Borderses heat with wood. "It's the cheapest heat you can have here, so it's kind of selfish, but we know it's a renewable fuel and won't add to our energy problems."

Style of life, Borders admits, is a continual process. "We'd like to do much more than we are," he says. "Somehow, all of us have to get over the attitude that one family or one church can't do anything. You have to start somewhere. It's a dangerous thing to say we're all on a materialistic treadmill and we can't get off."



THE HILLISES: Freed from serving possessions

Physician Bill Hillis had been in Africa only one day when he began to question his decision to bring his wife, Argye, and their three children. Crates carrying their possessions had been rifled during shipment, leaving the family with almost no household goods. Nevertheless, the six-month research assignment proved "one of the most pleasant experiences of our lives," says Bill. Adds Argye: "We learned life could be a lot more pleasant without the clutter of material things."

That lesson, discovered in 1964, has had lasting impact on the Southern Baptist couple, both doctors at Johns Hopkins Medical Center in Baltimore. "People don't realize that you don't sacrifice joy when you sacrifice things," explains Argye. "It gives you freedom. We don't realize how much time and effort we spend serving our possessions."

The trip to Africa also brought the Hillises face to face with the grim realities of hunger poverty. "It dawned on me," she says, "that Christ dealt with the poor and hungry every day. And he did it by ministering to individuals. We must do that too. We must help those we can, rather than become paralyzed by the immensity of the problem."

The Hillises' "start" includes moving from the suburbs to a poor, all-black neighborhood in East Baltimore, where they purchased and renovated a rundown home only a block from work and near their church, Seventh Baptist. "We wanted to be involved in the neighborhood our church was trying to reach," explains Bill.

Bill, past president of the Maryland Baptist Convention, is convinced many Southern Baptists are concerned, "they just don't know where to begin. We need to let the Bible educate us. Often we totally disregard what Jesus had to say about material things and how they can interfere with our ability to serve as faithful disciples."



PHOTOGRAPH BY JOHN SWAIN

THE REEDS: Happy, but on no crusade

When Susan and George Reed mailed their wedding invitations two years ago, they asked friends inclined to buy a gift, "in honor of our marriage to help some folks who need help more than we do." They suggested a Virginia association for the mentally retarded or the SBC world hunger relief fund.

The Reeds admit the invitation was "a little non-traditional." But then nearly everything about their marriage has been non-traditional. Because of strong convictions about economic justice and simple lifestyle, they bought a one-bedroom, one-bath, 50-year-old house south of Raleigh, N.C. They gave away many household items because "we didn't need them, and besides, we didn't have the space."

George, 31, directs citizenship education for North Carolina Baptists' Christian Life Council. Susan, 27, teaches "trainable mentally handicapped persons," ages 11-21.

The Reeds tithe George's salary. They give Susan's away to various projects which help the needy. "There's nothing painful about giving up my salary," says Susan. "My profession is very meaningful to me—I'd do it voluntarily. My paycheck isn't a reward for hard work."

The Reeds' commitment to simple lifestyle is evidenced not only in where they live but in what they eat—and don't eat. Their radically simplified diet—95 percent meatless—comes from a Raleigh food co-op, home-baked breads and produce grown in their organic garden.

Despite satisfaction in their chosen lifestyle, the Reeds don't flaunt their concerns. "We're happy," says Susan. "We're not on any kind of crusade."

"They don't lay a guilt trip on other people," says one friend. "Unless you went to their house and ate with them, you'd probably never know how simply they live."



PHOTOGRAPH BY JOHN SWAIN

THE MASTONS: Decades a lifestyle that's "so biblical"

Gentle, prophetic T.B. Maston lays it on the line: "I'm fearful if Southern Baptists don't start responding to the needy, to the masses of the world, we're going to get to the place where they'll not listen to our gospel." Adds the 83-year-old retired ethics professor, "The next generation will see an emphasis on simple lifestyle that we've not seen in a long, long time. It's the wave of the future—it's so biblical."

Simple lifestyle was a common theme in Maston's teaching and writing long before the term was popularized. Since joining the faculty of Southwestern Baptist seminary in 1922, Maston has emphasized biblical demands of economic justice, all the while wrapping his teachings with the credibility of a simple lifestyle. He and his wife, Essie Mae, have a modest, two-bedroom house a short walk from the Fort Worth campus. They spend little on clothes, transportation—they own a '69 model car—or food: their garden supplements Mrs. Maston's frugal grocery shopping.

Seminary professors' meager salaries and the needs of an invalid son never would have allowed the Mastons to live extravagantly. But primary reason for their economic simplicity is based on what Maston has repeated to generations of seminarians: "the need, in light of biblical teaching, to get our priorities right."



CLIFFE KNECHTLE: A move contrary to expectations?

Because of his Christian commitment, Cliffe Knechtle has chosen a style of life most Americans work a lifetime to avoid: last year the 26-year-old Southern Baptist evangelist moved into a ghetto section of Boston.

For three years, while witnessing to street people of Boston's red-light district, Knechtle had been startled by their obvious physical needs. "They'd often tell me," he recalls, "Cliffe, you'll never understand what it means to be poor."

To heighten his awareness and to make sure "the poor weren't boxed out of my ministry altogether," Knechtle, a product of an upper-middle-class suburb of New York City, rented a small, L-shaped room from an 83-year-old Turkish immigrant and fellow Baptist. His biggest frustrations came from unrelenting dirt and ever-present fleas. The room had been unoccupied for seven years, Knechtle explains. "We cleaned and cleaned. Still, for months, every time I put my clothes or hands down, they'd come up dirt." He battled flea bites unceasingly, finally ripping up the linoleum floors and scrubbing the old wood underneath.

The sparsely furnished room has only AC wiring, meaning no appliances like hair-dryers or TV. "That's something I'm better off without." His only entertainment comes from a battery-powered radio. And basketball games with neighborhood youth: "I'm the token white." His work on college campuses and in churches often takes him out of his bleak surroundings. But he has no regrets about his new lifestyle.

Parents and friends have been "tremendously supportive" yet he admits some urged "a better way to begin your career—live among the well-to-do and develop relationships with people who can really support you." And they suggested the loneliness of a ghetto existence might make him "susceptible to temptations and mistakes."

He's felt the loneliness, but also satisfaction in living by biblical patterns. "In the vast majority of situations, evangelical Christians have too strong an attachment to their material possessions," says Knechtle. "Jesus says there's a better way of life than that."



THE WEBERS: Faith, and the willingness to be faithful

Kansas City artist Mark Weber is on the verge of "making it." Critics say his realistic landscapes, portraits and still lifes are "exceptional" in technique. More important, they possess that intangible quality of "life" which distinguishes the work of master artists.

But for a man engrossed in realism, Mark Weber lives a way most consider unrealistic. He and his wife, Randi, a talented stained-glass artist, have deliberately chosen simplicity, with or without artistic success. The Webbers call it "obedience to Scripture" and "being faithful." Weber, a large, well-worn Bible resting in his lap, says they base lifestyle on "a priority of not having to depend on the world's systems, but on God."

That's taken the Webbers on a radical course in their first year of marriage: renting an old home in a racially-mixed, mostly lower-class midtown neighborhood; furnishing it with gifts, loans or furniture retrieved from curbside garbage piles. The Webbers don't own a car; they spend little on clothing, entertainment and food. Their son, Brodie, was born at home, with the help of a birth assistant. Life and medical insurance were "out of the question," because "that's covering the what if through our own means and efforts, rather than through the church," explains Weber.

The Webbers readily confess that their lifestyle choices are not for everyone and "there are no simple answers to the question of what is enough." They grapple with the dilemma inherent in a business that relies on an artist's popularity and escalating prices of his work. Says Weber, "I guess the key is to continually seek what God wants us to do with the stewardship of our resources, and then to be obedient."



SUNNY HILLS CHURCH: Giving far beyond average

Members of Sunny Hills Baptist Church in Fullerton, Calif., believe congregations should spend more on others than on themselves. And they prove their radical outlook with record gifts to Southern Baptist causes.

With only 47 members, in 1979 Sunny Hills church gave \$41,725.49 to the Cooperative Program, an average of \$887.78 per resident member—more than 11 times the next highest per capita average giving in California and well above the Southern Baptist Convention average.

The church's ability to give so much is not a matter of wealth, but a decision of priority, says pastor Bill Grady. "When we started this church, we owned five acres of land and had a master plan for a large auditorium, gym and other buildings," he explains. "But God led us to believe we should spend our money on people, not buildings."

Consequently, the church still meets in the chapel of Fullerton's YMCA, and Grady still serves bi-vocationally, supporting himself through land investment. "Our goal is to always give out more than we spend on ourselves," Grady says. The church plans to give 51.18 percent of its budget to the CP and associational missions this year.

The Sunny Hills congregation specifically gives to the Cooperative Program because members know their offering dollars support mission causes around the world, Grady explains. "Our people enjoy helping missionaries, churches, orphanages, hospitals, schools and universities. It's great for each member to know he or she is contributing to the life support of many people beyond the local church."

Many small churches "can do the same thing" in giving sacrificially to missions, Grady believes. "Larger churches, those with buildings to maintain and salaries to pay, may say this is impractical, but all of us can do more."

To keep things in perspective, Sunny Hills members focus on Jesus' parable of the widow's mite. "The Holy Spirit convicts us that we, the local church, are the living body of Christ, and thus we must give tithes and offerings, just as each individual is expected to give if he or she is to be a faithful steward."

In addition to CP giving, the church also places a high priority on the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Easter Offering for home missions. During the past three years, gifts to foreign missions averaged \$124 per person, to home missions, \$69.33. Its \$36.08 per resident member topped SBC church giving to home missions in 1978; SBC figures for 1979 are unavailable.

The emphasis on stewardship has led the Fullerton church to give in non-traditional ways. When two of Sunny Hills' members died this past year, local residents and church friends gave in their honor \$811 to the Lottie Moon offering (which topped \$4,500) and \$2,485 of the total \$2,753 given by Sunny Hills to the Annie Armstrong offering.





Pastor Randy Clark makes do . . .
and he does it very well

The Scavenger of Borrego Springs

By Elaine Furlow. Photographs by Mark Sandlin

Borrego Springs, California—eroded badlands, narrow gorges, sandy dunes and fierce summer heat—is home to Randy Clark, desert rat and scavenger. And, not incidentally, pastor of First Baptist Church.

When a flash flood snapped telephone poles, Clark gathered and used them for posts at the church ball field.

Rather than spend a lot of money for landscaping, he and others transplanted a 30-foot palm tree from one man's house to the churchyard. "Took two chains and broke my ax handle doing it, but it worked," grins Clark.

And the cross in front of the church? Clark gathered the scrap wood from a movie set being torn down.

His spirit is infectious.

When the country club replaced the grass on its golf course, a church member planted the old sod in the sandy churchyard, creating one of the desert community's few patches of green.

Now Clark is considering burying the coils for the church air conditioner deep underground so that the earth—rather than electricity—will cool them. That would cut down on the utility bill, an especially important factor in the summer, when temperatures at Borrego Springs reach 120 degrees.

Borrego (Spanish for big horn sheep) Springs, a two-hour drive from San Diego, gets less than 5 inches of rain a year. Dry summer heat forces residents inside. Days shuffle by.

But winter is another matter. Anza-Borrego State Park, which encircles the city, becomes crowded with campers and dune buggy enthusiasts. And the

wealthy, who live elsewhere in summer, return to their spacious homes.

Tennis courts, swimming pools, even a large golf course dot the neighborhood. One man describes Borrego Springs in winter as "a miniature Palm Springs. It's where two kinds of people live, the wealthy and those who serve them."

Clark, whose work is partially supported by the Home Mission Board's church pastoral aid fund, says his group has more of the latter: teachers, construction workers, highway department employees. For several years, the small Baptist congregation had struggled along, meeting in rented quarters, with part-time pastors.

When Clark came, the church was meeting in an old hotel. Then, a developer offered the church four acres of land—if they could promise to put a building on the property.

They called San Diego Baptist Association and the HMB church loans office. Eighteen men from Mississippi volunteered to help put up the building. Besides saving money on building costs, the Mississippi volunteers helped speed up construction. "They framed the building in one week," says Clark. By December 1978 the building was complete.

Its setting, like most places in Borrego Springs, inspires thoughts of the Old West: billowing, mile-high clouds; streets like Peg Leg Road and Lazy S Drive; horned toads and sidewinders (desert rattlesnakes) leaving swirly imprints in the sand.

The mountains create an abrupt, stunning backdrop for desert flowers which burst forth in spring in amazing colors.

Desert life is not new to Clark. He

In the constant climate, Clark's motorbike is quick transportation to church.

A product of SBC missions, the Borrego Springs congregation is sold on missions: "By cooperating, we're involved with 6,000 missionaries around the world," Clark stresses.



On Sundays, Clark preaches to 65-70 in winter, 45 in summer. He's proud of their stability.

grew up in the Mohave Desert, in the town of Palmdale. That's "high desert"—2,900 feet—with less vegetation, more yucca and Joshua trees.

Despite Clark's desert town background, Borrego Springs took getting used to. While still a student at Southwestern seminary in Fort Worth, he was interviewed by the pulpit committee in April.

"Very nice then," he recalls. His second visit came in June. "Still OK, but beginning to heat up." By moving day, it was 120 degrees. Their first Sunday at First Baptist, the congregation numbered 18. The second Sunday it dropped to 12.

Clark may have wondered at that time whether he should have kept his job as an engineer with the telephone company in San Diego, instead of resigning to become a pastor.

But things soon picked up. He got to know the local folks by doing what they did. "Our church parking lot looks like the dirt bike association meets here," he chuckles, and the variety of dune buggies and bikes proves his point. With his helmet and orange backpack, Clark is a familiar sight riding his motorcycle (a street bike) to church.

He helped coach the high school football team for two years, but won't say whether it was his coaching that helped the Rams win their first victory in history in 1979.

Linda, Clark's wife, drove a school bus over winding mountain roads for two years, then became a teacher's aide for the educationally handicapped.

As the church's first full-time pastor, Clark concentrated on building the congregation through Sunday School (they have the only year-round Sun-

day School in town) and through ministries that fit the town's needs.

One Sunday evening a month, they have an outdoor recreation-fellowship, with softball or volleyball. An outdoor worship area is taking shape.

The church gives seven percent of its budget to the SBC Cooperative Program, and four and a half percent to San Diego association.

Clark says, "I'm sold on our mission program—I think it's the greatest thing going, when I consider that a lot of churches could not support a missionary by themselves, yet when we cooperate with others, we can be involved with 6,000 missionaries."

The congregation runs 40-50 in the summer. Clark takes pride in its stability. "The Methodists go from 150 in winter to 15 in the summer. We'll go from 65-70 in winter to 45 in summer. Most of our folks stay right here, so it helps us have a core of local people."

People like Audrey Hibdon, who's lived here 24 years. A tragic accident brought her into contact with the church. "Up there on that hill, my sister and brother-in-law were in a wreck, and their new baby was killed," Hibdon recounts. "Earlene started coming to this church, then my brother-in-law noticed a difference in her, so he started coming, too."

Eventually, the family was baptized in the Oasis Motel swimming pool.

Jack, the brother-in-law, sold his Union 76 station and decided to become a preacher. He now pastors a church in Tracy, California.

"Out of that wreck, that horrible experience," says Hibdon, "we all became involved in the church." □

Farlow, former HMB book editor and frequent contributor to MissionsUSA, lives in Washington, D.C.

SPECIAL REPORT

By Joan Price and Jan Trusty
Illustrations by Claude W. Stevens

The association: Missions at the grassroots

Across America, hundreds of Southern Baptist associations seek to reach the nation's 100 million unchurched. Because each community has unique characteristics, few use exactly the same approaches. But most have in common—the striving for innovative, effective methods of communicating the hope and love of Jesus Christ.

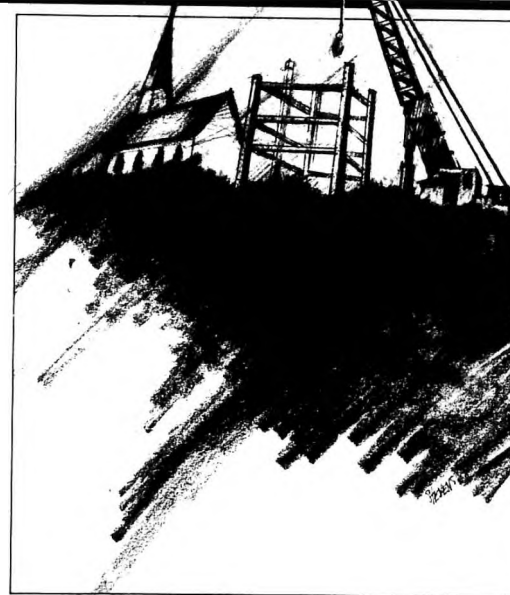
The association is Southern Baptists' loose, grassroots union of churches. Structurally, it is part of the SBC's reverse hierarchy: the individual joins others to create a church—a family of believers—which unites with other churches to create a larger fellowship for more efficient missions and ministry efforts, the association.

The SBC's 36,000 churches have joined to form 1,200 associations ranging in size from 200 congregations to less than 10; they cover areas smaller than half a city—and areas as big as one-eighth of Montana.

In SBC life, associations are separate, self-determining bodies; they owe no allegiance to state or national conventions—their actions, from statements on theology to disputes over membership, have no binding power on individual congregations. The association, as other SBC bodies, is effective only as it marshals its ministry to convince its churches of the wisdom and need of missions.

Because missions is the heart of Southern Baptist thought and deed, associations must reflect world missions—spanning culture and language barriers, building churches, missions, Bible studies—and, always, ministering to the hurts and hopes of people.

The following stories illustrate this being done by Southern Baptist associations across the United States.



GEORGIA

From floor to roof
in 10 hours and 10 dozen men

On an overcast October Saturday, 120 men from six churches in South Metro Baptist Association gather at First Baptist Church of Fairview, a suburb of Atlanta. The men have come to build a new church building before sunset—the church's second building, a 40- by 90-foot structure. Only a concrete slab marks the site.

Ten hours later, a building stands.

In "the finest experience of cooperation among neighboring churches I've ever seen," says Fairview church's pastor, Carlton Burnett, the workers raise the church's new sanctuary.

Using a crane loaned by a bridge-construction company, hammers and saws of dozens of men and boys, gobbling down a hot meal provided by women of the association, the weary team finishes in time to have a service of prayer and praise in the new structure—just as planned.

Continued

**Barriers crumble and friendships
are built as associations
offer "the good news of Jesus."**

For despite the seemingly impossible nature of their task, few had any doubts they could do it. Once before, they had built a building in one day.

Fairview church began after a 1978 survey taken by South Metro association director of missions Cleason Melton and members of Ash Street Baptist Church. Melton, noting many new homes in the area, found families interested in a Bible study. Burnett was asked to lead the group.

"The hardest part of beginning new work," Burnett found, "was going without things other churches take for granted, like Sunday School space and experienced leaders." Burnett, however, turned his problems into challenges, for "meeting challenges is where blessings come in," he says.

Quickly the Bible study outgrew homes; about six months later, the group bought property and in October 1979, sent out its first call for help in raising a building.

When workers from South Metro association arrived that day, they found a preconstructed roof—a gift of a neighboring church—that "was exactly double the size of the proposed building," explains Bob Yeager, Fairview's building committee chairman.

So the men built the church to fit the roof, which turned out, says Burnett, "to be an answer to prayer." In the year following, the church—only SBC congregation in the rapidly growing area—went from 15 members to 126.

As it outgrew facilities, Fairview First again turned to the "barn-raising" method of building. With \$20,000 for materials from co-sponsor First Baptist of Stockbridge and \$5,000 from its own building fund, Fairview erected its second debt-free unit.

The new sanctuary seats 300 people. "We hope to fill it soon," says Burnett. "People are just beginning to build in this area, and we're going to be here to greet them."

TENNESSEE

"Sistering" associations increase the brotherhood of all Southern Baptist churches of Northeast Baptist Association, centered around Pittston, Pa., now have somewhere to baptize converts during the long winter months—thanks to Will Fields and concerned SBC congregations of Chattanooga, Tenn.

Fields, who owned a construction company in Chattanooga, delivered the first of two baptistries to the Pennsylvania association, whose small store-front churches had had none before. "Truckers along the route kidded me a lot," Fields recalls. "But I used it as a chance to witness."

That experience—and others in a "sister-associations" program between Northeast association and Hamilton County Baptist Association, headquartered in Chattanooga—have resulted in "a radical change in my life," adds Fields. The Baptist layman gave up his business, joined the Home Mission Board's volunteer-program Mission Service Corps, and moved his wife and five children to Conyngham, Pa., to "work with churches that have bought buildings from other denominations, or storefront buildings." His construction knowledge helps them plan renovation to meet specific needs. "I have a joy and satisfaction I've never known before," concludes Fields.

Fields had the most dramatic experience, but others also have been

changed as a result of the "sister-associations" program.

The program was initiated by Forrest Watkins, Hamilton County director of missions. "If my people were ever to get involved in missions," he found, "they had to get out and see the mission fields."

Watkins and Jack Smith, Northeast director of missions, worked closely to educate Watkins' churches to needs of churches in areas outside traditional Southern Baptist territory.

Jointly they planned and conducted a number of events: pulpit exchanges; a mission trip of 300 Hamilton youth and adults to Pennsylvania; construction projects; supply drives to gather pianos, chalkboards, chairs and a van no longer used by Chattanooga churches but needed in Pennsylvania; and a joint-retreat at a Tennessee conference center which drew 75 families from Pennsylvania.

All have helped raise awareness among Hamilton County churches and further missions endeavors in Smith's 16-county association, says Watkins. "Adopting Northeast association has brought a spirit of mission awareness to our churches."

For the Pennsylvanians, Smith adds, "It has given Southern Baptists here the encouragement and strength that comes when you know there is someone who cares whether you make it or not."

CALIFORNIA

*A place for girls
with no place to go*
A simple knock on the door of the house at 1155 Locust Street has opened new lives for more than 600 girls.



Since 1972, Kathy Boone Home for Girls in Long Beach, Calif., has provided a haven for unwed mothers, runaways and girls with drug/alcohol problems. Twelve residents stay in the old, brown-shingled, two-story house. It's usually full.

"We try to stay away from the institutional environment and maintain a family atmosphere," says Frank Miller, pastor of Lime Avenue Baptist Church, which runs the home.

In the early 1970s, Miller became concerned about "homeless girls sleep-

ing on beaches or any other convenient place." With Lime Avenue member Karl Vincent, he found the Locust Avenue house and led the church to buy it and begin the ministry.

Vincent gave up his postal job and he and his wife, Bertha, moved in as house parents.

Residents, who stay for different lengths of time, have meals at regular times, observe an 11 p.m. curfew, and do household chores. Most either find employment or attend school.

In 1978, Long Beach Harbor Associ-

SPECIAL REPORT

ation assumed responsibility for the home, relieving Lime Avenue church of some pressures in financing and administration. "We felt more people would hear about the home through the associational tie," says James Forrest, director of missions. "We hope our story will encourage other associations to begin the same type of ministry, and touch the lives of girls all across the country."

The association pays the Vincents' \$100-a-month salary plus room and board; all other expenses are still paid by funds contributed by individuals or churches. Meanwhile, Lime Avenue continues daily operation.

"The girls come to us with problems," says Miller, "but we find that by giving them tremendous amounts of love, they manage to put it all back together."

SOUTH CAROLINA

*When actions speak loudest,
it's a beautiful sight*

"It's a beautiful sight," says Dan Page, director of missions of Greenville (S.C.) Baptist Association. "Black, yellow, white children—Catholic, Methodist and Baptist—all together."

The common bond, Page continues, is "all are deaf."

For a week every summer, Greenville association sponsors Deaf Day-Camp—with numerous vacation Bible school-type activities—for the community's deaf youngsters. Two association staffers, Johnny Stack and Geneva Freeman, coordinate a team of 20 volunteers.

The project was conceived six years ago by Page, who had discovered at a

From raising churches to raising young women, SBC associations work in unique ways nationwide.

county recreation board meeting that no special summer activities were provided for the deaf.

Churches in the association fund the camp, which is held at Greenville YMCA. Cost of enrollment (\$27 per child) includes equipment, snacks, lunches—and a year's membership to the Y. The city's mental health center supplies a trained psychologist to help youngsters with emotional problems.

The camp isn't overtly evangelistic. Some children do become Southern Baptist. One, Allen Smith, a camper for six summers, even hopes to become a full-time minister in deaf work.

But Greenville association's real goal is merely to answer community need. When children respond to the Bible stories, says Freeman, "Well, it's the most beautiful thing in the world."

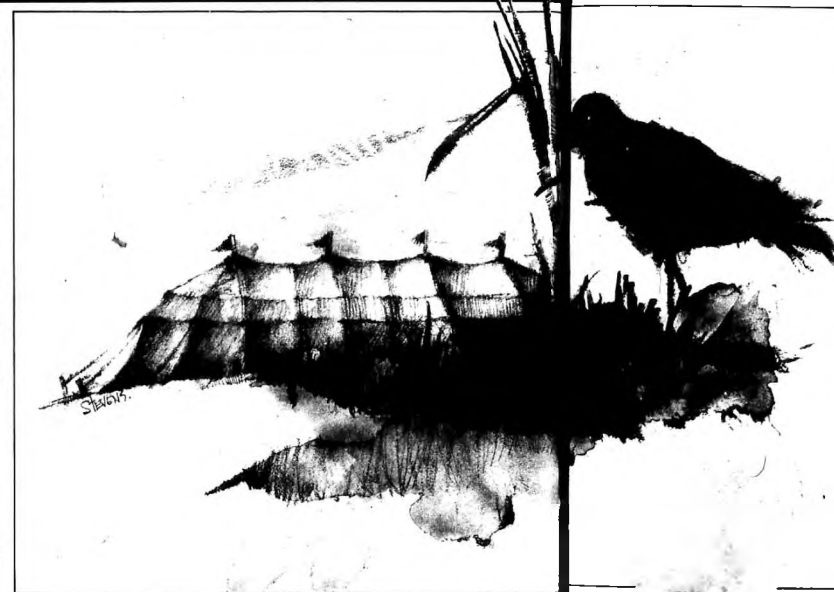
NORTH CAROLINA

Missions without a price tag

A 25-mile strip of white beach offers blue-green waters, fine fishing, sun and sand—and a tent full of Christians.

The small, peaceful coastal community, stretched between the Atlantic and Roanoke Sound, draws hundreds of tourist families each summer. Explains Jim Davenport, pastor of Manteo Baptist Church, "They come for rest and relaxation." Thanks to the churches of Chowan Baptist Association, since 1967 the tourists have received "an additional treat."

Each summer the association, in cooperation with other local Protestant churches, erects a 75- by 125-foot circus tent. Under the big top, churches sell ice cream and Christian books. A



group of college students from across the nation plays contemporary Christian music. Nights, Davenport says, as many as 250 people mingle.

Church volunteers staff the tent. Each summer, a different church finances musicians.

Concludes Davenport, "The tent pays for itself with sales and donations from individuals and churches. But most important, we offer the good news of Jesus Christ to hundreds of families. You can't put a price tag on that."

ALABAMA

Breaking down barriers with backyard Bible clubs

After years of segregation, Southern Baptists are crumbling walls separating whites, blacks and Indians in Atmore, Ala. Catalyst behind the change is Escambia Baptist Association, whose leaders have pushed for day camps, Bible clubs, retreats and day trips for youngsters of local minority groups.

"The area isn't as racist as it is segrega-

tionist," says Joyce Pressley, director of weekday ministries. "It isn't hatred that divides people, but isolation."

One reason for the breakthrough is the patience and positive outlook of Fred Brown, director of missions: "Once I've shown our people we can work in black and Creek (Indian) neighborhoods, they respond, and our churches move out of their maintenance mind-set. We start reaching our neighbors, wherever they are."

Requests for community ministries

now come from black and Creek churches throughout far-southern Escambia County, near the heel of the Alabama boot. And Brown receives numerous invitations to participate in local Creek festivals.

"We're beginning to penetrate many of the cloistered areas of our association," Brown says, "and as we do, we're winning souls."

The secret, Brown says, "is to move slowly and cultivate friendships. When they learn you have a commitment to the community, that you aren't transient, they begin to accept you."

Brown, who came to Milwaukee in 1972 as pastor/director of the Baptist Center, learned the city by living and working among its people. "It was an educational experience," he confesses.

Through the center, Brown had a strong influence on inner-city Milwaukee. Using Bible studies, boys clubs, vacation Bible schools and sports, the

six-foot-three bearded missionary became one of the few well-known Southern Baptists. "I learned one thing," he recalls. "You don't ever assume these people have had any exposure to Southern Baptists—most of them haven't."

He remembers a summer missionary from Texas, who was shocked to find the children in a Bible club had never heard "Jesus Loves Me."

When he moved to the director-of-missions job, he carried a concern for the inner city as well as for the suburbs. And a determination to bridge cultural/religious gaps so that "these people who have been born into a church but don't attend anywhere, will see the need for Christ in a personal way," as one Milwaukee Southern Baptist pastor explains.

Adds Brown, "You don't just flip out a religious tract and expect a response. We have to adapt Southern Baptist tradition to our area."

"Our greatest challenge," he concludes, "is relating to 60 ethnic/language groups in Milwaukee. We have to find different avenues to preach Jesus Christ without destroying their native cultures."

COLORADO

From preacher/missionary to circuit rider

Arkansas Valley Baptist Association is Colorado's oldest, yet smallest, association. Only eight SBC churches exist within its 400 square miles.

Obviously, starting new churches has high priority.

"But," explains Bill Irwin, director of missions, "the area is dotted by small farming communities. Its families are

SPECIAL REPORT

From circuit riders to clinics, the emphasis is on doing.



missionary into a "circuit rider," who could minister to six sparsely populated communities.

"It's still in the thinking stage," admits Irwin, "but if that's what it takes to build new churches, we should do it."

TEXAS

Clinic on wheels brings elderly closer together

Whenever it pulls into a church parking lot, Denton, Texas, Baptist Association's mobile health clinic draws a crowd of white-haired folks.

The health-screening clinic, begun 10 years ago by Texas Baptists, yearly aids 150 persons aged 60 or more.

"The people we reach are separated by miles or economics," explains John Rasberry, a Christian social ministries missionary and senior adult consultant for Denton association. "For most, it would be difficult, if not impossible, to get medical services."

The clinic, which moves throughout the county, has a full-time nurse and several assistants from a nearby school of nursing. State and county health departments contribute supplies. Local churches donate space.

The association also sponsors many other activities for the elderly: retreats, day-trips and church programs; a bi-monthly newsletter mailed to 1,800.

Special ministries for the elderly are natural in Denton, says Rasberry, because "a number of our churches are 100-105 years old, meaning they have quite a few senior adults."

Importantly, Rasberry adds, "we're making life easier for our elderly . . . and maybe by so doing, we're softening a few hearts and gaining a few church members." □

miles apart. Sometimes it's difficult to find people to begin new work."

Nevertheless, the 25-year-old association recently turned its attention to Springfield, a town of 2,000 with no Baptist witness. Thirty-five SBC church members from neighboring villages helped Irwin take a census, which produced several families interested in Bible studies. Recognizing problems in turning to his own small churches for further help, Irwin found a Texas

church, First Baptist of Stratford, to sponsor a chapel in Springfield; he also received HMB help in appointment of a home missionary.

But Arkansas Valley churches didn't expect "outsiders" to do everything. The association budgeted \$100 a month financial support.

As soon as the chapel becomes self-supporting, the money will go into other new work efforts. At the same time, Irwin hopes to turn his pastoral

An Arkansas church proves "care" follows the dial tone

Reach out . . . and touch someone

By Michael Tutterow

Care is just a phone call away.

At least, that's where it is in Mountain Home, Ark. Care, a 24-hour-a-day, seven-day-a-week telephone crisis ministry, was started by concerned Southern Baptist laypersons of First Baptist Church.

Lee Day, an elementary school principal and church member, spearheaded the ministry because he "sensed from children at school that their needs were not being met. They weren't being nurtured and touched," he explains. He began to wonder if others in town felt neglected.

Day and his wife, Vi, and several church members surveyed community needs. They spent six months gathering data, interpreting information and interviewing professionals in the community. Their conclusion: People in Mountain Home "wanted someone to talk to, someone to whom they could reach out for help."

Continues Day, "There was no crisis ministry in this little town. But there was a need. We discovered a lot of geriatric alcoholism. Many retirees who've recently moved here find it difficult to make the transition; it's hard for them to make new friends. They just needed someone to talk to."

"So we designed a ministry around listening."

With the idea of beginning a 24-hour, daily telephone ministry, the group asked the church for volunteers; 28 people responded. All were trained by Glenn McGriff, director of Arkansas Baptists' Ministry of Crisis Support, who taught techniques of crisis counseling and demonstrated various approaches through role-play interaction with group members.

various approaches through role-play interaction with group members.

Training was supplemented with a study of listening techniques, including an emphasis on how to react non-judgmentally to individuals who have problems.

Cost of setting up and maintaining the ministry has been nominal. Most publicity has been free, including air time on the radio. Phone lines and an electronic diverter, to channel calls directly into Care counselors' homes, have been the only expenses.

But even then, "we haven't had to ask the church for a dime," says Day. "And we've been able to save twidives. That's worth any amount of money."

The two lives were potential suicides, the most serious of the many calls handled by Care counselors within the first month. Other crisis situations included unwanted pregnancy, loneliness, joblessness and marital difficulties.

Calls have also come from people wanting help in paying bills, finding employment and running errands.

To meet needs of callers, the group has compiled a list of community agencies and organizations, to which callers are referred.

Day says volunteers have been quick to respond to requests for help, too. "God's people have surfaced as we've called upon them for assistance."

An added benefit of the telephone counseling service has been seeing "splinter ministries unfold, such as alcoholic and pregnancy counseling," says Day.

"We don't talk Christianity, we simply find out what the problem is and then see if we can meet the need." □

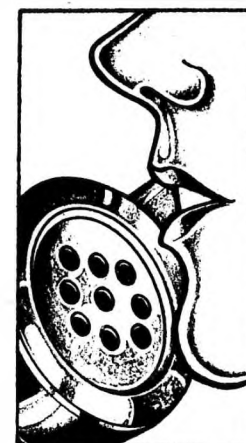


Illustration by Randy Spear

But First Baptist is not without its own needs. The church has been pastorless for two years. Recently, the associate pastor accepted a pastorate in Missouri. Yet, under determined lay leaders, the church has continued to reach out to its community.

In this effort, the Care ministry has been significant. Says Barney Larry, minister of youth and music, "It's the greatest thing we've ever had. It's simply helping people and meeting needs."

Calls average two per day now, down from the first month. But the decrease is viewed positively. "If the phone doesn't ring, we praise God," says Day, "because that means people are coping with their problems."

Day encourages other churches, no matter what their size or location, to consider similar ministries. "We all have the gift to listen," he says. "The key is involvement." Once that's begun, he adds, the ministry of listening moves beyond the telephone to "neighbors, those around us."

The goal is to reach outside the four walls of the church," Day explains. "It can be safe seeing the same people each Sunday. But the greatest needs are on street corners. The people there need to know someone cares." □

OPINION
By John Havlik

A church mind-set for our times

From both secular and religious voices in America, we hear concern about the changes affecting life in the United States. Many, many—particularly the older generation—ask, "What in the world is happening to us?"

America struggles to evolve a social ethic for today. Among those attempting to influence the new order are Christians of differing viewpoints, who wish renewed moral standards based on biblical perspectives. Unfortunately, too often they speak as interpreters, rather than allowing the clear Bible emphases to be heard.

As usual, the situation is not without historical precedent.

In the 1800s, three voices, all claiming Christian evangelical bases, spoke on slavery. All used the Bible to support their positions. One voice said, "The Bible clearly espouses slavery as an institution and teaches Negroes are an inferior race." A second voice said, "Slavery is not a religious but a political issue; the Bible-believing church should not enter into politics." The final voice said, "Slavery is a social evil, and a sin committed by every trafficker in slaves and owner of slaves."

Today, only a few rabid racists condone slavery. But the issue had to be settled by war, rather than by religion.

The "born-again" fervor of the past decade has also avoided the confrontations of an unstable social ethic. The society ahead will, therefore, emerge from struggle in the streets, courts and ballot boxes. That is a tragic commentary on the health of the evangelical church in America.

Painfully, we see religion "used," as in the presidential races, or trivialized. Certainly secular forces working for a

better, more tranquil society express little hope in the church, whose faltering influence portends ineffectiveness in shaping public or private morality.

Roots of present-day failure lie in our religious heritage. Puritanism, rigidly emphasizing the work ethic, pushed political concerns outside church interest. Pietism cultivated spiritual life while ignoring social values.

Today's older generation of churchgoers has a great sense of personal sin and weak awareness of social sin. Meanwhile, youth express little sense of personal sin and, after years of idealism and a deep commitment, now evidence a growing callousness toward social sin.

Who knows, anymore, what sin is? The Anglo-Saxon, white middle-class with rural roots and Puritan heritage, might say, "Sin is personal evil; murder, adultery, stealing are cardinal sins." Whole subcultures—ethnics, the poor, some young people—might respond differently: "Sin is public immorality; cardinal sins are poverty, hunger, pollution, consumerism."

We may be astride a 30-year revival, reaching its zenith in the claim of 35-55 percent of the population to be "born-again." But this huge segment of society seems to impact its culture very little. Not only are Americans as divided as ever, evangelicals are divided as never before.

This doesn't mean the church cannot regain its prophetic, healing role. Remarkable instances of Christian social courage guide our way: the "confessing church" of Nazi Germany; the Christian martyrs of Latin America.

But to be "the church for our time," evangelicals will need to explore the meaning of social ethics. And what

emerges will have to be both biblical and contemporary, both sensitive and realistic. Preachers can't worry about short shorts, cosmetics and hair-lengths while ignoring racism, poverty, unemployment and consumer evils.

Nor can they repeat the mistakes of pre-Civil War southern churches, which refused to develop a Christian doctrine of social progress. In the South, eager-to-please preachers hardened the consciences of their hearers with a proslavery message and Dixie became the hymn of fundamentalism, while Northern evangelicals sang, "His truth is marching on."

Yet the voices of the 1830s are heard clearly today: the first says, "The poor are lazy and won't work; the Bible teaches us not to help such people." A second urges, "Poverty is a political issue and, except for an occasional breadbasket, poverty is no concern of the church." The final evangelical voice of the 1980s argues, "Poverty is a sin; it is obscene for a rich nation to have hungry, ill-housed citizens."

Obviously, it will take compassion and courage for evangelicals to solve the problems of poverty—and to remedy other social evils—in the spirit of Christ. Name calling won't help; nor will avoiding controversy.

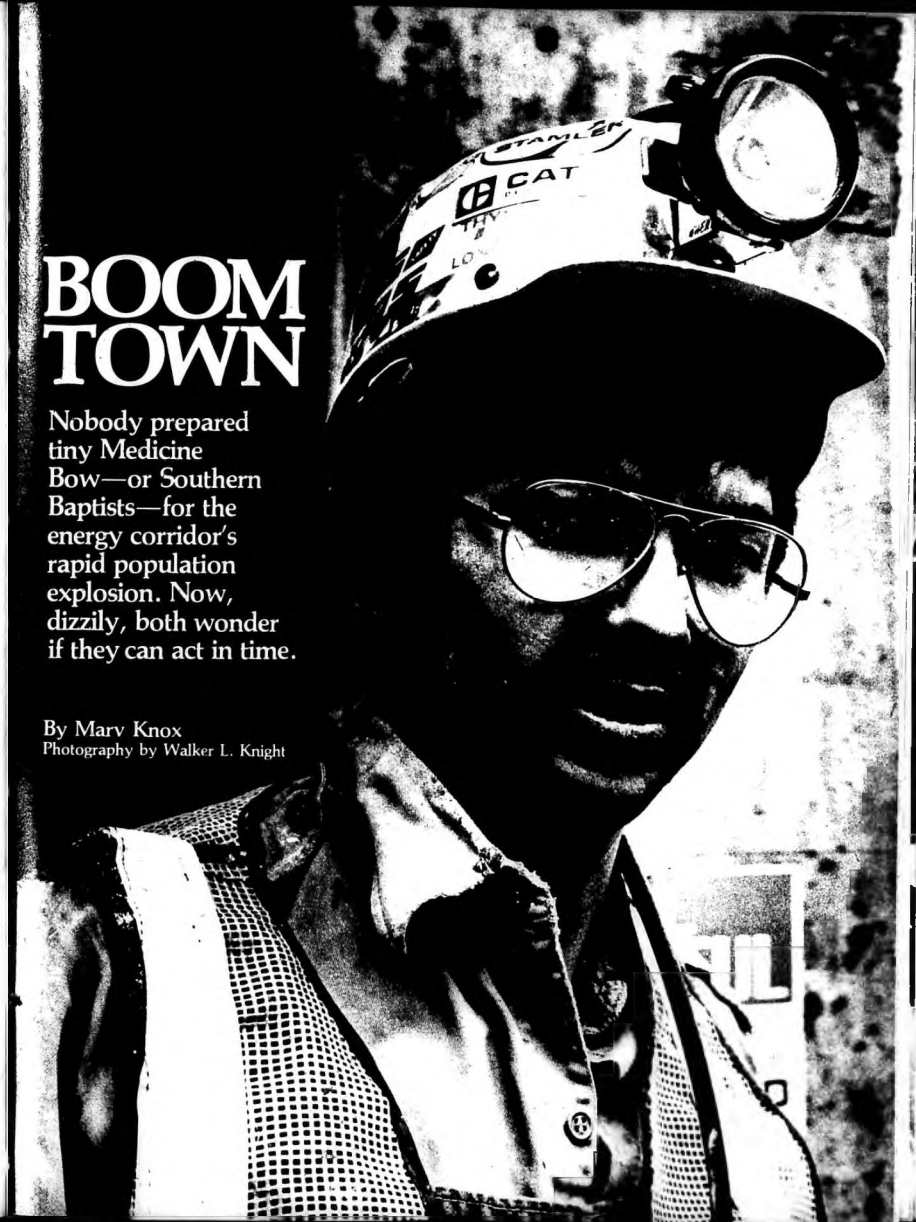
If we dodge the issues, we certainly are not living and acting in the spirit of the Hebrew prophets and Jesus of Nazareth. An understanding of the gospel and the world in which we live will help us act as Christians, with boldness to face the challenges and with restraint and compassion to admit our humanity and accept our mistakes. □

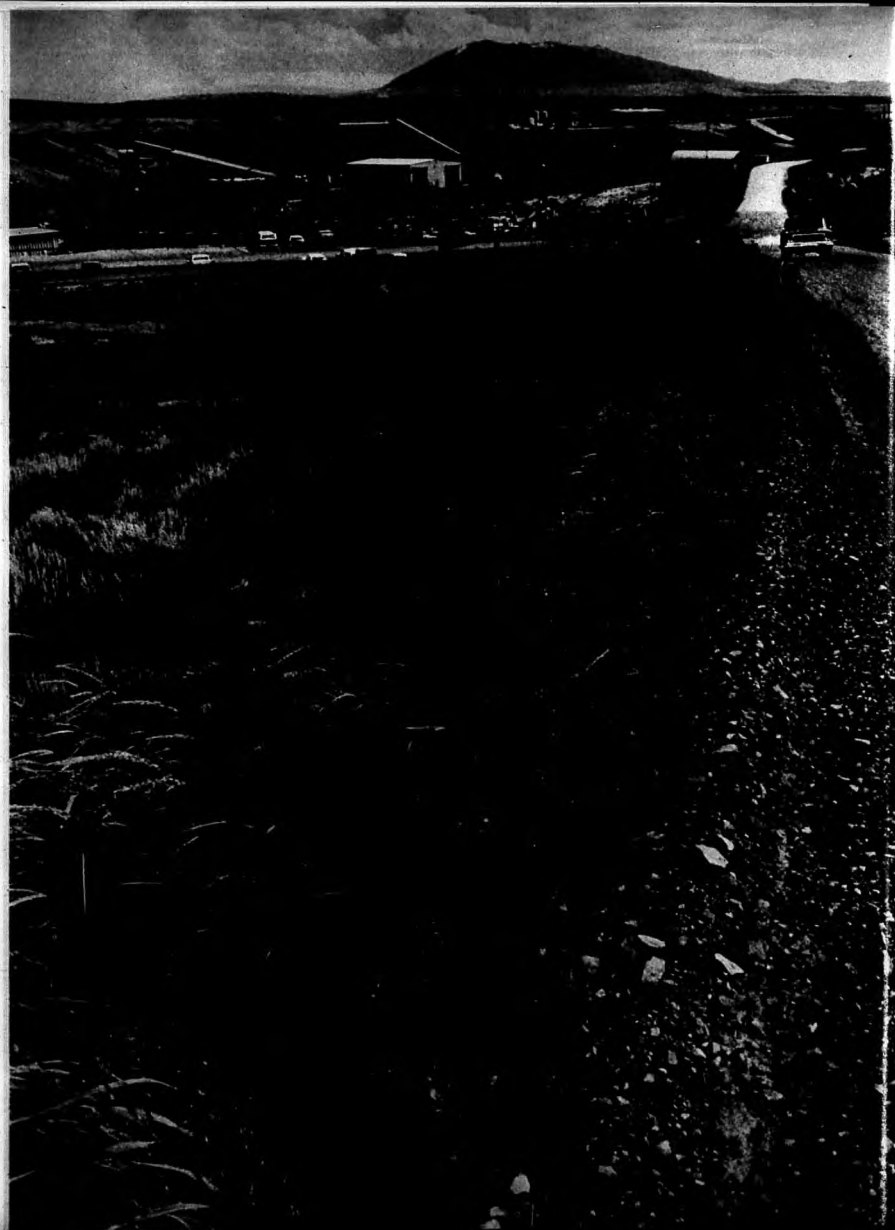
Havlik is director of evangelism education and writing at the Home Mission Board.

BOOM TOWN

Nobody prepared tiny Medicine Bow—or Southern Baptists—for the energy corridor's rapid population explosion. Now, dizzily, both wonder if they can act in time.

By Marv Knox
Photography by Walker L. Knight





Back in the early days, folks braved the Indians to get land. It was all tree, more or less, and people from everywhere were scramblin' like blue blazes to put cattle and sheep on every acre. We've still got cattle and sheep, but the young people comin' in are workin' just as hard to take things out of the ground as the oldtimers worked to spread animals all over the top of it."

For oldtimers like Ernie Hobbs, "the times, they've changed." His father migrated to Wyoming in the 1880s to shoot buffalo for the Union Pacific Railroad; his mother was a waitress in a cafe catering to railroaders. Eventually the Hobbs family landed on a ranch near Wheatland, Wyo., where they raised their son.

"Long ago, towns formed at good stopping places for wagon trains and refueling stations for railroad engines," muses Hobbs, a Southern Baptist layman for 28 years and current elder statesman of Medicine Bow Baptist Church. "We had grocery and supply stores, and folks thought their little towns were growin' when ranchers supported them and more shopkeepers came in. But that was nothin' like what's goin' on today. We've got people comin' in from everywhere."

The lure is energy. Medicine Bow lies in the bountiful Energy Corridor, whose eight states—Montana, North and South Dakota, Wyoming, Colorado, Utah, New Mexico and Arizona—hold the minerals which will power the United States for years to come.

Energy experts estimate Wyoming, Montana, Utah and Colorado sit on enough coal to last into the 21st

Outside Hanna, Wyo., a coal tippie sits on land rich in raw energy.

century, maybe the 22nd. Other fuels buried beneath the Corridor include oil, uranium, natural gas and oil shale. Workers swarming in to harvest the energy have shoved Wyoming to the fastest growth rate in the nation; impacted portions of the other states are keeping pace.

The Energy Corridor's population boom challenges Southern Baptists, for "the best time to reach people with the gospel is within six months after they make a move," says James Nelson, director of the Home Mission Board's Associational Missions Division. "They begin to change and adopt new patterns of activity and involvement. They're more open to new ideas."

"This energy boom gives Southern Baptists the opportunity to deal with missions at the best entry point possible," contends Nelson, whose division encourages SBC associations to begin Baptist witness in communities with little or no Baptist outreach.

"People flooding into these areas have the right to hear the Word of God and join with a fellowship of believers," adds David Benham of the Church Extension Division. "We're required to help them; the Great Commission commands us to do so."

But Southern Baptists better hurry. The first boom to propel people into the Energy Corridor was ignited by the 1970 Federal Clean Air Act. The bill created a demand for clean-burning western coal, even though it's lower in quality than eastern coal and much more expensive to transport to market. The blast which set the entire Corridor exploding with people was the 1973 oil embargo imposed by the Organization of Petroleum Exporting

"Used to, folks worked hard to put things into the earth. Now they come from all over just to take things out of it."

Countries. As oil and gas supplies became scarce, increased production from U.S. sources became important. The country leaned on energy from coal and expanded use of nuclear power. As oil and gas prices escalated, energy production from expensive resources—such as oil shale, tar sand and gasified coal—became feasible.

By the mid-70s, all over the Corridor energy companies were scurrying, bringing with them administrators to guide projects, scientists to locate reserves, contractors and engineers to construct mines, and support facilities and laborers to gather resources. To meet daily needs of the miners came business people, schoolteachers, carpenters—and thousands more.

Medicine Bow, historic site of Owen Wister's great western novel, *The Virginian*, was caught up in the fray. Built in 1868 by the Union Pacific Railroad, for more than a century "the Bow" was a docile island of trees and modest homes in a sea of sagebrush; an outpost where ranchers bought supplies and trains refueled. Occasionally hunters or fishermen checked into the Virginian Hotel—a three-story red brick landmark on the main highway—and spent relaxing vacations preying on the area's plenteous game. But most outsiders drove right through the town, no more aware of residents than of settlers lodged in the cemetery on the hill south of town.

Serious growth started in 1972, "when the mobile homes started coming in," says J.D. McColley, manager of The Virginian. "We grew so fast there for a while, sometimes I'd come in the Shiloh Saloon and not know anybody but the bartender."

With the opening of mines, Medicine Bow inherited what the civic-minded call progress—new and better stores.

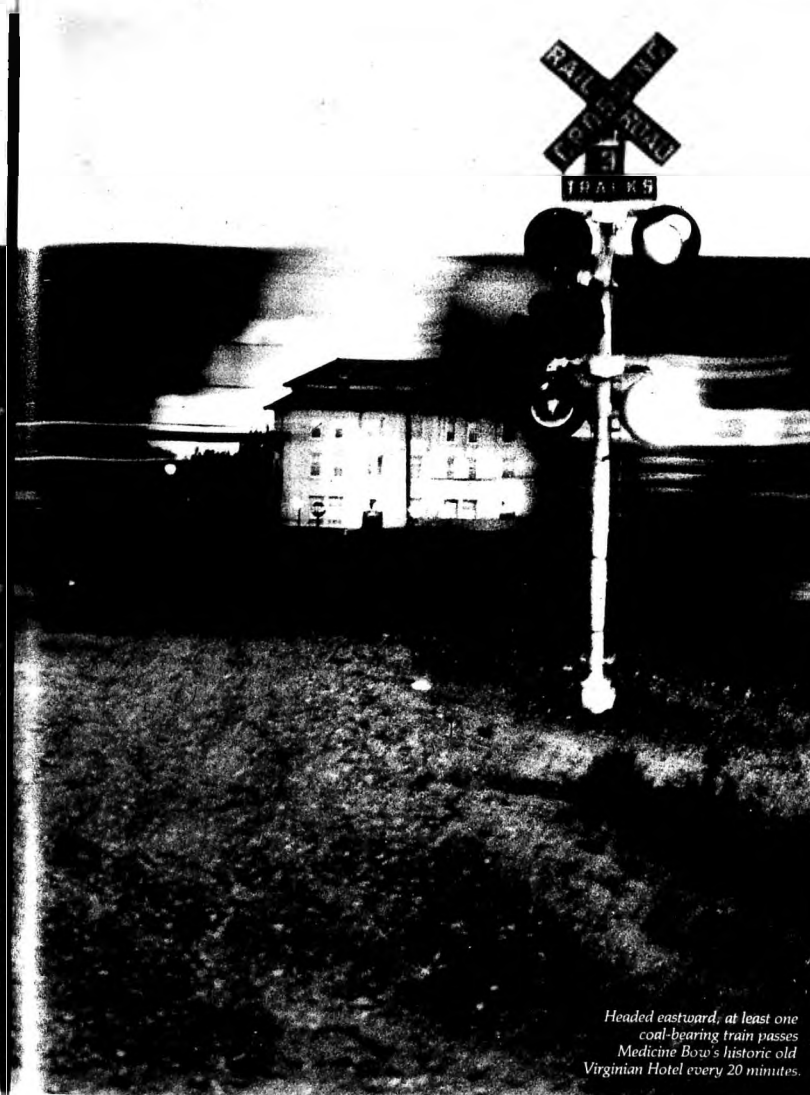
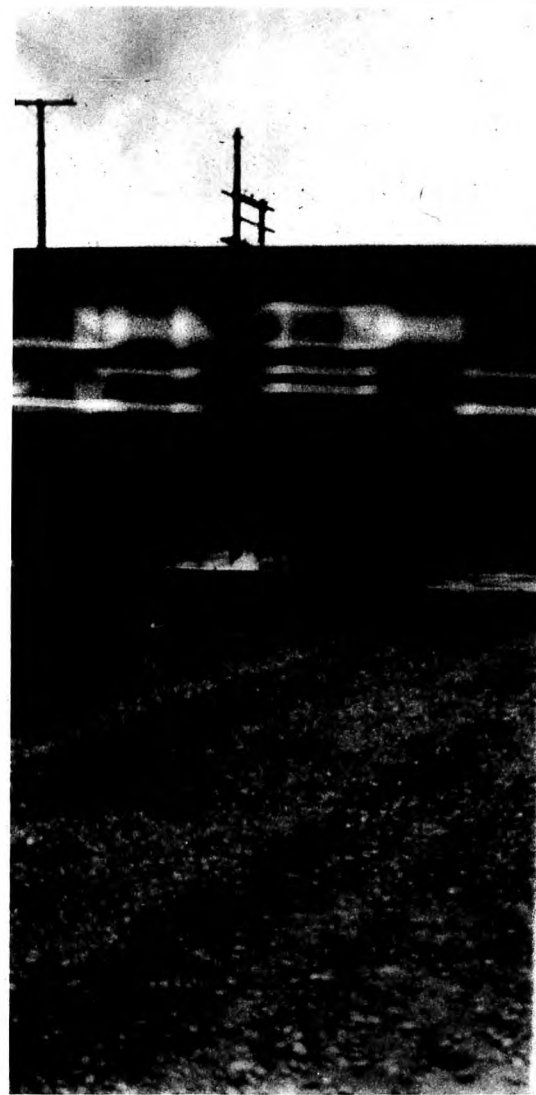
The 1970 census counted 455 persons in Medicine Bow. A door-to-door canvass in 1977 turned up 900 people, says Mayor Jack Curry. Current census lists only 750; however, "you can bet we're contesting that," adds Councilwoman Cora Ellis. "Most folks think we've got at least 1,000 people."

Although Medicine Bow doesn't have a mine adjacent to it, the town sits comfortably between bustling mines. Near Hanna, 20 miles west, workers dredge coal from five pit mines and claw it from seams in two underground mines. Up north about 30 miles is Shirley Basin, site of two monstrous pit mines where uranium ore is extracted. Oil and gas wells dot the landscape.

With all that, it's not hard to find a job. Observers estimate local unemployment "may be a bit lower" than the state's already low 3.4 percent. And workers are paid well: often \$12 an hour plus \$125 a month "inconvenience pay"; unskilled laborers start at \$8.60 an hour. "It's not uncommon for people to make \$20,000-\$30,000 a year—much more than they can earn doing similar work in Oklahoma," claims Maynard Daiker, an oil company mechanic from Minnesota.

With opening of the mines, the influx of people and their payroll checks, Medicine Bow has inherited what civic-minded folks call progress: "We're getting new and better stores," boasts Ernie Hobbs. "The main reason we came was the impact of energy," says Bill Coats, manager of the new hardware/parts store. "Business is good and it's coming up all the time. The town and this business will grow. People have to have energy, and this area's supplying it."

Continued



Headed eastward, at least one coal-bearing train passes Medicine Bow's historic old Virginian Hotel every 20 minutes.



Even conservative estimates say Medicine Bow's population doubled in the last decade, and "that's made us better," says Cora Ellis (right), a member of the town council.

In addition to a bolstered economy, the town now has round-the-clock police protection; some streets have been paved. Dave Roberts' *Medicine Bow Post* first hit the presses a few years back, a while before the new water and sewer system. The Baptist Church, Kingdom Hall of Jehovah's Witnesses, the Methodist parsonage, an apartment complex and a bank have been going up in recent months. A new high school should be ready for students soon. And eastbound coal trains pass

every 20 minutes. Furthermore, forces shaping Medicine Bow seem only to be getting started. Mayor Curry reports "another mine in the making. We feel pretty certain it'll go. We don't know how many people it'll bring in." Existing mines are expanding. "We employ 205 people, but we won't reach full capacity—360 employees—until 1983," says Alex Sanders, general manager of Carbon County Coal Corp. "In three or four years, we'll start

another mine, and later on a third one. Each will last 20 years, so we're talking about a long, long time." In addition, Medicine Bow counts yet another energy resource to bring in residents. Starting next summer, Hamilton Standard Co. of Connecticut plans to build a giant windmill, designed to convert the wind—which constantly buffets the Bow—into electricity. Eventually, 40 windmills are to be erected. Rumors, constantly circulating around town, forecast the project will

employ 300 workers its first year. By the time the miners, oilmen, windmill constructors and support personnel crowd their families into Medicine Bow, the town's three new subdivisions probably will be full and scores of mobile homes will chart their courses onto vacant lots and nearby pastures. Curry predicts the Bow will expand fivefold in the next 10 years. As those thousands of newcomers bring prosperity and a new way of life to the once sleepy community, they

also benefit from life in Medicine Bow. According to newspaperman Roberts, one plus "is the quality of the people. They have a definite streak of independence in them, but they're friendly and always helpful." Bow citizens have always been "basically honest and interested in education for their children," adds Councilwoman Ellis. "They have an affection for their town and their neighbors." Continues Roberts, "And there's a spirit of longevity and heartiness of the



**Mining scars affect all—
ranchers, residents, even
miners themselves—all those
drawn here by the energy magnet.**

older people; they're survivors, and they provide a touch with the past that helps younger ones maintain the proper perspective on the present and future."

That perspective is shared because "there's an awful lot of interaction between generations," says Linda Hobbs, daughter of Ernie and Irene. A 1970s graduate of Medicine Bow High, Linda found opportunities for involvement "abundant, because Medicine Bow is small, and people have to get involved if we're going to have anything."

"Like in high school," she continues, "everybody has to participate in something—future homemakers, pep club, volleyball, basketball, track. Those who show leadership get positions in everything."

Newcomers of all ages have similar chances, say John and Joyce Habel, owners of Bow Mercantile. Although they arrived "just a few years ago, we're involved knee-deep," says Joyce, a town council member. "Newcomers who have patience and want to do things can be just as active. The school has sports and other programs for kids; adults can get together and play cards in winter or pitch horseshoes in summer—do old-fashioned fun things. We've got great picnic spots nearby."

"We can always use civic-minded newcomers who want to help themselves and the community," adds John, first Chamber of Commerce president and key organizer of the annual rodeo.

Folks who love outdoor life adapt quickly. Game abounds; fishing lakes are only minutes from the front door of The Virginian Hotel. Elk Mountain, looming on the southwest horizon, is a backpacker's paradise.

Despite appearances, prosperity and growth, small-town charm, unlimited

recreational opportunities do not make Medicine Bow a serene hamlet where all is perfect. Like many other Energy Corridor communities growing at breakneck speeds, the Bow is besieged by a phalanx of problems which threaten its stability and the general welfare of its populace. Some problems primarily affect longtime residents coping with uninvited change; others strike at newcomers who've been pulled from busy urban centers and "dropped in the middle of nowhere"; still others afflict the general population.

But regardless of who is hit directly, every problem touches the community as a whole. For each conflict, every resolution shapes the new Medicine Bow, the community drawn together by the magnet called energy.

Pre-boom residents voice a common concern over scars mines are etching on their sprawling plains. Floyd Martin, a long-time sheep rancher, acknowledges that mine companies adequately restore the land after extracting minerals, but he hates the gaping pits that blight the landscape while mines are in use. "I just don't like to see 'em tear our country up," he laments.

Rancher Rich Fisher also expresses a frustration common to folks whose livelihoods depend on unspoiled earth: "Mines change the options we have. We can't graze sheep or cattle on a mine site. And while the pits aren't really that large, the ground that's used around them is big; that hurts."

Like most local people, Fisher appreciates land restoration efforts, but his hurt might be further alleviated if landowners received larger benefits for leasing valuable ranchland to mine companies. "Ranchers only have surface rights. The government has the

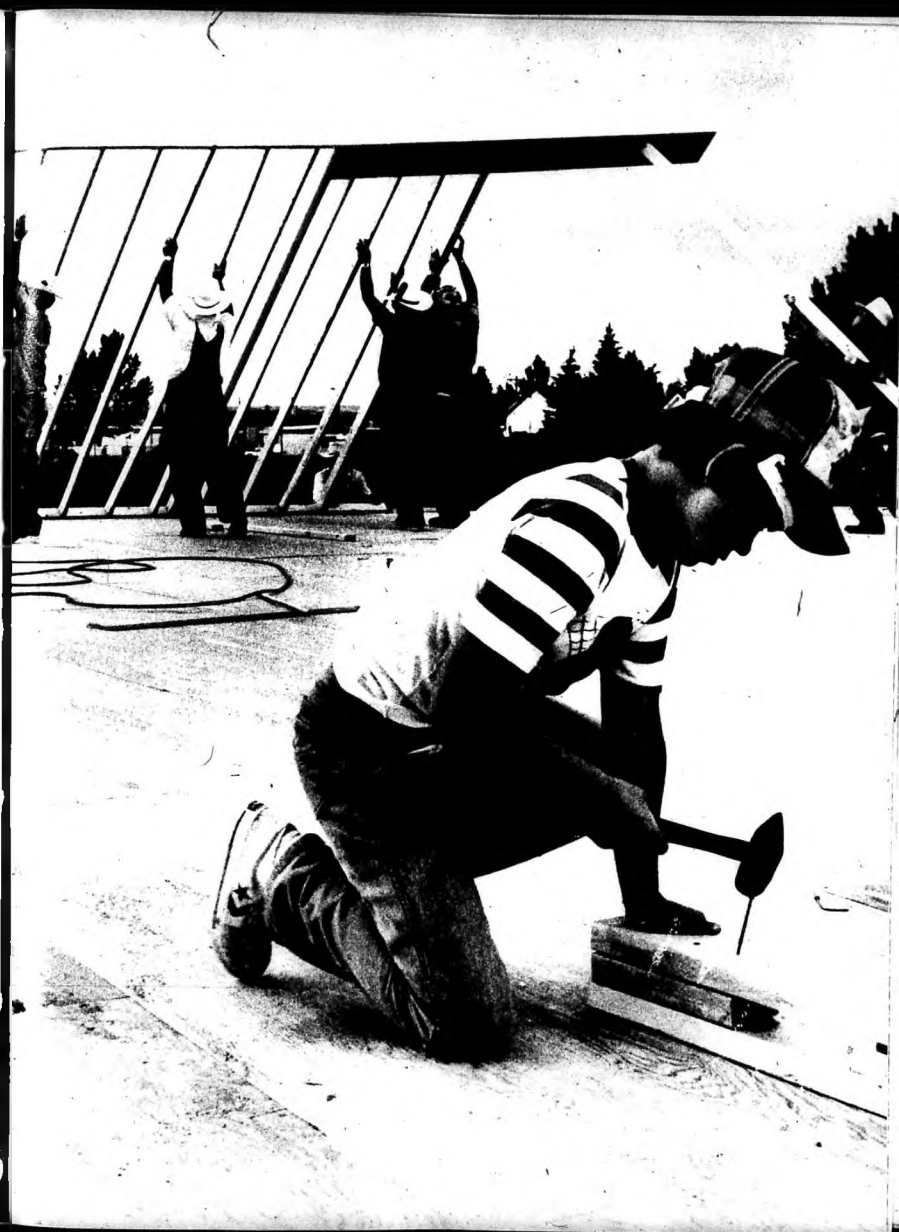
mineral rights—the source of the big money—so ranchers don't make much off of coal leases," he says.

Ranchers aren't the only ones who endure financial burdens. "In areas such as Medicine Bow, newcomers demand services," says Police Chief Bob McJilton. "But the money towns have for police and fire protection, water and sewer service and solid waste disposal is determined by census reports." That's a sore spot, because fast growth constantly outpaces government population figures. "The state has all but cut off federal funds because Wyoming people don't want all the regulations that go with the money," McJilton continues.

Taxes on wages provide Medicine Bow's major income, and wages are largely determined by the mining operations, headquartered elsewhere. Observes newsman Dave Roberts: "We have so much coal and uranium. But the coal goes to the East, and the government gets most of the mineral taxes. This leaves local people asking, 'What does Wyoming get out of development which rips up the land?'"

Or rips off landowners' pocketbooks: "Property that would have sold for \$300 five to 10 years ago might cost \$12,000 today," claims McJilton. Bill Coats admits he charges high prices in his store, because it is expensive to deliver goods to Medicine Bow. Meanwhile, inflation especially devastates longtime residents, whose incomes haven't climbed enough to protect them, and shop owners, town employers and ranchers like Floyd Martin, who says he "can only afford to pay

Kevin Sims of Builders for Christ, work to enclose Medicine Bow Baptist Church





With rooftop high snowdrifts, temperatures at 40 below and gusting winds, winter can be the toughest obstacle to face.

men \$500 a month, plus expenses—they earn five times that in the mines.

"The mines are full of folks who used to do other things," says a miner. "I know teachers, businesspeople, you name it. They work with me now."

Ecological and economical considerations are not alone in troubling Medicine Bow residents. Many simply do not welcome new arrivals: "Folks don't want to be crowded, and they get suspicious of the new ones," says Cora Ellis, who first arrived in Medicine Bow in 1931. "When you get impacted, you get undesirables—drifters and transients—and we've got our share," admits McJilton. "They're out for big bucks, and they plan to get money and leave. . . . They're mobile, which means you can't build a permanent society. They're here while the mines are good; then they move on."

The worst part of the influx for ranchers is that somebody is always prowling around," adds Rich Fisher. "You don't know if they're just looking or if they have a gun. We've had property vandalized and livestock killed."

J.C. Killion, railroad agent, maintains: "This boom brings in low-class people. Some are just trashy. Seems like a lot of them, but maybe it's just a few who're bad enough to seem like a lot."

Others question Killion's assertion. Hotel owner McColley claims "newcomers and oldtimers basically get along pretty well; much better than in other towns I've visited," Miner Daiker agrees. He has found longtime residents warm and friendly. "Store owners like us, because they know we're their source of livelihood; most ranchers respect us, because they know we're here to make a living, just like them."

But few argue with post office clerk

Verda Day: "Medicine Bow was just a quiet little western town before the energy impact. I guess you just can't stop progress."

Unfortunately, the energy boom has also dished out ample portions of problems to newcomers, too. An extremely tight housing market makes it difficult to find affordable homes. Prefabricated three-bedroom houses in nearby Hanna sell for \$75,000; small apartments in the Bow rent for as much as \$350 a month. Mobile homes have become one answer, says Ernie Hobbs, "about two-thirds of the town has become a trailer park."

Newcomers also have to acclimate to the Bow's isolation and lack of services. The town has no doctor, dentist, optometrist, hospital or clinic. Police Chief McJilton has stopped freight trains in the middle of blizzards so expectant mothers could make it to the hospital in Laramie. There is only one beauty shop; no barbershop; no "golden arches" or "fingerlickin' good" chicken. Most supplies are available only in Laramie or Rawlins, both 60 miles away, "and you've got to go all the way to Colorado for some materials," says Rich Fisher. A dinner out or a movie means an hour drive, minimum; ditto for bowling or concerts.

In their quest for action, many newcomers create another problem: debt. Main street is a long used-vehicle lot. Snowmobiles, motorcycles, campers, four-wheel drive pickups—*pleasure machines*—tempt fat paychecks. "People make enough money to go too far in debt," says Daiker.

They find time to ponder their mistakes during long, cold winters. Rooftop-high snowdrifts are com-



Director of Missions Charles Crim travels three energy-rich Baptist-poor associations. Left: Ernie Hobbs helps with the Lord's Supper in Medicine Bow church.

mon, as are temperatures which sink lower than 40 below zero. Transportation often halts when blowing snow closes roads. Cold can be the toughest obstacle newcomers face: one oilman recalls an entire group of Arizona natives, recruited in spring, going home when confronted by their first winter in Wyoming.

And folks who stay beyond winter discover Medicine Bow suffers another meteorological malady: wind. Its searing gusts wear out three flags a year at the post office. It has blown brick walls flat and snapped wooden fenceposts. Locals report seeing an empty tractor-trailer rig grind to a standstill as it tried to buck a stout breeze, head on. "You think back, and you can't remember a day the wind didn't blow," says one longtime observer.



New miners soon learn that one of the most frequent occupational hazards is the strike. Right: This two-story high machine moves 27 cubic yards of dirt in each scoop.

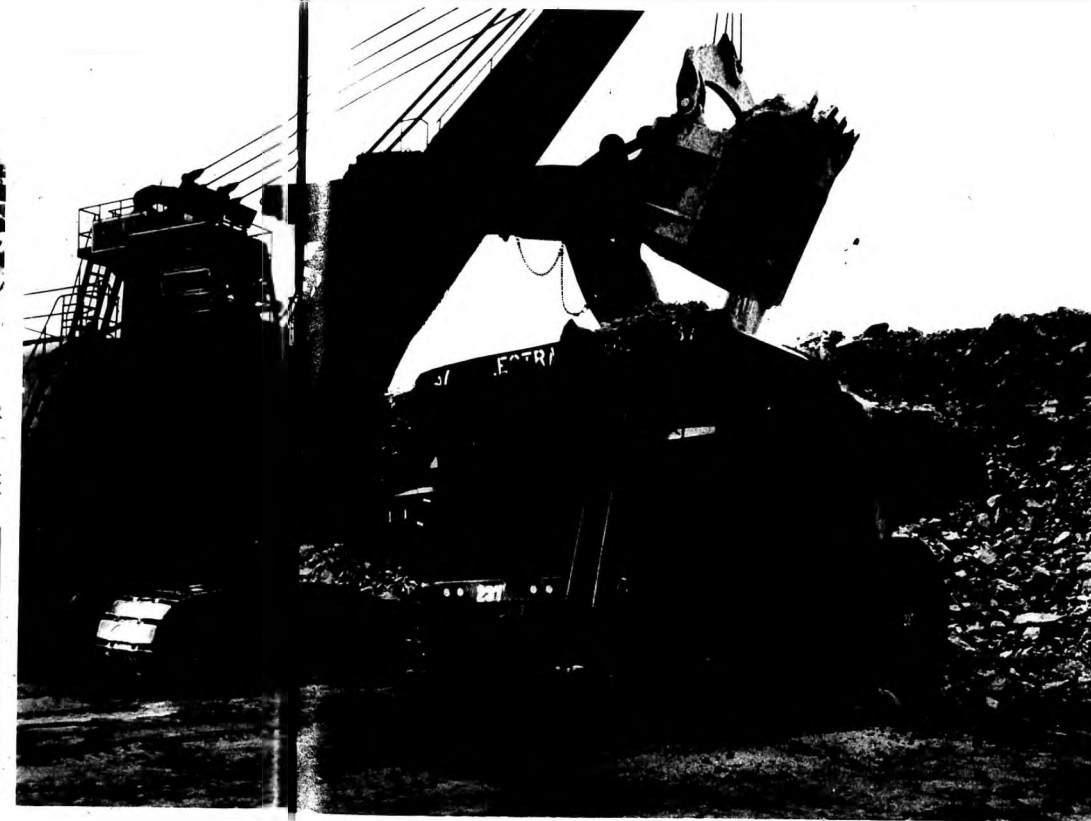
Some speculate constant wind pressure may magnify newcomers' feelings of loneliness and isolation. "That never-ending blowing can really get on your nerves," complains one.

Husbands and fathers who leave their families to get a head start become easy targets for loneliness. One young miner, whiling away a Saturday afternoon shooting bottles in the city dump, tells of moving to Wyoming; once he had a job, he sent for his

children and ex-wife, whom he hoped to re-marry. She took one look, decided she wanted no part of wind or mines. And left him there. Alone.

Women, too, feel loneliness. "Most of my counseling involves marriages," says Medicine Bow pastor Eddie Nipper. "The wives feel isolated and want to go back home."

Long winters confine them indoors with their children. Husbands, working 10-12-hour days in seven-day stretches, are too exhausted to help. Creative



outlets are non-existent; opportunities for personal satisfaction and fulfillment are difficult to find. Frustration and boredom conquer many.

Child abuse occasionally erupts; mental abuse—between husbands and wives, wives and children—also mars family life, says Nipper.

Fortunately, some miner's wives adapt. Kyna Daiker, Maynard's wife, took up hunting. Her initiative paid off; she felled a buck with her first shot. "It was terrific," she remembers. "The rifle

almost tore my arm off, but it was worth it. The guys were so jealous."

But for many others, divorce—rather than hunting, PTA or volunteer work—remedies pain. "A lot of women in Arizona and Colorado left their husbands here," Kyna Daiker says.

Worse still, pressures push a few women beyond hope. "We've had four or five suicides in Hanna in the past 18 months," says pastor Larry Robinson.

Alcoholism and drug abuse, among women and men, has become a serious

problem reaching as far down as high school. Linda Hobbs recalls her classmates "only local entertainment was a pool hall. So most kids would take drugs and drink alcohol. That was all they thought they had to do."

Claims police chief McJilton: "Marijuana is used by people from junior high age up to about age 30. The kids don't have much else to do, and the young, single miners don't have other ways to spend their money. There's so much money around here, though,

Uprootedness means openness, believes Owen, a chance for Southern Baptists to tell boom towns we care.



Rancher Floyd Martin finds hiring sheep herders difficult: the mines pay in one week what he pays per month. Right: Some even offer recreational facilities like Dusty Riders Arena, Hanna.

that other crimes which usually are associated with drug abuse—like robbery—aren't common.

Most Medicine Bow crimes, in fact, are "petty kinds," McJilton says: a few break-ins and robberies, but "we've not had any murders or rapes. That may catch up with us as we grow."

Medicine Bow has not suffered one crime rampant in most boom towns: prostitution. The world's oldest profession seems to have bypassed the Bow.

If Medicine Bow's litany of social evils echoes those of other communities along the throbbing Energy Corridor, the town also evidences a natural resilience that helps its people overcome boom-town adversity. The Habels have immersed themselves in community affairs; the Daikers hunt

and fish. The Hobbsses help provide emergency medical services; Floyd Martin has become a surrogate father to lonely young couples, letting them and their children ride his horses. J.D. McColley pours himself into business.

More relief may spread to more people, however, as churches throughout the Corridor step up ministries to newcomers and oldtimers.

"Uprootedness equals openness," maintains Roy Owen, executive director of Northern Plains Baptist Convention, which covers Wyoming, Montana and North and South Dakota. "This energy boom gives Southern Baptists a chance to say we care. Because people are uprooted, they search for solid contacts—so they look to our churches."

In the three associations of Wyoming's southern tier, this looking has led to a 45 percent growth rate in church membership during the past five years, reports Director of Missions Charles Crim. Sunday schools grew 50 percent, Church Training increased 74 percent and the mission organizations—Woman's Missionary Union and Baptist Men—grew 100 percent.

A key to such success is the churches' care and concern through the ministry rendered by their pastors and people," Roy Owen says. "They do visit the sick and people in trouble with the law. They do provide food, clothing and shelter to people in need of their help."

In one community, a woman was converted because church members cared for her during her son's murder trial, Owen recalls. Even though the son was convicted, he became a Christian through the church's ministry.

To minister this way, churches need stable, concerned leaders, Owen says.

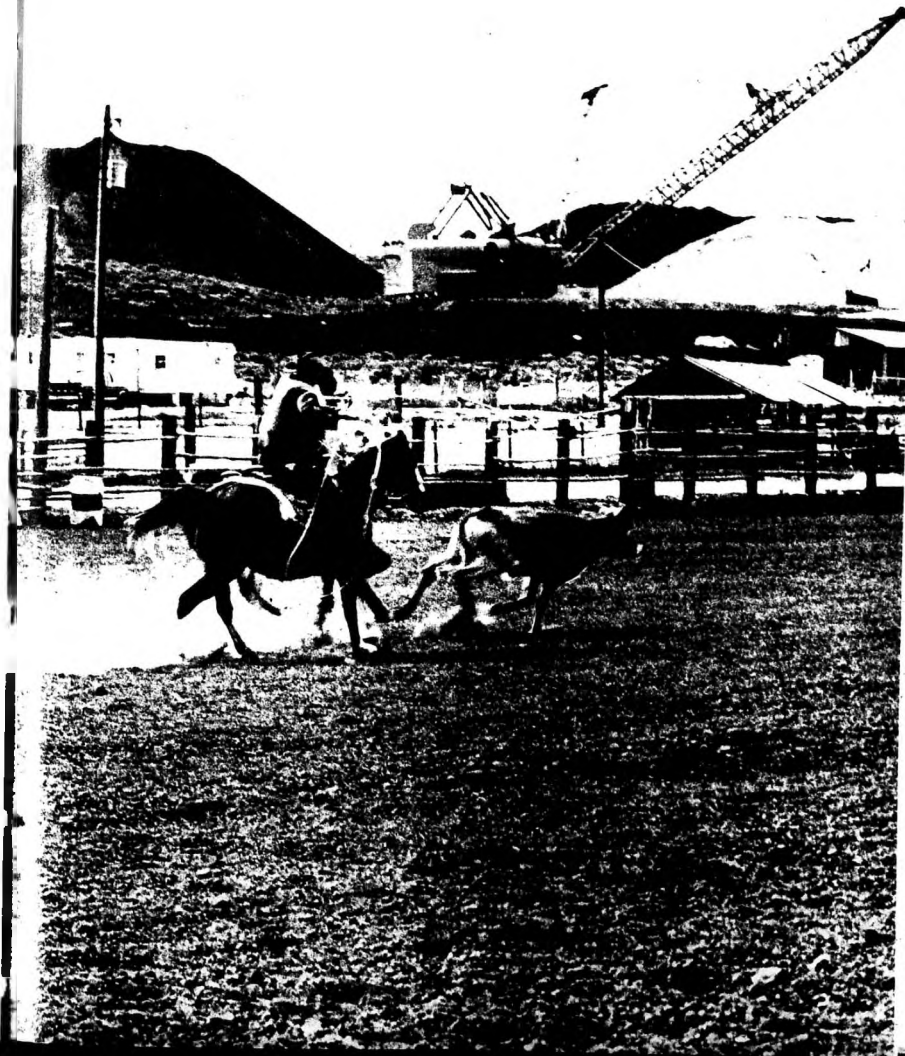
This puts pressure on pastors, for in the Energy Corridor, a majority of church members are relatively new Christians, and their churches are seldom large enough to support a full-time pastor. Some congregations get full-time help through church or field pastoral assistance from the Home Mission Board's Church Extension Division and state conventions and/or monetary assistance from SBC churches in other parts of the country. The board also appoints some church extension missionaries and church-planter apprentices who help begin new churches. But many congregations are served by bivocational pastors, men who "work for dough, preach for love," as one of them said it.

Admits the HMB's Nelson: "The key to ministry throughout the Energy Corridor is the bivocational approach to church starting. We don't have the resources to financially support every pastor we need, and there are just too many places to put them."

Despite sharp need for pastors, churches learn the danger of accepting the first eager candidate. At Medicine Bow Baptist Church, a congregation begun in early 1973 by Dub Hughes, veteran church starter and current director of missions in eastern Montana, seven pastors have come and gone in the past eight years—and still the church has been pastorless for at least three years.

After Hughes, who was pastoring six churches at the time, three men served for varying periods. The church grew until it filled the two mobile homes. Then, because of frustration with cramped quarters and temporary leaders, attendance declined.

Continued



"If people really saw the needs of the Energy Corridor, churches would quadruple giving."

The fourth pastor almost destroyed the remnant, recalls Hobbs. "Well, we had been workin' hard, and people were ripe for a preacher, even if he didn't have a solid Southern Baptist background. He came in and baptized 11 young people right off the bat." But problems over doctrine and literature soon erupted, Hobbs says. "A lady directed a Christmas program that drew in 94 people—our biggest crowd ever—and he told her she couldn't work in the church anymore." Finally, amid disputes, the man left Medicine Bow Baptist to begin his own church, leaving behind only 10-11 members.

The fellowship quickly called Charles Grubb, a Missouri native and pastor of the Baptist church in Wamsutter, Wyo., who found a job with the city. Grubb encouraged church members, telling them "taking up the cross means commitment. . . . It isn't important how big we are, how strong we are, how well off we think we are as persons; what matters is the relationship we have with God."

After 18 arduous months, he had boosted Sunday worship attendance back up to 30-35 persons and started construction of a building.

Grubb moved back to Missouri last summer, to be followed by Eddie Nipper, a native Oklahoman and former pastor of the Baptist church at Shirley Basin.

Nipper continues Grubb's emphasis on showing "people somebody cares for them. We want to communicate to them that we're there when they need us," he says. A recent revival had one profession of faith and 10 rededications. "We think attendance will continue to grow."

Although Medicine Bow is stabilizing, its erratic history reflects a weakness common to SBC mission efforts throughout the Energy Corridor: absence of a cohesive plan for reaching people at all levels. "For all practical purposes, we have no such thing as a unified strategy; our work is a hit-and-miss operation," claims one observer.

Northern Plains' Roy Owen agrees. "We don't have a strategy, and we haven't been able to come up with one either. I'd love to see something done because we face such excessive needs."

Geography—the region covers thousands of sparsely populated square miles—and diverse social/religious/cultural heritages handicap development of a comprehensive approach to Corridor missions, explains New Mexico SBC leader Chester O'Brien.

Seeking viable church-starting approaches, SBC leaders have met to study "good models of work which can be applied to more than one community in the Energy Corridor," says James Nelson. "The state conventions realize if we learn from one another, we don't have to repeat the same mistakes."

Fortunately, Southern Baptists have not waited to map out every detail before getting involved. Significant ventures, from New Mexico's portable church buildings to simultaneous revivals, have been initiated. The Colorado convention is pulling from its own strength—urging existing churches near towns predicted to boom to go in and start Bible fellowships, so when the towns start to grow, the fellowships are ready to minister.

Nelson believes core personnel—directors of missions for the region—are "unusually good."

One of them, Crim of Wyoming,

credits current growth to "our thrust of preaching the Gospel. Most of our pastors have evangelism and missions at heart, and most churches take on the personalities of their pastors."

"Also, we don't wait until a community has a certain number of Southern Baptists and then go in and build a church to minister to those people," he adds. "We look for communities where there are needs, where there are no Southern Baptists. And we feel a challenge to reach into those communities and reach those people for Christ."

Obviously, needs remain: for more "pastors and pastors' wives who can come to the Energy Corridor to stay," says Crim. For volunteers to work in projects like surveying, constructing church buildings, conducting VBSs and other ministries. For more full-time pastors, to serve in church fields of two or three small communities, or to begin additional missions.

The Energy Corridor also needs "good, stout Christian families who feel a sense of calling to live and work out here," says Eddie Nipper. That doesn't mean lifelong "Southern" Southern Baptists who will go into hibernation, but it does mean "committed Christians who realize they go on mission wherever their jobs take them and that they can reach people for Christ wherever they live."

Roy Owen seeks financial support from stable southern congregations. "If people really saw the needs of the Energy Corridor, they would quadruple giving to the Cooperative Program and Annie Armstrong Offering."

Finally, says Nipper, "We need the people to pray . . . for each church and mission . . . and that we'll have the strength to carry on." □

NEWS & NOTES

By Marv Knox

Baptists aid hotel fire victims

Flames and smoke which ransacked the MGM Grand Hotel in Las Vegas, Nev., Nov. 21 left at least 83 persons dead and more than 500 injured. And from the time the blaze was first discovered, Southern Baptists were on hand.

Probably the first Baptist to help was hotel bell captain Steve Cardon, a member of The Church on the Strip. Observers said Cardon repeatedly risked his own life to warn hotel guests of the blaze and lead them to safety.

During this inferno—the second worst hotel fire in the nation's history—the efforts of Cardon and workers like him were credited with keeping casualties to a minimum.

Among the firemen who fought the blaze and helped rescue stranded guests were several Southern Baptists, according to Las Vegas ministers.

And one of the ministers, Michael Hogue, associate pastor of The Church on the Strip, helped victims onto buses bound for Red Cross rescue centers. Later, he helped comfort the injured and the grieving. Then he worked at the morgue, aiding the stricken who came to identify bodies of friends and relatives.

Pastor Stanley Unruh, of Sunrise Southern Baptist Church, learned of the tragedy too late to minister on the scene, but like many Southern Baptists, found other ways to help.

He comforted those in his congregation who had friends and co-workers killed or injured. He and church members donated blood for transfusions; and gave shoes and clothing to survivors who had lost theirs in the fire.

Unruh also "adopted" hotel guests stranded in the city after the fire. He

helped care for Ann Smith, Sunday School Board consultant, who was injured in a fall during the fire, and provided her husband, Charles, with food, clothing, housing and transportation while she was in the hospital.

Smith was the only Southern Baptist among the injured; no Southern Baptists died in the fire.

(An early rumor indicating two HMB staff members were hotel guests was traced and appears to be inaccurate. Apparently the report stemmed from misinformation concerning the identity of the Smiths.)

With church members safe and the Red Cross handling most physical needs, many pastors of the city's 16 Southern Baptist churches were free to tend to spiritual needs. Like Hogue, they ministered to the injured and comforted the grieving. Like Unruh, they

counseled people who lost friends and aided families of victims.

Shrouded by tragedies all around them, pastors believe one of the most encouraging messages for them came from evangelist Billy Graham, in the city for a series of revival meetings.

His sermon on the subject of the reasons tragedies occur came the night after the fire.

"I think he helped us as much as anyone could," said Jim McElroy, pastor of First Baptist Church.

Added pastor Michael Hogue, "Most everybody has gotten pretty sensitive. The whole town is going through a stage of corporate grief. Suddenly life is so precious."

"That feeling may remain," he believes. "And the period of ministering to people's needs will not soon be over." □

Students experience missions

Missionaries leading conferences at Samford University's Missions Experience didn't use tempera or brushes, but their testimonies built missions pictures for students attending the recent four-day emphasis on mission work.

Mildred McWhorter, for more than 22 years a missionary in Houston ghettos, recounted the fear she felt when threatened by a switchblade-wielding drug addict—and the joy she experienced when an entire gang accepted Christ. Russell Begaye, an HMB Indian language consultant, told of growing up on a New Mexico Indian reservation. He recalled the agony of seeing his sister whipped with barbed wire for attending a Christian church—and his later joy at seeing native language

churches started on the reservation.

But true mission work, speakers reminded students, is not just for "real live" missionaries. "The mission to America is where you are," said Nelson Tilton, HMB associate director of church extension. "You can start on this campus—in this city."

Added Chris Elkins, HMB volunteer interfaith witness consultant, missions commitment must be tempered with an attitude of love—a love that will tell "the next person who meets you . . . they've met a Christian because they can see Jesus in your life."

Practical ways to share commitment and love were discussed in seminars covering the full range of mission opportunities. □

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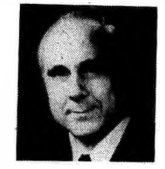
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Chaplain's Birthdays

JANUARY
1: Melvin J. Bradshaw, Va., inst.; Andrew A. Bratcher Jr., Texas, V.A.; William Counselman, Miss.; inst.; Herman M. Kincaid, Texas, Army; William H. Mattox, S.C., A.F.; 2: Emmett Solomon, Texas, inst.; 3: Roy M. Mathis, S.C., Army; 4: Carl B. Case, Texas, hosp.; Arlo R. Gibson, Fla., Navy; Lawrence Bull Keith, N.C., Navy; 5: Michael D. Moore, Texas, Army; 6: Edward Carl Middleton, S.C., Navy; 7: Randolph D. Spear Jr., N.C., ind.; Wendell T. Wright, Va., Army; 8: John R. Hagan Jr., Ark., inst.; Ralph E. Medlock Jr., Ga., Army; Milton Lamar Trawick, Ala., Navy; Robert W. Trotter, Miss., hosp.; Vernon Wall, N.C., hosp.; 9: Leroy C. Bearce, Mo., hosp.; George M. Coaker, Ala., V.A.; William C. Day, Miss., hosp.; 10: James K. Denham, Texas, hosp.; 11: Jay D. Peterson, Fla., Navy; 12: James C. Brown, Ill., N.C., hosp.; Larry M. Connelly, S.C., hosp.; Harvey L. Lilly Jr., La., Navy; 13: Benny M. McCracken, Ark., inst.; John E. Rasberry, Ala., A.F.; Gary Wayne Webb, Ky., inst.; 14: Otis Larry Andrews, Ga., inst.; Charles E. Burgess, Tenn., inst.; Ronald D. Herrin, Okla., hosp.; Joseph F. Hunt, Ky., inst.; Richard Mahler, N.Y., hosp.; 15: Delton Collins, Ga., Army; Ronald T. Constant, Texas, inst.; 16: Robert H. Adair, Tenn., Navy; George Edward Powers, Mont., Army; Kathleen Thom, Mo., hosp.; Milton O. Tyler, Texas, A.F.; Harold D. Wright, La., hosp.; 17: Chas. M. Covington, Ark., hosp.; William T. Flynt, Ark., hosp.; 18: Mark E. Fite, Ark., hosp.; Donald C. Hancock, Ga., hosp.; A. Durward Hazzard, Texas, inst.; James T. Maxwell, Texas, hosp.; 19: Graham Lee Hales, Miss.; Kenneth C. Spears, Ala., hosp.; 22: Newton Hardin, N.C., A.F.; Robert L. Jones, Tenn., hosp.; Hugh R. Kinsey, Fla., A.F.; David M. Park, Texas, A.F.; 23: William M. Stricklin, Mo., A.F.; Dewey D. Underwood, Texas, hosp.; 24: Joe Donald Rubert, Texas, inst.; 25: James M. Briggs, N.C., hosp.; 26: William E. Albert, Fla., hosp.; Henry V. O'Bryen, Texas, inst.; M.R. 27: Willis L. Saunders, Okla., hosp.; 29: Arnold Holley, Texas, hosp.; John D. Singletary, N.C., A.F.; Dewie Williams, La., inst.; 31: Charles G. Campbell, Ga., hosp.; Edward A. McGregor, Tenn., hosp.; Frank A. Rice, La., A.F.

Missionary Appointments
AUGUST 1980
Missionaries: Charles Edward and Daisy F. Joyner, 10-7, 8-27, Lacey, Wash. Church Extension, Santos Jr. and Josie L. Martinez, 8-19, 10-6, Trinidad, Colo. Language Missionary Associates: Wayland O. and Ida G. Boyd, 7-7, 12-12, Eunice, N.M.; Rural-Urban, Noe Sr. and Carmen N. Ortiz, 4-10, 12-18, Beville, Texas, Language; Boyd and Ruby B. Rayburn, 11-2, 12-16, Norman, Okla., CE; Cecil Glen and Lavonna Weitholt, 8-20, 1-29, Berkeley, W. Va., CE; Ernesto Saul and Virginia Thayer, 9-9, 1-5, Miami, Fla., Language Church Pastoral Assistance, Church Extension: William Jr. and Beverly Barclay, North Greece, N.Y.; Bobby R. and Okkie Blevins, Pataskala, Ohio; John Elgy and M. Anne Greenway, Granada, Minn.; Kenneth F. and Beth Jones, Sarasota, Fla.; Terrance and Deborah New, Depew, N.Y.; Marcus Keith and Marion Joann Oliver, Waddington, N.Y.; Roger Dean and Sarah Penelope Stacy, Blanding, Utah Mission Pastors: Ernest and Rebecca W. Read, Durango, Colo.; James D. and Carol Suzanne Rivers, Clarence, N.Y. Language Pastoral Assistance: Ramon C. and Lidelia F. Aleman, Guymon, Okla.; Simon Sukkul and Esther Cho, Fresno, Calif.; Bernardino and Raquel R. Hernandez, Dexter, N.M.; Lipre Eduardo and Milca Hernandez, Hialeah, Fla.; Daniel Jai-Kyu and Jung Sook Lee, Los Angeles, Calif.; May Van and Khanh Tuyet Pham Nguyen, Oklahoma City, Okla.; Van Van and Hong Thi Nguyen, Orlando, Fla.; An Minh and Nang Thi Vo Phan, Fayetteville, N.C.

SEPTEMBER
Missionaries: Wesley M. and June Johnson, 8-4, 9-13, Delaware, Md.; RUI, Pamela Ruth McCoy, 12-28, Heller, Ky.; CSM; Robert and Gloria J. Moore, 3-11, 10-9, Maryland, RU; James R. and Joyce Swedenburg, 8-21, 7-12, Parma, Ohio, Metro; Charles R. and Marjorie Wilson, 10-1, 7-8, Toledo, Ohio, CSM Missionary Associates: Trudy Claire and Lynwood F. Johnson, 3-22, 8-4, Detroit, Mich., CSM; Paul J. and Demaris A. McNabb, 1-13, 11-19, Racine, Wis., CE; Bernie and Anita Eva Moraga, 1-28, 7-3, N.C., inst.; William B. Kirby Jr., N.C., Army; Melvin H. Pickering, Okla., A.F.; Wm. A. Robertson, S.C., Army; J. Neal Tiller, Ga., hosp.; Boyd D. Welton, Okla., inst.; 15: Timothy T. Moria, Hawaii, Navy; Malcolm E. Smith, Fla., A.F.; Stanley F. Taylor, Okla., hosp.; Tally Williamson, N.C., hosp.; 16: Earl T. Troglin, Ga., hosp.; 17: Charles F. Harding, Mo., Army; 18: Bobby Haybin, Ga., inst.; Vaughn H. Tollett, Ark., A.F.; 19: Myron C. Madden, La., hosp.; Salvatore Rubino, Calif., Navy; 22: John R. Johnston, Ariz., A.F.; 24: Joe B. Abbott, Ala., hosp.; Berdon M. Bell Jr., N.C., Army; Robert W. Mulkey, S.C., hosp.; R. Boyd Robertson, Okla., ind.; 25: Lindell E. Anderson, Mo., Army; Don H. Murdock, Texas, hosp.; Paul W. Wood, La., Army; 26: Byron W. Arledge, Ohio, inst.; Max E. Burgin, N.C., Army; Oscar L. DeLozier, Ga., hosp.; Terrell G. Gordon, Ark., V.A.; Merle E. Strickland, La., Navy; 27: Wm. Thomas George, N.C., inst.; W.B. Johnson, Fla., inst.; Carl E. Tolbert, Okla., Army; Walter C. Tucker, Ark., Army; Warren B. Wall, Fla., inst.; 28: Clarence Barton, Ky., hosp.; Frank C. Taylor, S.C., V.A.; 29: James A. Wilborn Jr., Ga., A.F.

FEBRUARY
1: Charles Wm. Barnes, Calif., hosp.; Raymond J. Wade, Calif., Army; 2: J. Michael Brown, S.C., inst.; Clyde N. Kerley, N.C., A.F.; Stephen O. Wallace, Texas, Navy; 3: Peter J. Kraak, Mich., Army; 4: Sallie A. Carter, Ga., inst.; Odum D. Dyess, Texas, hosp.; Vasten E. Zumwalt, Ark., A.F.; 5: Grady F. Criswell, Texas, inst.; 6: Robey D. Goff, Texas, V.A.; Floyd Key, Ky., inst.; James H. Rutherford, Ala., Navy; 7: Dianne Bertolino-Green, N.Y., hosp.; Erza J. Richardson, Mich., inst.; 8: Laverne F. Musser, Fla., ind.; 9: George T. Bryon, Miss., Army; Thomas C. Carter, Ga., Navy; Ervin E. Goss Jr., La., Navy; David Morris, N.C., ind.; 10: Kikuo Matsukawa, Hawaii, hosp.; Duane D. Redding, Texas, Army; Robert W. Riley, Ga., Army; Samuel Southard, N.C., hosp.; 11: Harley C. Dixon, N.C., hosp.; Robert James Fleming, Ga., inst.; Ransom Reynolds, Okla., hosp.; Hyton Vickers, Texas, inst.; 12: Donald O. Burnett, Texas, Army; Gerald H. Smith, Miss., Army; 13: Kenneth A. Burnette, Va., hosp.; James Tsapelas, Mo., inst.; 14: William Reid Buckelew, Ga., hosp.; Burke E. Holland,

CALENDAR AND APPOINTMENTS

Waco, Texas, Language; Guillermo V. and Maria C. Pichs, 5-18, 7-17, Lakeland, Fla.; Language Church Pastoral Assistance, CE; Willie E. III and Rebecca Ailstock, Garrettsville, Ohio; James W. and Diana Byington, Rome, N.Y.; Geniel S. and Sylvia Ann DeOliveira, San Jose, Calif.; Larry Edwin and Donna Jean Henry, Indiana, Iowa; Andrew and Scharla Hollinger, Worcester, Mass.; Eric Bruce and Barbara Payne Lawrence, Wamego, Kan.; William Marvin and Evelyn Cleon Rorer, Bolingbrook, Ill.; R. Gary and J. Elaine Williams, Scranton, Pa. Mission Pastor Interns, CE: Walter E. Copeland, Wailanae, Hawaii; Vincent L. and Marilyn Inzerillo, Seattle, Wash.; Paul P. and Patricia Joseph, Spring Hill, Fla.; Gerald David and Carolyn Lovett, Sigbee Island, N.Y.; Michael Ray and Andrea McCain, North Clarendon, Vt.; Marion L. and Carol C. Rosstetter, Port St. John, Fla.

OCTOBER
Missionaries: Wade and Sherry Jeanine Akins, 5-31, 4-19, Landover Hills, Md.; Metro: George Howard and Leona E. Davis, 11-4, 5-1, Champaign, Ill.; Metro: Urban and Loretta Green, 9-8, 4-22, Tulsa, Okla.; Black Church Relations: James L. Jr. and Paulette Kellum, 2-12, 12-2, Memphis, Tenn.; Language: Gordon Eugene Robinson, 1-2, Douglas, Siskiyou Assoc., Ore.; RUI, Don Harvey and Barbara Ann Wells, 5-5, 11-18, Houston, Texas, Language Missionary Associates, CE: Frank Nibel and Maria A. Archer, 10-11, 12-15, Detroit, Mich.; William A. and Evelyn Carter Foote, 1-4, 4-9, Southfield, Mich.; Farrell Dean and Judy C. Hamilton, 10-27, 12-13, Denver, Colo.; Jerry Steven and Diedra L. Morse, 10-27, 8-27, Clovis, Calif.; Christopher Joel and Candace K. Ray, 11-4, 8-13, Federal Way, Wash. Church Pastoral Assistance, CE: L.E. Bailey and Linda Jean Boydston, Oak Grove, Ore.; Paul and Linda Lou Donaldson, Chester, W.Va.; Bob C. and Eva Mae McGraw, Glenwood, Ill.; Jack and Armina Strickland, Albuquerque, N.M.; Lee and Janice Wallenmeyer, Topock, Ark. Mission Pastors: Interns, CE: Patrick Jay and Linda Alvey, Springfield, Colo.; William A. and Christine L. Walker, Rochester, N.Y.

NOVEMBER
Missionaries: Geniel and Sylvia Ann DeOliveira, 9-17, 4-5, San Francisco, Calif.; Metro: Michael Dennis Flannery and Beverly Lee Elliott (fiancee), 8-30, 10-11, Indianapolis, Ind., CSM; Beverly L. Gray, 4-13, Oklahoma City, Okla., CSM; Joe Edward Jones, 2-11, Freeport, Texas, Language Missionary Associates: Bernard and Louise Blount, 11-29, 11-17, Orlando, Fla., BCR; Martha F. and Andrew Creel, 9-7, 9-6, Atlanta, Ga., CSM; Harrell William and Vera Lee Parr, 8-21, 4-17, High Desert Assn., Calif., RU; John and Diane Worcester, 5-21, 2-16, Atlanta, Ga., CE Church Pastoral Assistance, CE: Ronald and Teresa Ann Branch, Buckeye, W.Va.; Glenn Dale and Ella Josephine Lawson, Stanley, Kan.; Donny Lee and Connie Linscott, Phoenix, Ariz.; John Harold McNeese, Three Rivers, Mich.; David Bruce and Vicki D. Sutton, Spokane, Wash. Mission Pastor Interns, CE: James Harris and Lynda Ann Elber, Beulah, N.D.; David Bruce and Wandana Gay Swartz, Dubuque, Iowa; Richard Lee and Linda Beth Williamson, Saukville, Wis., Language Pastoral Assistance: Shin Hyuk and Su Ja Kang, Memphis, Tenn.

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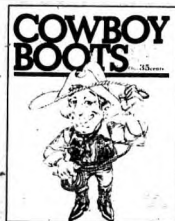


Adult

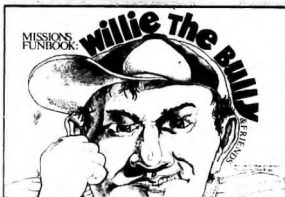
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BAPTIST BOOK STORES

1-2941

COMMENT By Walker L. Knight

A "programless" church?

My correspondence has generated a letter worthy of sharing with the readers. The writer is Carmen L. Conner, pastor of Heights Baptist Church of Albuquerque, N.M.

During the '60s Home Missions encouraged me to speak boldly from the pulpit on civil rights issues. I was pastor of First Baptist Church, Portales, N.M., a town that prided itself in never allowing a black to stay overnight. Yet I supported Martin Luther King from the pulpit and in writing. The editor of the daily newspaper picked up some of my material and used it. One reason I got by with this without losing my pastorate or splitting the church was at least one SBC agency was doing it too.

All of us have observed the conservative trend in everything, not just religion. I hope it does not go too far. I think the conservative and liberal temperaments are not mutually exclusive, and both are needed.

At times a conservative position serves the truth; at times a liberal position does. It is unfair to claim that either one always has the Christian answer.

I do not like to see Christian organizations endorsing some candidates and opposing others. This means if I disagree, I am stigmatized as un-Christian.

No way has yet been found to be both prophetic and popular. Heavy emphasis on the marks of success (attendance, offerings, buildings) has discouraged pastors from functioning prophetically. But it is the pastors who must do this if there is to be valid expression of the church in our society. The prophet's insight into the purpose of God, coupled with his penetrating understanding of where the people are in relation to that purpose, stretches him beyond endurance. But in that he

gains a capacity of effectiveness.

The current assumption that the church exists for evangelism tends to build large weak churches. Our recent discovery of discipleship is not enough. Both evangelism and discipleship exist for a larger purpose. If this larger purpose is not comprehended, the church cannot function properly.

Our "programmed" approach to church life has caused a general disillusionment with church structures. Programs must be promoted; promotion is a kind of pressure: pressure must either be given in to or resisted; if you give in you feel trapped in a program that doesn't satisfy spiritual needs and from which it is impossible to honorably escape; this develops a sense of unreality (phoniness) in the life of members which leads to disillusionment. The alternative is to resist. But to resist your church is almost tantamount to resisting God himself. Apathy becomes the answer for it is the perfect defense mechanism against pressure. I cannot be "for" your program for then I would feel trapped in unreality; I cannot be "against" it and retain my honor; therefore, I am apathetic.

The root of the problem is theological. Our churches understand only a part of the gospel. The part that is not known to them is the part that contains the motivating power. Lacking this motivation, pastors use secular techniques, resulting in superficiality. This problem has pushed many toward the charismatic movement, which isn't the answer either.

My feeling is that when a fuller comprehension of all of the gospel is widespread among us, motivation will be intrinsic.

When this happens, churches will

have a new attitude toward missions.

At present they "support" home and foreign missions through the Cooperative Program. Their interest in not generally in missions; they support missions because of local pride. They must be a "good" church by keeping up the good record. Local churches are not missionary, they support missions. Young people respond as missions volunteers, not in local churches, but in camps and assemblies. Money is raised for missions because there are "goals" to be met.

What are we to do? The church must not seek to promote ideas, but seek the Lord himself. The church needs repentance more than it needs a budget campaign. The pastor is not an executive trying to keep the religious corporation going. He is the prophet calling God's people back to God, the teacher instructing them in the ways of God.

Churches of the future will abandon this somewhat artificial approach (I support it because it is what we have), and by means of a fuller, deeper, and richer understanding of the church in God's purpose and plan, become missionary. They will be missionary. I look forward to a "programless" church in which the congregation itself is its own program and each member knows that he does not support the church and its work—he is the church and its work.

There will be structures, of course, through which this renewed church will express the life of Christ to the ends of the earth. In fact, the present structures may serve with very little change, but the attitudes will be altogether different. The spirit of the church will be buoyant and optimistic. There will not be the "drag" of programs to support, but the joy of work itself. □

An important word to pastors, church leaders and missionaries... Evangelism

Witness Commitment Day (January 11) can be the beginning of a bold evangelistic outreach in your church. Help train your members to witness with these excellent resources offered below. You'll find them effective and easy-to-use for both large and small group settings.

Now is the time to schedule the Lay Evangelism School in your church. Whether you enlist a pastor or a layperson to lead it, the Lay Evangelism School is a concentrated effort to involve both youth and adults in learning the basics of "how to witness."

The Lay Evangelism School Church Manual is your companion piece for conducting the six-month school in your church. One copy is sufficient for small churches; larger churches need at least two copies.

The Lay Evangelism School Church Manual is available from Baptist Book Stores.

A flexible, practical means of involving your members in ongoing witness training is the Equipping Center module on **How to Witness**. Equipping Centers are reusable, multimedia resources packaged in boxes.

How to Witness was developed cooperatively with the Home Mission Board to help adults communicate to others their Christian faith. This module is approximately six sessions long (one hour each). It can be ordered through Materials Services Department of the Sunday School Board, or from Baptist Book Stores.

If your church or association is interested in conducting a Sunday School Evangelism Workshop to train Sunday School workers to witness, ask your State Sunday School director for the free leaflet, **Sunday School Evangelism Workshop**.

Let these resources help you lead others toward more effective witnessing!

Refugees: Another step toward socialism

I read with a tinge of disgust and some mixed emotions "Refugee Report" (May-June HM). Since when is the church in the resettlement business? I thought it was in the regeneration business.

History records the first settlers came over here and built churches. Of course, that was before Socialism invaded our land, even some churches.

If this publication leans much further toward socialism, it might as well start looking to HEW for its support, as more and more dedicated dollars will be going to other channels. If our good, dedicated Christian Southern Baptists would pull out and let the social planners have what's left, there is little reason to believe God wouldn't again bless Home Mission's every effort, even to the refugee situation.

*Mable House
Mena, Ark.*

Right- and wrong-wing politics

The basic fallacy of "Right Religion, Right Politics," (Sept-Oct HM) is you do not know the difference between doctrine and morality.

None of the efforts of conservative Christians to influence governmental policy is designed to establish Christianity as the state church. Therefore, your argument about church-state separation has no validity.

Of course, you liberals do not recognize the difference. Your creed is ethics and has nothing to do with the great doctrines which make Christianity distinctive.

What conservative people in their moral crusade are attempting to establish by law is that certain popular moral perversions are contrary to public welfare. Is this wrong? "Righteousness exalteth a nation," even if that nation is non-Christian.

*Carlton W. Truax
Columbia, SC*

... keen discernment of tactics of right-wing fundamentalist propaganda. ... Fuzzy thinking is evident in that mindset which would flee our complex society for the simpler days before modern technology and social pressures. Christians had better get their heads on straight. Are God's people going to dispense with the gains in social

justice, purge the earth of the benefits of modern technology, throw away press freedom so expensively gained?

What a revolting development that these very electronic evangelists and well-heeled politicians exploit mass media to spread their old-time religion crusades. These shrewd fellows do not see any consistency between their vested interests and their strange philosophy. Self-interest is at the heart of Moral Majority protest of Internal Revenue Service efforts to curb tax-exempt status of private schools.

I wonder if this New Right is doing much to feed the hungry?

*Donald Cassidy
Premium, Ky.*

... greatly disappointed. You appear to say Christians should say and do nothing that might influence anything other than the heart—as though that is possible!

I get the feeling the writers are jealous. Whether that jealousy stems from someone other than Southern Baptists leading the way, or from their own partisan persuasions suffering as a result, I do not know. It would appear political involvement is all right only so long as it does not involve politicians who take a stand on the issues pertinent to Christians.

Please print the pro's and con's of such involvement. Let some involved Southern Baptists speak. Let Bill Elder or some other leaders in the SBC Christian Life Commission present a balanced and objective look at the long-term implications of the trend.

*Tim Deahl
Brinkley, Ark.*

... well written and most helpful to me.

*Ronald Rice
Winston-Salem, NC*

The exposure of the radical right and the Ku Klux Klan (Sept-Oct HM) is long overdue.

It is indeed a baffling contest, but we must get involved. The life of our denomination and the life of our nation are involved. Having made some special studies of the origins of Nazism in Germany and having studied the history of the Holocaust, I see many of the same

elements rising in America. It is a fearful vision that I have as I write you these words of thanks.

*Dale Moody
Louisville, Ky.*

As quick as we are to criticize the Klan and its violence, we turn the other way when blacks riot in Miami. We as Christians need to speak out against all forms of violence and racism.

Also, on "The Word and the (New) Way" (Sept-Oct HM). It seems we already have too many programs to evangelize the world. When did Christianity stop being something you are, and start being something you do?

Maybe if we stopped trying so hard to be "soul-winners" and started trying to be disciples of Jesus Christ, we'd see many more souls saved. What the world needs is love. Why do we argue over a Book that tells us not to lay up treasures on earth, then ignore that command while building large churches, gyms and educational buildings? What difference does it make if it's inerrant, if we ignore what it says?

*Tim Russell
Oklahoma City, Okla.*

The Divorcee

I deeply appreciate "The Divorcee" (Sept-Oct HM). In working with single adults, I have found similar hurts and frustrations expressed again and again.

The church must deal with compassion and love when persons undergo the physical, emotional and spiritual trauma of divorce.

*Ronald Rogers
Lutherville, Md.*

EDITOR'S NOTE: A photographic report on the problems of divorce will appear in a spring issue of *MissionsUSA*.

Upset stomachs?

I was surprised at you giving such emphasis to the socialistic concepts of Ron Sider ["Food for Thought," Nov-Dec HM]. This whole philosophy destroys the biblical concept of work.

*Don Scott
Wichita, Kan.*

And a few well-chosen words

I do not care for the pictorial composition of *MissionsUSA*. Pictures take up too much space to get a message across. I prefer facts, stories, information. It is a lot of paper for what one gets. One would think it was prepared for photographers, instead of disseminating challenging and informative missionary news.

*Estelle Hall
Dothan, Ala.*

I've considered your magazine the best of SBC publications, but lately I've detected a trend toward the left that gives me cause for concern. I was appalled by Martin Marly's "Dangerous Future or Quiet Turning" (July-Aug HM). The liberal bias of the article on politics was strike two. If you aim to keep moving toward the left and throw me strike three in the future, I would just as soon be dropped from the mailing list.

*James McDaniel
Brinkley, Ark.*

Your magazine stirs us, angers us, rebukes us, informs us, inspires us and helps us to remember who we are. Many thanks, again and again.

*John E. Steely
Wake Forest, NC*

You demonstrate significant awareness of many issues which the Christian ministry must confront. You sensitively portray various approaches to witnessing. I am grateful.

*Annette Lindsey
Raleigh, NC*

A personal touch

Our church is thrilled over the account of the ministry of Lewis and Alma McClendon ["North to Home," Sept-Oct HM]. Lewis was born here and during the time he was our associational missionary, the McClendons were members of First Baptist. We feel you have brought a son and daughter home to all of us.

Thank you for personalizing HM for us.

*Dillard S. Miller
Mena, Ark.*

LETTERS

I commend you for the continuing excellence of your work... a vital link in my effort to stay in touch with the healthiest dimensions of our Southern Baptist Convention.

*Don H. Murdoch
St. Joseph, Mo.*

It is very rewarding to have your outstanding magazine. The trail you have been blazing is becoming a highway. Keep up the good work.

*Phillip McLean
Charlotte, NC*

St. Louis Blues?

[May-June HM] was one of the poorest issues of all. The thing that stung me worst was the section on St. Louis Baptists—inaccurate, through and through. Also inconsistent.

I had a brother who lived there for quite some time and a grandson also who was very active there. Their reports were not like that. I have been to several conventions there and never heard such a report.

*Samuel Smitherman
New Orleans, La.*

We appreciate the fine article [on St. Louis]. It was very well written, interesting and informative.

*Preston Denton
St. Louis, Mo.*

More notes on Notebook

I like the change in general, but prefer photos rather than illustrations. Too much modern art is creeping into our religious literature.

*Mrs. J.L. Gillespie
Brevard, NC*

Love it! Keep it up. I have enough time to read it but not other materials.

*Virginia Zachert
Augusta, Ga.*

... read every word and certainly approve of the nutshell-type reports that come to readers like myself who are always in a big hurry.

*Charles E. Boddie
Nashville, Tenn.*

1981 PREVIEW

By Everett Hullum

New ideas and old friends

You have just finished reading—we hope slowly and with some enjoyment—the first issue of MISSIONSUSA.

Long-time readers of *Home Missions* will be aware this represents more refinement than new directions of the magazine. The title change may, in fact, be the biggest difference you'll find in this issue and, for example, the July-August edition of *Home Missions*.

The new name has been needed for several years. First, we seek to avoid confusion with *Home Life*, published by the Sunday School Board. Second, we want to convey more accurately the intent of the Home Missions Board's periodical to cover the full range of missions and ministry in the United States and her territories.

As she enters the 1980s, the HMB functions in two ways: (1) through the direct mission work of her 2,500 missionaries, appointed jointly with state conventions; and (2) through research and resources for Southern Baptist churches, associations and state conventions—in effect, as a national clearinghouse of missions ideas/information.

Consequently, the new MISSIONSUSA, like her predecessor *Home Missions*, will emphasize the direct missions story. Each issue will carry articles of home missionaries, and of churches/associations on mission. In months ahead, this coverage will take us across the United States, from Hawaii and Alaska to Maine and Louisiana. Examples:

- An experimental church in Boston;
- A church growing by direct mail in California;
- Texas Baptists' ministry in the Big Bend region;
- Mission work with the Cajuns in southern Louisiana;
- A bivocational pastor in Puerto Rico;
- Missionaries working on Waikiki with resort people; in Nome, Alaska, with alcoholics; in interracial ministries in St. Louis; with Indians in New Mexico.

In addition to keeping you informed about the direct missions work of your home missionaries, MISSIONSUSA will continue to assist the HMB programs as they provide Southern Baptists with the understandings and awarenesses necessary to carry effectively the message of Jesus Christ to our complex, frustrated society.

Because HMB programs, assigned by the Southern Baptist Convention, run the gamut of societal needs, this responsibility leads us down unexplored, winding and often controversial roads. Some topics with which we'll struggle:

- Jesus Movement Update—whatever happened to young people who turned to Jesus in the early 1970s?

- Good Samaritan Laws—do these "boons" to the nation's hungry really serve their purpose in allowing food chains to give away products without liability?

- The Ethnic Resurgence—can the SBC continue to treat its growing ethnic population indifferently?

- Hope of Haitians—will we counter with hate?

- The Divorced—what can churches do to minister to persons experiencing the "death" of love?

Like the contents of any general interest magazine, these topics will blend in a mixture we'll try to keep varied and lively, entertaining and provocative. We'll try to keep the range of presentation broad, too: thought-pieces, photo-essays, picture-stories.

We're shortening articles. Over the past year, we've redesigned the magazine, making type larger, column widths narrower. In MISSIONSUSA, we'll offer many articles that fit comfortably into 2-5 pages; but at other times, when the subject is complex or the presentation demanding, we'll spread into two dozen pages.

Our emphasis on photography will continue. We're confined to black-and-white—though often it would be our choice, occasionally we'd prefer full color: alas, finances forbid. We still believe one picture can be worth a thousand words, and we'll strive to find those thousand-word pictures for you.

Finally, we promise to continue in MISSIONSUSA the tradition of *Home Missions*: to present the undiluted, honest world of home missions in a format as challenging, a style as open, an outlook as exciting as is the agency which gives this magazine birth.

We feel strongly our "call" to home missions and to MISSIONSUSA. We believe in the efforts of the people who are home missions, from denominational staffers to missionaries in the most remote and difficult assignments; and we want you to feel, taste, sense, understand their struggles, goals, heartbreaks and happinesses.

So we are dedicated to new ideas and old friends; to tackling difficult issues and preserving worthwhile institutions; to prodding, probing, searching; informing, entertaining, encouraging as we attempt to share with you home missions efforts to carry the good news of Jesus Christ to the human/cultural marketplaces of our day.

We're not yet sure all the places our convictions will take us, but we're convinced the trip will be interesting. We hope you and your friends will come along.

A resolution, a journey

IN PASSING

by William G. Tanner



One of 13 children of a migrant worker, she never had much while growing up. Maybe that's why she lived as she did. But I doubt that's the reason; somehow, I think something else motivated her.

"When I worked as a seamstress, sometimes things went wrong. I pulled the material and it tore," she said trying to explain her later career as a kindergarten worker. "With children, you have to be very careful. I feel blessed God has called me to work with this delicate material."

For more than 30 years she selflessly responded to that commitment. As a home missionary who taught the kindergarten children of a blighted Hispanic neighborhood of San Antonio, Texas, she moved among the poor, bringing to hundreds of families love and concern and a message of the grace of Jesus Christ.

Over and over, she encouraged "us to be all we could be," says former student Rudy Sanchez, now pastor of a large Spanish-speaking Baptist church.

In the 1970s, she still made her rounds in a 1950s model car—a short woman peering over the top of the steering wheel as she puttered along.

For almost her entire adult life she lived in a tiny, sparsely furnished one house: four rooms, including kitchen and bath.

Except for times when skyrocketing electric bills or increases in rent caused her to fret, I never knew her to worry about money.

When a friend wanted to begin a ministry to neighborhood drug addicts, without hesitation she sold her inheritance: the home of her youth—d gave the money to him.

She was never slave to fashion, always neat, always clean and pressed, but never stylish—as such is measured by designer dresses and new-fall-lines.

She could count her luxuries on one hand: typewriter, radio, television—until they were stolen in one of the periodic "break-ins" she experienced. Friends later helped her replace the television.

Of all her possessions, only one mattered: her Bible. I had never seen such a Bible. The fine black cover long, long before had worn through to brown leather. Inside, the pages were thin and fragile. She and that Bible grew old together.

A few years ago, Jovita Galan retired from her job as home missionary. But she continues to serve in her church—for years it has been her dedication and willpower which held it together, through a succession of student pastors and interims without pastoral leadership. And, as often as her health permits, she volunteers her time to the Texas River Ministries program, which works with the poor and oppressed along the Rio Grande Mexico border.

For some reason—perhaps you understand—I thought of Jovita Galan, this selfless servant, when I began to think of a New Year's column on Christian lifestyles.

You've no doubt noticed in this issue and previous HOME MISSIONS magazines an emphasis on lifestyles.

Our concern about a simplified sort of existence mirrors your own: in one of the most significant grassroots movements in Baptist history, you've already given record amounts to world

hunger causes. \$3 million in 1979, perhaps as much as \$6 million in 1980.

And from among you come a scattered, yet growing chorus of voices, challenging us all to live more simply: to set standards contrary to our consumption-oriented environment; to be the fabric in the national quilt that in tone and placement beautifies the entire pattern.

Originally, this was to be another of those challenges.

But it is not.

Instead, it expresses the beginning of a personal journey. Can I, in 1981, travel through my Bible as Jovita Galan tenderly went through hers—unhesitant and unafraid; unshackled by cultural influences; untoured by guilt and the needs to justify, unhindered by "liberal and clichéd" interpretations of so-difficult-to-accept passages about wealth and poverty?

To search again God's message about how we, his people, should express his concerns and values as we walk this earth: that's my New Year's resolution.

Jovita was once offered the position of education director at a large, affluent church. With the new job would have come many benefits—free rent, large salary. . . . Jovita was unimpressed. Amazed, they told her, "If you want to eat bread and water, stay here. If you want to eat well, come with us."

Lovingly, Jovita replied, "I don't care about eating."

If I can be true to my one New Year's resolution, I suspect a whole series of other resolutions about lifestyle won't really be necessary. □

Funeral at one, wedding at three
and you just found out the church
needs a new heating system.



When do you have time to think about
growing an evangelistic church?

Maybe we should ask, when do you have time *not* to think about evangelism? For without doubt, evangelism must rest at the core of all we do.

For you know its true: when we fail to set our priorities by Christ's demands, our religious life no longer expresses the full rich fabric of the gospel message.

Yet it is easy to be so swamped under daily pressures we forget to strive for the total evangelism spectrum our churches need: the witness in word and deed that validates our funerals, our weddings—and our worries over heating systems.

That's why we've designed our **Growing an Evangelistic Church Seminars** especially for the busy pastor. Each three-day course packs instruction by key evangelism leaders on such topics as theology of evangelism, role of the pastor, lay commitment, implementing lay evangelism—and much, much more.

Two **Growing an Evangelistic Church Seminars** are planned for 1981: One in May, another in September.

There's still room for your registration. But hurry. Make plans to attend. Now.

While you still have time to

think about growing an evangelistic church . . .

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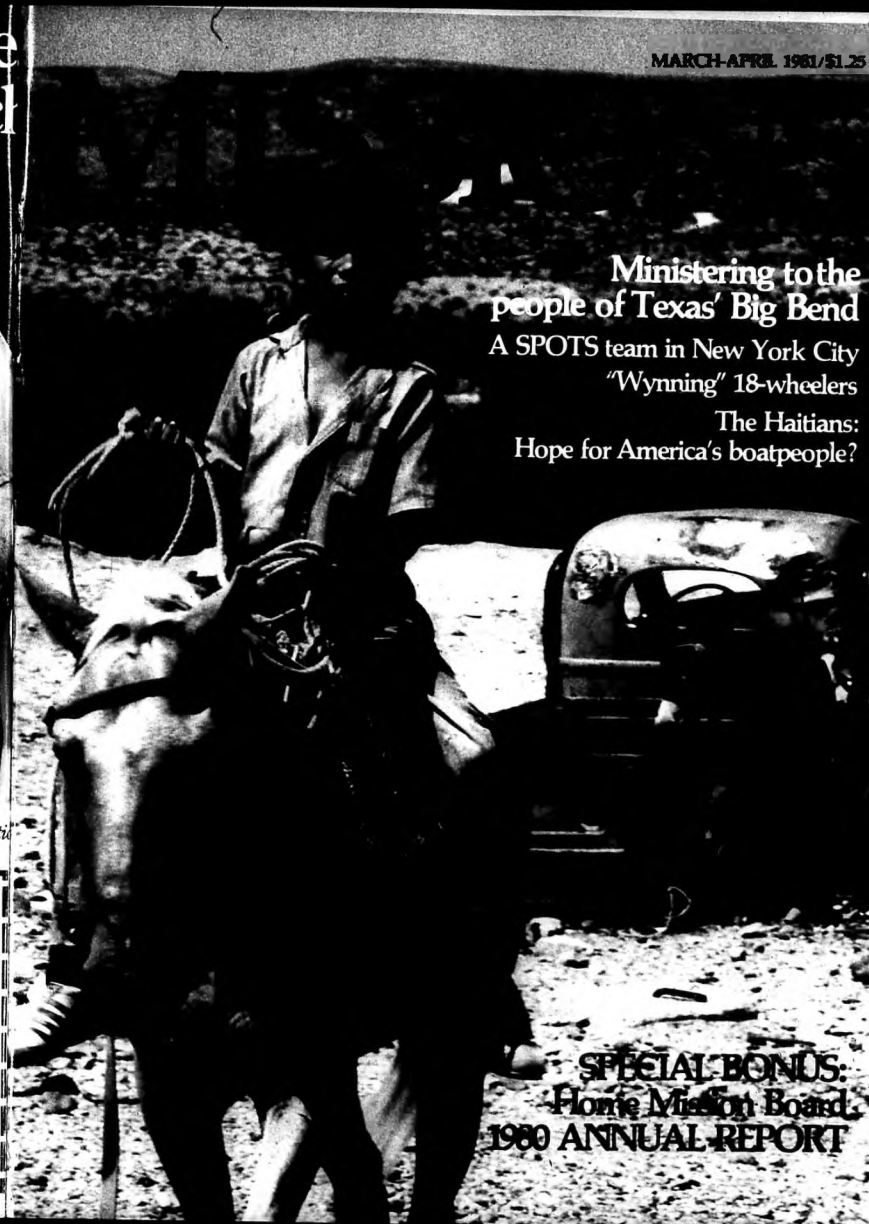
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The Haitians:

Hope for America's boatpeople?

SPECIAL BONUS:
Home Mission Board
1980 ANNUAL REPORT



MISSIONS^{USA}

20 BROTHERS OF THE BORDER

Along the Rio Grande, Southern Baptists reach out to help, to heal, to serve their Spanish brothers.
By Wayne Grinstead
Photographs by Paul Obregon

20 NEW YORK CITY SPOTS

An Alabama student missions team becomes "family" during a spring break work trip.
By Rex Hammack
Illustrations by Claude W. Stevens

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Opposite: To Alabama students, surprise this Harlem street belies their ghetto stereotypes. (See story p. 20) Photograph by Mark Sandlin.

Cover: In the arid world along the Rio Grande, where roads are often non-existent, the burro is an invaluable mode of transportation. Photograph by Paul Obregon.

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Brothers of the Border

In the hostile, dusty wilderness along the Big Bend section of the Rio Grande, Texas Baptists are working to help, to heal and to serve the people on both sides of the U.S. border By Wayne Grinstead/Photography by Paul Obregon

Across the shallow, murky Rio Grande River, a tiny town, Pueblito de Boquillas, lies at the base of the Sierra del Carmen mountains. From a lone dirt street—the village's only thoroughfare—the Rio Grande first moves boldly, then meekly sidles to avoid a sandbar. Across the road, a dozen adobe huts lie scattered over the countryside, mud pies left to bake and eventually erode in the blistering sun.

Over parched branches of a desert shrub, a small-framed Mexican woman drapes her wash. Nearby, her young children gleefully explore the cab of an abandoned truck.

Except for the occasional sound of an airplane or the twice-weekly arrival of the bus which crawls the steep, rocky mountains from Musquiz, this community belongs to another century.

The surrounding desert is hostile. Skeletons of animals and automobiles remind that the land is unforgiving of those who ignore its vagaries. Through its dusty center snakes the Rio Grande, a small island of water in a sea of sand.

Once pure and limpid, the Rio Grande was source for drinking, irrigating, bathing. Now its edges are rimmed with sewage, chemicals and spent fertilizer dumped upstream.

For 889 miles, it separates two nations, two cultures, two peoples. At times only yards wide and inches deep, this river—bordering the United States and Mexico—symbolizes to those along its banks a barrier of much greater proportions.

It is along this barrier that Southern Baptists reach out to help, to heal, to serve through the work of Texas Baptists' River Ministry.

The Texas River Ministry began in the 1960s. Coordinated by Elmin Howell of the Baptist General Convention of Texas, it covers an area 25-30 kilometers wide between El Paso and Brownsville.

For every kilometer are dozens of stories of hunger, poverty, disease, illiteracy. But perhaps no section is as plagued as the parched, mountainous Big Bend region, where village after village mirrors the look—and outlook—of the Pueblito de Boquillas.

Seven years ago, Jack Eckerberger first volunteered to work in the Big Bend. Soon he was inextricably linked with the people, their joys and sorrows. To be able to devote more time to the river ministries, he and his wife, Wanda, discussed early retirement. "But the Lord didn't see fit to wait." In February 1980, he left a job and home of 32 years to move from Houston to Van Horn, Texas.

Eckerberger now directs *Los Hermanos de la Frontera*, Brothers of the Border, an organization formed to support the work of the Texas River Ministry. Los Hermanos volunteers help raise the standard of living along the border by increasing agricultural production, providing health care and by proclaiming Jesus Christ.

"We have every missions program in the Southern Baptist Convention involved here," says Jimmy Smith, coordinator of Mexican-rural ministries for the Big Bend Association. At work are Home and Foreign mission boards, the Texas Baptist convention, local associations and churches—and the Mexican Baptist Convention.

Over the years, volunteers and funds from these agencies have built 22 permanent and three mobile clinics, where Mexican and American doctors can provide much improved medical attention to remote villages.

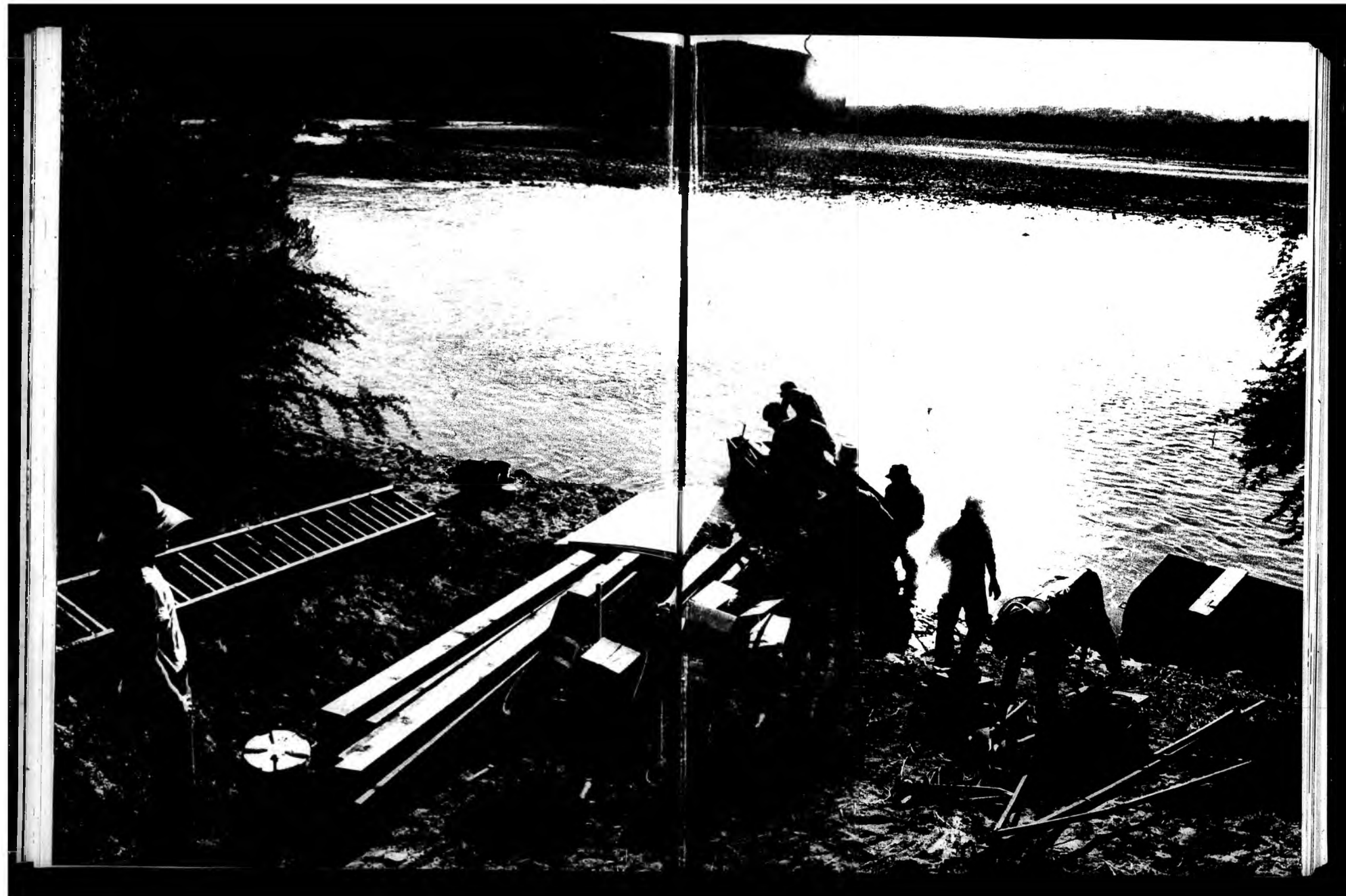
Hundreds of wells have been drilled, to provide water for crops and for drinking. Through government agricultural projects villagers have learned to raise rabbits to increase protein in diets; to farm grain products more efficiently; even to fence off gardens to keep livestock from plundering vegetables before harvest.

Yet for all the changes, says Eckerberger, "nothing happens fast. The heat, the logistics of getting men and materials in and out . . . you learn patience or you don't accomplish anything." Any work, all work in this oven-like region is physically exhausting. "It's rough," says Eckerberger. "If the Lord's not in it, you can pick a hundred places to go that would be better than here."

"It's hard for an outsider to come in and see the progress that's been made, but I see it."

Continued





Such dedication to improving the physical well-being of Big Bend's scattered and isolated people does not mean Los Hermanos ignores the region's spiritual hunger.

In that concern, too, the river ministry's reputation often precedes its work.

"We crossed the river and went into the little town of Jabencillo," recalls Eckeberger, as he poles across the Rio Grande.

"The president of the village met us at the edge of town; he welcomed us and pointed to some stobs in the dirt. This is where we want the church," the president said. "We knew you would come, we just didn't know when."

Continued





A mission team from Oakwood Baptist Church of Lubbock, Texas, was one of 40 volunteer groups serving along the river in 1980. The crew of 20 spent three days with Boquillas villagers building a Mexican style roof on a clinic whose walls had been erected by an earlier government work crew.

Building the clinic was important because of Boquillas' remoteness.

The doctors do not like

to come this far," explains Victor Ureste [at right]. "My daughter was sick with high fever. The nearest doctor was 160 miles away and we could not get her there. For three days we worried, cried and prayed."

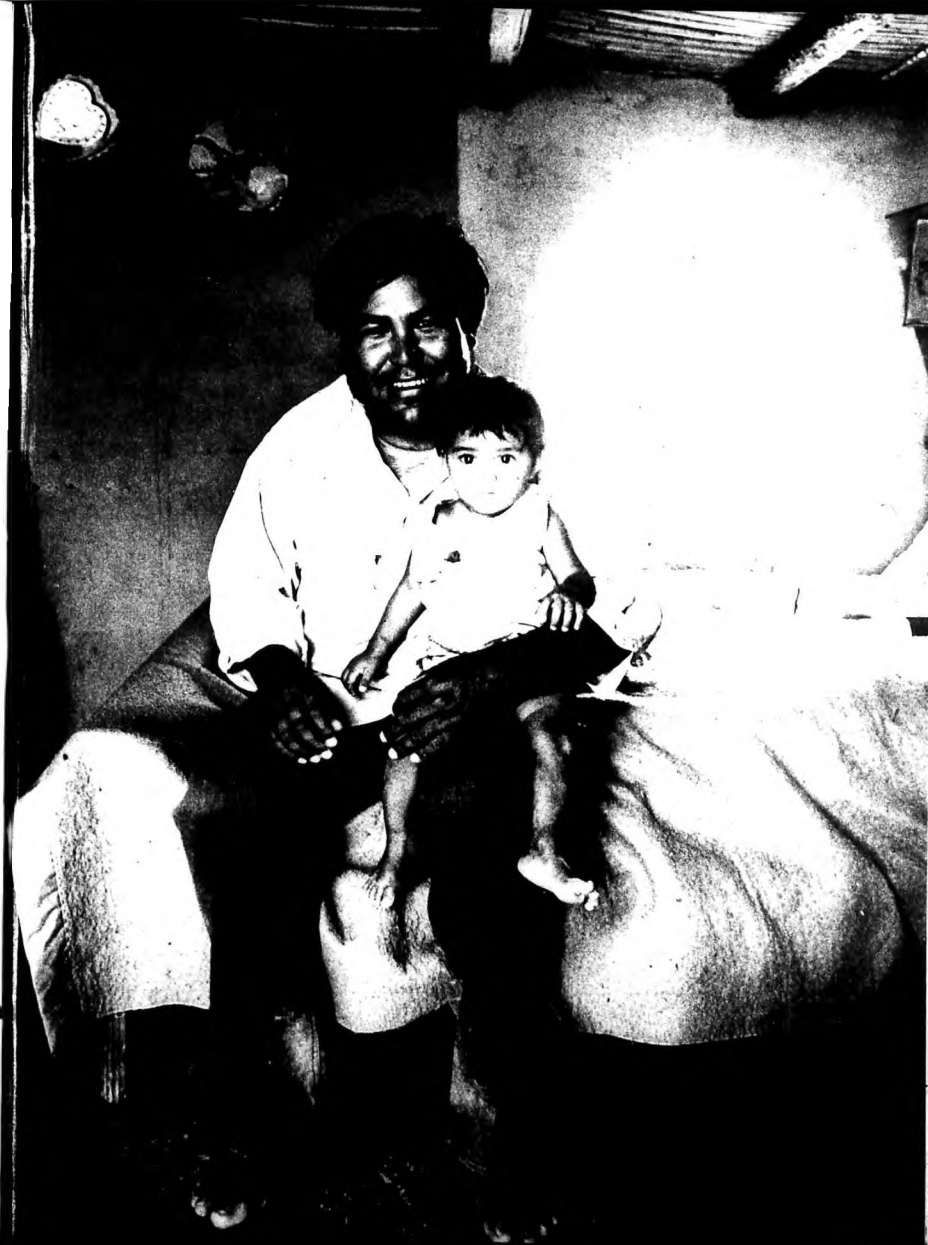
"Thank God she eventually got better."

Once a clinic is operational, the frequency of health care often doubles. Using clinic facilities, Mexican doctors, traveling the rural outback on regular

3-6-month schedules, can treat more patients than is possible when they work makeshift—in homes or from the bed of a pickup truck. And physicians from the States can be flown in on short notice to begin treatments or examinations immediately.

"My dream," says Eckberger, "is to build clinics all up and down this river. It's one of the best ways we have of showing we care."

Continued





Like a diamond embedded in desert sand, the beautiful polished-rock facade of the Baptist church in San Vicente reflects the brilliant, blinding sun.

For 14 years, First Baptist Church of Midland, Texas, has worked here: conducting revivals, holding vacation Bible schools, training local people in the withering, blistering summer heat. As a result, this small congregation nears self-support, and already in neigh-

boring villages it has established five missions.

On Sunday mornings, its church-school classes [at right, above] and worship services are filled with young and old.

"No entiendo que ha pasado sino Christo ha Cambiado mi Vida."

"Yo canto, grito y digo la noticia buena . . ."

For hours, music pours through windowless walls, losing energy only at the village outskirts. Spellbound

by the guitar's cadence, melodies flow soft and dulcet, then lively and syncopated. But through the maze of vocal variations, the message remains:

"I don't understand what has happened but Christ has changed by life. I will sing, yell and tell the good news."

Guitarist for the church is Divorcio Brito. Eighteen years ago, after meeting and working with the first of many Southern Baptists to witness in San Vicente,



Brito became a Christian. Now he travels by foot with his family and his guitar [above], providing music for the missions.

Once, farmers of San Vicente produced a cash crop of beans and corn, a rarity along the border.

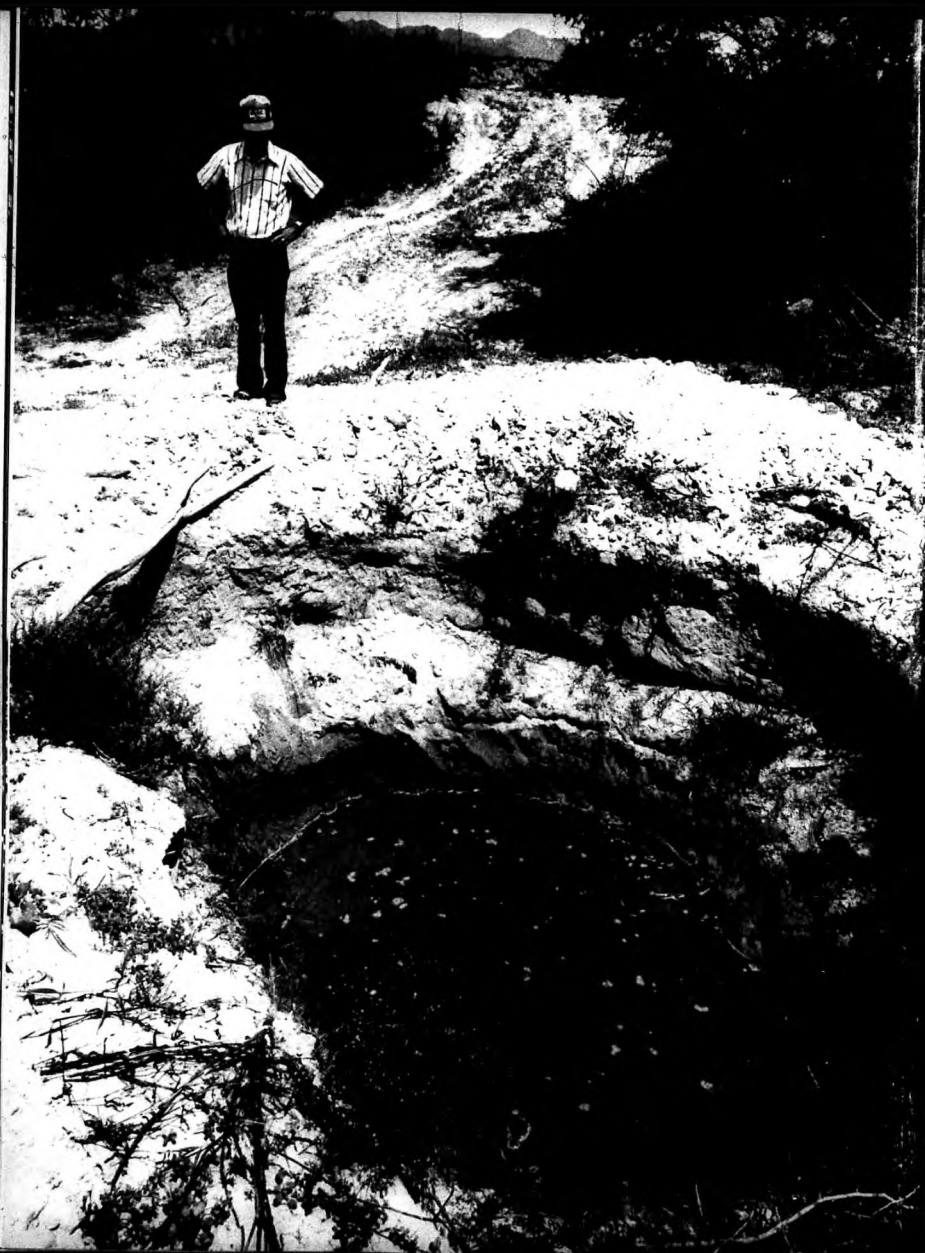
Then, in 1978, the rain-swollen Rio Grande pushed three miles beyond its banks. The floods covered 350 acres of cultivated land.

"If you farm here," remarks a villager, "you have

everything going against you. Either it rains too much or not at all."

With the help of the river ministry and Midland First church, the people are slowly, tediously, painfully reclaiming the land, this time to be replanted with pecan trees. These trees, they hope, will withstand the assault of the next floodwaters . . . which the people of San Vicente believe someday are certain to come again.

Continued



Each day the Rio Grande carries thousands of gallons of water past small villages crowding its edges. Yet potable water remains the scarcest of commodities. J.C. and Loretta Wood, Mission Service Corps volunteers assigned to Los Hermanos, came to do agricultural missions. But Wood soon realized water was the first priority. Using a rotary drill donated by a group in Magnolia, Ark., Wood relies on just about everything from geologic survey to Mexican legend to help find fresh water.

"Many times the hole turns up dry," he admits. "Many times you hit salt water that's seeped into the water table from the river. But if you keep trying, you eventually get what you're after. And when you see people drinking from a hole they had to run goats out of [left], you see the need for a decent well."

Of course, the goats in the water hole don't belong to Buck Davis. For Davis has a better use for his goats.

Davis—a loner, a rebel, a predictably unpredictable free spirit—lives with his wife and two children in a hand-built log cabin on the Texas side of the Rio Grande.

A long-time Texas River Ministries volunteer, Davis raises goats to be given to families in need.

Continued





Davis eschews modern conveniences—he does not even have a telephone—because “the Lord has established in me a love for the Mexican people and I don’t mind living as I do to help them.”

Yet life on the river hasn’t been easy. In his first two years, Davis spent his entire savings. “I wrote the first hot check I ever wrote in my life,” he recalls. “I’ve been broke ever since, but I’ve loved every minute of it.”

In the past three years, he’s given 125 goats to families along the river.

“The goats,” says Davis, “provide milk for children who can’t get it anywhere else, and give us entrance to out-of-the-way places.”

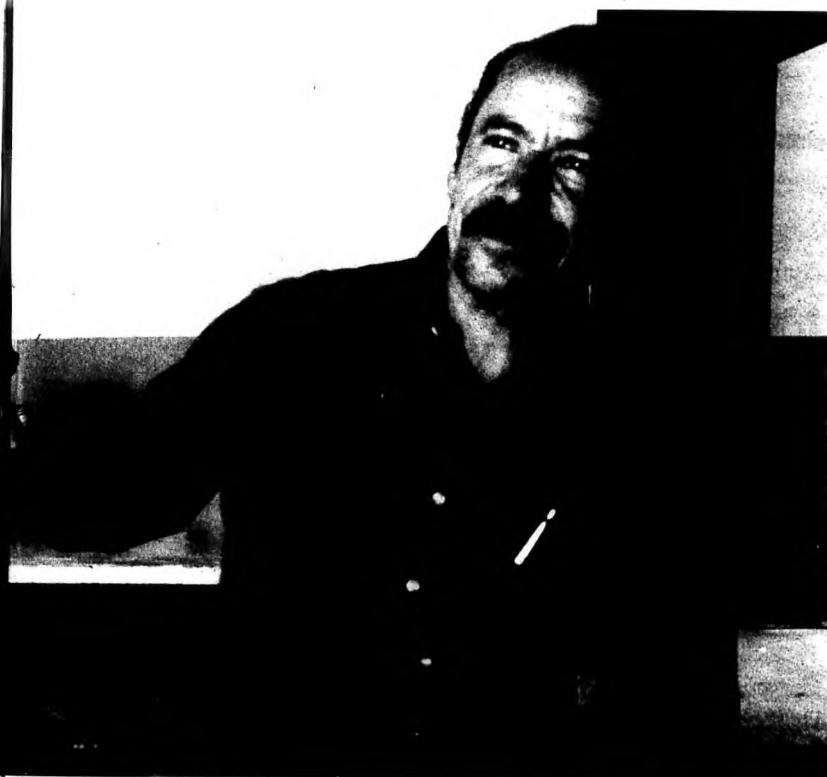
Local Baptist pastors follow up by educating the family about goat care and feeding. This insures productive goats and provides opportunity for “extended contact with many villagers, many of whom have never

received Christ as their Lord and Savior,” says Davis.

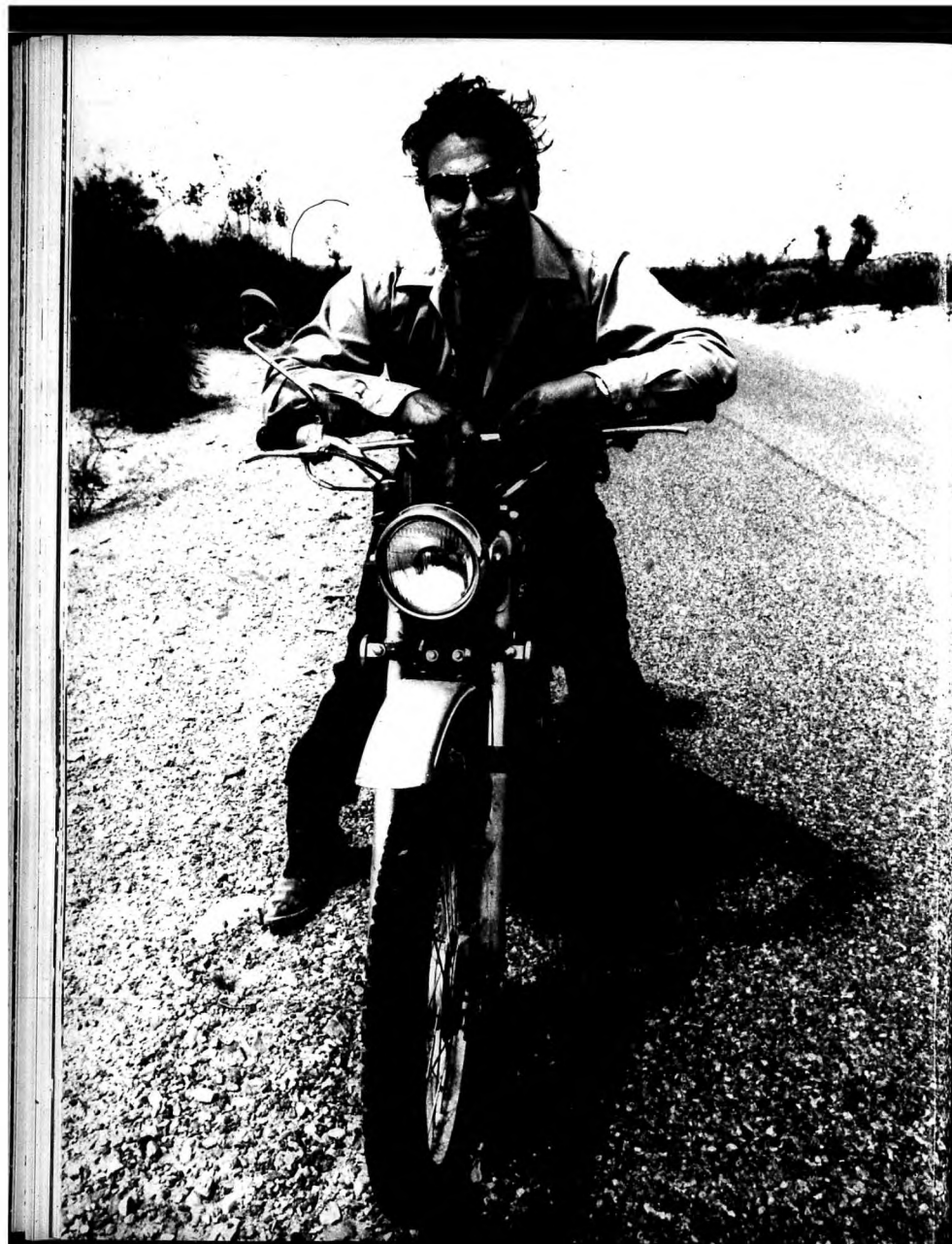
“Before we got the goats, we bought eight liters of milk each day,” explains Misael Loera, director of Juarez Children’s Home (above), a ministry to unwanted and abandoned Mexican children. Ten river-ministry goats now provide milk for the home’s 26 residents.

“You can see Buck’s goats all over Mexico,” says Eckberger. “And right after the goat comes the gospel.”

Continued







The motorcycle bounces and strains on the rocky mountain trail, its two-stroke engine sputtering, coughing, whining like a chain saw run amok.

Hands wrapped tightly around the handlebars and thick black hair blowing in the blustery wind, Danny Compas rides the border spreading the gospel.

In 1881, Southern Baptists began work with Hispanics. In West Texas, circuit riders wended their way through desert peaks and stone-floored valleys, carrying to tiny villages on both sides of the Rio Grande little more than a Bible and a burden for Spanish-speaking people.

In this tradition follows Danny Compas.

A former teamster in Chicago, Compas relinquished his truckdriving job when "the Lord laid it on my heart to come down here and start missions." From his home base in Clint he covers five missions in four villages along the river.

"There is no communication between the towns," says Compas, who receives state and associational Southern Baptist support. "The people do not always know when I will arrive. I just tell them not to worry about time. The time is the Lord's. Whenever I can get there, we will have worship and teaching."

Compas wants to train lay leaders in each village.

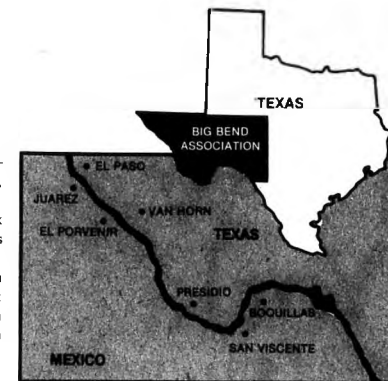
"From the Catholic tradition comes the idea they can only have services when a preacher is around," he explains. "With their own leaders, they can gather as believers, worship and study when I am not here."

And Compas knows it isn't always possible for him to be there. The sweat-box heat and the non-existent roads take a heavy toll, on both motorcycle and man. "All this work, all this travel is for the Lord," comments Compas, pointing to the dust-covered motorcycle, "if it was for someone else, do you think I would come out here on this thing?"

The river ministry volunteers are unashamed nonconformists in a society that worships material possessions. J.C. Wood, Buck Davis, Gary Warden—who heads the aviation department of Los Hermanos—and others who serve full time are dependent on churches and individuals for their support. Lifestyles are simple; tangible rewards few.

"We are here because the Lord led us here," says Eckeberger. "Everyone gave up something to come. But any losses we might have felt have been more than made up by the Lord's blessings."

The shoestring budget of Los Hermanos often threatens to



unravel. Drilling equipment, airplanes for transporting physicians and pastors, heavy duty machines for agricultural work, all call for expensive upkeep. Coordination of volunteers across long distances means high telephone bills.

"Many people see the validity of giving money to build a clinic or drill a well in Mexico," says Eckeberger. "It's a little more difficult to generate operating expenses needed to organize the project."

In a region where religious and cultural mores are hundreds of years old, new patterns are not drawn quickly.

"You don't change customs, you don't change superstition," says Buck Davis. "Here you are most effective when you are flexible and patient. And you have to realize that what you accomplish sometimes is nothing."

"When the Mexican people see the problems we encounter, they ask, 'Why do you keep coming back to help us?' Then we have an opportunity to share Christ."

Years of hardship etched in his face, an old man sits in the rear of the Baptist church in San Vicente; with others at the service, he boldly sings:

"Dios es amor."

"Dios es amor."

God is love, God is love.

As those around him leave, he remains to meditate and pray in the cool quiet of the white stucco interior. "When the [river ministry] volunteers first came here a state official told us that they would use us to make a profit for themselves," he recalls.

"But we saw it as nothing but love for us. Take for instance the story of the good Samaritan. If an enemy can help, why can't a brother?" □

A mission team from Samford University discovers the challenges of the Big Apple.

By Rex Hammack
Illustrations by Claude W. Stevens

New York City spots

With craning necks the cluster of college students makes its first venture onto a Manhattan street. Stir crazy after a two-day van ride from Alabama, on Saturday night they enthusiastically enter a midtown Broadway crowded with pre-Easter vacationers. Half a block farther, a mumbling stranger staggers into Leisa Watterson. "Drop dead," he growls. Surprised but undaunted, Leisa gives him a smile, then turns to students beside her.

"Well, welcome to New York!" she says.

Months earlier, shortly after being selected for the trip, the Samford University students began calling themselves "the team," though by campus measures the 12 were quite diverse—fraternity and sorority members, a pre-med honor student, a ministerial student.

Likewise group members had diverse skills and interests, including Mark Godwin, a guitarist/carpenter and Lee Ann Loft, a paint-brush wielding worship leader.

Many times their number had applied when notice of the New York City mission trip first went up at Samford University, Birmingham. Whittled down by a student-faculty committee, the Samford group was one of 37 spring-break mission teams sanctioned by Home Mission Board's SPOTS (Special Projects Other Than Summer) program in 1980.

Specific tasks—from renovation to entertainment—were anticipated, says Esther Burroughs, former Samford campus minister and trip coordinator. These tasks, along with travel and lodging conditions, limited the number to 12.

But team members were not selected merely for what they could add to the group. Burroughs adds, "A lot more important is what the experience will do to each team member—that's immeasurable. After a trip like this, no one

sees the world through the same eyes.

"These kids from Alabama, Georgia and Florida, raised in Bible Belt Southern Baptist churches, live for a week in a drastically different culture. They can never hear the words 'trust' or 'lonely' or 'hurt' without their hearts seeing what their eyes have seen."

Burroughs, now an assistant director of the Home Mission Board's special mission ministries department, explains, "It may just be coincidence, but most [former SPOTS members] are now involved in some sort of church-related work. Many, I know, have said a trip like this was a turning point in their lives."

"Others, in 20 or so years, will be laypersons in a church somewhere and will surely be asked to give to Annie Armstrong or Lottie Moon [for home and foreign missions]."

"But they won't see missions as a check in an envelope. They'll see missions in a very real, very personal way—because they will have lived it."

"Neither will they view life the same way," Burroughs pauses. "I know I haven't, since my first experience like this."

Yet it is not a good week for New Yorkers to greet Alabama student missionaries. Natives are too preoccupied with the city's second longest transit strike in history. Halted bus and subway lines make getting from one side of town to the other a challenge—or impossible.

By the time Samford students arrive, New Yorkers' feelings of adventure, evident during the strike's first days, have given way to anger, even open hostility.

On Monday morning, as the students pull away from the Metropolitan Baptist Association building on West 72nd Street, they see pinstripe-suited Wall Streeters on roller skates darting among thousands of bicyclists commuting down Broadway.

But at Adam Clayton Powell Boulevard and 137th Street, the scene changes. As students make their way to the Baptist association-owned building where their first week's work of renovation waits, they pass a sea of black faces.

Nestled in the heart of Harlem, the block on which the building is located—to the students' surprise—belies their anticipated ghetto stereotypes. They find instead a street of neatly painted four- and five-story brownstones.

Years ago among the city's more affluent neighborhoods, this block—one of the few fully restored areas of





Despite setbacks, frustrations and disappointments, the students felt "we made a beginning, a dent . . . the needs are so overwhelming. Someone has got to start."

Harlem—somehow manages to hold at its corners the sad decay found in either direction.

Inside, the four-story walk-up hints of its former grandeur—ornate molding, embossed ceiling patterns, and hand-carved cherry dressing rooms. It also reveals its most recent past—paint-peeling walls, water-leak stains, boarded-up sections.

Home of Patmos Baptist Church and CHANCE (Central Harlem Association of Neighborhood Church Endeavors), the building also headquarters an ambitious neighborhood summer program led by student missionaries. The Samford group, and a later University of Alabama SPOTS team, are challenged to get the house in working and living condition for summer missionaries.

No time is wasted. Dust begins to fly as plaster is torn from walls and ceiling of a small kitchen; upstairs, girls scrape layers of caked-on wallpaper, preparing to paint the makeshift chapel.

But for students faced with this monumental task, the mystique of missions is soon overshadowed by the reality of hard work and the discomfort of sore, aching muscles. Self-assured anticipation and enthusiasm come face-to-face with inconvenience and frustration.

"I can't stand it," cries a slight brunette scraping away at the wall. "This sounds terrible."

Downstairs, workers battle choking dust as plaster piles up. When all plaster is ripped down, the team discovers water damage has ruined the wooden floor above; to replace the ceiling, they also have to replace the upstairs floor. Disappointed yet willing to keep trying, the team agrees to a new game plan.

But on their final full workday, all hopes for completing the job disappear when Mark Godwin, the team's construction leader, calls out, "Something's wrong. It's too short."

Overseeing the lowering of the new floor, weary Godwin shakes his head. It is off by less than an inch.

That night, students voice frustration at moving to the next phase of their trip with this job incomplete.

David Levy, a Mission Service Corps volunteer in the city, reassures them. "What you feel, many teams feel—the dissatisfaction of getting something started, but not finishing."

"You must realize that you had unexpected obstacles."

Bone-tired, Godwin brightens, "Anyway we've made a dent. The needs are so overwhelming . . . someone has got

to make a start."

And despite their first week's disappointment, the 12 students spend the remainder of their New York stay working just as hard at other starts.

New York garbage collectors are astounded when greeted by 12 white Alabamans bagging garbage in the Harlem district. "The driver just couldn't believe it," recounts Mark Godwin, when Godwin explained why the students were in the city.

Leaving Harlem to conduct Baptist Student Union programs at West Point Military Academy and Princeton University, the team finds welcome "oneness" with fellow-Baptist students.

As their days in New York draw to a close, students grow reflective. On their last night, visiting in the Manhattan apartment of Samford graduates Steve and Gail Benfield, group members discuss what they have learned.

"All week I kept thinking how different a Southern Baptist building looks up here from the way they look down South," says Leisa Watterson. "There we wouldn't need a mission trip to fix things up; we'd just ask for money. And here you really have to risk, because what you believe is tested every day."

Darryl Wilson continues, "I almost feel guilty because I've gotten so much more out of this week than anything I could have added."

Others nod.

"That's almost always true with missions," Burroughs contends. "I doubt very much that anything we did will change New York City, but I know the city has changed each of us."

New York has been a training ground . . . "but how do we share what we've learned?" students wonder.

"Just continue to give yourselves away," Burroughs encourages. "That's the only way to multiply what you've been given this week."

As they prepare to leave, embracing each other with tearful "thank-yous," students know something is different.

The city, the work, but especially their time together has shattered their walls of diversity and opened the way to a rare closeness.

It has made "the team" a family. □

Hammack, associate editor of *The Southern Baptist Educator*, Nashville, accompanied the Samford students to New York.

By Judy Touchton

Chaplain to a World of Fun

At 8 o'clock on Sunday morning, Jerry Cain drives his cream-colored Vega past the pink and blue striped balloons marking the entrance to Kansas City's (Mo.) Worlds of Fun.

At this hour, the amusement park appears deserted. Black asphalt paths, wet from early morning cleaning, glisten in the sun. Green garden hoses snake along edges of carefully tended flower beds. The triple-loop roller coaster, The Orient Express, sits quiet.

Although guests won't arrive for another two hours, Cain hurriedly parks his car and scoops a stack of paperback Bibles from the seat. Moving quickly down the walk to the entrance gate, he flashes his badge to the guard, then clips a plastic identification tag onto his shirt pocket. Now he is officially Jerry Cain, chaplain to the park's 1,500 employees.

With co-worker Dan Hurst, Cain heads for the Moulin Rouge dance hall. There, surrounded by round pub tables and straight-backed chairs, Cain and Hurst prepare for Sunday morning Bible study.

Their ministry at Worlds of Fun is the first of its kind. It began in 1979 after the park's personnel department asked employees to offer suggestions for making work more enjoyable. Employees suggested the expected—better wages, more time off—requests park operators couldn't meet immediately.

But personnel sought to meet one unexpected suggestion right away. Employees had asked for Sunday worship services at the park; and park administration turned to Tower View Baptist Church, located across the street.

Pastor Ray Kesner was eager to help.

With funds and assistance from Clay Platte Baptist Association and Tower View, Cain, then Christian minister at nearby William Jewell College, began work as chaplain.

Soon the Missouri Baptist Convention and the HMB learned of the ministry, and supervision shifted to the Kansas City Metro Mission Board.

Cain began with formal worship services, but small attendance—often only three or four—made that impractical. The ministry became a vesper service, then a Bible study.

Still, gaining new members was at first difficult. "There were no models to follow," Cain says. "You didn't call up the former chaplain and ask, 'Which approach works best?'"

And Cain had no way of conveying his identity. "I'd walk up and say, 'I'm the park chaplain.' And employees would look at me as if they were thinking, 'Yeah, I bet.' I had to find some Christian friends who would vouch for me," Cain says of his first few days.

He worried also that the lack of an office would be a disadvantage. But that turned into an advantage, he says. "Basically, what it's said is that the whole park is our office. We belong on the street with the kids. The kids get to know you, to feel confident about you. Having an office might align us too much with the administration."

And his identification, now provided by park administration, gives him credibility with park employees.

Yet, Cain admits, administration sometimes fails to see the relationship between personal ministry and Sunday services. Employees asked for worship services, so management expects high attendance.

But the need for more than Sunday

services became evident when Cain, on a daily trip through the park, came upon a park manager sitting by the bumper cars, crying. He stopped and found she just needed someone to listen to her problems.

Another time, after two teenage employees told him their family problems, Cain visited their father and was able to improve the home situation.

As word of Cain's help to individuals drifted up to management, pressure for higher attendance eased.

On this early mid-summer morning, the park is quiet. As Cain and Hurst wait for Bible study members in the cool of the Moulin Rouge, they chat and watch activity build.

Occasionally, a park delivery truck zips by carrying concession supplies. The park loudspeaker blares employee announcements. The carousel begins to twirl in a test run.

Smiling employees, neatly attired in crisp park uniforms, pass by and wave.

But only two stop for Bible study.

After the short worship, Cain and Hurst tour the park, each going in a different direction.

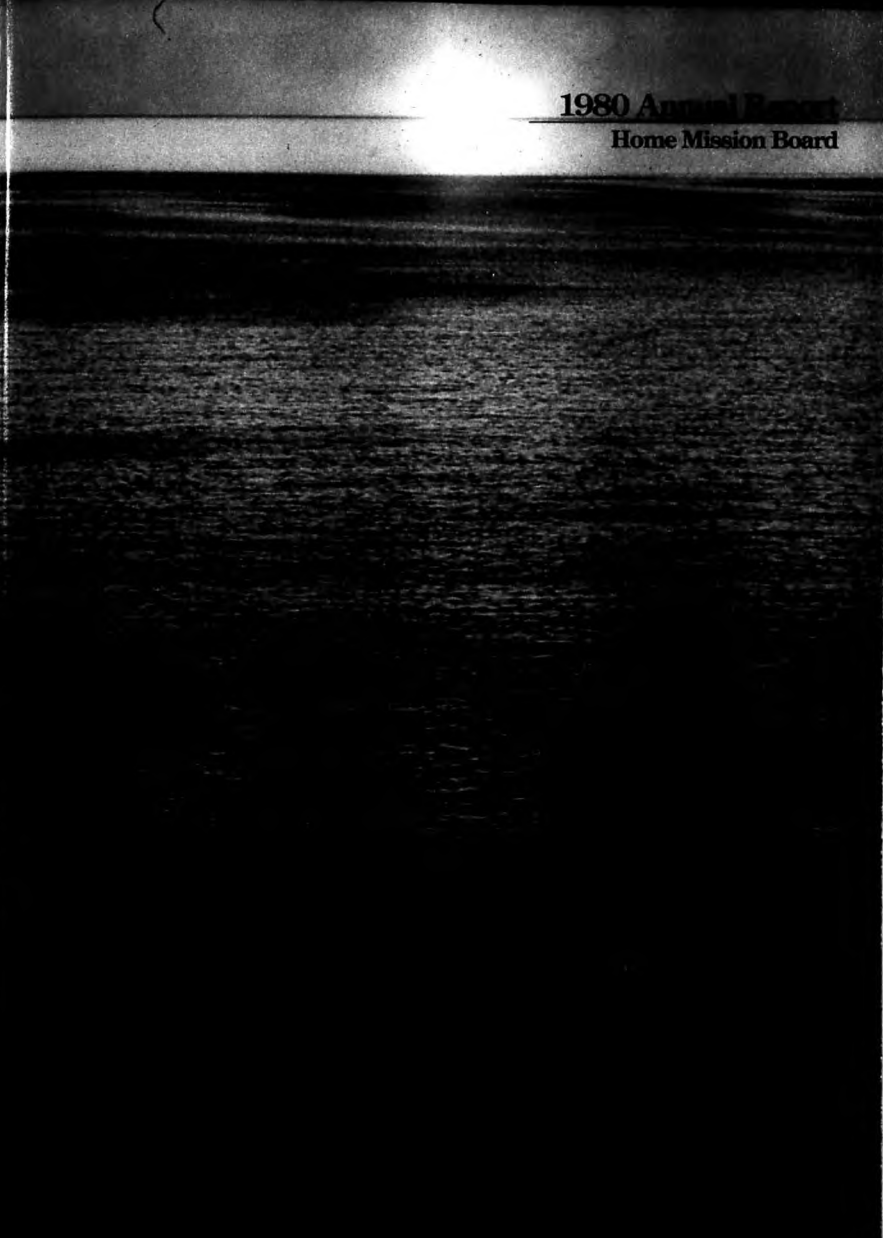
As Cain passes Custer's Last Stand, a snack bar, he stops to talk with an employee. As he goes by the hat shop, a young woman calls for him to stop. They chat for a moment, then Cain squeezes her hand and says goodbye.

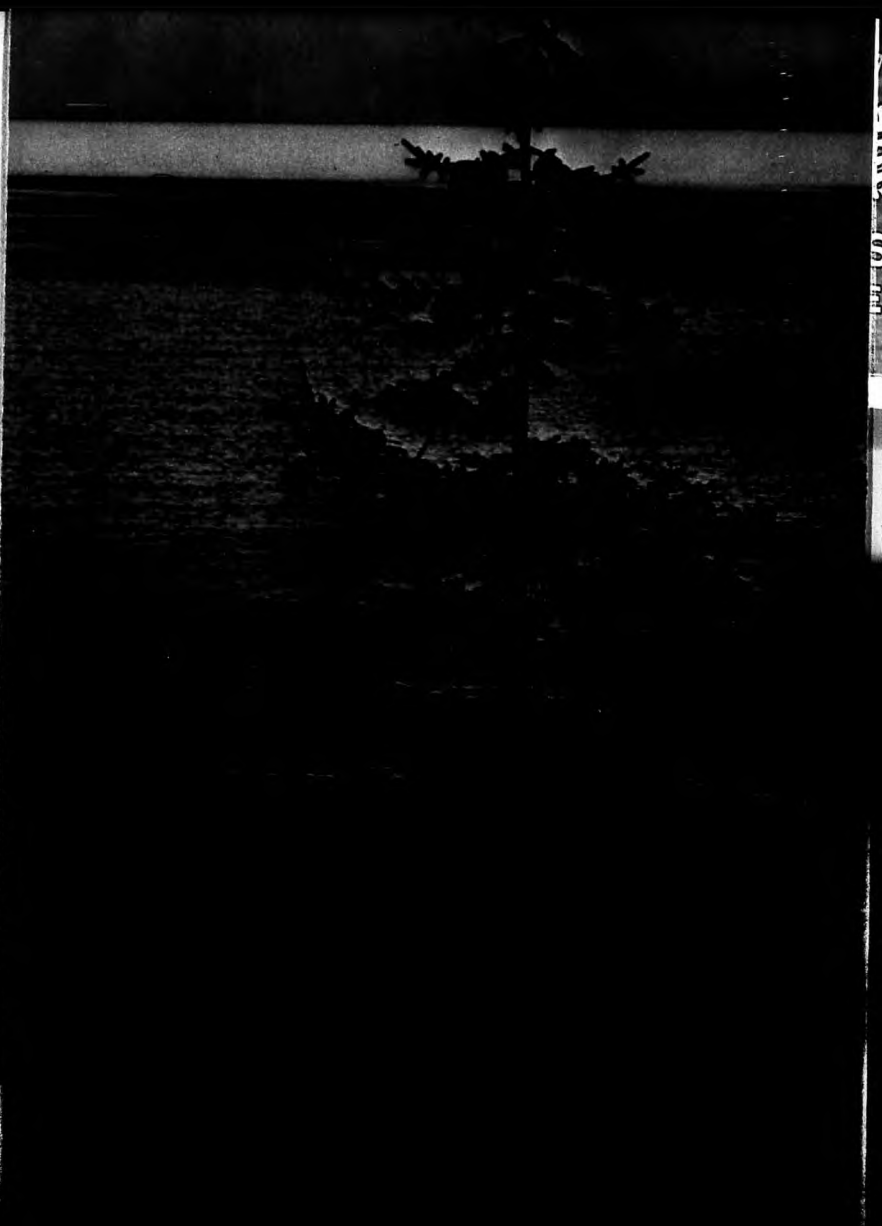
"She told me she missed the Bible study this morning because of getting up early to have Bible study with her dad," Cain says.

He grins. The morning has been worthwhile. □

Touchton, former HMB assistant news editor, recently received a graduate degree in journalism from the University of Missouri.

1980 Annual Report
Home Mission Board





Come See This Land

Vision and vitality in diversity

By William Tanner
HMS PRESIDENT

From the rocky coast of Maine, first bathed in yellow by early morning sun, to mist-shrouded redwoods of California stretches this land called America, incredible in diversity and contrast.

Like the land itself, we Americans are diverse: by occupation and avocation we are prophets and protesters, musicians and mountain climbers, painters and poets, cowboys and Sunday school teachers; by race and national origin, we are Japanese and English and Mexican and African and Native American) and some 80 other identifiable ethnic threads, all woven into a national fabric by singular pursuit, as the Founding Fathers predicted, of life, liberty and happiness.

Who among us—immigrants or descendants of immigrants—has not come because “here” promised better than “there”?

Yet sometimes we

forget this bond, this unity forged by our common and most human goals: survival, freedom, opportunity.

I have a friend who admits, hesitantly, that she gets angry whenever she overhears two salesclerks speaking in Spanish. “I guess,” she says, “because I can’t understand them, I feel inferior.”

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We can shape only now.

By Judy Touchton

Chaplain to a World of Fun

At 8 o'clock on Sunday morning, Jerry Cain drives his cream-colored Vega past the pink and blue striped balloons marking the entrance to Kansas City's (Mo.) Worlds of Fun.

At this hour, the amusement park appears deserted. Black asphalt paths, wet from early morning cleaning, glisten in the sun. Green garden hoses snake along edges of carefully tended flower beds. The triple-loop roller coaster, The Orient Express, sits quiet.

Although guests won't arrive for another two hours, Cain hurriedly parks his car and scoops a stack of paperback Bibles from the seat. Moving quickly down the walk to the entrance gate, he flashes his badge to the guard, then clips a plastic identification tag onto his shirt pocket. Now he is officially Jerry Cain, chaplain to the park's 1,500 employees.

With co-worker Dan Hurst, Cain heads for the Moulin Rouge dance hall. There, surrounded by round pub tables and straight-backed chairs, Cain and Hurst prepare for Sunday morning Bible study.

Their ministry at Worlds of Fun is the first of its kind. It began in 1979 after the park's personnel department asked employees to offer suggestions for making work more enjoyable. Employees suggested the expected—better wages, more time off—requests park operators couldn't meet immediately.

But personnel sought to meet one unexpected suggestion right away. Employees had asked for Sunday worship services at the park; and park administration turned to Tower View Baptist Church, located across the street.

Pastor Ray Kesner was eager to help.

With funds and assistance from Clay Platte Baptist Association and Tower View, Cain, then Christian minister at nearby William Jewell College, began work as chaplain.

Soon the Missouri Baptist Convention and the HMB learned of the ministry, and supervision shifted to the Kansas City Metro Mission Board.

Cain began with formal worship services, but small attendance—often only three or four—made that impractical. The ministry became a vesper service, then a Bible study.

Still, gaining new members was at first difficult. "There were no models to follow," Cain says. "You didn't call up the former chaplain and ask, 'Which approach works best?'"

And Cain had no way of conveying his identity. "I'd walk up and say, 'I'm the park chaplain.' And employees would look at me as if they were thinking, 'Yeah, I bet.' I had to find some Christian friends who would vouch for me," Cain says of his first few days.

He worried also that the lack of an office would be a disadvantage. But that turned into an advantage, he says. "Basically, what it's said is that the whole park is our office. We belong on the street with the kids. The kids get to know you, to feel confident about you. Having an office might align us too much with the administration."

And his identification, now provided by park administration, gives him credibility with park employees.

Yet, Cain admits, administration sometimes fails to see the relationship between personal ministry and Sunday services. Employees asked for worship services, so management expects high attendance.

But the need for more than Sunday

services became evident when Cain, on a daily trip through the park, came upon a park manager sitting by the bumper cars, crying. He stopped and found she just needed someone to listen to her problems.

Another time, after two teenage employees told him their family problems, Cain visited their father and was able to improve the home situation.

As word of Cain's help to individuals drifted up to management, pressure for higher attendance eased.

On this early mid-summer morning, the park is quiet. As Cain and Hurst wait for Bible study members in the cool of the Moulin Rouge, they chat and watch activity build.

Occasionally, a park delivery truck zips by carrying concession supplies. The park loudspeaker blares employee announcements. The carousel begins to twirl in a test run.

Smiling employees, neatly attired in crisp park uniforms, pass by and wave. But only two stop for Bible study.

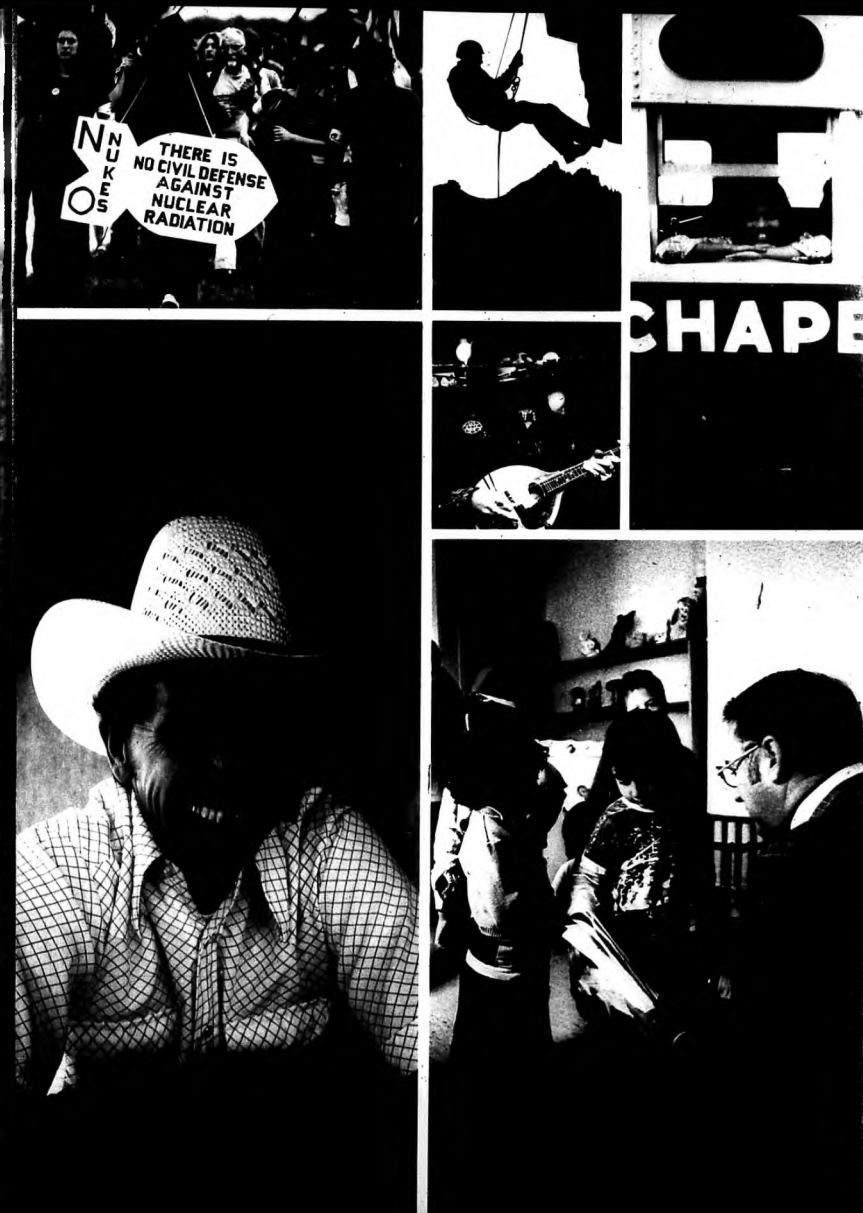
After the short worship, Cain and Hurst tour the park, each going in a different direction.

As Cain passes Custer's Last Stand, a snack bar, he stops to talk with an employee. As he goes by the hat shop, a young woman calls for him to stop. They chat for a moment, then Cain squeezes her hand and says goodbye.

"She told me she missed the Bible study this morning because of getting up early to have Bible study with her dad," Cain says.

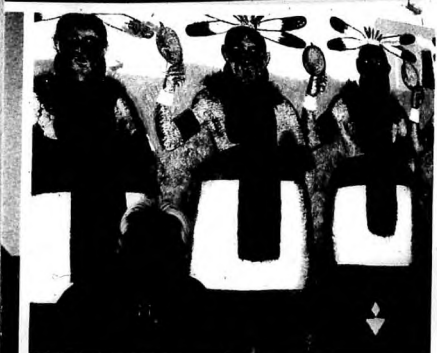
He grins. The morning has been worthwhile. □

Touchton, former HMB assistant news editor, recently received a graduate degree in journalism from the University of Missouri.





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オリヴェット バプティスタ
日本
OLIVET BAPTISTA
JAPANESE



Come See This Land

Vision and vitality in diversity

By William Tanner
HWA PRESIDENT

From the rocky coast of Maine, first bathed in yellow by early morning sun, to mist-shrouded redwoods of California stretches this land called America, incredible in diversity and contrast.

Like the land itself, we Americans are diverse; by occupation and avocation we are prophets and protesters, musicians and mountain climbers, painters and poets, cowboys and Sunday school teachers; by race and national origin, we are Japanese and English and Mexican and African and Native American, and some 80 other identifiable ethnic threads, all woven into a national fabric by singular pursuit, as the Founding Fathers predicted, of life, liberty and happiness.

Who among us—immigrants or descendants of immigrants—has not come because "here" promised better than "there"?

Yet sometimes we

forget this bond, this unity forged by our common and most human goals: survival, freedom, opportunity.

I have a friend who admits, hesitantly, that she gets angry whenever she overhears two salesclerks speaking in Spanish. "I guess," she says, "because I can't understand them, I feel inferior."

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A Land of Problems

With opportunities for rediscovery

Recently, I sat on the steps of Peace Bridge Baptist Chapel and talked to Byron Lutz, for years a home missionary to Buffalo's inner-city.

To be an effective witness in this environment, Lutz and his family sacrificed many of our culture's comforts. Lutz' "home" is the second floor of an old three-lane bowling alley he bought to provide a wholesome place for inner-city youth to play; his savings have built a country camp, a retreat for the harried urbanites with whom he works.

I think of Lutz now as I recall alarming statistics: more than 35 percent of the people of the United States live in 22 major cities, each with one million-plus population. But only 12 percent

of SBC church members, 9 percent of SBC churches are in these cities.

If we Southern Baptists are serious about telling all the people of our land of the abundant life offered by Jesus Christ, we must emulate the sacrifices of Byron Lutz. That means we'll have to do things we've never done before; think thoughts we've never thought before; even fail in ventures we've never tried before.

And if we do, we might succeed.

STILL CITIES are only one arena of challenge for home missions.

Confronting us, as Southern Baptists committed to the Christ example, will be refugee assimilation, hunger and disaster relief, societal neglect of the poor and oppressed.

At times we Christians have been historical bunions, caloused hard by unconcern. Ignorant of biblical commands. Had the churches of Jesus Christ performed the ministries of Jesus Christ, we would have little need for any welfare state. If govern-

ment in the 1980s becomes recalcitrant in meeting needs of the less fortunate among us, will we, God's people, rediscover our roles as servants to the Savior's "least of these"?

THE QUESTION

swells in intensity as our overheated and ballooning economy sways and sags; puffs and pants. In the decade ahead we must worry about the means of evangelism as well as its ways.

Yet we are perilously close to spending ourselves spending, and in our tail-chasing whirl, leaving little of our money, or our time, to expend on missions. Certainly the '70s have proved our addictive quest for material equality has fostered cultural, not Christian, standards and styles.

Vital, then, will become considerations of lifestyle: how much is enough? Can we live more simply, so that others can simply live?

HMM president William G. Tanner (left) talks with Byron Lutz in Buffalo, N.Y.





A Land of Potential

Limitless vistas, uncharted tomorrows



On the cold, windswept edge of Haleakala, 10,000 feet above Maui's plain, I watched a young mother wrap her child in a warm blanket as both, fascinated, watched the sun burst above the opposite rim of Hawaii's gigantic extinct volcano.

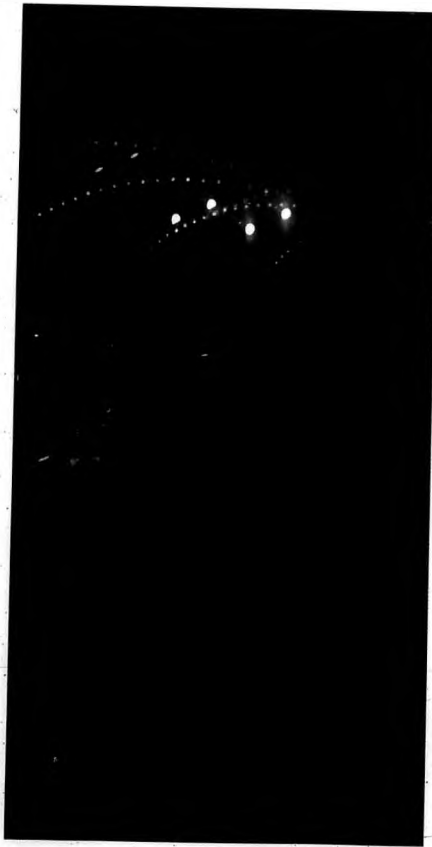
In a nursery at Sellers Home in New Orleans, where unwed mothers come to have their

babies in an atmosphere of love and Christ-like acceptance, I held a small boy. He smiled and gurgled in my arms.

Both scenes answer our questions: Innocent children of diametric circumstances, yet alike: neither has learned loneliness, hate, prejudice, fear.

In them rest our hope and promise, the potential of our own futures. In their limitless vistas, their uncharted dreams, our own exhausted visions find new life.

And our gift to their tomorrows, the torch we pass to them, can be suspicion, doubt, anger, pride. Or lives illuminating the unbroken love and eternal security of the Christian experience.



A Land of Hope

Swirling promise, transforming freedom



Carnival rides swirl a blur of colors. Flowers dot a Mt. Rainier meadow. Steam rising from hot springs backdrops a boardwalk at Yellowstone National Park. In Samoa, a young woman does a traditional dance; in Seattle, a man sells fruits; in Disney World, kids giggle around Mickey Mouse.

I offer you these random images because each represents a different facet of the American experience. And, each in its own way, of the home missions experience.

Thus, these experiences are part of you. For wherever home missions is, you are.

Partly, of course, because you make home missions possible through your remarkable and faithful contributions to the Cooperative Program and to the Annie Armstrong Easter Offering.

YET YOU ARE home missions in other, per-

haps more vital ways.

You share the home missions experience because you are part of a Southern Baptist state convention, SBC association of churches, local congregation.

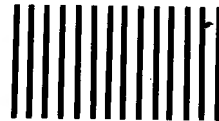
No U.S. missions work occurs without collaboration of these agencies. Cooperative agreements bind Home Mission Board to state conventions. Efforts are planned jointly and funded, with a percentage paid by local forces, the rest by HMB with money given by all.

So all Southern Baptists helped Northern Plains' Baptists have resort missions at Yellowstone; all helped Hawaii Baptists begin a ministry in Samoa; all helped Ohio Baptists witness at a state fair.

And all will be part of the new and exciting missions ventures in the years ahead. For together, we have the potential to transform helplessness into hope, problems into promise, waste into wonderment, despair into discovery and liberty into the true freedom found only in Jesus Christ.

And isn't that the bottom line of all we do?

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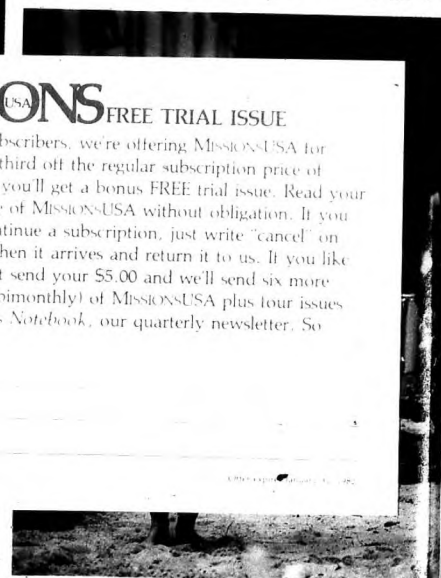
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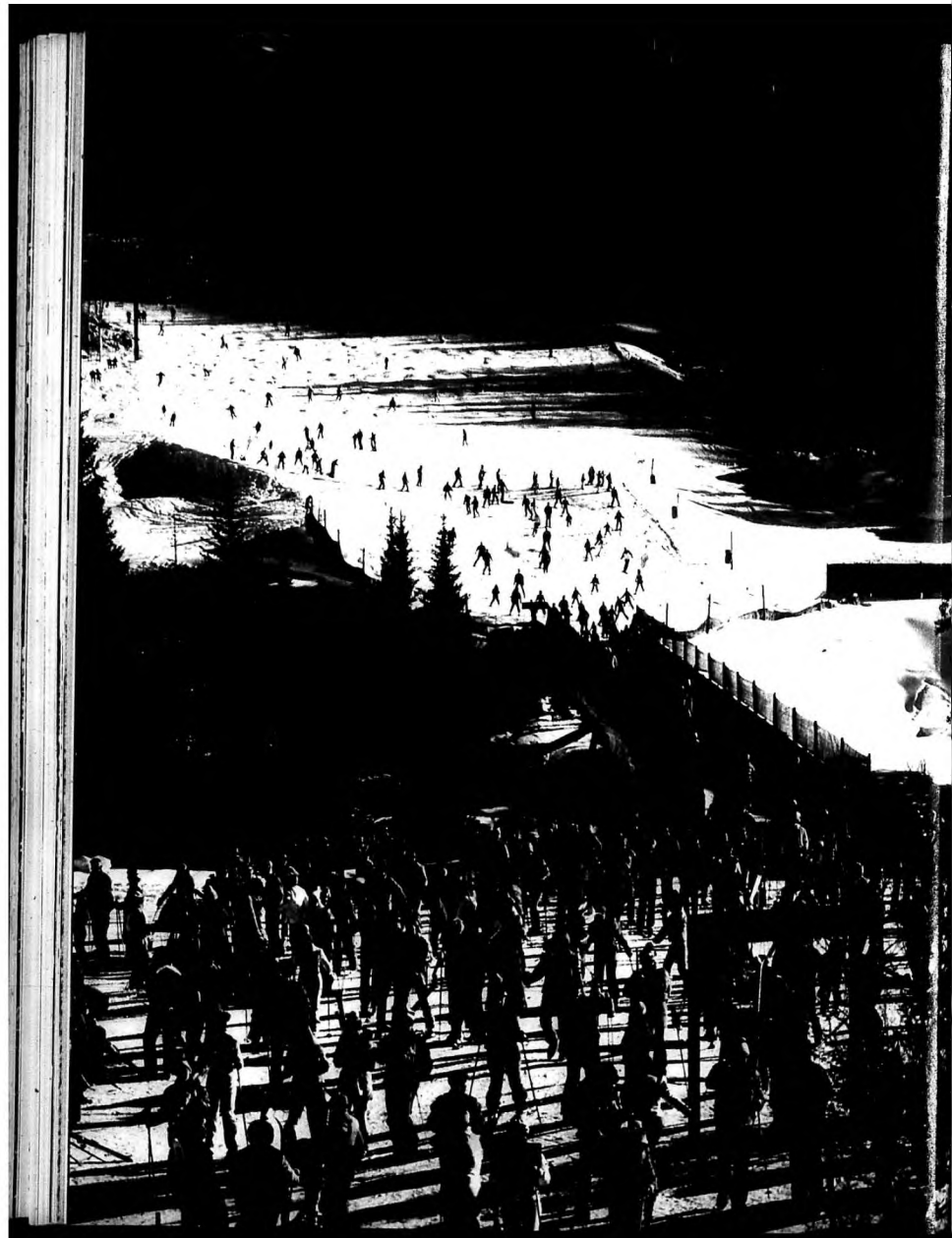
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A Land of People

Old-timers, newcomers and home missions

Early on winter evenings, hundreds of skiers at Vail, Colo., funnel down the slopes on their final run of the day.

Anyone who has watched those human rivulets of blazing color pour into the pure snow bowl at slope's base, would not ask why home missions works at Vail: here are people, and wherever people are, home missions must be. . . if we are to reach our goal of telling each person about Jesus Christ, and providing for those without a place to gather in a fellowship of believers.

Our work at Vail evidences our commitment to that task, and the three-year growth of its small Bible study to mission church symbolizes our nationwide involvement.

In looking over the reports of last year's work, I find dozens of such examples of Southern Baptist dedication to home missions: witness I and ministry in unusual, remote, difficult places . . . places where many church members are unable—or unwilling—to go.

It is in savoring these solitary situations that I most accurately taste the flavor and texture of our work; it is in seeing these individual events that I most clearly recognize the face of home missions.

BUT TO IGNORE the "big picture"—the statistical overviews that are numbers instead of names—would be a disservice, especially when reporting it provides me with such pleasure, for 1980 was a good year for home missions.

This year's Home Mission Board budget, at \$36.6 million, the largest in our history, reflects the record amounts you gave to the Annie Armstrong offering: more than \$16.5 million, a million above goal.

The impact of your sacrifice on 1981 missions endeavors will prove striking. New and expanded opportunities await. Just as last year's gifts already have paid dividends in baptisms and missionary appointments.

The downward slide in SBC-wide baptisms was halted two years ago. Our 429,000 baptisms in 1980 added exciting proof Southern Baptists are again actively witnessing to their faith. Some of their newfound confidence, we like to think, is the result of the hundreds of "lay witness training" sessions the HMB has promoted across the Convention.

Our missionary force rose in 1980, too, peaking at 3,000 before year-end attrition reduced it to 2,970. Hitting the 3,000 number had been

difficult for us, because of the large turnover in HMB mission pastors who lead their churches to self-support status and, at that point, drop from our rolls. Such is the evolution of a mission pastorate.

THREE OTHER EVENTS made 1980 a remarkable year for home missions.

Our witness at the Winter Olympics in Lake Placid, N.Y., has resulted in a small church there. It was the first time we've been involved in such an event on a scale befitting our Convention's strength. Results of that experience have us already planning for 1984 Summer Games set for Los Angeles. And knee-deep in preparation for an exhibit at the 1982 World's Fair in Knoxville.

The continuing influx of Indochinese refugees, and the unexpected flotilla of Cubans, challenged us. Yet within days of the Cuban boatlift, home missionaries were meeting refugee needs. Our workers helped in the camps and led in recruiting SBC church sponsorships.

Finally, the Board affirmed your concern for world domestic hunger by naming a hunger consultant. His task will be to coordinate SBC domestic hunger efforts. In the years ahead, he will help us all to remember our Lord's command to feed the hungry . . . physically, as well as spiritually.

The Year Past

A review of home missions in 1980

How much time do we have to reach our land and our world?

Probably not as much as we think. Indicators of good and evil shout at us, one challenging, the other warning: whatever we Southern Baptists plan to do to reach our land, we had better do it quickly.

NOW.

It is to this opportunity of immediacy that we at the Home Mission Board have committed our programs, our resources and ourselves.

In addition to previously mentioned highlights, the HMB demonstrated this commitment with advances in all SBC-assigned areas of work. Capsule reports of 1980 programs include:

EVANGELISM DEVELOPMENT

Specialized Evangelism Department conducted 20 Growing an Evangelistic Church seminars.

Associational Evangelism Department assisted 11 states in training associational evangelism chairpersons, conducted conferences at both conference centers, developed a planning guide for associational evangelism chairpersons and helped 10 states in 13 evangelism seminars for small churches.

An advisory council was formed to aid cities in evangelism strategy.

Evangelism Support Department involved more than 70,000 persons in evangelism this year. In addition, approximately 15,000 evangelism volunteers did missions work. More than 100 key

persons have been trained in the N.E.S.T. (National Evangelism Support Team) approach, which encourages direct action and prayer involvement at home.

PERSONAL EVANGELISM

Personal Evangelism Department, implementing National Witness Training strategy, trained 300 persons in 33 state conventions to teach Lay Evangelism Schools and TELL Witness Training.

Eighty leaders, representing 23 local churches in 10 state conventions, were trained in the pilot Continuing Witness Training seminar; they are following up with local church training.

In 1980, Spiritual Awakening, promoting prayer, became a major emphasis.

MASS EVANGELISM

Area crusades in most states and simultaneous revivals in four states were assisted by Mass Evangelism Department. HMB provided tents and trailers increased evangelistic opportunities and new church starts.

The department prepared materials to promote revivals and crusades in churches, associations and state conventions. Georgia and California will use this media plan in 1981.

CHURCH EXTENSION

During 1980, more than 1,100 church-type missions were started and 450 new churches were constituted. At year's end, more than 2,400 church-type missions, sponsored by 1,700 churches, were operating.

Church Extension Division helped support 1,150 church extension workers; extended pastoral support to 950 congregations; approved or appointed 418 new church extension workers.

Forty church planter-apprentices and 55 bivocational church planters were appointed. In addition, 108 seminarians spent 10 summer weeks planting new churches in 54 communities.

Church extension provided materials for guidance and training of the 2,000 new church missions committees (which brought the total church missions committees in operation to 6,000).

Special effort was made during 1980 to bring newer churches to self-support, releasing funds for new church starts.

CHAPLAINCY MINISTRIES

An increasing number of state conventions provided conferences, retreats and other continuing education opportunities for chaplains. Chaplains participated in 35 world missions conferences in 1980. The film, "Hey Chaplain," was shown in numerous churches.

Chaplaincy endorsed 326

chaplain candidates in 1980, bringing the total full-time and active-duty chaplains to 889, and part-time and volunteer chaplains to 577.

Eighteen volunteer chaplaincy ministries were started.

CHURCH LOANS

An unstable financial climate created increased demand on loans activity. HMB church loans officers counseled 1,450 churches, helping many to obtain local financing. Where local financing was not available, loan applications from 187 churches were processed. Commitments totaled \$16.6 million.

A milestone was passed when the division reached \$32.5 million generated in 15 years by borrowing against church loans assets. This is money that would not have been available for church buildings if the division had had to rely solely on SBC commitments.

During 1980, the division's loan portfolio increased by \$4,800,000, to \$58,881,553. In addition to this amount, the division sold loans participations of \$5,750,000 to other investors, while retaining responsibility for servicing the loans. The total—\$64,631,553—is nine percent above the previous year.

Approximately 2,800 churches were served by the church loans program this past year.

ASSOCIATIONAL ADMINISTRATION SERVICE

A major emphasis of the Associational Administration Service program is represent-

ing associational perspectives in SBC interprogram relationships.

In 1980, three Basic Leadership Seminars were conducted, involving 66 directors of missions—most of whom were in their first two years of service. Almost 300 directors have been involved in these intensive, five-day seminars since 1976.

METROPOLITAN MISSIONS

National consultants in multifamily housing and metro-planning were added to Metropolitan Missions Department, which also appointed six new directors of missions.

Project Assistance for Churches in Transition (PACT) trained 61 consultants to help churches in changing communities. PACT blitzes were held in Orange County, Calif., and Oklahoma City. The department published a new booklet, *Hope for the Church in the Changing Community*.

The department held 14 urban training conferences emphasizing urban awareness, media in the metro and rural-urban fringe problems.

RURAL-URBAN MISSIONS

Nine directors of associational missions were appointed. Training was given

approximately 475 directors.

An annual Associational Missions Committee planning guide was produced. Seven training seminars were held for associational missions committee chairpersons.

The annual meeting of in-service guidance directors attracted 37 directors. Fifty-one colleges, Bible schools and seminaries now have in-service guidance programs.

Bivocational pastorates were given attention, through 24 conferences (with 609 persons) and 28 other presentations (involving 4,411 persons). To correlate assistance to the small church, a task force—representing Sunday School Board, WMU, HMB and Brotherhood Commission—was started.

CHRISTIAN SOCIAL MINISTRIES

In 1980, CSM provided disaster relief funds of \$37,000 to eight state conventions and helped begin four state disaster relief task forces.

CSM conducted a national workshop to assist state conventions in developing volunteer literacy missions programs. It also encouraged high Hispanic population churches and associations to develop Spanish literacy ministries.

CSM, with Southern Baptist Association of Ministries with the Aging, helped six state conventions conduct awareness conferences on ministry with older persons, and worked with six SBC

agencies on a national conference on aging.

Family ministry consultations in 12 churches and four state conventions were conducted. A family conference was held by Sunday School Board and CSM. A missionary was appointed to assist churches in developing ministries for single persons.

CSM workers also helped SBC churches in ministry to alcohol and drug abusers, and to seasonal farmworkers.

Educational workshops on ministry to the blind were conducted.

A filmstrip, "An Overview of CSM," was produced.

CSM held three regional domestic hunger conferences. More than \$52,000 in designated gifts for hunger relief were distributed.

BLACK CHURCH RELATIONS

In 1980, "Black Church Relations" replaced Cooperative Ministries with National Baptists. The new name better describes the program which (1) assists National and Southern Baptists in cooperative endeavors, (2) helps black Southern Baptists and (3) aids in racial reconciliation.

Other 1980 highlights of BCR included the V.T. Glass Conference in Cleveland; Church in the Racially Changing Community Conference; Strategy Development Conference for Black Churches; National Baptist Student Retreat; and State Directors Retreat.

BCR publications, especially those related to church development and racial reconciliation, continue in demand.

INTERFAITH WITNESS

A Muslims specialist was added to the department.

Dialogues with Jews, Catholics, Lutherans and Episcopalians took place.

Each week, in churches and associations, personnel led conferences on witnessing effectively to persons of other faiths.

Workshops in 12 states trained volunteers to lead interfaith witness skillshops.

LANGUAGE MISSIONS

During 1980, 1,500 language workers received financial support. Field services included work among 79 ethnic groups speaking 70 languages.

Approximately 300 new units of ethnic work were established, including work among two additional ethnic groups—Mien (an Asian group) and Ghanian.

To help Baptists understand the responsiveness of language-culture groups to the gospel, language workers aided 25 associations and conducted four Laser Thrusts, which are major research and outreach efforts.

The Refugee Resettlement Office aided 769 sponsors in resettling 3,000 refugees; provided a resettlement ministry in six camps and two detention centers; operated a Miami center to help feed and resettle Haitians and Cubans.

Manuals on work among refugees were published.

Cooperating with SSR, WMU, Brotherhood Commission, Stewardship Commission, Seminary Extension and Annuity Board, the department published materials in Vietnamese, Korean, Chinese, Arabic, Spanish, Laotian and Samoan.

VOLUNTEERS IN MISSIONS

"Volunteerism" is not among the HMB's Convention-assigned programs. But enlisting short- and long-term volunteers has high priority in all home missions endeavors.

Mission Service Corps transferred to the Missions Section. By years end, approximately 350 MSC volunteers were serving in 43 states, Canada, Puerto Rico and American Samoa.

Special attention was given to orientation and support of these workers.

Through the Special Mission Ministries Department, mission youth groups, Sojourners, student missions and Christian Service Corps volunteers—more than 3,000—were given opportunities to serve.

In 1980, a total of more than 26,000 served as home missions volunteers.

Department experts estimate at least twice that number of Southern Baptists also served in areas which required no HMB placement, usually because of inter-church connections or the fact that they had previously performed volunteer work at the site.

PLANNING SECTION

This agency arm, created to assist the Home Mission Board and all of its individual programs in strategy decisions, continued to shift through new census data and collect information. The section also examined agency long-term information needs.

For the short-term, the division developed a process to evaluate effectiveness of various programs. Also, the budgeting process was modified to better match results with projected expenditures.

SERVICES SECTION

Designed to support the work of the HMB's other sections, as well as its missionaries on the field, the Services Section is a diverse group whose responsibilities range from insurance bene-

fits to multi-media productions.

In 1980, attention was given to developing a comprehensive agency plan for relating to its publics, both inside the SBC and in other religious/secular areas.

Among Southern Baptists, audiences for SBC communications include denominational workers, local church employees, state convention personnel and laypeople.

In other Communication Division efforts, Audiovisuals Department completed a film, "Come Go with Me," and worked to develop more video taping capability. *Home Missions* magazine became *MISSIONSUSA*. News services added responsibilities in channeling home missions stories into other SBC publications.

In the Business Services Division, Data Processing Services designed and developed a comprehensive system to provide information more easily and quickly.

Mission Property Services began evaluating all HMB-owned property.

During 1980, Missionary Personnel Department screened 640 applicants for home missions service. Of this number, 563 were approved or appointed, making a total of 2,970 persons in HMB missionary service.

Bridge children await resettlement in one of the Cuban detention centers. HMB workers are deeply involved in all phases of resettlement of Cubans.



On the Navajo reservation, HMB president William G. Tanner (center) walks with home missionaries David McKenzie and pastor Tom Guertis.



At Work in This Land

Missionary personnel and growth

Missions Force*

Category	1976	1977	1978	1979	1980
Missionary	882	883	885	859	841
Missionary Associate	775	704	615	619	651
US-2	51	60	64	62	56
Church Pastoral Aid	392	597	685	692	687
Language Pastoral Assistance	—	76	84	114	149
Field Personnel Assistance	311	427	389	493	507
State Staff	81	83	83	83	79
TOTAL*	2,492	2,830	2,805	2,922	2,970

*These figures reflect missions force as of December 31, 1980. The number of missionaries fluctuates from month to month. CPA services were approved for missionary sound in 1977. Language missions pastoral assistance was begun 1976.

Missionary Personnel Listed by Locations.

Key to abbreviations below: M - Missionary; A - Missionary Associate; O - Other missions force personnel; T - Totals.

STATE	M	A	O	T	STATE	M	A	O	T
Alabama	16	10	8	34	Nevada	10	5	23	38
Alaska	17	8	12	37	New Hampshire	—	4	1	5
Arizona	35	26	42	103	New Jersey	—	6	13	19
Arkansas	1	4	11	16	New Mexico	52	24	37	113
California	91	31	118	241	New York	27	27	95	149
Colorado	24	20	41	85	North Carolina	20	15	13	48
Connecticut	7	2	13	22	North Dakota	—	2	8	10
Delaware	2	—	—	2	Ohio	25	19	60	104
Florida	6	4	2	12	Oklahoma	19	26	21	66
Georgia	31	31	70	132	Oregon	14	2	23	39
Hawaii	33	30	10	73	Pennsylvania	19	15	62	96
Idaho	6	12	19	37	Rhode Island	2	—	7	9
Illinois	6	4	20	30	South Carolina	13	7	5	25
Indiana	31	16	50	97	South Dakota	8	—	23	31
Iowa	21	—	35	56	Tennessee	14	12	8	34
Kansas	10	2	21	33	Texas	56	126	166	348
Kentucky	21	11	38	70	Utah	8	14	15	37
Louisiana	13	6	12	31	Vermont	13	4	10	27
Maine	11	31	59	101	Virginia	2	17	10	29
Maryland	1	2	4	7	Washington	17	10	35	62
Massachusetts	28	3	31	62	West Virginia	13	9	30	52
Michigan	14	4	29	47	Wisconsin	4	4	18	26
Minnesota	16	17	37	70	Wyoming	4	2	18	24
Mississippi	6	8	17	31	American Samoa	2	—	—	2
Missouri	12	5	4	21	Canada	—	2	20	22
Montana	15	7	8	30	Panama	1	—	—	1
Nebraska	8	—	11	19	Puerto Rico	8	3	13	24
	10	—	7	17					
					TOTAL	841	651	1,478	2,970

Going into This Land

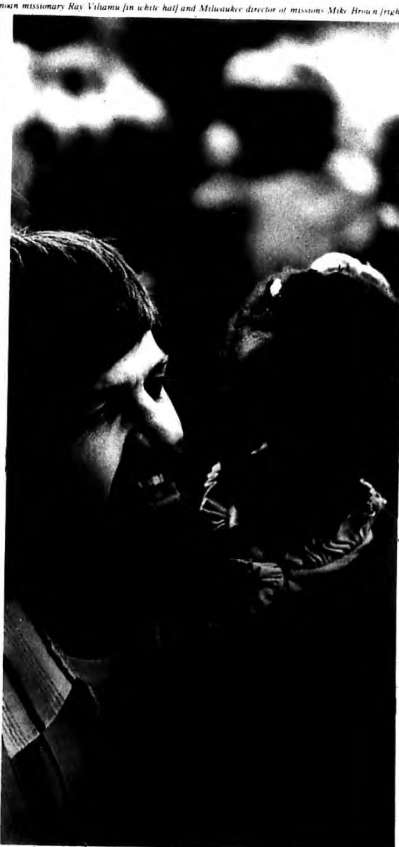
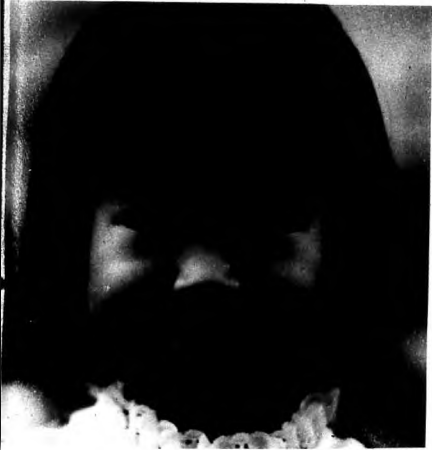
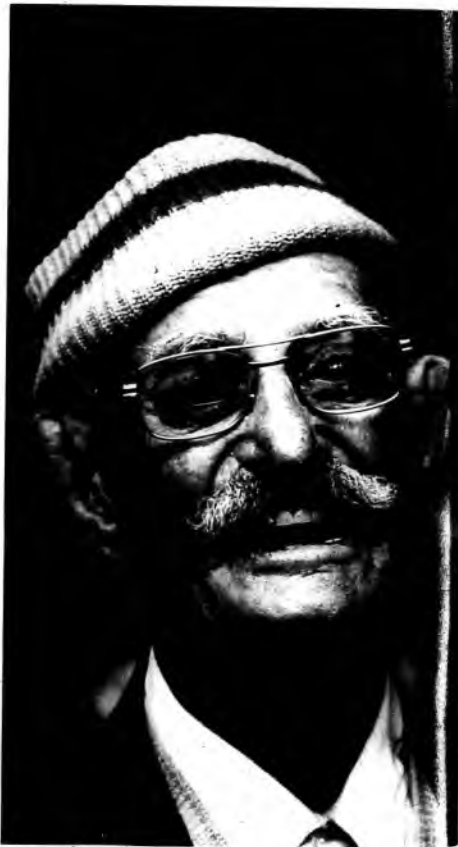
Contributions and expenses

1980 CONTRIBUTIONS

As of December 31, 1980, the Annie Armstrong Easter Offering amounted to \$16,479,032, an increase of 16.3 percent over 1979. Cooperative Program allocation was \$13,680,054, an increase of 9 percent over 1979.

1980 PROGRAM EXPENSE

Personal Evangelism	\$630,209
Mass Evangelism	729,118
Evangelism Development	1,671,650
Chaplaincy	622,574
Church Loans	3,585,481
Associational Administration Service	333,484
Metropolitan Missions	1,692,172
Rural-Urban Missions	2,563,248
Christian Social Ministries	5,246,191
Church Extension	6,225,093
Black Church Relations	1,467,582
Interfaith Witness	581,716
Language Missions	8,216,812
Pioneer Missions (Newer states)	14,603,572
	\$48,168,902
Less inter-program costs	14,603,572
Total Expense	\$33,565,330



A few of the people who make up home missions, including Samson missionary Ray Vilamun (in white hat) and Milwaukee director of missions Mike Brown (right)

Special Gifts for This Land
1981 Annie Armstrong offering allocations

I. Missionaries and
Field Ministries \$12,900,000

Evangelism Projects	\$955,000
Newer states evangelism secretaries/Evangelism projects in newer states/Lay witnessing/Metro-politan evangelism/Evangelism with associational leaders/Youth evangelism/Conferences/Media evangelism/Consultant evangelism with special groups	
Church Extension	2,730,000
Pastor directors/Church pastoral assistance/Student pastors/Special secretaries/Conferences	
Christian Social Ministries	1,950,000
Missionaries in Baptist centers, Week-day ministries, youth and family services, literacy missions/Disaster relief/Ministry to the blind/Conferences/Seasonal farm workers	
Language Missions	4,220,000
Missionaries to Indians, Spanish, French, Slavic, Portuguese, Italian, Asian/Work with inter-nationals/Literature/Radio and television pro-grams/Immigration and refugee concerns/Conferences	
Interfaith Witness	222,000
Missionaries/Conferences and materials	
Black Church Relations	634,000
Missionaries/Youth workers/Campus mis-sions/Camps and assemblies/Special projects/Conferences	
Chaplaincy Ministries	129,000
Chaplains at Mayo Clinic/Chaplain orientation and conferences/Endorsement and service to military, hospital, penal and industrial chaplains/Ministry to military personnel	
Associational	1,960,000
Associational directors of missions in rural urban and metropolitan areas/Development of associa-tions in newer areas/Conferences and materials	

II. Special Projects ... 2,100,000

Summer student missionaries	370,000
US-2 missionaries	330,000
Language WMU literature	77,000
WMU assistants in pioneer areas	88,000
WMU worker with black churches	12,000
Consultant on multi-family housing	30,000

BMT-Key Cities projects	100,000
Margaret Fund	165,000
Volunteer involvement	40,000
Sellers Home	140,000
Church planter apprentices	50,000
Workers in Puerto Rico and American Samoa	150,000
Increase in missionary salaries	308,000
Language scholarships	20,000
Student work at service academies	20,000
Metropolitan churches	20,000
Seminary student church extension work	30,000
Personal evangelism training	20,000
Bivocational ministers relocation (to newer areas)	10,000
Growing evangelistic churches scholarships	10,000
National Baptist student scholarships	40,000
Student work in new states	25,000
Laser project by Language Missions	10,000
PACT training	
Metropolitan Missions	10,000
Bivocational pastor leadership	10,000
Consultant on disaster relief/ domestic hunger	15,000

III. Critical Areas 2,350,000

The Home Mission Board will continue to emphasize 1977-1982 SBC program of Bold Mission Thrust.

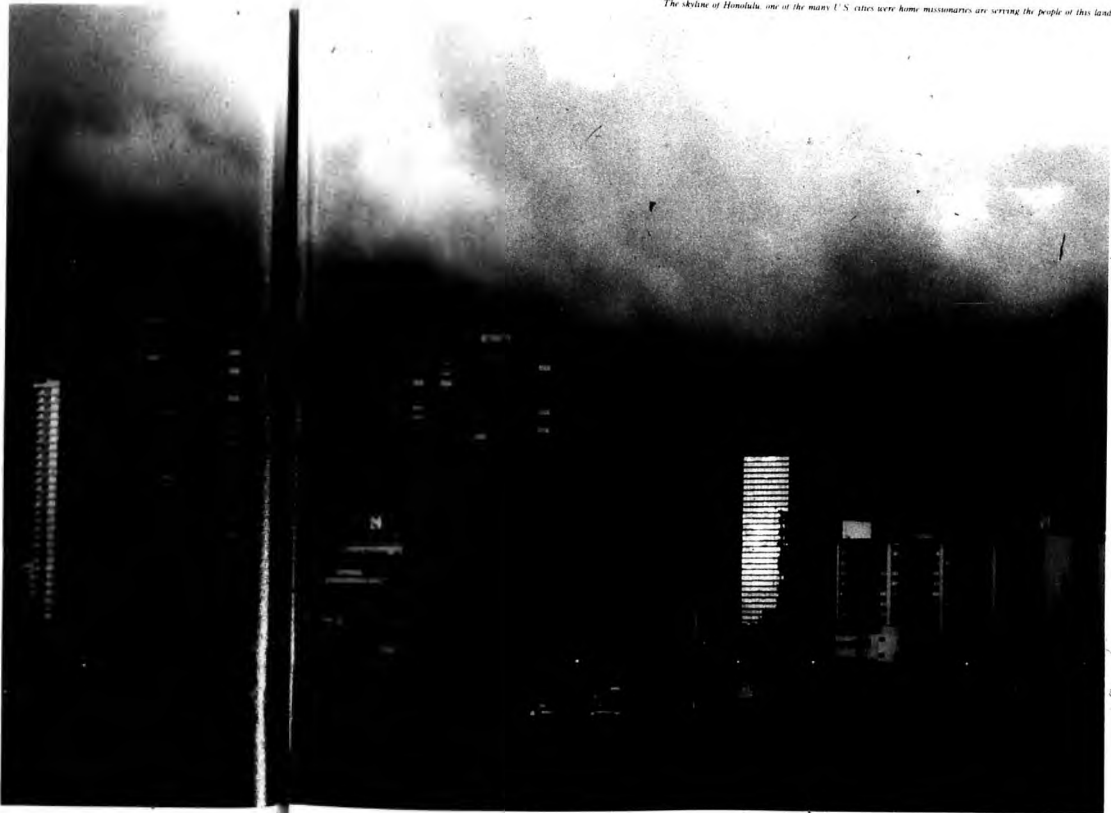
Four HMB objectives, relating to Bold Growing and Bold Going emphases of BMT, will be given priority in alloca-tion of Advance Section of Annie Arm-strong Easter Offering. They are evangelizing, congregationalizing, in-creasing number of missions personnel and enlisting and using volunteers in mission projects.

GOAL \$17,250,000

IV. All over \$17,250,000

To be used on projects as listed in Sec-tion III above.

The major part of the HMB operating budget comes from AAEO and Cooperative Program funds.



The skyline of Honolulu, one of the many U.S. cities where home missionaries are serving the people of this land

The Home Mission Board

Directors of the organization

1980 OFFICERS

Chairman
Howard B. Cockrum
Contractor and land developer
Knoxville, Tennessee

First Vice Chairman
Clifton R. Tennison
Pastor
First Baptist Church
West Monroe, Louisiana

Second Vice Chairman
J. Frank Holladay
Southwire Company
Carrollton, Georgia

Recording Secretary
Edna Ingels Shows
Homemaker
Atlanta, Georgia

Assistant Recording Secretary
Cora Nipper Gates
Mary Kay Cosmetics
Cary, North Carolina

1980 MEMBERS

(Arranged alphabetically by states, with
Local Members listed last)

O. Wyndell Jones
Director
Church Ministries Division
Alabama Baptist Convention
Montgomery, Alabama

Cathleen Lewis
State Director
Girls in Action
Montgomery, Alabama

Marvin L. Prude
Retired
Sunnyland Refining Co.
Birmingham, Alabama

James F. Walters
Pastor
First Baptist Church
Clanton, Alabama

C. Vaughan Rock
Pastor emeritus
First Southern Baptist Church
Phoenix, Arizona

Mildred Blythe
Homemaker
Harrison, Arkansas

Don B. Harbuck
Pastor
First Baptist Church
El Dorado, Arkansas

Warren G. Hall
Pastor
Foothill Baptist Church
Los Altos, California

Hazen Mason Simpson
Pastor
First Southern Baptist Church
Anaheim, California

Charles B. Aiken
Pastor
Skyway Baptist Church
Colorado Springs, Colorado

Robert H. Willets
Pastor
Fort Washington Church
Fort Washington, Maryland

Thomas J. Draper
Director of Missions
Greater Orlando Association
Orlando, Florida

Emit O. Ray
Pastor
Riverside Baptist Church
Miami, Florida

Adon C. Taft
Religion Editor
Miami Herald
Miami, Florida

Don E. Wade
Pastor
First Baptist Church
of South Brevard
Melbourne, Florida

Milton C. Gardner
Pastor
First Baptist Church
Thomasville, Georgia

Stanley Dean Howells
Director
Macon Home Builders Assn.
Macon, Georgia

Ann Blair Roebuck
Homemaker
Rome, Georgia



HMB board of directors' officers: Holladay, Cockrum, Shows and Gates

Vera C. Wardlow
Homemaker
Waynesboro, Georgia

Sue Latimer Wesberry
School Librarian
Atlanta, Georgia

John L. Hessel
Pastor
Springfield Southern
Baptist Church
Springfield, Illinois

Robert Stokes
Pastor
Grace Baptist Church
Evansville, Indiana

John B. Cox
Pastor
First Baptist Church
Papillion, Nebraska

T.L. McSwain
Pastor
Hurstbourne Baptist Church
Louisville, Kentucky

William L. Turner
Pastor
Central Baptist Church
Lexington, Kentucky

M.A. Winchesjer
Physician
Whitley City, Kentucky

Kenneth L. Fournet
Parish coroner
St. Martin Parish
St. Martinville, Louisiana

Perry R. Sanders
Pastor
First Baptist Church
Lafayette, Louisiana

Thomas Edwin Carter
Captain
U.S. Public Health Hospital
Baltimore, Maryland

Raymond E. Babb
Pastor
Merriman Road Baptist Church
Garden City, Michigan

Lewis I. Myers
Retired
Public School Administrator
Cleveland, Mississippi

Carl Savell
Pastor
Woodville Heights
Baptist Church
Jackson, Mississippi

Glenda Sutherland
Homemaker
Jackson, Mississippi

Wanda Haworth
Homemaker
Centertown, Missouri

Glen Pence
Pastor
First Baptist Church
Joplin, Missouri

Thomas W. Sneed
Pastor
Fifth Street Baptist Church
Hannibal, Missouri

R.Y. Bradford
Retired Executive Director
New Mexico Convention
Albuquerque, New Mexico

Carl E. Bates
Professor of Pastoral Ministry
Southern Baptist Seminary
Horse Shoe, North Carolina

J. Harold Craig
Minister of Music-Education
Temple Baptist Church
Durham, North Carolina

Richard S. Eskew
Pastor
First Baptist Church
Yadkinville, North Carolina

Evelyn G. Potter
Realtor
Charlotte, North Carolina

Jack H. Stuart
Pastor
Trinity Baptist Church
Springfield, Oregon

Glen W. Ray
Pastor
First Baptist Church
of Anderson Hills
Cincinnati, Ohio

Mary Lee Gossett
Homemaker
Norman, Oklahoma

James F. Reese
Pastor
Gracemont Baptist Church
Tulsa, Oklahoma

Travis E. Wiginton
Pastor
Bethel Baptist Church
Norman, Oklahoma

Robert L. Deneen
Pastor
Swift Creek Baptist Church
Darlington, South Carolina

Bobby L. Huguley
Special Representative
Jefferson Life Insurance
Columbia, South Carolina

Edward Rickenbaker, Jr.
Pastor
Belton First Baptist Church
Belton, South Carolina

Eugene Cotey
Pastor
First Baptist Church
Murfreesboro, Tennessee

Bill Sherman
Pastor
Woodmont Baptist Church
Nashville, Tennessee

Gerald L. Stow
Pastor
First Baptist Church
Cookeville, Tennessee

Jerry Gilmore
Attorney
Dallas, Texas

Marvin C. Griffin
Pastor
Ebenezer Baptist Church
Austin, Texas

James Richard Maples
Pastor
First Baptist Church
Bryan, Texas

Lawanna McIver
Writer and homemaker
Dallas, Texas

Omar H. Pachecano
Asso. Director of Missions
El Paso Association
El Paso, Texas

William G. Perdue
Pastor
Baptist Temple
San Antonio, Texas

David Slover
Pastor
First Baptist Church
Victoria, Texas

Hazel Sanders Tew
Homemaker
Austin, Texas

Billy Weber
Pastor
Prestonwood Baptist Church
Dallas, Texas

Norman P. Gillum
President
Cruzer Hardware Co.
Cruzer, Virginia

Charles B. Nunn Jr.
Executive Director
Richmond Baptist Association
Richmond, Virginia

Emmet C. Stroop
Owner-Manager
Stroop Oil Company
Harrisonburg, Virginia

Ouida Pool Bunt
Homemaker
Winder, Georgia

Nell T. Bowen
Homemaker
Barnesville, Georgia

J. Charles Elder
Pastor
First Baptist Church
Conyers, Georgia

J.T. Ford
Head of Religion Department
College Chaplain
Truett-McConnell College
Gainesville, Georgia

A. Brantley Harwell
Pastor
First Baptist Church
Carrollton, Georgia

J. Emmett Henderson
Executive Director
Georgia Council on
Moral and Civic Concern
Norcross, Georgia

Frank B. Lowndes Jr.
President
Lowndes and Son
Funeral Home
Atlanta, Georgia

D.F. Norman
Pastor
White Oak Hills Baptist Church
Stone Mountain, Georgia

James C. Strickland
Pastor
First Baptist Church
Powder Springs, Georgia

L. Rex Whiddon Sr.
Pastor
First Baptist Church
Canton, Georgia


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    President["President  
William G. Turner"]
    Controller["Controller  
Vanessa Nichols"]
    Accounting["Accounting Services  
Debra Sirely"]
    Associate["Associate to the President  
Vanessa Nichols"]
    Admin["Administrative Assistant  
Lynne C. Adams"]

    President --- Controller
    President --- Accounting
    President --- Associate
    President --- Admin
    Controller --- Associate
    Associate --- Admin
  
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President
William G. Turner

Controller
Vanessa Nichols

Accounting Services
Debra Sirely

Associate to the President
Vanessa Nichols

Administrative Assistant
Lynne C. Adams



A revival in Panama led him to the Navajo reservation and a career in home missions work. Today he directs HMB Associational Administration Services Division. Over the years, his titles have changed, but his dedication to missions remains the same. He's

James Nelson



After growing up in a strong Baptist church in rural north Alabama, James Nelson first became aware of the urgency of world needs while serving in the military during World War II. On a visit to Bombay, India, he saw millions literally starving to death.

Deeply troubled, Nelson carried these images with him when he came back to the United States after the war.

He returned to Alabama and married Annis Dodd, a girl he had known in his home church youth group. In 1950 he enrolled in Howard College (now Samford University) as a ministerial student.

Shortly after his enrollment, Nelson agreed to lead a revival at a small south Alabama church. The church's bivocational pastor took him to the church, dropped him off and left town for the week.

Nelson had preached only two or three sermons and had never conducted a revival meeting. But, he says, that week God made it clear he should be a preacher. "I spent every day on a log in the woods behind the church praying, reading the Bible, groping for something to say." And, somehow, Nelson says, "we made it through." During the revival 27 persons were saved; 17 were baptized.

Nelson remembers another significant revival that came when he was completing his studies at New Orleans seminary. This revival was in Panama,

and following it Canal Zone Baptists called him to become their missions director. Within two or three months, he started a mission in another area of the Canal Zone and became its pastor. The church grew rapidly and soon established other missions.

He began to see himself as an equipper and guide; he became committed to indigenous missions, helping laypersons carry out missions themselves. Meanwhile, the Home Mission Board learned of Nelson's work and in 1960 appointed him a home missionary.

He continued the Panama work until 1963. He moved back to Alabama, and after pastoring a church there for a year, accepted an HMB appointment to serve as missionary to Navajo Indians in New Mexico.

Nelson says that while for years he

Interview by David Chancey Illustration by Randall McKissick

"My greatest hope is that the association will become a real base for mission strategy. Involving churches is the way we're going to achieve BMT . . . If it isn't done associationally, it won't be done."

had felt a burden for the Indians of Bombay, he had never considered working with American Indians. To identify with and understand the Navajo culture, he lived on the reservation. He sought out and trained local leaders; he started a school for Navajo pastors and wives.

In 1971 Nelson was named director of the New Mexico mission ministries division. In 1975 he came to the HMB as director of the Rural-Urban Missions Department and in 1979 became director of Associational Missions Division.

MissionsUSA: What is your role as director of the Associational Missions Division?

NELSON: Because I have a very strong staff, my role, primarily, is to help them have opportunities to fulfill their gifts. If they function well, the division functions well. I see myself as a manager of events and opportunities.

M/USA: What do you enjoy about your job?

NELSON: I enjoy seeing people express the gifts God has endowed them with; seeing people equipped to be on mission. I enjoy seeing churches come alive to opportunities.

My continuing frustration is not being as personally involved in all of that as I'd like to be. That is a frustration I live with daily.

M/USA: That comes with being an administrator?

NELSON: I want to have input into decision making here at the board and denominationally. I see changes that need to be made and I want to impact decisions, yet I want to be with the people. And I can't be both places.

I'm like a lot of pastors who struggle about whether this is really where I ought to be. I find myself thinking I'd really like to be back personally developing churches and leaders. I'm ready to resign every month. And then I have to take another look, talk to the Lord, try to hear what he's saying.

I have to work at the personal side of my ministry. If I weren't involved in my local church, I couldn't stay in this job—the personal side of my ministry is through my church.

M/USA: What satisfaction have you received from your job?

NELSON: I see our denomination and agencies coming more and more to a sense of partnership. We have a long way to go, but we've come a long way.

M/USA: What have been some high points of your job?

NELSON: The unity among my own staff has been a high point. While there are highly individualized responsibilities, they work together as a team.

M/USA: How about some low points?

NELSON: Working through bureaucratic red tape. Often it takes three months to do what I think ought to be done in a week—that's a low point—the agony of having to wait. It's not just this agency but the denomination.

It takes time to get people aboard or to be aboard. My frustration is to have to exercise the kind of patience it takes to have everybody aboard. And the more units of work you've got going, the more difficult it is.

M/USA: In what ways do you feel the association has become stronger?

NELSON: Directors of missions are seeing themselves as missions strate-

gists and are fulfilling their missionary role by helping churches be on mission. And lay leaders and pastors in the association, are becoming aware of the value of cooperation—there're things we can do together we can't do alone.

M/USA: What can we do?

NELSON: Become a missionary force. This is expressed through associationalism: individuals and groups decide they're going to win a community to Christ, reaching people who have been passed by, for whatever reason—geographical, socio-economical, cultural, language, lifestyle.

When our people begin to see that locally they can make a difference, change is going to occur.

What we're trying to do is emphasize the need for developing local mission strategy. We're saying to agencies, "You don't just hand out a cafeteria line of programs; you develop programs to meet specific needs in specific settings."

M/USA: What do you see as the role of the association today?

NELSON: Basically, to help churches fulfill their mission mandate. They do that by helping them become whole and strong. I'm not talking about large.

Small churches can be strong churches. Large churches can be strong.

I'm talking about helping churches be on mission holistically, fulfilling their mandate, not just existing as another club or organization, but sharing the gospel.

M/USA: Do you feel associations are meeting needs today?

NELSON: Definitely. More and more churches are seeing they've got to look at all people. They can do this through

a strong association, because the association is truly heterogeneous.

If the church is in an association where other churches are working together to meet various needs, the church can become a partner in this mission.

Every church cannot have a strong ministry to alcoholics, but some can. Every church cannot have a strong ministry to elderly, but some can. Every church cannot have a strong ministry to singles, but some can. So associationalism helps churches come together and be truly on mission.

M/USA: In what area are associations growing today?

NELSON: Mission awareness. More and more they are seeing all people. They are learning there are things associations can do that churches can't do individually, or can't do as well.

They are learning that churches, whatever their size, can do certain kinds of equipping. They are learning there is a local mission responsibility.

M/USA: In what ways do you feel the association is failing today?

NELSON: The association needs to be strengthened in comprehensive planning. We still have a lot of fragmentation; different parts of the association plan programs without awareness or sometimes without even caring what another part is doing. We're misusing a lot of energy by not doing things together within the association.

We need to strengthen ourselves in associational strategy planning. We have many associations dealing with matters that cannot be first priority.

We can learn to work together on those areas.

M/USA: What is your greatest hope for the association in the '80s?

NELSON: My greatest hope is that associations will become a real base for mission strategy. Involving churches is the way we're going to achieve Bold Mission Thrust.

If it isn't done associationally it will not be done. The communications lines have to be in the association; the inspiration has to be there; the methodology has to be there.

M/USA: In what direction do you see the SBC heading during the next few years?

NELSON: It is going to become more pro-mission. We're going to see a closer identity of evangelism and ministry. We're going to see a greater partnership among the denominational agencies.

M/USA: What do you feel are the SBC's strong points?

NELSON: The ability to work together in the midst of diversity. The common concern for people lost without Jesus Christ. We do have a compassion which leads to ministry.

M/USA: How about the convention's weak points?

NELSON: The penchant for running off on tangents, for confusing progressive with liberal, for emphasizing political power and not emphasizing spiritual power, for the tendency to look at "what we have" and not celebrate enough what God does through us.

One of the biggest negatives for a lot of Southern Baptists is that we continue to be threatened by people who are not like us.

M/USA: Elaborate on that.

NELSON: Southern Baptists are pluralistic. That has not been our tradition in this country, but that's where we are today. If we are to achieve what God wants us to achieve, we have to recognize the value of every person.

M/USA: Where do you see home missions heading in the next 20 years?

NELSON: We know that every generation has a mandate to evangelize that generation, and every generation has a mandate to be a minister to that generation. Our work is never finished. We may build a stronger base from which to work. But I see us being more effective, more inclusive of all people, more aggressive in reaching out than we've ever been.

M/USA: How can individuals become more involved?

NELSON: Most churches have executive committee members elected to the associational executive committee.

These lay people should be wisely chosen. Every time they vote at an associational event there should be a reporting back to the church. There should be a discussion.

Lay people should attend equipping events. Many times a Sunday school teacher is looking for teaching helps when they're right under his/her nose . . . at good training sessions where associational leaders have brought in outside help.

And they can become sensitive to mission needs around them. If their own church can't address these needs, they need to talk to the missions committee. They can become sensitive to the fact that missions is an individual responsibility. □

ON THE MOVE

By Norman Jameson

Out of state, out of mind?

National migratory habits shift one in five American families every year. The average American will move 13 times in his lifetime, primarily because of job transfers, schooling or retirement.

For Southern Baptists who end up in states where SBC churches are scarce, finding a church home is difficult.

Baptist Convention of New York executive director Jack Lowndes says some 70,000 Southern Baptists in his area have not affiliated with an SBC church. Southern Baptist membership in the convention totals about 12,000.

Tom Biles, pastor of Northwest Baptist Church in Milwaukee, Wis., says his membership of 540 would double if all Southern Baptists in his community came to Northwest.

What keeps lifelong Southern Baptists from joining the SBC churches outside the South?

Of several reasons, foremost is size.

"Even a small church in the South would have greater programs than most of our churches," says Lowndes.

Baptists from the South are not prepared for small churches; they expect clones of the columned cathedrals

of Birmingham, Dallas or Atlanta. But often the churches, frequently with membership less than 100, meet in storefronts, Masonic lodges, school gymnasiums or living rooms.

The overwhelming majority have just one staff member, bivocational. There are no sophisticated programs, 500-mile mission trips, youth athletic leagues, choirs or special programs. And there is no social status.

Most job transfers involve professionals whose career climb dictates membership in a prestigious church. In Nashville or Houston that may be First Baptist. But in Minneapolis and Seattle, it's more likely a Lutheran or Catholic church. "Despite doctrinal differences, the larger church offers more," says Cecil Sims, executive secretary-treasurer of Northwest Baptist Convention.

Joyce Martin, minister of education at Merriman Road Baptist Church, Garden City, Mich., is disturbed when persons who have been leaders in their home churches move into her area and join another denomination.

"Somehow we've got to relay infor-

mation to the South to tell people what to expect here. Pastors need to encourage their members who are moving to try to influence the work in the North."

And she wonders, "will we ever be able to attract and hold these kinds of creative people?"

Some evangelical denominations have concentrated resources to build large churches that attract program-oriented members. Southern Baptist strategy has instead emphasized planting as many churches as possible.

Martin feels it may be wiser to build larger churches to attract newcomers.

Jack Redford, HMB director of church extension, says his funds are "simply to start churches." And he questions the practicality of large, centrally located metropolitan churches in an era of increasing energy conservation.

Redford's research shows the HMB church planting method reaches millions of unchurched people, rather than concentrating on a "few thousand transplanted Southern Baptists."

Another reason Southern Baptists do not join an SBC church is they can't find one. In Northern Plains Convention

there are only 153 SBC churches and 52 missions (with 23,500 members) in a 392,764 square mile area.

Vera Appling, who grew up in Southern Baptist churches, couldn't find an SBC church when she and husband Ed moved to Chicago Heights, Ill. They joined a Presbyterian church.

Some Southern Baptists, of course, do involve themselves in an SBC church, and are immediately given leadership roles because indigenous churches have not had sufficient time to train leaders.

"They are a tremendous help, the kind of help most of our churches need," says Biles in Milwaukee.

Often families are encouraged to start a new church if their area has no Southern Baptist work. Biles tells of one Michigan couple whose home Bible study has since become a chapel.

"They didn't do the easy thing, but they did the right thing," he says. Much better, he adds, than the majority who come to Milwaukee and join Lutheran and Methodist churches.

Many such "denominational switchers," says Cecil Sims, do so because

they are glad to be free of the cultural bondage of Baptist life in the South.

Adds Otha Winningham, director of the Minnesota-Wisconsin Fellowship, "Sometimes when they get away from family, with no social pressures to constrain them, they take a vacation from church."

Mannon Wallace, pastor of Sunnyside Baptist Church, Cheyenne, Wyo., says in his "boom town" energy corridor people just don't want roots. They want money, fast. Boom-town folks are not anti-religious, he says, their self-sufficiency just excludes church.

Some transferers have had fundamental differences with SBC churches but have been reluctant to change. One former denominational worker, who had been a member of four SBC churches and was a graduate of an SBC college, moved north and joined a Presbyterian church, despite several good-sized Southern Baptist churches in town, including one that baptized 247 people last year.

She felt Southern Baptists had become "fundamentalist without being

spiritual." She wanted no more of the "fire and brimstone" preaching. Her current church, she adds, emphasizes missions more than any SBC church she's known.

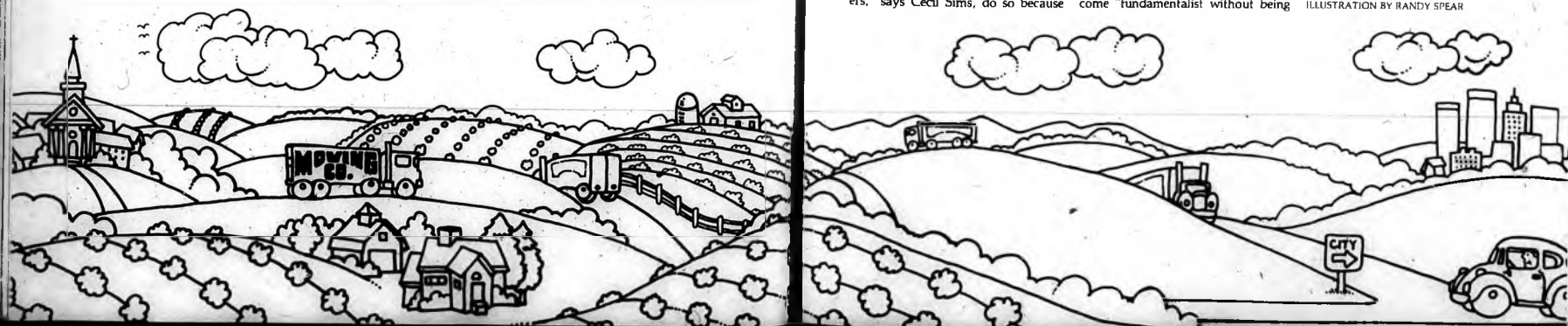
And, she says, about 100 of the 200 members of her Sunday School class are former Baptists.

Lifelong Southern Baptist Norma Seifert visited two SBC churches in Des Moines, Iowa, when she moved there. But she joined an Assembly of God church whose views and practices were more compatible with her involvement in "the Holy Spirit movement."

"The most important thing is for a person to join a church where he or she will be strengthened," says Cecil Sims. "Sometimes that may not be a Southern Baptist church. But I would encourage every [migrating] Southern Baptist to consider what God has given him/her in the Old South and consider using that to strengthen SBC work in the North or Northwest." □

Jameson is feature editor of Baptist Press, Southern Baptist news agency, Nashville, Tenn.

ILLUSTRATION BY RANDY SPEAR



Poems and inner peace

We have in our society many luxuries: we ride in fine cars, and we live in beautifully furnished homes; but what we do not have is time to appreciate.

The fact that nearly all people in our culture are too busy is, indeed, a paradox. We have invented and produced numerous labor saving devices; so we ought to have gained the time used by our ancestors to bring water from the spring, to chop firewood, to weave cloth and so much more, but strangely, the freedom purchased by mechanical skill appears lost. How can this be?

Part of the answer is we tend to overschedule each day. Because we underestimate time required for successive tasks, we undertake too many of them. Consequently, we never catch up.

The problem is not a matter of mechanics or of any externals, but of philosophy. We shall be helped, not by mechanical devices, but only by a clear decision to live more simply.

"Simplicity is freedom," says Richard Foster in his excellent book *Celebration of Discipline*. The simplicity of which he writes, and which he practices, is "an inward reality that results in an outward lifestyle."

We all need to understand the fundamental nature of simple living, which the Gospel requires. We are not likely to be satisfied with a simpler standard of living unless we have found inner peace, which eliminates the constant struggle to possess more.

Much of the hectic nature of contemporary living arises from the constant escalation of ambition to possess, the terrible fact being that possessiveness is, by its intrinsic nature, insatiable. The man with a million dollars, far from being satisfied, wants more. The solution of his problem will come

not by acquiring more, but by finding an inner peace which renders the hectic pace unnecessary.

Acceptance of the discipline of simplicity affects not merely our struggle for possession, but also other aspects of existence, such as the numbers of societies to which we belong.

The great books sit on the shelves totally unread, partly because the owners are always attending meetings. It is terrible to think of the hours wasted by men and women going through the motions of collective experience, without any real improvement in their lives.

Rational existence would mean that we resign from many of our public responsibilities, with the hope that the few which are retained may make a genuine difference in the world.

This moral advice applies to the life of the church as truly as it does to secular connections, because churches tend to increase the hectic nature of the lives of their members by scheduling far too many events.

One fatality is home life. What a paradox if the Christian church becomes the enemy of the very cause it espouses!

One of the most practical features of the teaching of Richard Foster is his list of 10 controlling principles:

1. Buy things for their usefulness rather than their status.
2. Reject anything that is producing an addiction in your life.
3. Develop a habit of giving things away.
4. Refuse to be propagandized by the custodians of modern gadgetry.
5. Learn to enjoy things without owning them.

6. Develop a deeper appreciation for the creation.

7. Look with a healthy skepticism at all "buy now, pay later" schemes.

8. Obey Jesus' instructions about plain, honest speech.

9. Reject anything that will breed the oppression of others.

10. Shun whatever would distract you from your main goal.

We must strive consistently to find the real priority of our lives and let the consequences take care of themselves. The real priority, I have long believed, is to "seek first the kingdom" (Luke 12:31).

Emphasis on a magnificent "yes" will give courage to utter "no" when simplicity requires it.

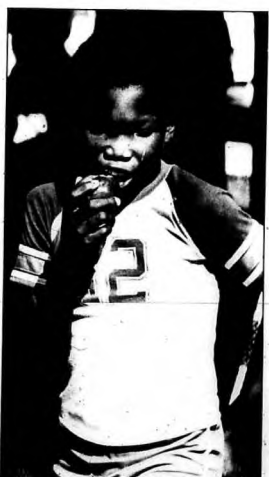
Soon I shall attain the age of 80. This fills me with wonder and gratitude. One of the most welcome rewards of my present age is that my life is far more simple than it once was.

My life, thank God, is not hectic. I can enjoy the visits of those who come to see me; I can read books, not for any immediate need, but for the joy of encountering great minds.

When my wife visited me in my library yesterday, she found me reading the poems of William Wordsworth. She was glad and so was I. I was looking again at Wordsworth's great line about "emotion recollected in tranquillity," and I came to realize that this is the proper standard of life, not merely for one who is approaching 80 years of age, but for anyone who seeks to make his own life a really good one.

The committed Christian has a great stake in simplicity of life. □

Trueblood, Quaker philosopher and author, is president of Yockel Institute, Richmond, Ind.



Hope for the Helpless?

They are French-speaking; they are black. Their homeland is the hemisphere's poorest nation: Haiti, less than half a Caribbean island located 50 miles from Cuba and 800 miles southeast of Miami. Pinched between poverty and political repression, they daily escape in rickety, sinking old boats, jammed to the gunwales with people whose clothes are in rags and whose choices are in tatters . . . the "refuge" of Haiti's teeming shores, yearning to breathe free.

Continued

By Patti Stephenson
Photography by Mark Sandlin



Staggering ashore, they find small reason for hope. Herded into Florida immigration camps, they await processing—and resolution of their status: illegal immigrant to be deported, or political refugee to be resettled?

For many Haitian refugees, their first American home is an Immigration and Naturalization Service (INS) camp that squats among scruffy trees and marsh grasses on the edge of the Everglades.

Camp Krome North, named for the flat highway that parallels it, was once a missile base on the outskirts of Miami. Now it is a waiting room for America's uninvited Haitian guests.

The Haitians arrive in faded green-and-white buses bearing the Department of Justice seal. The buses make regular runs to the sandy beaches of Florida's Gold Coast, where most refugees come ashore in crowded, rotten sailboats or on inner-tube rafts.

On a sultry winter afternoon, a camp bus lumbers to a stop at a small hangar. Women climb out, dressed in pink and green embroidered skirts and cotton turbans, their feet tied in slender leather sandals. They line up single file, protectively clasping one another's waists. A young pregnant woman settles her extra weight against a friend's back.

In pairs, women enter the hangar to register with INS. Each receives a "personal care kit"—soap, towel, shampoo—and waits to be taken to showers. Later, refugees will be fed and checked for tuberculosis and venereal disease.

The Haitians watch silently as two INS officers tug on plastic gloves and rummage through their baggage: ragged clothes stuffed into paper sacks, battered tin pots and molded lard. When officers trash the lard, a woman gestures timidly. An officer shakes his head and gently shoos her back. *Allez, allez, mademoiselle*, he urges.

She slowly moves back into line. In this land, the women learn, food is not treasure.

It is a bewildering adjustment for those who have just deserted a homeland where three-fourths of the children are malnourished and 150 of every 1,000 babies die. Per capita income of Haiti's six million people is \$200 a year, ranking it as the poorest nation in the Western Hemisphere.

Though Haiti was the first black nation to attain independence, its people are now ruled by "president for life" Jean-Claude Duvalier and his gun-toting *tonton macoutes*—the bogeymen. In the past decade, thousands of Haitians, seeking jobs and freedom from political persecution, have crossed 800 miles of open seas to reach the United States. An unknown number have perished when their small boats were ravaged by storms; others have been victims of the same smugglers they paid to lead them to the promised land.

In August 1979, 18 Haitians were forced overboard a half-mile from West Palm Beach when

the U.S. Coast Guard spotted their boat. A mother and five children drowned.

Unlike southeast Asians and Cubans, who find asylum here, Haitians have been received with more hostility than hospitality. Because the United States is friendly toward Haiti's right-wing government, Haitian immigrants are classified as economic rather than political refugees.

But "in Haiti, you can't separate poverty from politics," says Sue Sullivan, director of the National Council of Churches' Haitian Refugee Project. The issue is complicated by Haitian claims that refugees deported back home face imprisonment and worse at the hands of Duvalier's secret police. In Haiti, they say, a person who tries to escape and fails is a *camoquin*—"traitor."

Deportation of Haitian refugees was halted in 1979 when Haitians in Miami filed suit, charging INS had violated their rights with assembly-line deportation hearings. In July 1980, a Miami federal judge ruled INS had "prejudged Haitian asylum cases as lacking any merit."

After public outcry, including charges Haitians were victims of a "double standard" in immigration laws, President Jimmy Carter granted temporary "parole entrant status" enabling Haitians to obtain work permits and some benefits.

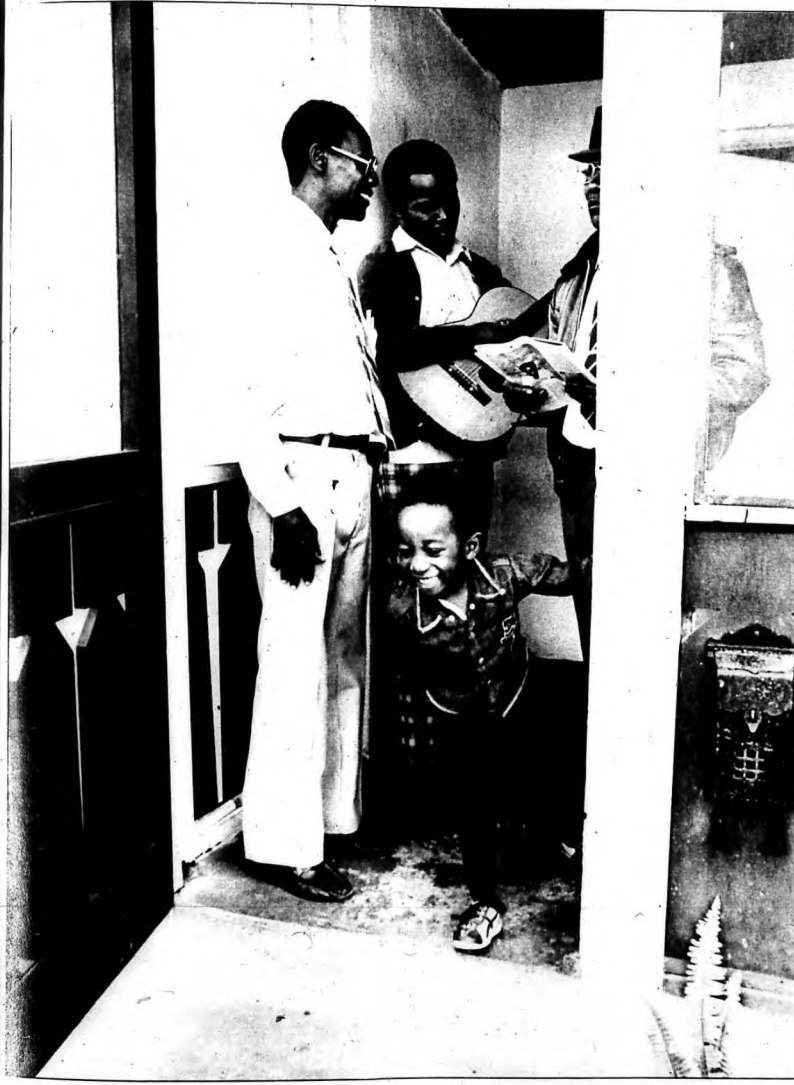
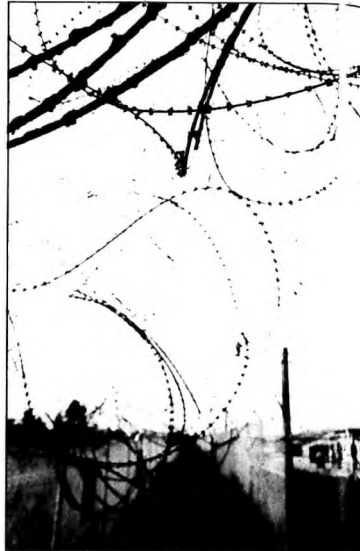
Still, they live in legal limbo until the government makes a final decision on whether to grant them full refugee status. Even government officials sympathetic to the Haitians' plight fear opening the door to them would mean a deluge of refugees from other poverty-stricken countries.

Despite uncertainty, Haitians continue to come: an estimated 13,000 in 1980, compared to 2,522 in 1979. No one knows how many Haitians are in the States, but numbers run from 30,000 in Boston, to 40,000 in Miami, to 75,000 in New York.

In Miami, Haitians live mainly in Liberty City, a crime-blighted section of seedy storefronts racked by riots in 1980. Under the hot Florida sun, streets glitter with broken glass and homes are held hostage behind window bars and chain fences. Inside peeling pastel houses, jobless Haitians sleep in shifts and eat cold canned goods because they have no money to pay for cooking fuel. Poor, black and speaking only Creole—a blend of French and African dialects—they are "a little desperate island all to themselves," says Emit Ray, pastor of Riverside Baptist Church.

Miami has not welcomed the Haitians, adds Adon Taft, religion editor of the *Miami Herald* (and a Home Mission Board director). "The attitude toward them is resentment, partly racial and partly because people see them as being illiterate and diseased. It's the same resentment felt by

Barbed wire and confusion have been the official response. But some Christians have reacted less hesitantly. With people like Baptist Renaud Balzora (left) leading, they have greeted the Haitians with "squeezes" of welcome.





Hlooded in white, their placid faces reflecting the peace they've found, new members of Bethany Missionary Baptist Church of Miami await an ocean baptism. Haitian culture often mixes Catholicism with native religions. But once outside its influence, they are receptive to a "purer" Christian faith.

PHOTOGRAPH BY PAUL OBRECON

taxpayers toward all the poor."

Dade County officials estimate Haitian refugees cost Miami taxpayers \$3 million a year.

Also, little affinity for Haitians exists among Miami blacks. "It's cultural differences," Taft thinks, "and economic ones. Blacks see Haitians as threats to the few jobs." Yet a 1979 Dade County study found jobs taken by Haitians are bypassed by native Americans because wages are too low.

As Haitians settled in Miami and other cities, Southern Baptist work found a foothold. Often "a spillover of American Baptist efforts in Haiti," churches usually have bivocational pastors, explains Oscar Romo, HMB language missions director.

Miami's seven Haitian Southern Baptist churches are struggling but growing. They meet in converted warehouses and buildings abandoned by congregations fleeing Liberty City. Most members are out of work; many are illegals.

Renaud Balzora, a small, scholarly man who studied at the American Baptist seminary in Haiti, is pastor of Haitian Evangelical Baptist Church. Only seven months old, it has 55 members and an average attendance of 150. Balzora also teaches at the ethnic branch of New Orleans seminary in Miami and coordinates Haitian efforts at the SBC refugee resettlement office.

Balzora's church meets in a brick building in the heart of Liberty City. At a muggy Tuesday night Bible study, windows are cranked wide and fans whir. Young people in thrift-store jeans to Sunday dresses crowd the small room. Balzora passes out the lesson; like most Haitian pastors, he writes all teaching material because Southern Baptist literature is not available in French.

As he teaches, Balzora swirls a spate of Creole around his listeners. He writes furiously on the blackboard, then whirls, fist clenched against his heart to hammer home his point.

Later, Balzora nods toward his members. "Some have families here, some have no one." He smiles wanly. "There is nothing Haitians can do but try to help each other."

Nearby is French Speaking Baptist Church. Pastored by Luc Dominique, the church wrangled three mortgages to buy the barn-like building, once a wood shop, for \$110,000. Of 300 members, 65 percent are unemployed.

One member is Jeanette, mother of five. Six years in the States, she has sought unsuccessfully to earn the status of permanent resident. "I spent all my money to bring my children and my sisters and brothers here," she explains in labored English. "When we pay the rent, there is no money left for food." Ten people live with Jeanette. She doesn't

blame anyone for her misfortunes: "I just pray and hope for better."

Largest Haitian Baptist church in Miami is six-year-old Bethanie Baptist, with 400 members. In the "Little Haiti" district, pastor Paul Lasseur points to young men on street corners.

"See?" He points sadly. "No work."

At a dilapidated slucco house, five young Haitians hide. All members of Bethanie, they fear deportation. Of the 12 refugees who share the house, seven are out looking for work. Jobs, one man explains in English, are "problem." He spreads his hands in a gesture of frustration.

Life is hard in the United States. "But it's better than Haiti," says Michael, another young Haitian. "There, after your parents have done their best to give you an education, you can't find work. Even if you do, they don't pay you enough to live a decent life. It's hard because you've learned that you need soap and clean clothes and nutritious food and you're no longer satisfied without those things. Life becomes a burden."

Henrietta, a thin, quiet woman who lives with the Lasseur family, has been in the U.S. eight months. She had wanted to go to nursing school in Haiti, but her parents couldn't afford it. Without a job, she fled the island. Still jobless, "I am a burden," she says, "but I have no choice."

Haitians' needs for jobs, food, clothing and housing prompted six Miami-area Southern Baptist associations, with help from the HMB's language missions and Christian social ministries programs, to open a refugee resettlement office at Highland Park Baptist Church, a roomy building now seldom used by its dwindling congregation.

Downstairs, rough plaster walls have been washed with fresh green paint. There work Roseline Fequiere, a Haitian secretary, and Milton Leach, HMB national language consultant on immigration. Leach spent his first weeks on the job setting up a feeding/clothing program. "We have 40,000 pounds of donated food and volunteers to cook and serve the meals."

To apply for resettlement, many Haitians must walk as many as 40 blocks to the office because they can't afford the 60-cent bus fare. Fequiere, who helps refugees register, often digs into her own purse after hearing their stories.

For many, success in finding a job depends on how quickly they learn English. Classes are held twice a week. At one, a dozen men sit stiffly, like schoolboys, uneasy, but polite and responsive. Teachers Dorothy Diaz and Kathy Moyer march them through a barrage of new words:

"This—is—a—door." Diaz swings the door vigorously, then invites the men to try. "What's

Swep up in enthusiasm, a Sunday school teacher urges his class to greater missionary zeal. With more than 1,500 members, French Speaking Baptist Church of Brooklyn, pastored by Jean Baptiste Thomas, has quickly become the largest SBC congregation in New York City.



this?" she asks, again and again. "Isador," they chorus with delight. "Isador!"

Most critical need is for sponsors. "We've got stacks and stacks of cases waiting," Leach says.

Donoso Escobar of the HMB's refugee office in Atlanta says the Home Mission Board is "publicizing the Haitian problem in Southern Baptist churches," but a major resettlement delay results from Haitians' reluctance to leave south Florida.

Leach hopes to find Anglo SBC churches to co-sponsor refugees in areas where Haitian churches already exist. "These people can take care of their own if they have financial resources," he says.

Haitians who do leave Miami are often lured to New York by the promise of jobs. Built on a foundation of Haitians who migrated a generation ago, New York's Haitian community boasts children already earning college degrees.

Though Haitians are scattered across borough and state lines, the hub of Southern Baptist work is French Speaking Baptist Church of Brooklyn. Its spokes stretch out to missions in Queens, Manhattan, the Bronx, Asbury Park, N.J., Spring Valley, N.Y., and Norwalk and Stamford, Conn. With membership totaling 1,500, it is the largest church in the New York convention.

Chief shepherd of this far-flung flock is Jean Baptiste Thomas, a massive man with ebony skin.

Weekdays he works as an accountant for Manufacturers Hanover Trust, where he has been for 12 years. Most of his remaining waking hours are spent at church—a cavernous, cold brick building still bearing the architectural stamp of its former life as a Jewish synagogue. It blends nondescriptly into its aging, gritty neighborhood, but inside, it has taken on traits of its new tenants.

"We bought the building in July 1978 and spent almost a year repairing it," Thomas chuckles. "If you could see the ladies up on their ladders, painting, you'd never forget it." Sanctuary walls are bright Bahama blue, classrooms are clean and the baptistry hides under a false floor in the choir loft.

Having a bivocational pastor has helped members become self-reliant. "They don't expect me to do everything," Thomas explains. Still, his nights are booked with prayer meetings, Bible study, visiting; his Saturdays, with prayer and fasting, then choir practice. On Sunday, he preaches two morning sermons, one in French, the other in Creole. He spends the afternoon visiting and returns to church to lead evening worship.

"Sometimes I feel the load," he admits. "But when God is blessing so much, you don't mind."

Schedule restraints sometimes force important duties to wait. On Wednesday, he hears that fire has destroyed the apartment of Gerard Leonard,

a Haitian taxi driver who began the Spring Valley mission in his living room. But it's Saturday before Thomas can make the two-hour trip.

During the visit, Thomas meets Tony Joseph, the young pastor of Spring Valley church. The mission has 200 attending, more than can comfortably fit into their new American-Legion hall quarters. Joseph estimates 12,000 Haitians, most factory workers, live in Spring Valley.

Together, Joseph and Thomas visit the Leonards, now living with a friend. All that remains of the old apartment is a pile of scorched mattresses and chairs. The pastors clasp hands with the family and together they softly sing a Haitian hymn. Thomas prays God will provide.

"Apartments are hard to find at a right price," he later explains. "The average is \$500 a month."

Back in Brooklyn, Thomas dons his best suit to perform a Haitian wedding. Arriving at the church, he finds the ancient boiler broken again. Wedding guests fidget in the cold. But warmth begins to conquer when the organ, after fits and starts, finally booms. Tiny girls in snowy satin dresses timidly walk down the aisle, casting excited glances behind them at the bride in lacy white. It is a long ceremony. "The Haitians like a sermon to give the couple a good start."

Reception tables groan under Haitian delicacies, but Thomas hurries past into the cold night. He heads for an interdenominational Haitian pastors' meeting, where for several hours plans are laid for the annual Haitian celebration of "Bible Day."

On Sunday morning Haitian families crowd the 11 a.m. worship service. Women wear hats or a wisp of lace atop their hair. Behind the massive oak pulpit, Thomas towers over a communion table engraved *En memoire de moi*. In impeccable French, he leads worshippers through the Lord's Prayer and finishes with the Doxology. As they sing, their breaths puff white in the still chill air.

Afterward, members linger. "The church is also their community life," Thomas says. "They feel at home."

As in many Haitian communities nationwide, the church serves as surrogate family. Thomas knows Haitian fathers who 15 years ago left wives and children to work in the United States. Immigration laws prevent bringing their families. Yet they remain, despite wishes to return. Thomas says, "because here, at least, they can work and send money home. In Haiti, where there are no jobs, they would all starve."

Many Haitians have hired unscrupulous lawyers who promise—falsely—to help relatives immigrate. Meanwhile, families struggle with the pain of separation. "I don't think the ones who make the law understand how hard it hurts."



Traditions—head coverings during services, formal worship styles—live on in French-Haitian Baptist churches. If enough pastors can be found, starting new congregations will be "not a big problem," says one Haitian. "People will come."

Hardships perhaps make the Haitians more amenable to the Gospel. "It's not a big problem to start a work," says Thomas. "You just find some Haitians and invite them to a meeting. It may be small, but it will grow."

The same formula has worked well in Boston. Haitian Baptist Church of Boston, now 12 years old, has outgrown three meeting places. In 1978, led by pastor Verdieu LaRoche, the congregation invested \$250,000 in a remodeled Jewish temple. A year later, they purchased a new organ and new buses.

Like Thomas, LaRoche is bivocational, dividing time between church and a teller's job at First National Bank.

An offshoot of LaRoche's work, Haitian Baptist Church of the New Jerusalem began a year ago, with Fritzbert Joseph as pastor. Attendance recently hit 150.

The church saves to buy a building, meanwhile meeting Sunday mornings at a Seventh-day Adventist church in Dorchester and crowding a member's home in the evenings for Bible study and fervored evangelical services.

Joseph, a Haitian who attended seminary in Canada, receives \$200 a month from the HMB. The church contributes \$250 a month. With that and his wife, Annie's, earnings as a store cashier, "we live like we can," Joseph says. "I know we are to serve God first."

Carlos Cobos, language missions director for New England Baptists, says, "I'm amazed at how Haitian people raise funds when so many of them have low-paying jobs or none at all. They really value God's work."

The future of Southern Baptist work among Haitians in the United States hangs on just such a commitment, says HMB's Oscar Romo. "Haitian missions can almost double with enough leaders."

As the Haitian ministry expands, so does the need for drawing Haitians into the mainstream of Southern Baptist life, adds Quinn Pugh, director of missions for New York's Metropolitan Baptist Association. "We need to provide educational materials and hymnbooks in Haitian language and get behind them with building loans."

This year, HMB Language Missions Division plans a "Haitian Ridgecrest" in New York. "People will sleep in the church and bring food from home," Romo says. "Haitians aren't deterred because they can't afford a conference center. They're attached to people, not buildings." □

Stephenson, former newspaper reporter and editorial assistant in HMB's Book Services Department, is a free-lance writer in Atlanta.

A World on 18 Wheels

By David Wilkinson Photography by Everett Hullum

When "Kansas Tornado" and "Little Breeze" blew into Oklahoma City last spring, they did more than kick up Oklahoma dust.

Ken and LaDonna ("Winnie") Wynn, retired trucking couple from northwest Kansas, arrived in Oklahoma's sprawling capital with a vision for sharing the gospel with a world that rides on 18 wheels.

Known to trucking friends by their colorful CB "handles," the Wynns are full-time Baptist volunteers involved in a 24-hour, non-stop ministry to truckers who travel Interstate 40.

The Wynns staff a small prayer chapel located on the parking lot of Jerry Brown's Truck Stop in northeast Oklahoma City. The chapel is the product of a cooperative effort of Capital Baptist Association and Transport for Christ, interdenominational Christian fellowship for the trucking industry. Its purpose is to reach people who live and work in a world seldom touched by routine church programs.

"There are 20 million truck drivers in this country," explains trucker Fred

Wright, a key person in the development of the chapel ministry. From the gravel parking lot, Wright, for emphasis, gestures toward a row of idling trucks near the 12-by-40-foot chapel.

"There are 168,000 people involved in trucking in Oklahoma," he says, "and most of them are in Oklahoma City. If this was a military base, there would be a chaplain here. But who ever heard of a chaplain for truckers?"

A small, wiry man in his 50s, Wright is a "long distance hauler" who sees trucking as his God-called ministry. The Southern Baptist layman boldly witnesses to his truck-driving colleagues. He even carries a business card identifying himself as "highway evangelist" with Transport for Christ.

Deeply burdened about the spiritual needs of truckers, Wright shared his concern with Ed Onley, Capital Baptist Association's director of church community ministries. Onley, the driving force behind a Christian social ministries program that extends into nearly every sector of Oklahoma City, agreed that a permanent prayer chapel at a

prominent truck stop would provide a good base for reaching truckers. But the association lacked funds and a location.

Onley promised Wright he would work to get the project off the ground.

A year later, after a series of events both men unhesitatingly describe as miraculous, a site had been located and sufficient donations secured for the down payment on a portable building.

Onley contacted Carroll Gilliland, pastor of Witcher Baptist Church, Edmond, Okla., whose congregation agreed to act as local sponsor for the infant ministry.

Baptist layman Jerry Brown, owner of a truck stop, provided space for the chapel and offered to pay utility bills.

With the help of Baptist lay volunteers, they soon had an old swimming pool at the truck stop filled in, the portable building moved onto the site, electrical wiring installed and the building painted, carpeted and furnished.

But it was Ken and Winnie Wynn

who breathed life into the ministry. For more than a year, the couple had prayed about a ministry to truckers. In Oklahoma City for a Transport-for-Christ meeting, they learned of the need for someone to run the new chapel; immediately they volunteered.

Back in Kansas, they told friends and family goodbye, locked their three-bedroom house, then returned to Oklahoma City. They borrowed money to buy a 7-by-14-foot camper, parked it by the chapel, and set up housekeeping in the dust and noise of the motorized beehive.

"We asked the Lord to just give us something big enough to sleep and eat in, and that's exactly what he gave us," says Winnie, a grandmother with a tough, weather-beaten appearance softened by a quick smile and compassionate eyes. "It's a two-person camper. One person sits while the other one stands." Later, the Wynns were given access to a bigger mobile home, which has helped relieve some of their cramped and crowded feelings.

The Wynns are perfectly suited for a





Ken Wynn (above right) knows the importance of 24-hour accessibility. "Truckers don't always have problems that can wait until Sunday," he says.

setting much like a foreign mission field to the uninitiated volunteer. They fluently speak the peculiar language of the trucking world, and understand the special needs of those who make their living traveling America's highways.

"Truckers are a unique breed of people," says Winnie. "They may seem tough on the surface, but deep down, they have hearts softer than most."

They also have problems. Long hours behind the wheel often lead to loneliness and depression. The prolonged recession in the trucking industry has created a severe financial crisis—particularly for independent,

non-union truckers. On the road, medical needs are often ignored because of inconvenience or expense.

But the most frequent and painful problems the Wynns encounter are family-related. Trucking, especially long-distance hauling, is a tremendous burden on families; many marriages crumble beneath the pressure.

Thanks to the chapel, these truckers have an easily accessible place for worship, prayer or talk. And, thanks to the Wynns, it is available at two o'clock in the afternoon or two in the morning.

"Truckers don't always have problems that can wait until Sunday morning," explains Ken, a round-faced,



quiet man with crew haircut and wire-rimmed glasses. "If a man's wife has just left him, he needs some help then, not next Sunday."

The importance of 24-hour accessibility is underscored by truckers whose lives have been affected by the chapel.

"This place is fantastic," beams Roy Ballard, an Oklahoma City driver who ventured into the chapel on a hot summer night. "I met Ken and Winnie, and before I knew it I was saying things I never believed I could tell anybody."

Later, his conversion at the chapel, though it didn't instantly solve all his problems, Ballard adds, gave his life meaning.

Another trucker, Kathy Vallier, was "in a pretty bad jam" when she stepped timidly into the chapel. A divorcee from Colorado, she had "hired on" with a trucker to "take a load" to Michigan, only to discover he wanted more than a driving partner.

During a break at a truck stop, Vallier picked up a copy of the "Highway Evangelist," published by Transport for Christ. Later, as the 18-wheeler rumbled down the highway, she noticed an article about the Oklahoma City chapel.

"I knew we were going through Oklahoma City and I figured if I could just get to this chapel there'd be help,"

she recalls.

A few hours later, the trucker suddenly stopped his rig. Angered because she rejected his advances, he shoved her out of the cab, tossed her a dollar bill and drove away.

To her surprise, she was left right in front of Jerry Brown's Truck Stop.

As a result of conversations there with Winnie, Vallier became a Christian: "I realized I had been putting my faith in the wrong people and the wrong places," she says. "I don't know what I'd have done if that guy hadn't kicked me out right here by the chapel."

Although several other truckers have also accepted Jesus Christ, the majority



Ken listens to many problems over coffee; some drivers talk about family troubles, others just need companionship of a fellow Christian.

of the 1,300 persons who have signed the "guest list" Winnie keeps in a tattered spiral notebook, are Christian drivers hungry for a few minutes of fellowship with other believers.

These times are important, Ken explains, because while on the road truckers seldom have opportunity to participate in church services.

"If you drove into Oklahoma City for the first time and found a church in the Yellow Pages at 15th and May, would you know where it was?" he illustrates. "And even if you did, you wouldn't know if there were any low underpasses on the way or if the church

parking lot would be big enough to park your rig. It's not an easy thing to get an 18-wheeler on a crowded church parking lot, you know."

Despite the encouraging number of visitors they have, the Wynns are aware that for every trucker who ventures across the dusty parking lot to the chapel, there are 20 others who don't.

But the Wynns have no illusions about the nature of their ministry.

"We're just planting seeds or watering seeds that have already been planted," says Ken. "We know we may not get to see the harvest. But, even so, I can't imagine a more exciting mission field than right here." □

BIRTHDAYS/APPOINTMENTS

Birthdays of chaplains

(home states and types of service)

MARCH

1: David R. Brewington, Mich., inst.; Joseph E. Galle, La., Army; Wilburn T. Hendrix, N.C., inst.; Charles W. Pike, N.C., Army; Douglas E. Pond, Texas, Army; George T. Storch, Texas, A.F.; Melvin R. Wilson, Ariz., V.A. 2: Otis W. Smith, Miss., Army; David E. Stine, Texas, A.F. 4: Herbert H. Holley, Ala., inst.; James W. Wilson Jr., Ala., Navy; 5: Bennie I. Billings, La., Navy; Kelly Blanton, N.C., ind.; Joseph Dukes, Ga., hosp.; John P. McMichael, La., Army; 6: Billy D. Hendley, Ark., A.F.; Marvin C. Hughes, S.C., Army; George J. Stafford, Ga., V.A. 7: Charles C. Noble Jr., Mo., Navy; James Pollard, Ky., hosp.; Franklin I. Sparkman, Ala., Army; 8: Jack L. Thomas, N.C., Army; 11: Oscar B. Forrester, Ga., Navy; Jimmie W. Reynolds, Tenn., Army; 12: Lamar Denkins, Ala., hosp.; Homer Bernard Nail, Miss., hosp.; Robert V. Thompson, Calif., inst.; 13: John M. Allen, Fla., Army; Ernest A. Banner Jr., N.C., Army; O. Norman Shands, Ga., inst.; 14: Wayne M. Lanham, Va., hosp.; James W. Millsaps, Tenn., A.F.; Clinton I. Morrison, Maine, inst.; Victor H. Walker, N.M., Navy; 15: Jimmy G. Cobb, Texas, inst.; Edward A. Rippen Jr., Va., Army; William E. Hamilton, Fla., A.F.; Zeak C. Mitchell Jr., Ala., Navy; 16: Ira O. Carter, Fla., Navy; Henry A. Tidwell Jr., Ala., Navy; 17: Ernest E. Kircus, La., A.F. 18: William C. Jackson Jr., Ga., hosp.; Robert D. Christian, Ala., A.F.; Leonard B. Hinz, Texas, V.A. 20: Donald Lee Crowley, Okla., Army; Albert H. Fauth, Mo., hosp.; Thomas A. George, Ga., Army; Leo S. Stanis Jr., S.C., Navy; 21: Walter C. Jackson III, Ky., hosp.; 22: Michael D. Groeneveld, Ga., inst.; Leonard E. Markham, Ala., Navy; Gale Austin Sinit, Mich., inst.; 23: David H. Sandifer, Tenn., Army; 24: James E. Jordan, Texas, A.F.; C. Todd Walter, S.C., hosp.; 25: Virgil L. Choate, Fla., inst.; James Dent, Ky., inst.; James Harley, S.C., hosp.; Don L. Powell, Ga., hosp.; 28: E.C. Houston, Ala., hosp.; Irvin H. Thompson, N.C., Navy; 29: Frank M. Ornburn, Mo., Army; 30: Erwin W. Robinson, S.C., hosp.; 31: George T. Boyd, Miss., Navy; Charles M. O'Neal, Ark., A.F.; Clinton R. Phelps, Mich., V.A.; John O. Solano, N.Mex., A.F.

APRIL

2: Jack Payne, Ga., A.F. 4: Dale L. Rowley III, inst.; 5: Albert L. Hill, Ala., Navy; Edwin W. Nash Jr., Ga., hosp.; Richard M. Tipton III, Navy; 6: Robert A. Hutcherson, Miss., Army; Joe H. Parker, Tenn., Navy; James M. Pilgrim, S.C., inst.; 7: Charles C. Baldwin, N.C., A.F.; Elbert N. Carpenter, Ky., Navy; James L. Cross, Calif., Army; 9: Olen H. Grubb, Ga., hosp.; Merwin R. Ido, Texas, Army; 10: David W. Campbell, Calif., Army; Fred A. Duckett, W.Va., V.A.; Geo.

M. Hemingway Jr., Fla., hosp.; Maurice E. Turner, Texas, Navy; 11: Luther H. Rickenbacker, Miss., hosp.; 12: Eric Hayward, Ala., hosp.; Charles F. Pitts, Texas, V.A.; James R. Vaughn, Md., hosp.; 13: Theodore E. Hodge, Va., hosp.; 14: James E. Powell, Mo., hosp.; 15: Lanny S. Robbins, Ark., inst.; 16: Robert H. Burton, Ga., hosp.; Harold Simmons, Tenn., A.F. 17: Dean C. Bridges, N.C., hosp.; Homer T. Hiers Jr., S.C., Navy; Roy E. Russell, N.C., inst.; 18: William C. Ruprecht, N.Y., V.A.; Jack O. Varnell, Tenn., Navy; 19: William G. George, Ga., hosp.; Bruce C. Jayne, Miss., Navy; Gerald R. Knighton, La., A.F. 20: Isaac M. Copeland Jr., Va., A.F. 21: Kenneth R. Thompson, La., A.F.; Aubrey T. Quakenbush, N.C., V.A. 22: Jacob Fisher, Texas, hosp.; Joseph E. Gross, Ga., hosp.; Leonard C. Lee, La., Army; Joseph W. Magruder, Okla., Army; 23: Paul G. Stephenson, Texas, hosp.; Harry S. Walker, N.C., ind.; 24: James H. Scott, Okla., Navy; 25: John R. Booth, Fla., A.F. 27: Dillmus W. Barnett, Ala., Army; Thomas W. Haggood Jr., Ga., hosp.; Jimmy Roquemore, Texas, A.F.; Leroy A. Sisk, N.C., inst.; 28: Robert Carter, S.C., hosp.; Thomas L. Jones, Fla., hosp.; Merrill C. Leonard, Tenn., Navy; Norman L. Martin, Ga., hosp.; 29: John H. Carnes, Ga., Navy; Thomas E. Dougherty Jr., Ky., hosp.; Richard A. Headley, D.C., A.F.; William H. Heard, Ark., hosp.; 30: Cecil G. Irwin, Ga., V.A.; Kenneth D. Stallings, Fla., hosp.

MAY

1: Harold K. Blakely, Texas, inst.; Malcolm H. Roberts, Mo., Navy; 2: M. Carlisle Franks, N.C., hosp.; Horace A. Stewart, Ga., inst.; R. Delle Underwood, Miss., hosp.; 3: William M. McGraw Jr., Ala., A.F. 4: George E. Ormsbee, Mo., Army; 5: Edward F. Lovill, N.C., hosp.; A.J. Thiesen, Ore., V.A. 6: James Quarles, S.C., hosp.; Harold Weatherly, Ala., V.A. 7: Carl J. Pearson, Ark., Navy; Clarence H. Roland, Ga., Army; B. Leslie N. McAdoo, Kans., hosp.; 1: Paul McAfee Jr., Colo., inst.; A. Ronald Richardson, Texas, hosp.; James E. Sams, Va., V.A. 9: John B. Hunter, Ga., hosp.; 10: James D. Brum, Mo., Army; George W. Miller, Fla., hosp.; 11: George R. McHorse, Texas, Navy; Timothy M. Peek, Mo., Navy; 12: William C. Fuller, N.C., Navy; John P. Howard, Mo., Navy; 15: Horace O. Duke Jr., Ark., hosp.; James E. Lockhart, Ala., hosp.; Bradford Riza, Texas, A.F.; Randy M. Saxton, Texas, hosp.; Joseph E. Wilson, La., Army; 18: Jack W. Roberts, Fla., Army; William Warmath, Miss., Army; 19: James F. Kirstein, N.C., Navy; William McManus, S.C., Navy; Thomas M. Richardson, Ala., Army; 20: Daniel O. Davis, Fla., Army; H. Dean Duke, Mo., hosp.; Albert H. Fauth, Mo., hosp.; Lillian Wells Galphin, S.C., hosp.; Alvin L. Wilson, Mo., hosp.; 21: John

D. House, Ga., Navy; 22: Lawrence E. Johnston, Colo., hosp.; Robert E. Smith, Texas, Army; 23: Bruce D. Anderson, N.Y., Army; Joseph R. Frazier, N.Y., Navy; William A. Massey Jr., La., inst.; Howard Parshall, La., hosp.; 24: Colon S. Jackson Jr., N.C., Navy; Roy V. Thornberry Jr., N.C., Navy; Guy M. Whitney, Ark., inst.; 25: Mark W. Fairless, Tenn., A.F.; James L. Juhan, Ga., Army; 26: Vernon E. Grimes, Ga., ind.; 27: Rick T. Beltz, Pa., hosp.; Bennie H. Clayton, Texas, A.F.; Christopher A. Copeland, Texas, inst.; Delbert G. Payne, Tenn., Army; 28: Kevin L. Anderson, Texas, Navy; Marjorie L. Bailey, Va., inst.; Larry H. Ellis, Tenn., Navy; 30: John L. Hall, Va., Navy; Harold Nightingale, Canada, hosp.

Missionary Appointments

(places of service & missionaries' birthdays)

DECEMBER

Church Pastoral Assistance, Church Extension: Samuel E. and Verda Valveen Byler, Towanda, Pa.; Sidney D. and Ricca Ann Conner, Ft. Collins, Colo.; Timothy Lloyd and Joan Marie Gilliam, Kalma, Wash.; John Arthur and Rebecca Ruth Yarborough, Salem, Ore. Mission Pastor Interns, CE: H. Steven and Shirley Ann Davidson, Denver, Colo. Language Pastoral Assistance: David and Deborah Kou, Maryland; Benjamin and Marion Marilyn Ortiz Sr., Kansas City, Kan.

JANUARY

Missionaries: Martha Jane Edwards, 1-22, New Orleans, La.; Christian Social Ministries: William Ross and Sheila Harmonson, 5-1, 11-9, Eldridge, Iowa, Metro Missions; James Leslie and Bettie Jo Hill, 7-14, 9-16, Kansas City, Mo.; CE: John W. and Cynthia Mullens, 1-9, 2-7, Cherry Hill, N.J.; CE: Miguel and Carmen Soto, 3-21, 9-5, Puerto Rico. Language Missions Church Pastoral Assistance, CE: Mohamad and Ilene Ahamad, Harrisburg, Pa.; J.D. and Thelma Allen, Ceiba, Puerto Rico; John and Margaret Cutrer, Jeffrey City, Wyo.; David L. and Mary Lou Drury, Mt. Vernon, Wash.; David Darnell and Lyndal Louise Edwards, Lyndon, Kan.; Donald Kenneth and Angelyn Finley, Brookings, S.D.; Mike and Sue Gilliom, Harrisburg, Pa.; Jerry W. and Reba Graham, West Chester, Ohio; Kenneth Galen and Sondra E. Greenwalt, Hercules, Calif.; John Edward and Marsha Langlois, Milton, Wis.; Ernest F. and B. Annette, Lassahn, Pittsburgh, Pa.; Kenneth R. and Dian Zenzal Loucks, Oswego, Kan.; Winton George and Marjorie Teier, Winona, Minn.; M. Daniel and Cheryl White, Dallas, Pa. Mission Pastor Interns, CE: Steve Kirby Crumpler, Butler, Pa. Language Pastoral Assistance: Natanuel and Dyalva Vazquez, Miami Beach, Fla.

LETTERS

Take a right turn at the pass?

I was disappointed and upset over "Right Religion, Right Politics?" [Sept-Oct '80] and its criticism of the "Christian Right." This movement represents the thinking of the average American.

Although church and state should definitely be kept separate, the state has always had to enforce at least a minimal code of morals, such as prohibitions against murder, rape, robbery, etc. These are the issues we face today. Abortion is simply murder. ERA and homosexual rights break down the core of our very being as a society by attacking the family unit.

I am sure your viewpoint is not representative. The shift by the Convention toward the Christian Right is a victory rather than "a more emotional than reasoned response." The one reassuring comment [in the article] is "considerable involvement by Southern Baptists" in the Christian Right movement.

C.W. Johnson Jr.
Perry, N.Y.

• . . . The Moral Majority [and other such forces] have never understood pluralism, can't handle it and want everyone to become what it believes they ought to be: make everybody from our cut of cloth.

I have heard it until I am weary of it. The church in the '60s used politics and was involved in political structures to get what it wanted. What's wrong with the New Right doing it?

I'll tell you. The church of the 1960s took and used religion as a motivating source of change; the Christian new right takes and uses religion as the content of change. That is a fundamental and powerful difference. There is a difference between legislation that comes from a religious base and legislation that delivers a religious content . . . between delivering a secular equality for all on the basis of moral perspective, and delivering the religious standard of some as the secular standard for all.

Judge Learned Hand was calling for a neglected part of political virtue—humility—when he said, "The Spirit of Liberty is the spirit that is not too sure it is right."

Thomas Conley
Atlanta, Ga.

You are what you eat?

"Food for thought" [Nov-Dec 80] is worthy of consideration; it should appear in all our literature periodicals. The part dealing with church lifestyles should be read by every Southern Baptist.

A.T. Walker
Hattiesburg, Miss.

Challenging divorce

I cannot allow to go unchallenged "The Divorcee" [Nov-Dec 80]. I deeply resent the lead-in, accusing a church of not caring. Then the opening sentence, a pastor not caring; and finally, sweeping condemnations saying, "in effect, 'churches don't care about divorced people.'"

I feel so very hurt that our very own Southern Baptist publications are joining secular magazines in slapping the church.

Somewhere you have missed the mark of Baptist greatness. Tell me what is more important than building churches and providing pastors to help the churches grow? Yet I must search through countless pages of social ministries to find a single article on winning people to Christ, establishing a church and calling a pastor. That's the ministry that lasts.

I sincerely hope you will [begin to] major on the majors . . .

Gerald Taylor
Little Rock, Ark.

• . . . reminded me of the deep, creative joy of focusing enduring love to the divorced. It does take two years to begin to say, "We love you," to such a one. There is no rejoicing in the "wrong" that has been done by failure to care and accept. However, I hope we can have a follow-up article reporting positive models of ministry so that I can rejoice, too.

Rick Durst
Santa Rosa, Calif.

Other thoughts

Thanks for the article on the Cruse family [Nov-Dec 80]. It is encouraging to see the ministry of Southern Baptist vocational evangelists getting publicity in our home missions magazine from time to time.

Thad Hamilton
Asheville, N.C.

• I served as a home missionary a few years and now serve as a foreign missionary. I enjoy the magazine very much—it helps me keep up and always gives me new ideas.

Rita Roberts
Sergipe, Brazil

• I have enjoyed each issue. I find the articles useful in my search for different ways to be involved in missions. Please continue the good work.

Dorothea F. Duke
Birmingham, Ala.

• I appreciate M/USA. It gives me much information to pass on to my people.

Thomas Shelton
Bandana, Ky.

• I am impressed with the first issue of M/USA. Thank you for the constructive and stimulating articles that challenge our thinking. The photographs and the written copy combine to make a tremendous impact on one's thinking and feeling.

John C. Howell
Kansas City, Mo.

• I am a prison inmate . . . I enjoy your magazine very much.

Henry Wilcox
Hardwick, Ga.

EDITOR'S NOTE: Watch for our article on options to prison—scheduled for a fall issue.

• I enjoy your excellent magazine.

Ethalee Hamric
Birmingham, Ala.

• Would you consider carrying the news of deaths of home missionaries in Missions USA? I am a former home missionary myself . . . I am now 78 years old and enjoy knowing about my co-workers.

Bertha Wallis Lee
Bon Air, Ala.

EDITOR'S NOTE: We plan to begin running brief obituaries of home missionaries in Home Missions Notebook. Thank you for your concern.

Meanings and symbols

Most of us have found ourselves within situations when others were looking at the same information we had but they formed an opinion opposite to ours. Since obviously more than the information at hand brought about the opinion, we have to remind ourselves, identical information does not always convey the identical meanings.

No wonder. The 500 most frequently used words in the English language have 14,000 dictionary definitions. Whenever we select any word to convey our meanings, we offer the reader or hearer many options. To narrow the meaning to the precise one intended, the hearer or reader must see the words in the context of other words, within paragraphs, within a social climate, and within a culture.

For this reason, students of communication say that meanings actually are not in words, they are in persons. After all, words are abstractions, symbols which only stand for what we intend them to represent. We have to remind ourselves at times that symbols are not the same as that for which they stand, even though we often assume they are.

None of us gives to any word or symbol the same meaning because our lives are different in background, experience and motivation. We are able to communicate only because we share common sequences of experience. Failure to communicate with symbols occurs when we have not had the common experiences that convey common meanings. "Father" or "mother," warm symbols of love for some, have a different effect on an orphan or one abused by a parent.

The attention we give to messages also varies. The American Association

of Advertising Agencies reports the average American has 1,600 commercial messages directed his/her way each day, of which 80 are consciously noticed by the individual, and 12 provoke some reaction.

Journalist Ben Bagdikian comments, "Apparently we have become skilled in screening out the 1,588 unwanted messages a day and at selecting the desired or unavoidable 12. But at what cost? Don't we have to learn to ignore most sights, sounds and smells, that are persistently pressed upon us?"

Most adults have erected barriers to unwanted messages, using symbols as clues to those we want to consider. Children, with limited experience, are not so lucky. We are just beginning to learn of some of the tragic influences TV, especially TV advertising, is having upon children.

The multi-billion dollar advertising industry retains the highest paid talents of society to penetrate our shields, using sex, novelty, humor and hero-type association. They seek to deceive us by putting an acceptable package around an idea we wish to reject.

Bagdikian says, "What is frightening is the highly skilled and systematic perversion of words and ideas and images for purely commercial or ideological purposes, and doing it so efficiently through the mass media that in a very short time the symbol means nothing."

As example, consider Bold Mission Thrust. These three words have meaning only if you have experienced them in the context of Southern Baptist life. Bold Mission Thrust began in 1975 as the symbol for Home Mission Board efforts to reach every person within the United States with the news of what

God has done through Christ, to offer that person the fellowship of a Christian mission church, and to minister to persons in need.

At the time the SBC had enunciated a symbol—Bold Mission—from which Bold Mission Thrust was spun off, the Foreign Mission Board created Bold Mission Advance. However, so successfully did the HMB communicate BMT that most SBC leadership began using it rather than Bold Mission. Eventually, the SBC asked for permission to use Bold Mission Thrust for its conventionwide emphasis.

So new meaning had to be infused into a symbol which started out with a narrowed definition: some confusion has resulted. Now Bold Mission Thrust also means Bold Going, Bold Giving, Bold Growing. The FMB uses the term in ways similar to the HMB's, only with a worldwide scope and with most emphasis upon giving everyone a chance to hear the good news.

Churches often use the term for any effort which they characterize as bold, such as raising funds for a building. Many colleges, associations, state conventions use the symbol for efforts not always within the intended scope.

The result is we are in danger of the symbol, because in meaning everything, it thus means nothing.

If Bold Mission Thrust includes everything we do, then it is nothing more than a synonym for the expression of our faith.

If we intend for Bold Mission Thrust to be with us for a few more years, let's do our best to retain its meaning as close to the original as possible. □

Because the Annual Report by Dr. Tanner is included in this issue, his column, usually on this page, will not appear. It resumes next issue.

COMMENT

By Walker L. Knight

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