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MARCH-APRIL 1981/\$1.25

Ministering to the people of Texas' Big Bend

A SPOTS team in New York City
"Wynning" 18-wheelers

The Haitians:
Hope for America's boatpeople?

SPECIAL BONUS:
Home Mission Board
1980 ANNUAL REPORT



MISSIONS^{USA}

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Opposite: In Alabama students surprise this Harlem street beholds 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

MISSIONSUSA March-April 1981 Vol. 52 No. 2 MISSIONSUSA (ISSN 0018-408X) is published bi-monthly by Home Mission Board, SBC, 1350 Spring St. NW, Atlanta, GA 30307. Subscriptions: One year—\$6.95; two years—\$12.90; three years—\$17.00. Budget rate (12 or more)—\$6.40 each. Single copy \$1.25 each. 10 or more single copies to same address—\$7.75 each. Subscribers to MISSIONSUSA also receive free a quarterly newsletter, Home Mission Notebook. New subscriptions and renewals must have zip code. Changes of address: Give old and new address, include zip code. Address correspondence to Circulation Department, MISSIONSUSA, 1350 Spring St. NW, Atlanta, GA 30307. Second class postage paid Atlanta, GA, and additional mailing offices. Publication no. USPS 248-680. Copyright © 1981 Home Mission Board, SBC.

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, Pueblcito 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 Pueblcito de Boquillas.

Seven years ago, Jack Eckeberger 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.

Eckeberger 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.

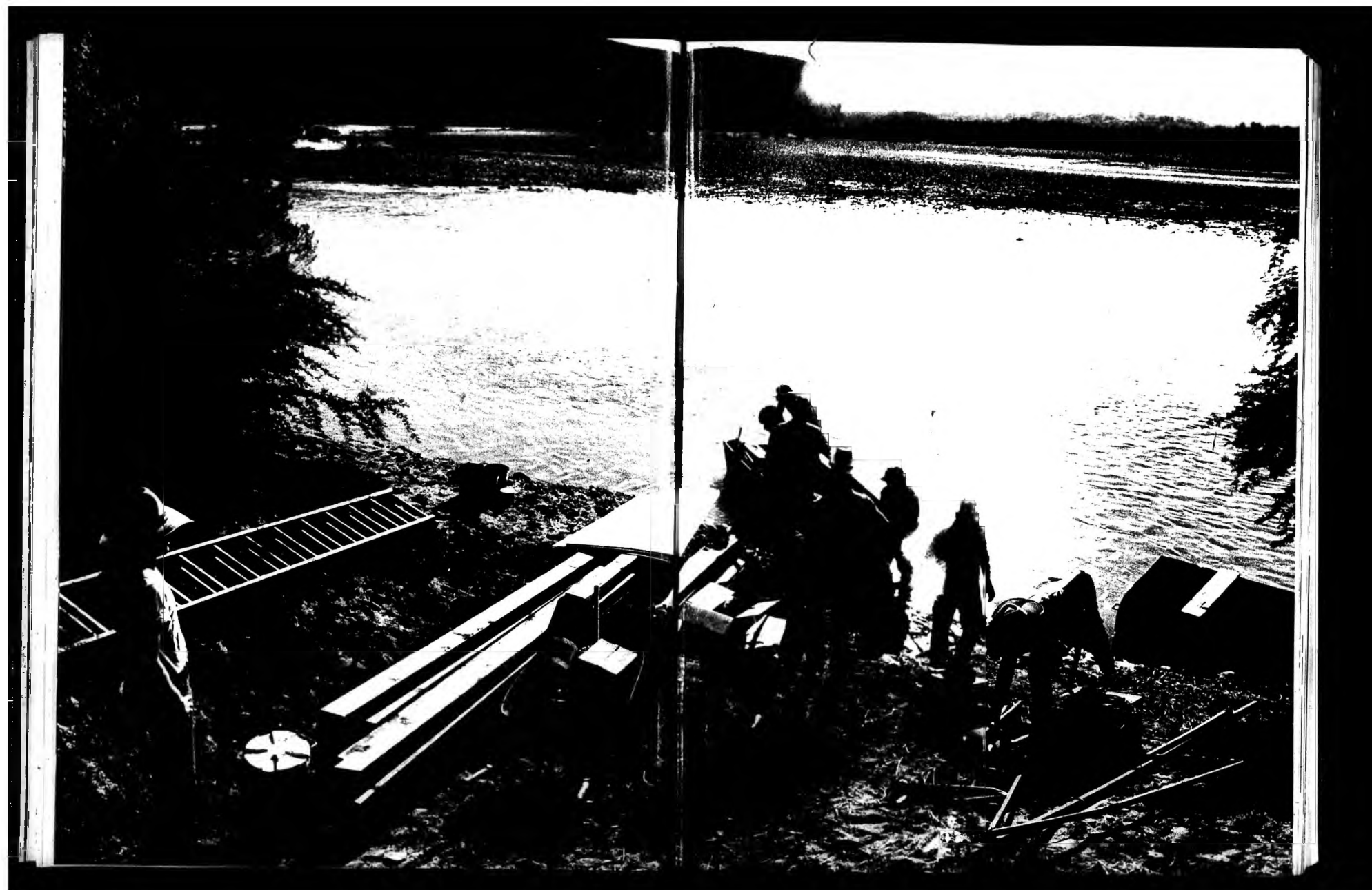
Hundreds of wells have been drilled, to provide water for crops and for drinking. Through government agricultural projects villagers have learned to raise rabbits to increase protein in diets; to farm grain products more efficiently; even to fence off gardens to keep livestock from plundering vegetables before harvest.

Yet for all the changes, says Eckeberger, "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 Eckeberger. "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 radence, 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.

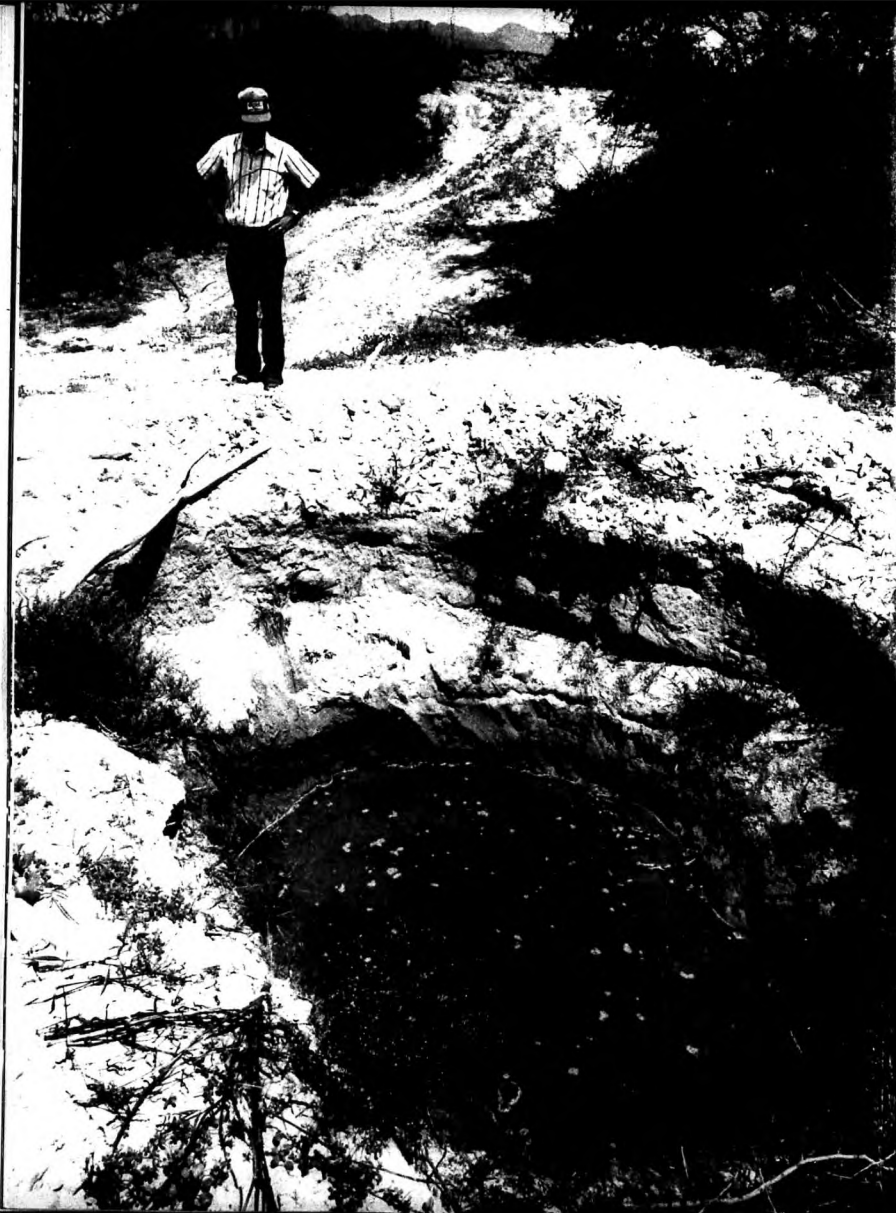
Then, in 1978, the rain-swollen Rio Grande pushed three miles beyond its banks. The floods covered 350 acres of cultivated land.

"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.”

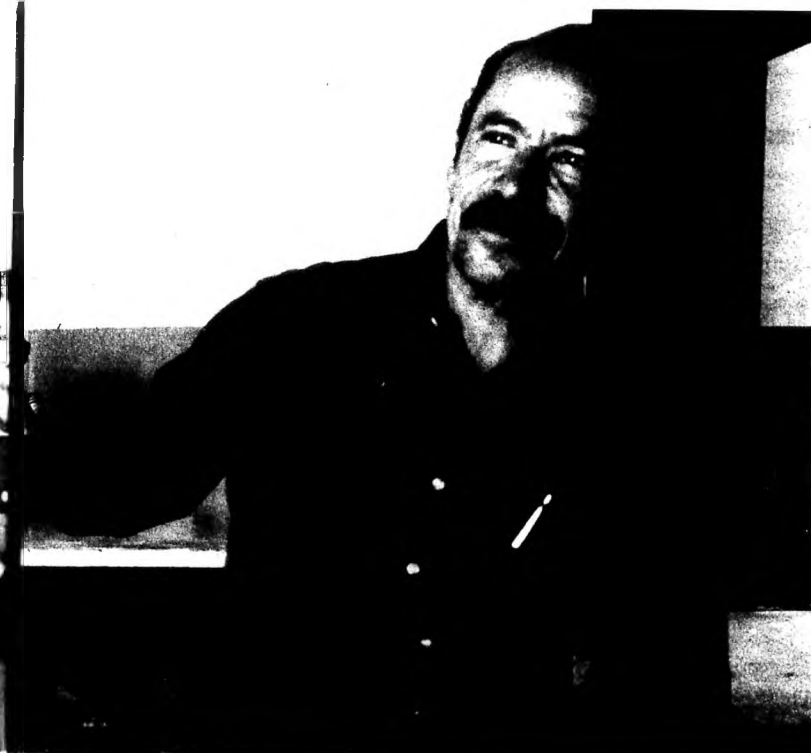
Local Baptist pastors follow up by educating the family about goat care and feeding. This insures productive goats and provides opportunity for “extended contact with many villagers, many of whom have never

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 homebase 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.

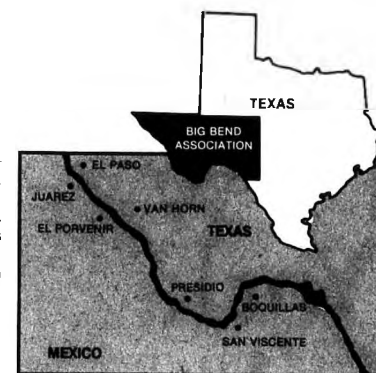
"From the Catholic tradition comes the idea they can only have services when a preacher is around," he explains. "With their own leaders, they can gather as believers, worship and study when I am not here."

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 Eckerberger. "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 Eckerberger. "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 Vincente, 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 Lofty, 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 you's," 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.

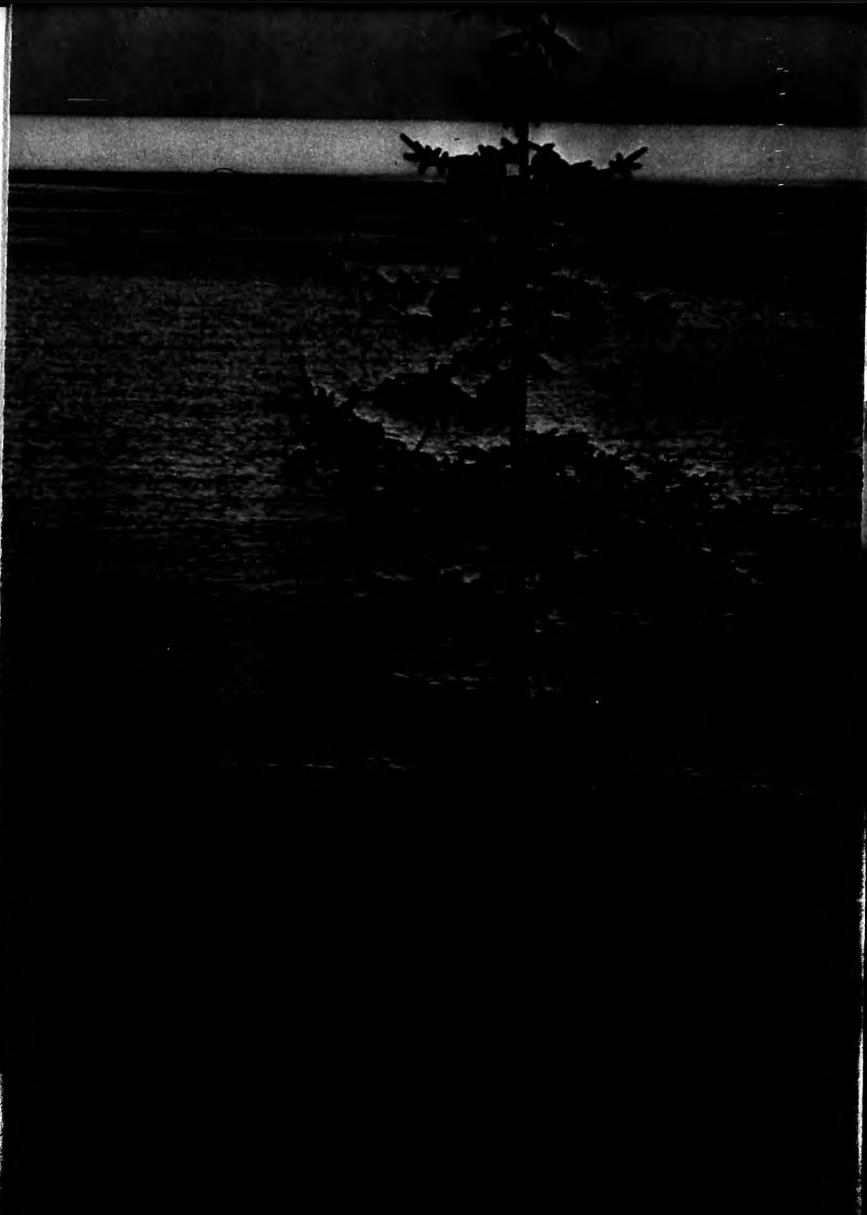
As Cain passes Custer's Last Stand, a snack bar, he stops to talk with an employee. As he goes by the hat shop, a young woman calls for him to stop. They chat for a moment, then Cain squeezes her hand and says goodbye.

"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
100th 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.”

Another acquaintance speculates we who were once majority: good Anglo-Saxon Protestants, one and all, have floated in the middle of the stream so long we failed to realize we were drifting toward shore. Suddenly a dozen different dialects, rocky currents in the shoals, splash us. We thrash about seeking a less turbulent flow, only to discover in our former places are thousands of unfamiliar faces: reds and browns and yellows and blacks, all bobbing fiercely to maintain their new places.

And perhaps swim to better spots.

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Or a decade that offers cause to celebrate.

We have the choice. / Our journey begins this moment. Our past we can learn from and appreciate, but not change; our future we can anticipate and plan for, but not guarantee.

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.

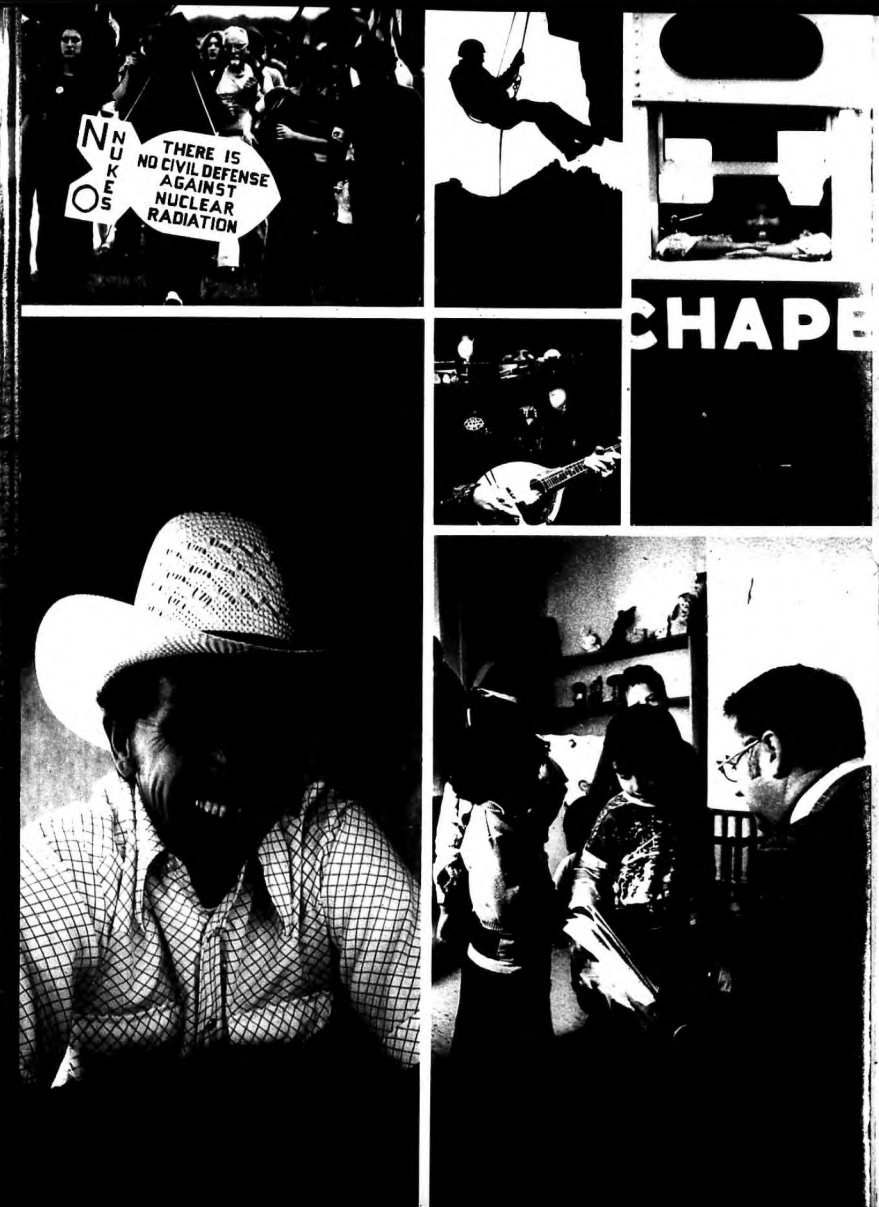
After the short worship, Cain and Hurst tour the park, each going in a different direction.

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.

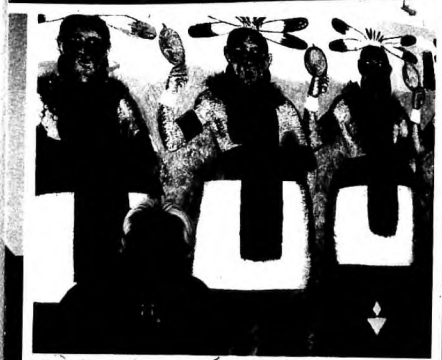
He grins. The morning has been worthwhile. □

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 バプティスト
日本
OLIVET BAPTIST
JAPANESE



Come See This Land

Vision and vitality in diversity

By William Tanner
HMR 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."

Another acquaintance speculates we who were once majority: good Anglo-Saxon Protestants, one and all, have floated in the middle of the stream so long we failed to realize we were drifting toward shore. Suddenly a dozen different dialects, rocky currents in the shoals, splash us. We thrash about seeking a less turbulent flow, only to discover in our former places are thousands of unfamiliar faces: reds and browns and yellows and blacks, all bobbing fiercely to maintain their new places.

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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 bunnions, 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?

HMB president William L. Turner (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.

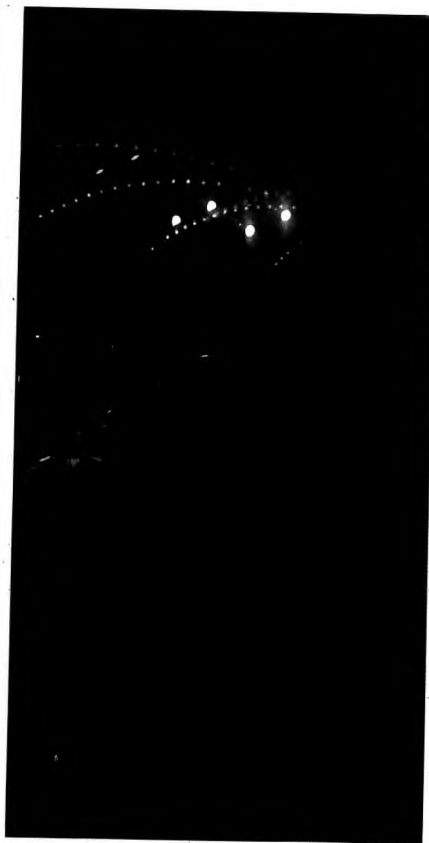
In a nursery at Sellers Home in New Orleans, where unwed mothers come to have their

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.

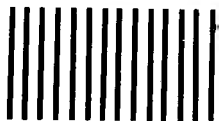
And all will be part of the new and exciting missions ventures in the years ahead. For together, we have the potential to transform helplessness into hope, problems into promise, waste into wonderment, despair into discovery and liberty into the true freedom found only in Jesus Christ.

And isn't that the bottom line of all we do?

BUSINESS REPLY CARD

MISSIONS

Home Mission Board, SBC
135 Spring Street, NW
Atlanta, GA 30303





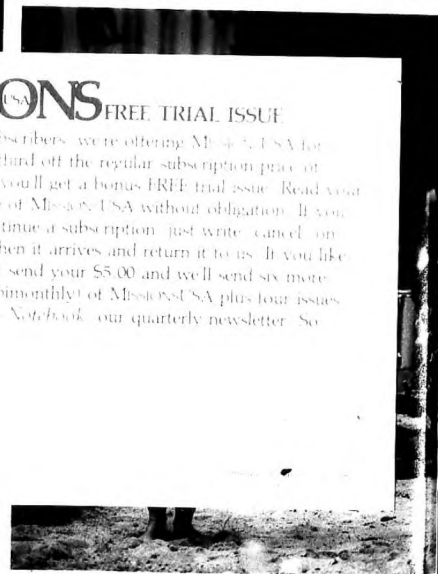
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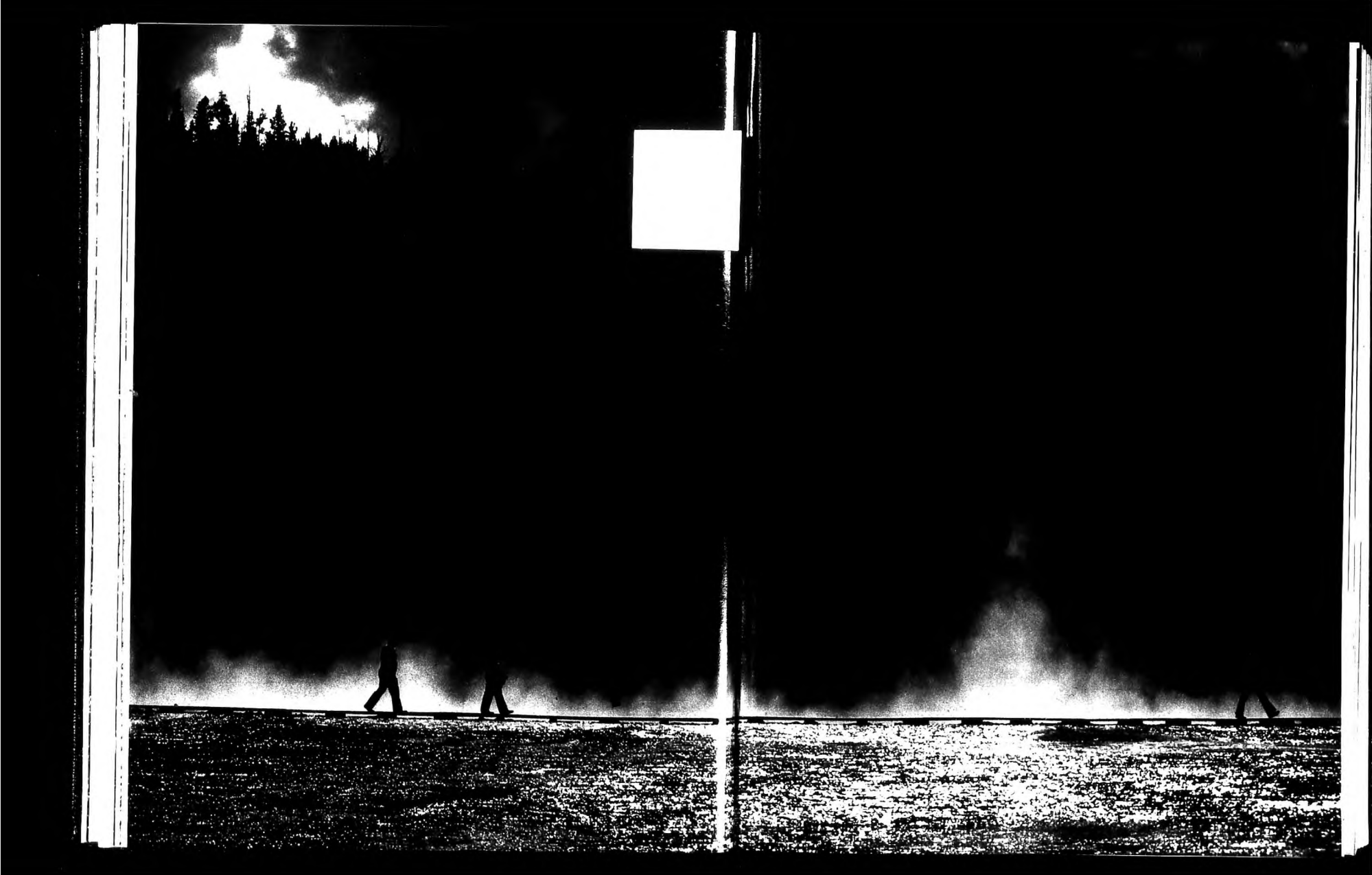
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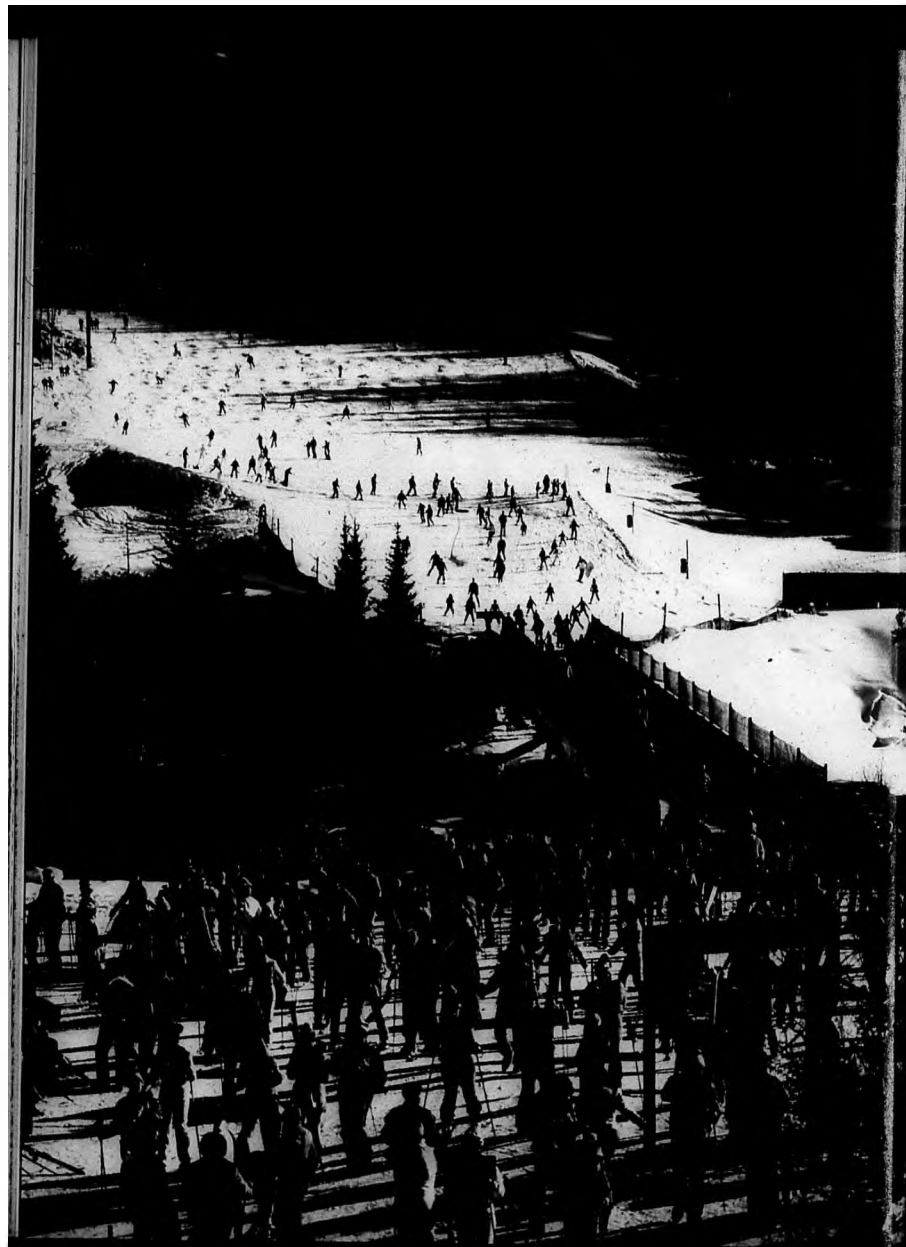
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A Land of People

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 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 rebound 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 65 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 new 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.

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 blazes 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 SSB, 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.

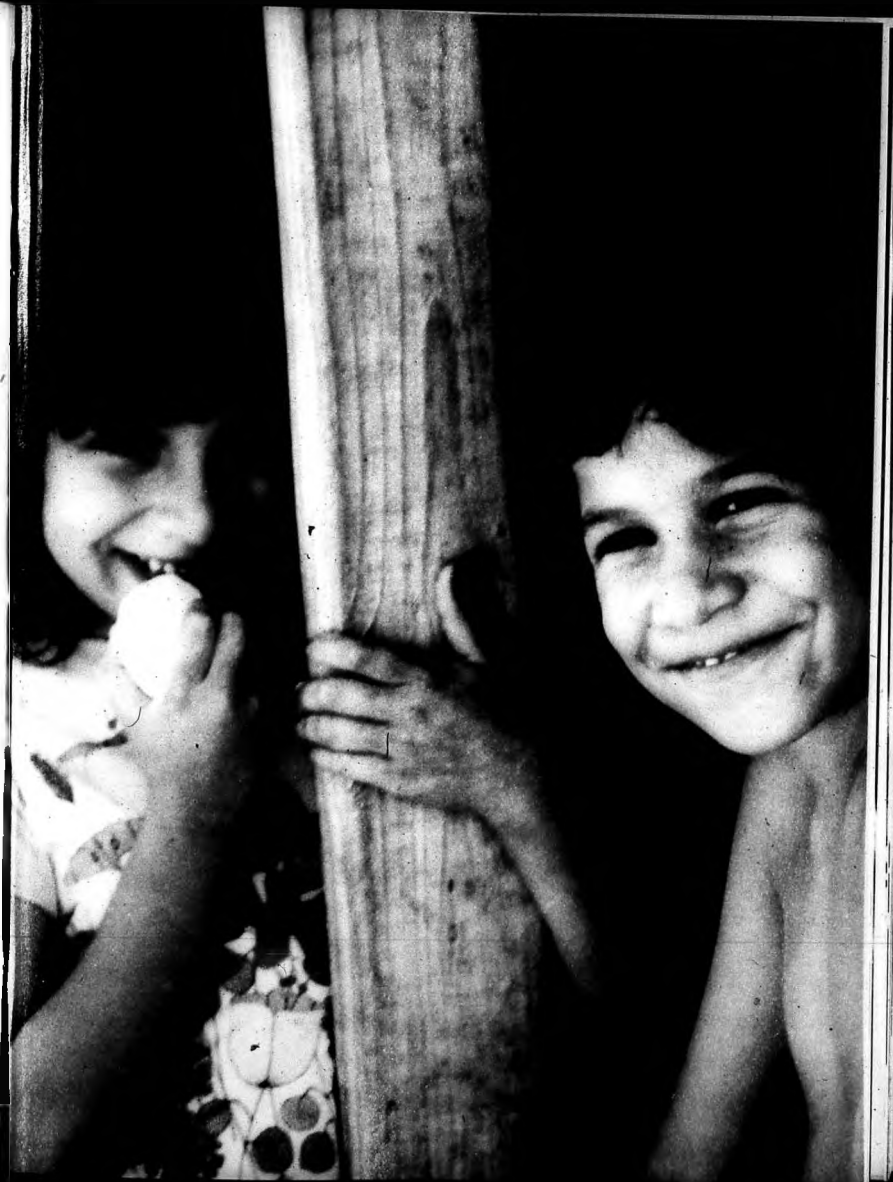
In other Communication Division efforts, Audiovisuals Department completed a film, "Come Go with Me," and worked to develop more video taping capability. *Home Missions* magazine became *MISSIONSUSA*. News services added responsibilities in channeling home missions stories into other SBC publications.

In the Business Services Division, Data Processing Services designed and developed a comprehensive system to provide information more easily and quickly.

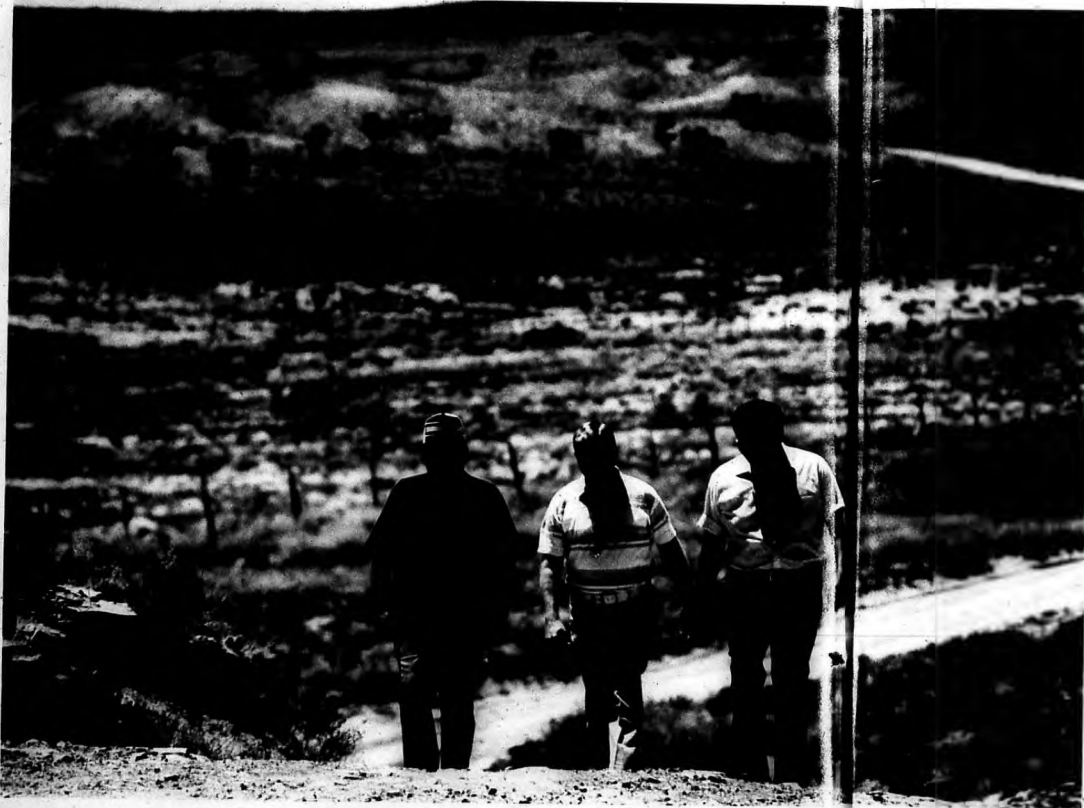
Mission Property Services began evaluating all HMB-owned property.

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.

Refugee children await resettlement in one of the Cuban displacement centers. HMB workers were deeply involved in all phases of resettlement of Cubans.



On the Navajo reservation, HMB president William G. Tanner (center) walks with home missionary David McKenzie and pastor Tom Guerrero.



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	2,630	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 wives were approved for missionary count 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	5	6	13	24
Arkansas	1	4	11	16	New Mexico	52	24	37	113
California	91	31	119	241	New York	27	27	95	149
Colorado	24	20	44	88	North Carolina	20	15	13	48
Connecticut	7	2	13	22	North Dakota	—	2	8	10
Delaware	2	—	—	2	Ohio	25	19	60	104
Washington DC	6	4	2	12	Oklahoma	19	26	21	66
Florida	31	31	70	132	Oregon	14	2	33	49
Georgia	33	30	10	73	Pennsylvania	19	15	62	96
Hawaii	6	12	19	37	Rhode Island	2	—	7	9
Idaho	6	4	20	30	South Carolina	13	7	5	25
Illinois	31	16	50	97	South Dakota	8	—	21	27
Indiana	21	—	35	56	Tennessee	14	12	8	34
Iowa	10	2	21	33	Texas	56	126	166	348
Kansas	21	11	38	70	Utah	8	14	15	37
Kentucky	13	6	12	31	Vermont	13	4	10	27
Louisiana	11	31	59	101	Virginia	2	17	10 ⁹	29
Maine	1	2	4	7	Washington	17	10	35	62
Maryland	26	5	31	62	West Virginia	13	9	30	52
Massachusetts	14	4	29	47	Wisconsin	4	4	18	26
Michigan	16	17	37	70	Wyoming	4	2	18	24
Minnesota	6	8	17	31	American Samoa	2	—	—	2
Mississippi	12	5	4	21	Canada	—	2	20	22
Missouri	12	7	8	27	Panama	1	—	—	1
Montana	8	—	11	19	Puerto Rico	8	3	13	24
Nebraska	10	—	7	17					
					TOTAL	841	651	1,478	2,970

Going into This Land

Contributions and expenses

1980 CONTRIBUTIONS

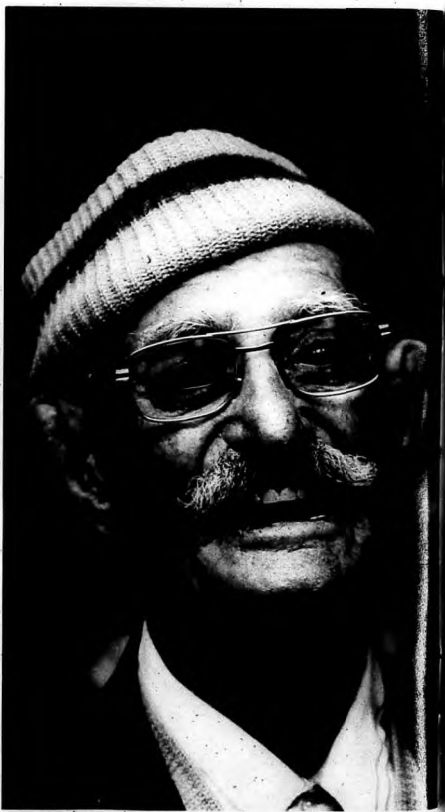
As of December 31, 1980, the Annie Armstrong Easter Offering amounted to \$16,479,032, an increase of 16.3 percent over 1979. Cooperative Program allocation was \$13,680,054, an increase of 9 percent over 1979.

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

Total Expense \$33,565,330



A few of the people who make up home missions, including Samson missionary Ray Williams (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/Metropolitan 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 assistance/Conferences	
Christian Social Ministries	1,950,000
Missionaries in Baptist centers, Week-day ministries, youth and family services, literary missions/Disaster relief/Ministry to the blind/Conferences/Seasonal farm workers	
Language Missions	4,220,000
Missionaries to Indians, Spanish, French, Slavic, Portuguese, Italian, Asiatic/Work with International Literature/Radio and television programs/Immigration and refugee concerns/Conferences	
Interfaith Witness	222,000
Missionaries/Conferences and materials	
Black Church Relations	634,000
Missionaries/Youth workers/Campus ministries/Camps and assemblies/Special projects/Conferences	
Chaplaincy Ministries	129,000
Chaplains at Mayo Clinic/Chaplaincy 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 associations in newer areas/Conferences and materials	
II. Special Projects	2,100,000
Summer student missionaries	
US-2 missionaries	370,000
Language WMU literature	330,000
WMU assistants in pioneer areas	77,000
WMU worker with black churches	88,000
Consultant on multi-family housing	12,000
	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 crusades	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	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 SHC program of Bold Mission Thrust.

Four HMB objectives, relating to Bold Growing and Bold Going emphases of BMT, will be given priority in allocation of Advance Section of Annie Armstrong Easter Offering. They are evangelizing, congregationalizing, increasing 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 Section 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. Tension
Pastor
First Baptist Church
West Monroe, Louisiana

Second Vice Chairman
J. Frank Holladay
Southwire Company
Carrollton, Georgia

Recording Secretary
Edna Ingels Shook
Homemaker
Atlanta, Georgia

Assistant Recording Secretary
Cora Nipper Gates
Mary Kay Cosmetics
Cary, North Carolina

1980 MEMBERS

(Arranged alphabetically by state, 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

Dan 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, Shook and Gates

Vera C. Wardlow
Homemaker
Waynesboro, Georgia

Sue Latimer Wesberry
School Librarian
Jackson, Mississippi

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. Winchester
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
Center town, 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
Crozet Hardware Co.
Crozet, Virginia

Charles B. Nunn Jr.
Executive Director
Richmond Baptist Association
Richmond, Virginia

Emmet C. Stroop
Owner-Manager
Stroop Oil Company
Harrisburg, Virginia

Ouida Pool Blount
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

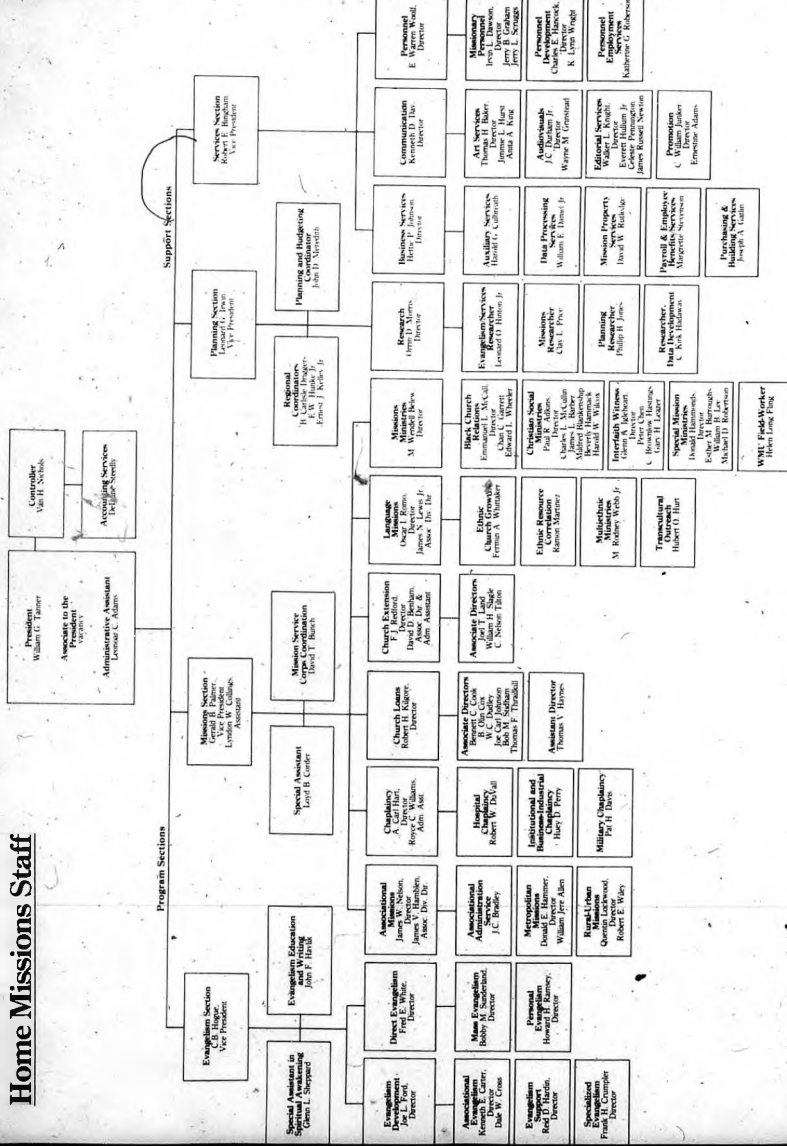
Frank R. Lowndes Jr.
President
Lowndes and Son
Funeral Home
Atlanta, Georgia

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

Home Missions Staff



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-economic, 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 Meriman 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



OPINION
By Elton Trueblood

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 Yokefellow 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



62 Migrants/USA/Mar-Apr 81

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 Département 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.

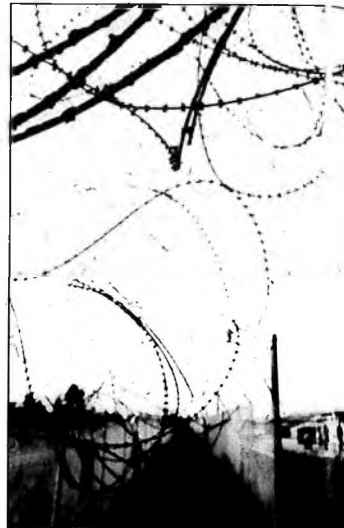
Still, they live in legal limbo until the government makes a final decision on whether to grant them full refugee status. Even government officials sympathetic to the Haitians' plight fear opening the door to them would mean a deluge of refugees from other poverty-stricken countries.

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.





Hooded in white, their placid faces reflecting the peace they've found, new members of Bethanie 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 OBREGON

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 whirl. 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 whips, 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 stucco 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 Book Services Department, is a free lance writer in Atlanta.

A World on 18 Wheels

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

By David Wilkinson Photography by Everett Hultum

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; George T. Sturck, 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 Duke, Ga., hosp.; John P. McMichael, La., Army; 6: Billy D. Hensley, 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 L. Sparkman, Ala., Army; 8: Jack I. 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. Thomason, 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. Millaps, 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.; 19: 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 Smith, Mich., inst.; 23: David H. Sandifer, Tenn., Army; 24: James E. Jordan, Texas, A.F.; C. Todd Walter, S.C., hosp.; 25: Virgil L. Chaste, 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. Ornhum, 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, Ill., inst.; 5: Albert L. Hill, Ala., Navy; Edwin W. Nash Jr., Ga., hosp.; Richard M. Tipton, Ill., 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 G. 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. Hagood 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. Cames, 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, Md., Navy; 2: M. Carlisle Franks, N.C., hosp.; Horace A. Stewart, Ga., inst.; R. Derle Underwood, Miss., hosp.; 3: William M. McGraw Jr., Ala., A.F. 4: George E. Orndree, 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; 8: Leslie N. McAdoo, Kans., hosp.; 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. Bruns, Mo., Army; George W. Miller, Fla., hosp.; 11: George R. McHorse, Texas, Navy; Timothy M. Peck, 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 Warnath, Miss., Army; 19: James F. Kirstein, N.C., Navy; William McManus, S.C., Navy; Thomas M. Richardson, Ala., Army; 26: 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 Farshall, 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. Juhon, Ga., Army; 26: Vernon E. Grimes, Ga., ind.; 27: Rick T. Betz, 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 Recca Ann Conner, Ft. Collins, Colo.; Timothy Loyd 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 Shelba 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 Hlene 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 Zeneal Loucks, Oswego, Kan.; Winton George and Marjorie Teter, Winona, Minn.; M. Daniel and Cheryl White, Dallas, Pa. Mission Pastor Interns, CE: Steve Kirby Crumpler, Butler, Pa. Language Pastoral Assistance: Natanai 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
Boft Air, Ala.

EDITOR'S NOTE: We plan to begin running brief obituaries of home missionaries in *Home Missions Notebook*. Thank you for your concern.

COMMENT

By Walker L. Knight

Meanings and symbols

Most of us have found ourselves in 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.

ANNOUNCING TWO PLUS TOURS
HOME MISSION AWARENESS TOURS
HAWAII & ALASKA, June 11-19, 1981

