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ROYAL SERVICE

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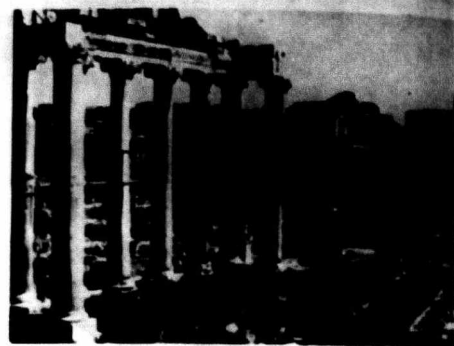
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The evangelicals of Italy live daily a crisis of dangerous opportunities. They are called to minister creatively in this country's uncertain political climate to those in need.

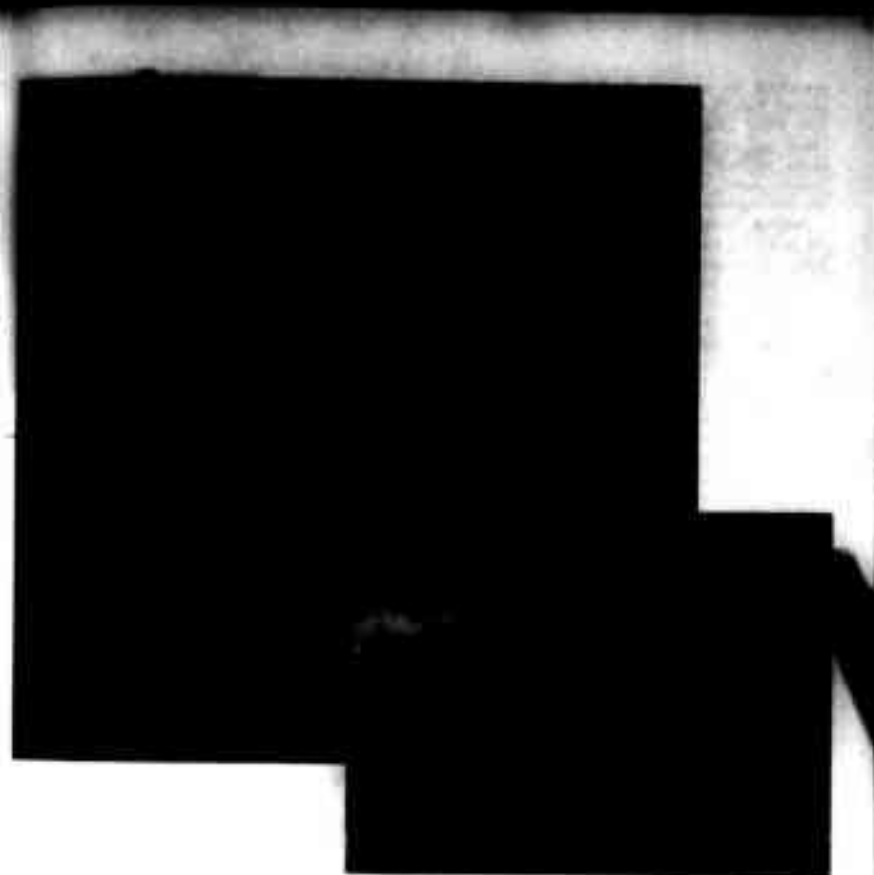
Baptists in Italy amount to 0.01 percent of the total population while all evangelicals together are only 0.4 percent. The difficulty of providing adequate denominational publications, retreats, study centers and schools, legal representation, and radio and television programs is statistically clear.

Italian Baptists are looking forward eagerly to the time when they will be an independent body. The educational, financial, and social level of the pastors and members of the evangelical churches is rising rapidly.

The new conception of the church as a place for dialogue will give an opportunity to change the entire aspect of the interior of the Italian Baptist church.

Italian Baptist churches will change and grow. They will become independent and will express the love of Christ through Italian methods, architecture, music, and work.

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William C. and Helen Ruchti

More than 30,000,000 tourists entered Italy in 1969. Each year there seem to be more tourists than the preceding year. English tourists come to enjoy Italy's individualism and to absorb lingering memories of Byron, Keats, and Shelley. Germans come for camping, museums, and memories of Goethe. The Swiss proud-

ly practice their linguistic skills. Americans abuse themselves spending money for knits, gloves, and "real oil" paintings. The French compare artistic treasures and collect lovers. Scandinavians get a sunbath. All go into Italy's churches to gaze at art or to kneel in penitential prayer.

Italian cuisine, the result of the

best of centuries of good cooking, has a variety of pleasures to challenge every traveler.

ITALY'S CITIES

The stereotyped short, stocky, guitar-playing, spaghetti-eating Italian comes mostly from the south. Naples, a southern port city, might even be

considered the gateway to Italy. Herbert Kubly's description for the Life World Library sets the stage: "Here you are in the world of the opera, for Italy is a land of music—sights, sounds, and smells are most vigorous in Naples."

Strolling through narrow streets, the pedestrian dodges dripping wash hung from building to building . . . pennants in the transoms. The drama of Italy is staged in her doorways, windows, and streets: women with their day's bread supply carefully balanced on their heads, a fruit peddler pushing his cart under the dripping wash. A black-clad signora, clutching her grief like a cloak, kneels to pray before a street corner shrine, rolls her eyes right and left to see how much intensity to develop if others are watching. Neapolitan odors of fish and the sea, wisteria, and festering garbage hover over the city streets.

But Naples is not Italy. To know the many famous cities of the Italian peninsula is necessary to grasp the complex accumulation of cultures. To understand her soul, the incomparable beauty of her countryside must be absorbed—distant hills; sparkling lakes; well-tended wheat fields; carefully pruned olive groves and vineyards; abundant orchards of peaches, pears, apples, oranges; artistically planned truck gardens; and small towns set on her rocky hills.

Each area of Italy and each city has its own personality and history. Venice, the Queen of the Adriatic, had her own navy on the sea while merchant princes lived in luxury in Moorish palaces, built on piles in a marshy lagoon.

Under the Medici princes, Florence led the world in banking, art, and the Renaissance of learning—Europe's "rebirth" to classical culture. Inside the walls of two Florentine museums are a dozen paintings without which the history of Western art cannot be written. The abundance of beauty in Florence must be seen to be believed.

Milan is the center of finance for Italy. On the plain of Lombardy,

over the spot where Ambrose baptized Augustine, the Milanese of the Middle Ages built a gigantic Gothic cathedral, now surrounded by skyscrapers housing modern Italian financiers. La Scala, the epitome of opera, is such a necessary part of the life of Milan the Italian government subsidizes its season.

Turin is an industrial center famed for its Fiat plant. Near Fiume, Turinians speak their Italian dialect with a French accent.

ROME

Our view of Italy has just begun, for our road has not yet led us to Rome. As we travel into the city on the New Appian Way, the Via Cassia, the Via Aurelia, or the Via Flaminia, we are aware the city is encircled by an ever-marching complex of modern apartment buildings. Fighting the impossible traffic, the tourist eventually arrives at the heart of the ancient city, the Roman Forum.

In a moment one feels at home in Rome. Faces, almost familiar, remind us of friends in the U.S. Buildings seem the original pattern for the post office or bank building we often passed in an American city. We have found our ancestor, the archmodel of Western culture.

When the modern tourist sets out to discover the wonders of Rome, he may examine firsthand ruins dating back to the very beginnings of the city. On the Palatine Hill can be seen the house of Romulus, or one very similar to those used by the early Romans and Etruscans.

The Roman Forum with the ruins of the Temple of Vesta, the great Roman basilicas, and the Sacred Way are vivid reminders of "the grandeur that was Rome."

From the Forum, still seen in the Forum, Mark Antony declaimed the funeral oration honoring Julius Caesar, immortalized in Shakespeare's play. Climbing the street to the Capitoline Hill, enter the Tabularium in the base of Rome's city hall. Terracotta tablets on which were written

the ancient Roman laws, give evidence of Roman law and order. The *Fori Romani* extended over the Mediterranean world and was kept with the strength of the Roman army.

One either lives in Rome or hurriedly sees her as a tourist. The past unfolds itself in the streets and public monuments memorialized in landmarks. The Pantheon, just three blocks from our church, was a pagan temple where centuries later Raphael was buried. The tomb of Augustus Caesar (emperor when Christ was born) is now our bus stop. The Colosseum, a vivid, grim souvenir of the ancient Roman's interest in brutality, is an important traffic circle. We sit in the ruins of the Baths of Caracalla to see Verdi's *Aida*. At one moment three hundred singers on stage dazzle our eyes. Columns seventy-five feet high, eight borses, two llamas, twenty-five steps to the top of the altar are contained on the out-of-doors mind-staggering opera stage. But minds are always staggered at the museum of Rome in accomplishments, death, and variety of pleasure and misery brought by her imaginative people and too often unscrupulous leaders.

The drama of her past hangs breathingly over her streets. Romulus and Remus, the Republic, the Empire, the Dark Ages, the Renaissance, the Risorgimento, the new democracy, the

Fascist era, postwar Italy. Choose any period of her history. Names of men and women who accomplished great deeds for the good of humanity adorn the moment.

ITALIAN CHARACTERISTICS

Italians live alongside greatness of their past with a nonchalance which makes American uncaring look like intense passion. One day I was regretting not being able to see on television the Roman wedding of a prince who is a claimant to the throne of Spain and a princess of Holland. As I waited for the elevator, our across-the-hall neighbor got off and said he had just returned from town, where he had been caught in a traffic jam. "Did you see the bride and groom?" I asked.

"Oh, no," replied Albert. "We Romans live with the memories of so many famous people, we would never go out of our way to see a prince. If he had passed me, I would have looked up."

On a recent civil service test, few young people could identify Julius Caesar. Many answered he was a pop singer or soccer player.

An appreciation for beauty is another attribute of the Roman. A beautiful girl walks down the street. All male heads turn. Some nod in appreciation. If no one stares, the girl is insulted. Every beautiful woman de-

serves a penetrating look. She knows it. The men know it. They all enjoy the sport of public approval.

The *belle figure*, the good impression, constitutes the Italian to put his best foot forward, to pretend there is wealth, position, or dignity where it does not exist. A coat, tie, and hat are worn to work by a laboring man. He carries a briefcase containing bread, salami, and a bottle of wine. He stands in a crowded bus and artfully analyzes his fellow passengers. The cut of the suit, the texture of the fabric, the buttons, and trim of a garment are carefully appraised by fellow bus passengers. They will stare and evaluate the cost and silently criticize the workmanship. Women are careful to be well dressed and made up when they go out. Italian women never go to the store with haircutters in their hair. Only a tourist would do a disgusting thing like that!

A fear of poverty, or a fear of being thought poor, is a characteristic deeply embedded in the Italian. He will always put on a good show. He is a born actor. (There are fifty-three million potential Academy Award winners in Italy every year!) He dresses up when he goes out for his life among his fellow citizens. Why stay in a dreary little apartment when the beautiful Italian sunshine cheers, and the stately buildings provide such a perfect stage setting for his life of display?

Another Italian characteristic is the need of saving face. "How do I get to the Trevi Fountain?" a tourist may ask. Whether he knows or not, the Italian will immediately give exact and implicit directions on how to get there. Italian sociologist Luigi Barzani's book, *The Italians*, offers the explanation: the Italian does not want to disappoint you. He wants you to believe he can help you. So whether or not he knows the way, he will pretend to know it. At least for a few minutes you will have peace of mind thinking you are going in the right direction.

The Italian's appreciation for beauty extends to art, music, and literature. He can become ecstatic over a

special recitation of *Il Campidoglio*. Shows of "bravo" fill the opera house, interrupt the music. At an artist's and shows of "bravo" flood "lingua again!" A conversation on the sidewalk can easily overflow into a boisterous conversation.

The intensity of the Italian's feeling is dramatically camera-worthy at the railroad station when relatives bid good-bye to the fortunate one who goes to the city to visit another relative or to America to seek his fortune. Tears, embraces, kisses, and hugs by both sexes, nose blows, hands wrung, handkerchiefs waved, cries of "God bless you! Be careful! Come back soon. Write me!" are interspersed with glances to be sure others appreciate the pain of their sorrow. When engaged couples break up, it is a time for great grief. The young man may cry, promise to commit suicide. If grief comes to a family, the mother may go to bed or cloister herself inside the home for a year. Her friends come and cry and share her grief. Happiness may be shared with the same intensity—open, free, for all the world to see.

The religion of the Italian is similarly an external thing. He likes much display, the enactment of his faith in liturgy and pageantry. Often he admits the religion does not touch his heart. He does not take it too seriously. He enjoys it when he is in church but is rarely bothered by it when not at Mass or confession.

AMERICANS IN ROME

In the midst of this colorful, emotional Roman scene about 20,000 Americans live. They are in Rome because of the foreign service of the United States Government. Or they are associated with the UN's Food and Agriculture Organization (FAO) which fights global hunger and has its world headquarters in Rome. Americans are in business, selling Goodyear tires, Caterpillar tractors, Kleanman fabrics, Esso gasoline, or Tide. They are students of art, architecture, music, history, or theology, often studying on a scholarship. Or

they are tourists. Most of the Americans who live in Rome are here for one to three years, but some have lived here for more than a decade. Americans married to Italians have a permanent Italian residence.

Rome's American colony easily demonstrates human ability to adjust to other cultures. Women learn to buy by weight measure using kilograms instead of pounds. Fabric is bought and measurements checked with workmen in driers and centimeters instead of yards and inches. The housewife learns ways to prepare minestrone, affogato, agnoli, and lamb. Those transplanted "chicks" become as proud of their spaghetti sauce, lasagna, and pizza as any Italian cook.

Americans in Rome usually learn enough Italian to buy maps, rent an apartment, or with comprehension and practice develop deep abiding friendships. They learn to use Italian words for "you"—one for relatives or close friends and one for other people.

They learn the custom of taking flowers and candy to a hostess, of always shaking hands when greeting people or bidding farewell. They learn to demand the best from a clerk or a servant. They learn to drive in hectic traffic and adjust life to the Italian pattern. The afternoon *riposo* or rest hour when all stores close and children should be sleeping, can be a strain on an active family. By noon, the foreign family, too, may have dinner at 8:00 or 9:00 p.m. and find itself becoming like nearby Italian families.

The American woman in Rome sometimes feels herself isolated and lonely, for she has difficulty communicating with other tenants in a large, unneighborly apartment building. She must be willing to seek out friends among the wives of her husband's business associates, among Italian neighbors, through church, PTA, or through the American Women's Association of Rome. As a part of the latter organization, she has opportunities to participate in tours, art classes, and seminars on public affairs. If her child attends one of the

eight English-language schools in Rome, she may be active in the parents' work at the school.

The English-speaking family with church affiliation is fortunate. Five out of the foreign evangelical churches in Rome, the Rome Baptist Church, sponsored by the Foreign Mission Board, seeks to minister to the spiritual needs of English-language residents and tourists in Rome. The American Episcopal Church, Scottish Presbyterianism, and British Methodists also have churches in Rome. Several Roman Catholic churches have English-speaking congregations.

ADJUSTMENTS

First adjustment of a newcomer to Italy is language. A professor, accustomed to lecturing several hours daily, is suddenly reduced to the status of a baby, for he can say nothing understood by others.

He cannot communicate anything without thinking of grammar, vocabulary, and differences in idiomatic expressions. In Italy he must also learn the sign language. Friendships have been endangered, cars almost wrecked, and Americans almost beaten because they did not know what their hands were saying to the Italian. Texans must especially refrain from giving the University of Texas victory sign which is such a vulgar symbol offenders can face a court trial and jail sentence.

Newcomers make hilarious pronunciation errors. Imagine the startled fruit sellers when the newly arrived foreigner makes her order, "Please give me twelve *uva* and a kilogram of *uova*." *Uva* (OO-veh) means grapes and *uova* (WOH-voih) means eggs.

Though we thinned down the first year we are now amazed we ate at all! At the peach stand we asked for fish and at the fish market we asked for peaches. *Pece* (PEH-sheh) is fish, *pecco* (PEH-skah) is peach.

One newcomer was making a pie requiring evaporated milk. Out of the ingredient, she sent a teen-age daughter to get the needed can of milk. The girl hurried back with a can whose

label bore a contested cow. "That will do just fine," said the mother. She opened it over the mixing bowl and almost added one can of corned beef to her lemon pie.

Trying to understand the cultural patterns and psychology of the Italian people can be a consuming passion. The first fall we were in Italy we bought beautiful flowers at the flower market when we bought our fruits and vegetables. A dozen football game size mums were \$2.00! We put them on the dining table. An Italian woman came to visit, blanched pale, wailed, and began to embrace our daughter. We called a missionary friend to learn why the tears. He said if we had any roses in the house to get them out. To the Italian woman, the flowers symbolized death in the house. She was divorcing her girl.

For American evangelicals in Rome, a big difficulty in the city of the Pope is living above misunderstandings many people have about non-Catholics. "What is a Baptist?" asks a Sicilian woman as we have a Coke at a sidewalk cafe.

On the subway a girl practicing her Italian learns a Baptist woman's wife is sitting with her. "You're married to a priest? Is that all right? Is it legal?" She has no earthly idea of what a Baptist pastor is. We are often asked, "Do you pray to Mary? How do you get out of purgatory? Who is your pope?" Such questions show the extent of the average Roman's knowledge about the non-Catholic world.

The Roman Catholic Church has some fine qualities. Many priests, pastors, and lay people are genuinely trying to live lives of helpfulness. Even the Vatican asserts there are many necessary areas to reform.

When Pope John convened the Second Vatican Council to discuss the problems of the church in the twentieth century, he said he was opening the windows to let in some fresh air. One nun said to an American friend, "He opened the windows and the walls fell in." Others think Pope Paul is giving a needed cleaning.

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"Within a few days we will embark on a road never traveled by us, but... the Lord is at our side — and this is enough." These words of the 1970 Christmas and New Year's greetings sent to the Italian Baptist churches by the officers of the Italian Baptist Union point up the tremendous faith displayed by the Italian Baptist Evangelical Christian Union (UCEDI) upon entering the road of effective self-government.



THE CENTENNIAL MILESTONE

The historic preparation for entering the road of effective autonomy was made on December 17, 1964. On that day the Baptist union decided to shoulder full responsibility for its work. This decision was followed in November 1966 by a four-day consultation to determine whether the strength of a growing Baptist body could meet a younger national union without being an embarrassment. Now the union has matured. The rising domination within the Baptist union to assume the financial obligations and the moral satisfactions which effective autonomy entails focus on the year 1971. One hundred years ago, with the assistance of the Southern Baptist commissioner, Dr. W. N. Coker, the first Baptist church of Rome was organized with eighteen members, eight of whom had just been baptized in a bathhouse by the side of the Tiber River.

EXPANDING ACCOUNTABILITY

More recent history points to the

difficult war years of the forties, when the forty churches with some thirty pastors and 1,900 members had little or no contact with fellow Baptists from the outside. The fifties witnessed a period of decentralization, the formation of the national union with a biennial convention, and growth to almost 5,000 members. The sixties has been an era of expanding accountability at the local, national, international, and interdenominational levels. The union's present 64 pastors and assistants and her 129 communities (92 churches plus mission stations) are keenly aware that the number of her financially independent churches (20) must be increased.

In the midst of increasing financial commitments, Italian Baptists face wider circles of accountability. The general political climate is set by the left-of-center government. The atmosphere for the evangelicals is now definitely influenced by the Federation of Evangelical Churches of Italy (founded in 1965, founded in 1967). Swimming in a sea of 53,000,000 Catholics, the evangelicals feel acutely the effects of the updated Roman Church (Vatican Council II, 1962-65). Then, too, the cultural expansion since the postwar period has been astounding. In a little over twenty

Italian Road Signs

Dr. Ben R. Lawton

years, the University of Rome has increased from 20,000 to 66,000 students. The Teacher Training College of the University of Turin enrolled in 1970-71 one-third again as many students as the preceding year. One daily newspaper for every ten people is sold. Illiteracy has been cut in half with each passing decade.

The possibilities of meaningful evangelical expression are now enormous. But missions outreach in Italy has never been easy. Now it will be even more costly in commitment. It will probably be weighed in significance rather than numbers, and it will require innovation, an exploratory mind, a unique combination of impatience and patience, and a willingness to risk. But with "the Lord at our side" the road can be traveled.

TWENTIETH CENTURY SOCIALISM

The twentieth century has seen the spread of socialism precisely because its rootage is nourished by those concerns that lie deep in man. Its expression is strong in those countries where outside help is needed for humanity to find itself. Authentic help will be accepted. Marxist help has found favorable political ground in those lands where an institutional or state church has failed to occupy herself effectively with forms of social concern or has allied herself with forms of oligarchy, colonialism, dictatorship, or feudalism. The heavy implications for the Western church have been spelled out by Dr. F. M. DuBoise of Golden Gate Baptist Theological Seminary: "One of the greatest difficulties . . . is that Christians generally do not understand the culture of poverty. The church is so middle class . . . that its members are often influenced more by middle-class standards than by intrinsic Christian values."

ITALIAN SOCIAL AWARENESS

Knowing that being free from an anchor is only to be a derelict unless sails are set for a given port, the Italian rejoices that his constitution

puts the emphasis not on rejection but on realization. The principles of the 1948 constitution are still being hammered out in terms of laws of equality and justice. The constitution recognizes the right to gather and associate without interference, the right of free expression, and the equality of all religions before the law (much clarification is still to be desired at this point). It gives room for the most divergent political parties—from the far right "Fascists," through the central Catholic party, to those of the moderate and far left. Protectionism is passe. Authoritarianism is unconvincing. Truth must defend itself intrinsically or not at all.

With only two decades of experience at flexing its muscles, the young Italian republic is painfully aware of the unhealed wounds inflicted by religious imperialism, monarchical government and Fascist dictatorship. The basic surge is toward a society

that is realistically free from every form of imposition. Daily newspapers of every stripe carry as much editorial reaction to political repression in the "leftist" countries as in the "rightist" ones. *Panorama* (a leading Italian news weekly) closed 1970 with three editions whose cover spreads and lead editorials zeroed in on Spain, Russia, and Poland. On Franco's repression of "freedom's spark" in the Basque provinces, on Brezhnev's attempt but inability to stifle the underground newspaper's rousing cry, "Comrades, I dissent"; on Gomułka's use of "Rifles Against the Hungry." The list could be lengthened: the United States, South Africa, Brazil, Spain, and Greece are discussed and condemned for dollar imperialism, racism, physical repression, fascism, and dictatorial militarism. Russia, East Germany, Hungary, Czechoslovakia, and Poland are examined and condemned for military invasions, mis-

information, denial of basic freedoms of speech, press, religion, conscience, economic initiative and oligarchy.

THE RISK OF MUTUAL INTERPELLATION

Citing the example of Adam Schaff of Warsaw University as an illustration that Communist thinking has started to loosen and answer the question concerning the meaning of life, Dr. Dale Moody of Southern Baptist Theological Seminary states, "It may be that the common ground where a dialogue between the Christian and the Communist can make progress is this quest for the meaning of life." Concerned theologians assert that the Western future hangs on the outcome of the sociopolitical encounter with Christian theology. Hromádka, the distinguished churchman of Prague, believed that the church could learn much concerning its servant role from the Christians of eastern Europe while his personal experience reassured him that " . . . the Marxists have finally learned that they cannot make men happy simply by building a new house. Now they are learning

that we have something to say about man's happiness."

In a similar vein were the testimonials of the eastern European representatives at the Conference of European Churches, held November 16-19, 1970, at Torre Pellice, the historical headquarters for the eight hundred years of continuous Waldensian witness in Italy; the conference heard Attilio Kovach of the Reformed Church of Hungary speak of their Christian hospital visits supplying that which the State could not (i.e., concern, warmth, and meaning for those suffering and dying). Superintendent Ulrich von Bruch of the Lutheran Church in Saxony, East Germany, emphasizing the church's delicate task of representing the estranged, pointed out, "We are committed to discover whether the alienated minority groups and reactionaries are motivated by conscience. Then the church's duty must be to defend the free expression of the individual, which freedom the (socialistic) society proclaims in theory."

Nicolai Nicolaescu of the Orthodox Church, Romania, referring to the

church in the East as God's sign of that which goes beyond the social problems, stated: "The understanding church must exert pressure on the political and economic authorities according to the biblical signs."

J. M. Lochman, a professor of systematic theology at the University of Basel, Switzerland, recognizes that the "constant interpellation" (phrase coined by Roger Garaudy of France) of Marxists and Christians is still a "low-away zone, not quite safe for parking." Nevertheless the Italian Christian cannot avoid the risks involved in such areas. Once outside the walls of the sociological stronghold, the Christian faces a public that gives 42 percent of its vote for the "left" (27 percent as Communist, 15 percent as Socialist). One out of every two adults in Italy has some reason for which he is casting a leftist vote. Perhaps for some, for many, it is because of a sensitivity to divinely inspired principles of liberty, justice, and equality. Should these people be listened to on their own grounds? How else can a Christian be " . . . always ready to . . . account for the hope . . ." that is in him?

DANGEROUS OPPORTUNITIES

Italy, both because of the bellicose (1940-45) shaking of her sociopolitical foundations and because of the sociopolitical thrust of her current left-of-center government (the Catholic party at the center with almost 40 percent and a coalition of moderate Socialist parties with approximately 9 percent), is particularly sensitive to the needs of the oppressed. Their hopes of freedom from ignorance, want, injustice, and bigotry constitute groundswells that cannot be reversed, for intrinsically they are grounded in God's justice, generosity, and universalism. They are biblical. They provide a cutting edge that heals.

And herein lies the dangerous power of missions outreach. Understanding such forces as a pledge, a promise of progress toward a "new humanity . . . a single body to God" (Eph. 2:15-16 NEB),² the Christian

can reject in the use of civil tools as a liberation from secularism itself. The evangelists of Italy live daily a crisis of dangerous opportunities. They are called to minister creatively in this country's uncertain political climate to those in need. The evangelical message does "liberate" "the weak shall make you free" (John 8:32). A message of liberation does come through in that part of society that has need to be freed from oppression. It fills the social and spiritual vacuum that the institutional church allows to be created around her cathedrals. But the Christian "good news of hope" is not only power, it is also danger. For while giving hope for this world, inevitable Christian tension can be committed if hope is fostered for the mundane existence only. Man has not complete life, not two halves separated one from the other. God wills that the full, round, complete hope be had in respect to man's whole existence, not one half at the expense of the other.

TIMELY COOPERATIVE OUTREACH

It is in the context of the Christian hope embracing the whole existence that the Federation of Evangelical Churches operates. Recognizing a Christian faith (the Scriptures as the only "research tool," the universal primacy of believers and the total missionary church as the primary or dominant element, the federation responds to an acutely felt need for Christian fellowship and for a practical instrument of work. Baptists in Italy amount to 0.61 percent of the total population while all evangelicals together are only 0.4 percent. The difficulties of providing adequate denominational publication, retreats, study centers and schools, legal representation and radio and television programs is statistically clear.

Evident, too, are the dangers to befall in this approach to resolving practical problems. The shift toward common decisions, dictated by urgency of work or expediency before government representatives is almost in-

evitable. Due to the pluralistic nature of the several churches involved (Lutherans, Waldenses—La. Presbyterians—Methodists, Baptists, Church of Jesus-Verona, plus other smaller members and collaborators such as the Salvation Army, the Church of God, the Brethren), the work is principally that of survival (governmental and legal representation, study retreats, mass communications, and social work with immigrants and emigrants). Real or claimed reciprocal respect for other denominations tends to limit denominational initiative to aggressive evangelization whereas interdenominational witnessing is strengthened. For the above reasons much grieving is felt by many in each of the cooperating bodies while on the other hand much is being accomplished.

Some of the current projects of the federation are the removal of Catholic religion classes from Italian public schools, the total abolishment of the 1929 Lateran Treaty between the Italian government and the Vatican (which meets among other things specifies "contempt" for the Roman Church as a criminal offense), the cancellation of the necessity to have evangelical pastors recognized by the State and revision of the criminal classification of every conscientious objection (its repeated conviction, theoretically the "guilt" remains in and until the draft age limit is passed). Ways and means are being sought to obtain television time and increase the radio time of evangelical programs.

It is clear that the federation is aggressive, it makes its "weight" felt. It is not to claim that, while demanding respect for the rights of all, the federation is equally respectful of the conscientious objections among its own. High of equal rights brotherhood, and justice for all is "timely" only if "timely," and "radical" only if "rooted" in Christ. The ultimate ground of Christian radicalism is found at a level deeper than rights, brotherhood, and justice. It is found at the level of the cross.

THEOLOGICAL FREEDOM

Among several results that have accompanied the "breath of fresh air" within the Roman Church are the feelings of "emancipating expectancy" and a serious appreciation of the Bible. Perhaps both these, along with the spirit of the Vatican Council itself, go back to the encyclical of Pope Pius XII, *Divino afflante Spiritu*, September 30, 1943. This encyclical directed the Catholic scholars to study the Bible historically and critically as well as traditionally. It took some fifteen years for the results of such studies to begin to appear on the open market. Now along with the general cultural awakening which provides an openness of mind and spirit, Catholic publishing houses are translating into Italian those evangelical authors that have had wide distribution in Germany, England, France, and the United States. Baptist professors and other evangelicals are invited to give courses in Catholic seminaries. Pastors and laymen are requested to assist local Catholic communities by leading Bible studies on authority, baptism, Mary, and other topics.

Much of the theological discussion is being introduced by Catholics themselves, as by Hans Kung, who in his book, *Infallible? An Inquiry*, brings to the forefront the scriptural and historical difficulties involved in papal infallibility and the hierarchical dominance of the church. Secular news articles raise the question concerning the age and the personal belief of the one to be baptized. The Catholic Association of Theological Moralists in its Third Congress pointed out the impossibility of simplifying the relation between the hierarchy and the individual conscience to one of "commands and obedience." For several days in September long news articles and editorials concerning the Brussels Research Congress were eagerly read by concerned Italians as the 225 progressive Catholic theologians discussed the problems of the hierarchical structure of the church, the sources of

(Continued on page 48)



Visit a Baptist Library in Italy

"You mean that's Italy? That little thing hanging there is Italy?" the Italian seventh graders asked me as they looked at the big world map on the library wall at the Baptist high school in Rivoli, Torino, Italy. "Then where are the United States?"

My finger traced a line from Italy across the southern tip of France, across northern Spain, just missing Portugal, and out into the Atlantic Ocean, and across to the United States. I heard a disappointed sigh. And I thought Italy was the biggest country in the world.

"Not the biggest," I answered, "but certainly one of the greatest."

My answer fell on deaf ears. Elena's eyes remained fixed on the big map as her forefinger gently caressed the tiny bit of color marked *Italia*. "That's Italy, that's my country, and I can cover it with the tip of one finger."

On that map you can cover it with the tip of one finger. But did you know that nearly every book in this room tells something about that tiny country, about its language, its literature, its art, its music, its history? I

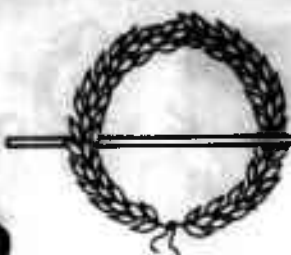
asked, trying to break the spell.

Elena looked up and smiled a hesitant, grateful smile. "All of them, Signora, all of them, about Italy!"

"Well, nearly all of them. Take this section for example. These are art books or books on art appreciation. Italy, even long before it had a name, was a territory where people expressed themselves in some artistic form. They scratched designs on the walls of the caves, like the ones in this picture from Palermo, others made figures in bronze like these from Sardinia. These photographs are of some golden jewels and pottery utensils that date back to a period long before the birth of Christ. There are pages and pages of photographs of bronze mirrors, mosaic floors, grave ornaments, semicircular theaters, candle holders, and the like. These were not things made for museums or for art shows but things that were necessary for daily living and dying made in beautiful ways."

"Look at these pictures. I saw these little courtyards when I was in Florence not long ago. The people who lived there more than a thousand

PATSY LAWTON



years ago felt that it was necessary to have the external walls of the houses strong and closed for protection, so there were few windows. But they also needed a way to have light and a protected place for the women to work and for the children to play. The houses, even then three or four stories high, wrapped themselves around a small open place with a well, a tree, a grapevine. The result was these lovely courtyards. Each one of them is different with its graceful columns, arches, vaults, and frescos; each calculated to fit the tiny space in the center of the building.

"This group of books here is on some of the religious art of Italy. When the Christian religion came into Italy artists told its story in paintings, carvings, sculpture, and mosaics—in a thousand different ways. Sometimes it was told according to the story in the Bible, sometimes according to someone's imagination; oftentimes with a mixture of both. Look at this picture. The artist threw in a 'joke' for good measure on the column of this church. Here, this one could not keep from carving the latest bit of scandal and in this one the artist 'got in a lick' at his enemy by depicting him as the devil. These are only a few of the books that show the wealth of art in Italy. There are thousands of similar art books and magazines here. Last week I decided, just for fun, to count the different art magazines and reviews on sale in the little newsstands within a mile of my apartment in Turin, which you Italians do not consider an art center at all. Nearly every one of these stands had at least seven or eight different art magazines of the very finest quality. People select

one, buy it each week, and then have the copies bound together in beautiful leather. Even the leather covers and the stitching are works of art. According to the art critic of the daily paper, *La Stampa*—Turin, several hundred art books have been published in Italy during the year 1970 alone. All those he named cost from \$12.00 up."

"May I take this volume on art in the Italian Piedmont?" asked one of the children.

"Certainly. Let me sign it out for you. You will be able to see many of the things that are pictured in that book in Turin. Perhaps sometime when you don't have classes you can take a bus to Turin and visit a museum or an art gallery there. But on your way home today look at the shapes of the doors, the arches above the windows, the iron grillwork on the gates, the marble entrances to the apartment houses, the balconies, the paintings under the eaves of some of the older houses—yes, way up there on the fifth floor! These are art, too. When you reach Turin keep an eye open for churches, castles, palaces, archways, fountains, statues, gardens, courtyard openings, and columns. All these are a part of the art of Italy. However, if you want to study the matter seriously, there are 32 art galleries in Turin and enough museums, castles, palaces, and churches to keep you busy for well over a year. You will not be alone in your search for art. This year there are 36,000 Italians and several hundred foreigners who are studying art in the 152 art schools in Italy. Thirty-six thousand Italians hope to make their living in an artistic way. This is one country

where even the poorest people from the blackest homes have only to walk down their streets to see lions and arches, fountains, sculptures, and paintings that lift them a bit from the grey drabness of their lives. And all this treasure is theirs just for the looking. In fact, art is so much a part of the Italian environment in any community that when an Italian goes to another country he feels a sense of emptiness, loneliness, and a searching for something intangible.

"In this library we do not have many separate books on music because we do not much music in this school, but in these four encyclopedias you can at least become familiar with Italy's 'great names in music.' Paganini, Bellini, Donizetti, Verdi, and Clementi. But, naturally, just knowing the name of a musician does not help much. An easier way and a more enjoyable way to know them is to listen to their music. As you know, records can be purchased anywhere: newsstands, supermarkets, department stores, hole-in-the-wall record shops, and big luxury music stores. Of course, modern music is very popular now and most of the records being sold to young people are in this field. However, there are 6,000 music conservatory students in Italy. Daniel Craighead, son of missionary Albert Craighead, is one of these conservatory students. This school requires one to ten years work for graduation. Many students study music for a hobby. The young people you see with guitars on the buses on Sunday morning are going to or coming from music lessons. Most of these young people work during the week and go

to school at night and on Sundays. It is strange that in musical Italy neither the public schools nor the state have made any effort to encourage students to listen to music or to frequent the many concerts. In fact, last year only three million Italians attended concerts or folk song festivals of any kind although a season ticket to the concerts is only about \$5.00. This is particularly strange when you stop to think that people come from all over the world to study in the conservatories of Italy.

"Italian literature is in this section of the library. Unfortunately, we have only a few hundred of the thousands of volumes that make up Italian literature. The literature of Italy is said to have begun in 1020 with the poets of Sicily. Although there are 19 different dialects and several languages other than Italian spoken in the various regions of Italy, the volume of Italian literature since its beginning is noteworthy. In 1969, 43 writers stood out enough to be listed in the *Italian Reader's Digest Almanac* and another 25 were listed as literary critics. Most of our books here and most of the books being studied in Italian schools, however, are the Italian classics: Dante, Petrarca, Tasso, Goldoni, Prandelli, Pascoli, St. Augustine, Machiavelli, Boccaccio, Verga, and D'Annunzio. Three of the Nobel prizes for literature were given to Italian authors.

"As you know, you can buy books anywhere in Italy from 15 cents to hundreds of dollars. The Presbyterian publishing house had a notice in yesterday's paper advertising a Bible storybook for \$1,500! There are 78 book stores, 250 stationery shops

where books are sold, 8 antique book stores, besides the newsstands and supermarkets where books are sold, in Turin alone. (Turin is a factory town, therefore, not a culture center like Florence, Bologna, Rome, or Ravenna.) Borrowing books is more difficult. Libraries here, for the most part, seem to be a place to conserve and protect books, not a place to share them. We are trying to make this library a bit different, so look around freely, handle the books, open them, and then choose something you would like to take home to read."

"Excuse me, Signora," timidly interrupted a little woman who had been waiting to return a book. "I've been visiting some of the evangelical (Protestant) churches and I find them difficult to understand. They haven't seemed to have this sense of art or music you've been talking about."

"This is a problem that many of us have noticed and cannot really explain," I answered. "It is true that most of the great works of art were commissioned by wealthy nobles or by a wealthy church. It is equally true that the small body of evangelicals in Italy have never had a strong group of wealthy men. I believe it is also true that evangelicals turned their backs on the arts because most art forms were religious art forms used in Catholic churches. Now evangelicals have become so accustomed to the way their churches look and to the way their congregations sing that they are moved to embarrassment about them only when some educated outsider happens to come into the church. Then, like the parents of a mentally disturbed child, they try to explain why and at the same time insist that

they love him even better because he is that way. Recently, however, evangelicals have looked honestly at their churches and this is what they have seen:

"The average evangelical church in Italy is a rectangular box nearly as high as it is long. If there are any windows, they are generally of different heights and different sizes with no drapes. The pulpit may be a cluttered table, a tottering songbook stand, a queer little 'lookout' at the top of a circular staircase, or a pulpit stand built to fit a church of a thousand members placed before a congregation of seventy elderly people. If there is any design on the walls, it is either of organic form or copied Scripture verses.

"Music is not generally considered a part of the worship or liturgy so a great deal of the song service is mere background music for the last minute touches to the housekeeping of the church. While the organist fingers through a few hymns and checks to see which keys stick on that particular Sunday, last minute conversations are conducted, flowers are arranged at the pulpit, lights are flipped on and off, and the microphone is tested. By the time the last verse of the first hymn is sung the preacher has arrived and the service begins."

But why are evangelical churches like this when the environment around them is so different?" my visitor asked.

"Perhaps in the very beginning," I responded, "the reason was a reaction to the paintings and statues in the Catholic Church which the early evangelicals considered idols. Because of this conviction they determined that

their churches would be unadorned. It is only recently that evangelicals have begun to use pictures in their own homes. The second big reason, then and now, was the lack of money. Evangelicals in Italy are always found in small groups—the largest Baptist church in Italy has only 350 members. It is difficult for this size church to pay its own pastor and take care of its own essential expenses. They have not allowed themselves the luxury of dreaming of attractive buildings. The third important reason is the early period was the social and educational level of the people. Few of them were accustomed to artistic things for they had lived the life of a hunted and hated people for over six hundred years. Not until February 17, 1848, were Italian evangelicals given religious, political, and civil rights. And then only the Waldensian church put immediate emphasis on a literate body of pastors and members.

Things are changing rapidly in Italy, however. Italian Baptists are looking forward eagerly to the time when they will be an independent body. The educational, financial, and social level of the pastors and members of the evangelical churches is rising rapidly. This has already brought about many changes and will bring about many more. Evangelicals have looked at their churches and have begun to use public buildings when they have programs of community interest. The auditorium of the museum of modern art in Turin was used by evangelicals for the memorial service for Martin Luther King, Jr., for two revival services, and for a conference by Jürgen Moltmann on the "theology of hope." The Palace of the Gruepse Party was used in Florence when the president of the World Council of Churches spoke in that city. In other cities, similar action has been taken.

The publications put out by the

Baptist Publishing House in Rome compare favorably with those published anywhere. The covers for the pamphlets used in the simultaneous evangelistic campaign were designed and donated by one of Italy's outstanding commercial artists, a young Baptist from the Baptist church in Milan. A window designed to attract attention to the Bible and the location of evangelical churches in the Turin area was designed, painted, and donated by a young Catholic artist.

"Claudiana, the Waldensian (Presbyterian) publishing house and book store, is rapidly becoming one of the best in Italy with its particular interest and emphasis on books on current problems and Christian solutions.

"A new evangelical hymnbook has been published and is already in use in many of the churches. Although it is still difficult to find someone who can play the organ or piano in many churches, the churches who are accepting dialogue in the worship service may be ready to accept musical instruments that are more compatible with this type of church: guitar, auto-harp, or even mouth organ. *A History of the Turin Evangelical Choir* (Waldensian) has just been published along with the information that nearly all the evangelical hymns are on record and for sale at the Waldensian book store. This could be a tremendous help since the use of these records would encourage all evangelicals to sing the same hymns with the same rhythm and the same tune.

(Jim Watts, a Baptist missionary, is in Italy as a music specialist. He conducts the choir at the Baptist church in Florence while he continues his studies at the conservatory there.)

"It seems that nearly every Italian who can write, writes something. There is a constant flow of articles, complaints, suggestions, explanations, and interpretations being written by

evangelicals and particularly by evangelical young people. Although there is often a very strong reaction to some of these articles, they are serving to wake up the thinking people of the churches and will probably have a very constructive effect. The evangelical camps are serving in much the same way, everything in the evangelical and Catholic church is being put under the microscope and questions are being asked. Does this church teach Christ? Does it teach some particular political theory? Does it fight for the rights of all men? Does it live Christ through the week?

"The physical interiors of evangelical churches will change, too. They will never be like the Catholic churches, neither will they remain copies of early American or British country churches. The new conception of the church as a place for dialogue will give an opportunity to change the entire aspect of the interior of the Italian Baptist church. There are already artists, engineers, and architects in evangelical churches who will be able to do this in a way that will be harmonious and worthy. The changes will not come overnight. Changes never come overnight in Italy. This is hard for Americans to understand. They want to see changes in their lifetime. When I am discouraged I look at some of the buildings around me, designed in one century, built and rebuilt century after century, never quite finished—growing and changing with the times. I am encouraged when I read that the little rooms where the bells are rung were often built one hundred or two hundred years after the tower was completed for the first time. Italian Baptist churches, too, will change and grow. They will become independent and will express the love of Christ through Italian methods, architecture, music, and work."

Cosmopolitan

Witness in ROME

A UNITED NATIONS of understanding was present in the international Rome Baptist Church December 13, 1970. The invocation was in English, offertory in Italian, benediction in Burmese, and "thanks" at the Christmas fellowship meal in Greek and English.

Not a meaningless tumult of voices, but a river of understanding poured through the eight-year-old English-language congregation in the center of Italy's ancient-modern city of Rome.

Americans living in Europe—and there are more than 500,000 of these—have the opportunity for international contacts which are culturally broadening and spiritually satisfying. The Rome Baptist Church seeks to minister to the spiritual needs of uprooted people living temporarily in Rome.

THE ROME CONGREGATION

The Rome Baptist Church (English-language) has in its membership an

Italian tailor, a lay preacher who stitches six days a week and preaches on Sundays and in the evenings after work. A Roman Catholic woman invited the tailor to her local parish Bible discussion. The priest asked our Baptist member to lead in prayer and to consider the possibility of leading a Bible study for the Catholic youth of the community.

Burmese Baptist influence in the Rome Baptist Church is strong. Descendants of some of the first converts of Adoniram Judson are members of the Rome congregation. Deep Christian commitment and consecrated intelligence characterize this unusual family. Aung Din and Margaret lead Bible study and fan the fires of fellowship with gracious use of their Roman home, decorated in the Oriental manner.

Wearing Yoruba headaddress and maxi-length robe, a Nigerian Baptist woman entered the church with her radiant children and her diplomat

husband, dressed in a handsome tailored suit. Accustomed to Baptist services in Lagos, Mrs. Edemoda now felt at home in church in Rome. She was with her Christian brothers and sisters. Recently transferred to a UN post in New York, this family has found fellowship and witness in Manhattan Baptist Church in New York.

Christmas mail brought a card from Julia. She studied voice in Rome, then went to California for further study and a visit with a relative. Whatever had happened to Julia? The Taiwan stamp on the envelope and the return address gave the answer. Julia is now back in her native Chinese environment, but she blesses our memory with her faithfulness to her Christian profession while studying in Italy.

An American couple arranged business appointments in England and Italy so they could be in Rome for Sunday. An Australian couple teach in the Sunday School and give the lovely accents of their voices and lives

Helen and William C. Ruchti



to a Christian witness with an international flavor.

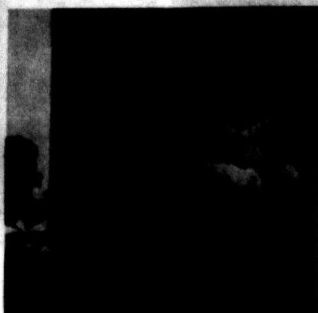
BEGINNINGS

The English-language Rome Baptist Church came into being through the interest of the American consul general, George Whittinghill, grandson of Southern Baptists' pioneer missionary George B. Taylor. He is the son of Dexter Whittinghill (who married Taylor's daughter Susie), missionary in Italy for thirty-eight years. The consul general and his brother Robert, assigned to the embassy's political section, were charter members of Rome Baptist Church at its constitution in March 1963.

Subsequent embassy personnel have led the Rome congregation. Robert Heathman, director of Veterans' Administration for Europe, was a deacon and member for six years. Renc Heathman assisted in the Bible school, with church fellowship, and with the church's decoration.

Colonel Vaughn Stuart, naval attaché, and his wife Joyce taught in the Sunday School and were active in all leadership phases of the church, as were the navy's Oscar Jungbawers, embassy secretaries, and embassy wives.

Recently the Orrin Wright family came from Washington. The Wrights met Jerry Buckreis, formerly in Rome and now at the Pentagon. When the Wrights came to Rome, they took the same apartment the Buckreis had



occupied, had the same job, and recently, also, joined the Rome Baptist Church where Jerry and family were so active during their three years in Rome.

Rome is headquarters for the World Food and Agriculture Organization of the United Nations. Twenty-four hundred specialists from all participating U.N. countries help with the challenge of feeding the world's hungry. Dr. and Mrs. William Beckman, in Rome thirteen years, found the Rome Baptist Church and have nourished it richly with their lovely Christian spirit, their gift of teaching, and leadership.

Another FAO couple, the Bill Hendersons of Texas, came to Rome in the fall of 1970 just in time to help with the annual Christmas dinner. Though she had been attending only a month, Muriel Henderson planned a delightful meal for eighty-five.

The congregation changes rapidly. Each Sunday there is a feeling that the experience is very special, for that particular collection of residents and tourists will never happen again. One Sunday an Indonesian student, en route to Holland to study, arrived at Rome Baptist Church. Converted under the preaching of John Haggan, he was planning to study theology at a

Dutch school. Sick in Rome, his money spent on hospital care and medicines, he was stranded. The church provided transportation as a part of their ministry in this Mediterranean crossroads.

CHURCH ACTIVITIES

Constant rotation of church members means a typical Southern Baptist church program in Rome is difficult. Just when our teen-age choir is going terrifically well with two years of building repertoire, most of the families are transferred. Newcomers may have small children, so a primary choral group is developed the next year.

No baby beds are needed one year, then suddenly three are needed. Flexibility and adaptability at a moment's notice keep life vivid.

Worship is at 10:00 a.m. on Sunday with Bible study at 11:00. When Bible study adjourns, invariably groups gather spontaneously for lunch and fellowship and continued religious discussions in the afternoon. The warm, spontaneous fellowship is very similar to first-century Christian experience in Rome.

Outstanding musicians have been connected with the church, almost from the beginning when four Baptist Fulbright voice students formed an ensemble and gave concerts in Italy,

Switzerland, and sang in church. Annette Meriwether, soprano from Michigan City, Indiana, has been with us six years. She has sung two concert series for the Foreign Mission Board in the Orient and another in East Africa. Tenor Adrian Johnson was featured soloist at the assembly for English-language churches in Europe when they met last year at Interlaken, Switzerland.

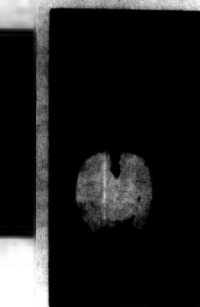
Midweek Bible study is currently held every other Wednesday at 8:30 p.m. Some people must travel through heavy traffic for an hour or more to arrive at the homes of members who take turns being host. Vibrant study and discussion touch reality with intense personal involvement. Refreshments and good-bys and a return trip complete an unforgettable occasion. So treasured was the Bible study, Dennis Lytle often flew down from Frankfurt for the evening and the Bill Evelyns planned work in England to wedge in between the gatherings.

Describing a summer Bible study, *The Christian Index* editor Jack Hurwell reported his feelings:

"In the outskirts of Rome stands a small hill called Monte Mario (the Mountain of Mary). Its peak commands one of the most beautiful views in all of Italy.

"One of the most memorable evenings of my life was spent on Monte Mario, on the terrace of a penthouse leased by a top official of the US Information Agency.

"We met in her apartment with Mr. and Mrs. W. C. Ruchti and six other members of the Rome Baptist Church



where Mr. Ruchti is pastor. Present were the wife of the Australian immigration officer, the chief economist for the American embassy in Rome, a Baptist college professor on sabbatical leave, the wife of one of Rome's most successful American businessmen, and the Ruchtis.

"The glory of the evening was not in the surroundings, nor the panoramic view, nor even in the stimulating companionship. The glory was the fact that these diverse and talented people had gathered for three hours of disciplined, intensive Bible study, the midweek Bible study group at Rome Baptist Church.

"Mr. Ruchti started a discussion of the first three chapters of I John. He did not have to do much teaching. Every person present shared in profound discourse and testimony. The Bible study lasted until almost midnight. Then we had Italian pastry and punch. Nobody wanted to go home. The *Acconia* of this Bible study group is a rich and pervasive benediction. I haven't seen such unabashed love and caring in many Christian groups anywhere.

"I took a last look over the Eternal City, and saw the Colosseum, Roman Forum, and Circus Maximus—where early Christians were led to the lions.

"I wondered if those early Christians hadn't gathered in small groups like the Rome Baptist Church.

"And I thanked God for Christians

who through the centuries had shared Jesus and his words with others. And I breathed a new prayer of commitment to be the best possible personal link in that eternal chain of believers."

GA and Acteens are now included in the religious education program of Rome Baptist Church because of the interest of Becky East, wife of a naval attaché at the American embassy. One week the GAs meet, and the next, the Acteens. During Christmas holidays, the GAs gave a party for the home for the aged at the Baptist orphanage, and the Acteens had a party for girls from the G. B. Taylor Baptist Orphanage at Mrs. East's lovely apartment.

During her husband's sabbatical year of study in the Vatican Library, Mrs. Judson Allen led the children's musical group, taught the primary class, and had seasonal parties for the children in the church.

Missionaries Stanley and Patsy Crab offer the facilities of their villa for teen-age parties and church gatherings.

Several winters the pastor has taken the teen-agers on a skiing trip to nearby Terminiello. The church picnics near the beach at the Baptist camp at Santa Severa.

"Dinner on the marble," a biannual church dinner, named by Texas Baptist Standard editor John J. Hart, reflects a fellowship meal like the rural "dinner on the grounds." But the Rome church has no grounds—only marble floors. The Christmas dinner and fellowship start with a feast and end with the singing of carols. Spring

"dinner on the marble" features gospel singing.

FINDING THE POLKS

Finding Baptists in cosmopolitan Rome demands a creative search. Sometimes people find us or come already knowing we are here. Bobby Smith, of Rome, Georgia, located his church before he moved his family to Italy.

Dr. and Mrs. Dale Moody, on sabbatical leave from Southern Baptist Theological Seminary, participated in the church's life. While enjoying their sabbatical year of study, they uplifted the Rome congregation through their willingness to teach and to express gratitude for the enveloping fellowship.

Sometimes people find the church through ads in newspapers and church lists in guidebooks. There are several English-language churches in Rome. Ours is the only Baptist church with services in the English language, though there are six Italian Baptist churches.

Rome Baptist Church members are active in the American community in Rome. Texann Bob and Judy Greenwood were discovered at a reception for the American Women's Association and the American Men's Club. Singer, professor pianist Helen Banner was met in a painting class when the pastor thought her radiant spirit must mean she was a Christian. She was music director for the church for about two years.

Sometimes people come with friends. Others are found at PTA or parties. The congregation looks for them, and they are looking for us! We hope we will get together.

Located in the center of Rome, just two blocks from the tomb of Augustus Caesar and close to the Pantheon, the Rome Baptist Church is easily reached by tourists and residents alike. At the turn of the century, English Baptists enclosed the open courtyard of a Renaissance apartment building to provide the place of worship. After Southern Baptists bought the English Baptist property in 1920,

the building at Piazza San Lorenzo in Lucina 35 became the Baptist union's headquarters. The church on the ground floor was for many years an Italian church, then was used for storage, a printing house for the work of Dr. Roy Stewart, and then was released as a meeting place for an English-language congregation.

So many foreigners live in Rome, one may feel he is in a truly international city when buying groceries or walking down the city's crowded streets. A Christian who wants to communicate with Italian finds not only a language barrier, but also a cultural barrier. Italian thought patterns are different and cultural habits reflect 2,500 years of struggle.

"What time do you have Mass at the Baptist church?" is for an Italian the proper way to ask, "What time do you have worship?"

"Who is the priest at the Baptist church?" is another common question. "Do you have the Eucharist each Sunday?" "When do you go to confession?" "Do you pray to (or do you believe in) the saints?" "Do you pray to St. Anthony or to St. Francis for things you want?"

The fact that a Baptist minister is married and a father is thought by some to be scandalous and by others to be a very amusing contrast to their frustrated priest's life.

Bogged down in arguments on differences of organizational structure, the pilgrim path of salvation becomes dim in the words of bickering about papal authority and the cult of Mary.

Irrelevant questions of the semi-interested nonevangelical often must remain unchallenged. A rigid thought pattern which knows absolutely nothing of a free form worship service, congregational democracy, or a loving fellowship is astonished by evangelical flexibility.

Where arguments fail, love and happiness must prevail. The dry cleaning man, discovering we are evangelical Christians reflected, "Now I know why your family is so happy."

Interest in the unsaved can be expressed. We can treat them as people

We can give an Italian a Bible. The parver says, "I used to be nervous, frustrated, restless. Then I read the Bible you gave me. I read it every day, several times a day. It makes me brought me comfort and I feel calm, helpful, unafraid."

Italian acquaintances can be taken to Italian Baptist churches. Occasionally, too, people who speak an English or Italian come to our services. They understand no words but they seek the fellowship of the spirit, and return again to experience the unspoken understanding in the service.

Americans living in Europe explain many ways to communicate across the language barrier, but often they find the best witness in the family is their little child. An Italian baby-sitter came to stay with two-year-old Jane Kay McRae. She could not get Jane to eat a bite until she had been allowed to bow her head and pray, "God is great . . ." The Italian sitter did not know the words, but she got the message.

This witness by a child was reinforced when the sitter tried to put Jane in her baby bed. She climbed out, knelt by the bed, and prayed, "Now I lay me down to sleep . . ." and the Italian woman marveled that such a small human being could have such a profound feeling toward God.

Another family often left their child in the care of Italian neighbors. When the child began to speak fluent Italian, her sweetness and lovely family training showed a European family the spiritual depth of American Christians living in the same building.

Being friendly, showing interest in others (even when there is a language barrier), and being a good neighbor are ways of demonstrating one's religious standard. In Italy, this would include not throwing water down on another's laundry, not stomping on the floor, not shaking dirty rags over the balcony on the drying sheet balcony.

A cumulative influence is a long process, but through an exemplary life, generosity, and fairness, evangelicals can be seen as good citizens.

CONTEMPORARY MISSIONS PRAYERS

FATHER,

Today I feel the unity in You of all Your children,
the great surge of Your Spirit joining one to one to one
and each to all,
forming one great Body
with our Lord as the Head.
Be with those who are prevented from gathering together
in one place with others
for worship and strength.
Help each of them to be aware
of the spiritual presence of us all
in You.
Comfort, strengthen, sustain them
with the awareness of our togetherness.

LORD GOD,

There are those today who feel they stand alone against evil.
They find themselves putting forth every ounce of strength
that is within them to do Your work.
Help them to see You in all Your Majesty, in all Your
Power. Help them to relax in Your Might and to
accept Your great gift of Victory.

OH GOD,

I look out upon the world
and I see
prejudice,
hatred
and war.
In my own country,
suffering,
sorrow
and despair.
Among my friends
are those wreathed in pain
and others
struggling to find a way
through difficulty.
Lift up my head;
Open my eyes;
help me to see
You
moving through opened lives
of people just like me,
wiping away tears,
destroying pain,
converting despair into joy.
Open my life and walk through
to touch someone

ANTONINA CANZONERI



LORD JESUS,

Today I look out over my neighborhood, my country and the world
I see the multitudes who struggle here and there,
who look to money for wealth and to bread for sustenance,
and I weep that they do not know You.
Lord, Oh, Lord, open the hearts of those of us who know,
place our lives where You want them,
and spill Yourself over through us
into the hearts of all these wandering people
that they may come Home.

MASTER,

I was so busy today doing what I thought of as work for You
that I did not see the child who needed comfort,
the old man looking for encouragement,
the young mother needing a helping hand
I did not see the opportunities You placed in my day
for being a friend,
for helping one find his way out of despair.
Forgive my busyness that made me blind to need,
my energy that could not stop to love.
Destroy the pride that made me think my efforts so worthwhile
I did not need to pray.
This was a worthless day.
Father—forgive.



LORD,

The lonely
Today I feel the quiet despair of loneliness throughout the land—
throughout the world.
Many, unknowingly, are lonely for You. Never having had Your
presence, they do not know what they seek. Lead someone to
tell them, Lord, of your great love and deep desire
to enter into their lives. Others, knowing You, feel
the need which You, Yourself, created in one—the
yearning for human companionship. Help those whom we
cannot reach by letter or by presence to feel our interest
and our love, even as we pray. Fill the need of those
in my neighborhood by insisting on my taking the time
to visit with them, to give of myself to them and to
accept with a glad heart and eager anticipation that
which they so desperately need to give to me out of their
lives. Do not let me rest until I have written those
to whom I cannot go. Bathe them all in Your Spirit.

LORD JESUS,

The unloved.
Those with twisted personalities that drive others away;
the dull-minded, uninteresting people chained to
a life of drudgery;
the obviously evil—
the ones whom the "religious" of your day shunned
and who still are left alone.
As You walked among them
and ate with them,
savored and vitalized them by deeply loving them,
do so today
through me.

LORD,

This is a prayer I do not want to pray, but I realize I must.
When I think of what You told the rich young
ruler and Your parable of the rich fool,
I know it is necessary to beg.
"Do not let me covet my own possessions."



FATHER,

How grateful I am that You love me so much I still can call You,
"Father," after what I did today.
You know what I did, but I need to say it so I will know full—
I ignored You—just forgot all about You and went my own way.
My day was not openly wicked—just not what You planned for me.
I will never know what this day could have been if You had lived
it with me. I know it was uninteresting and that it has been lost
forever.
Lost—a whole day lost.
Father, make Your love so real to me that any other time
I might tend to forget I will run right into it.
Please do not allow me to lose another day.

LORD,

That ugly spirit that spoke from me just now.
Oh, God, I beg of you, remove it from me.
"Create a clean heart in me
and renew a right spirit within me."
Else how can I live?



A Modern Miracle

Hazel Pepper

I SHALL long remember the date—April 8, 1965. We had gathered early for an evening service of the Panama Baptist Convention in Balboa Heights Church when a former missionary to Cuba brought the crushing news. Minutes before, visitors and delegates had been a happy, chattering group, rejoicing in Christian fellowship. There was stunned silence as Hubert Hurt repeated the radio report of the arrest in Cuba of many Cuban Baptist pastors and two Southern Baptist missionaries. Dr. Herbert Caudill and David Fite, his son-in-law, were imprisoned, charged with crimes against the Cuban state.

"The prayer response was immediate. A pastor, formerly of Cuba, poured out his heart before God in beautiful liquid Spanish, and one after another took up the petition, sometimes in Spanish, like a heart-breaking melody in minor key.

"There must have been born in every heart that night a determination to be faithful to prayer. Surely no one who was in the service will ever get away from that prayer experience."

Having read these words by Helen Flinn in *ROYAL SERVICE*, I could not disown them from my mind. I pondered their meaning all afternoon. Gradually, I, too, became determined to be faithful in prayer for the Caudills and the Fites.

I sealed my prayer commitment by placing their names on my per-

sonal prayer calendar. I noted the date, November 16, 1966, and from that day on I faithfully remembered them in prayer.

Late in the afternoon, when my husband came home from the church office, he brought a copy of the *Baptist Men's Journal*. "There's a story in this edition you might be interested in reading," he informed me.

Opening the magazine, I read another account of the Caudill-Fite imprisonment. As I looked at the pictures of the Caudills, the Fites, and their children, I became even more acutely aware of God's direction.

A few days later I shared the story of Dr. Caudill and David Fite with a group of eight women in my church who had decided to meet regularly to pray. After discussing the needs of these two missionaries, we began to pray. We prayed for their families and for their release.

On Monday following this experience, I heard a special news bulletin on the radio indicating that Dr. Caudill had been released. I later learned that Dr. Caudill was released with conditional liberty to seek medical treatment for an eye ailment likely to result in a detached retina.

Dr. Caudill's release heightened my feeling that David Fite would be released also. I kept thinking of his sons and I prayed diligently that he be allowed to go to them. I kept thinking of the disappointment they

must be feeling. Would this make them doubt God's goodness? What effect would this have on the boys? I prayed, "O God, don't let them boys grow up without their daddy. Please!"

I continued to pray and to enlist others in prayer through the next two years. At times I would wonder at what seemed the futility of hope. At other times my heart soared in expectation.

My job was complete when I learned in late December that David Fite had been released and that the Caudills and Fites would soon be on their way to America. In this experience I learned the reality of mission praying.

Attending the WMU Annual Meeting that spring, I felt that I was seeing a miracle with my own eyes. Margaret Fite and her mother, Mrs. Caudill, relieved for women of the Southern Baptist Convention the events from April 1965 when the news spread of the arrest of their loved ones until the climax February 1966 when the Fites and the Caudills arrived in Mazamoras, Mexico.

I listened to each member of this family for whom I had prayed. I was thankful for Baptists in Cuba who had stood by the wives of these two men. Most of all, I was thankful for being a Southern Baptist and for the opportunity to participate through prayer in a worldwide mission endeavor.

WHAT is your favorite kind of cookies? Peanut butter? Chocolate? Oatmeal? The folks at the Phoenix Baptist Center like the kind that are served with generous portions of LOVE! For LOVE is that special ingredient that makes any kind of cookie taste simply scrumptious!

These "love" cookies are served once each month at a very special meeting at the center. On this occasion the kindergarten children invite their parents for a program (Their grandparents, sisters, brothers, friends, aunts, and uncles all come too!) They all listen and watch with pride as the children share with them some of the vast knowledge gained in kindergarten.

After the children have made their presentations, then it is our turn to perform. The story of Jesus is presented through music, a special message, and sometimes visuals. Sometimes there is group singing. When this happens everybody has to sing "Jesus Loves Me," even grandpa! An opportunity is provided for professing Christ publicly.

Then comes the big moment the children have been waiting for—refreshment time! Cookies, punch, pe—something good is always provided. Sometimes when the cookies go too fast we know that pockets are being filled for someone at home.

So, in this manner, cookies, love, and Jesus are all shared with these precious people by the mission action group of the night Baptist Women organization of the First Southern Baptist Church in Phoenix, Arizona.

Our involvement began in September 1969, when our president, Mrs. Margaret Record, said, "The missionary at the Baptist center is desperately in need of help." I was the new mission action chairman for the organization so I made an appointment with the missionary to see what we could do. I met Miss Alice Williams, a home missionary, who serves as director of the Baptist center. She took me down to the center

Cookies, Love, and Jesus

Mary Jo Stewart

and together we made a list of needs.

Next, I went to see our pastor, minister of education, and WMU director. We went over the list and decided which of the missions organizations in the church could best meet each need. Then each organization was asked to assume some responsibilities. This was done at the annual planning meetings for WMU and Brotherhood.

I am sad to say that most of the organizations did not follow through on their assignments. But we received a very enthusiastic response from our night Baptist Women. They voted to form a mission action group to work with the Baptist center, and immediately ten ladies signed up for the group. Others volunteered to help by providing refreshments and other items.

Throughout the school year the kindergarten parents' meeting is our main activity. In the summer we had a shower for the center, collected VBS materials, and helped in every way we could with the summer program. We even had one of our Baptist Women meetings at the center in an effort to get all of our women interested in the work.

Our mission action group leader, Mrs. Pauline White, works very

closely with the missionary in making plans for our group. She cooks with Miss Williams concerning the things which need to be done. Then she enlists the help of our women in meeting the needs.

We have been able to involve some of our other church groups in the work of the center. Sometimes Sunday School classes provide the refreshments for a meeting. The college-career department provided gifts for the children at Christmas time. The youth choir presented a folk musical, *Tell It Like It Is*, for the young people at the center.

Through this mission action group we have been able to help in home missions work right here in our city as we have assisted the missionary at the center. We have gotten to know the people and have learned to love them. We have had the feeling that we are personally involved in missions. And in so doing we are carrying out the Great Commission.

Yes, we have tried to be obedient to that command of Christ as we have shared what we have—cookies, love, and Jesus!

Christmas IN AUGUST

Christmas in August is an opportunity for women to participate in missions by supplying items which can be used by home missionaries in their work. Mailed during August, gifts may be used by missionaries throughout the year.

Read the following instructions carefully. Be certain that the steps listed are carefully followed.

STEP I From the list of Christmas in August recipients, determine the missionary or missionaries you wish to send Christmas in August packages. In order to distribute gifts among all recipients listed, members are requested to use the following chart. Choose a missionary from the group designated by the initial letter in the name of your town. Example: if you are from New Brunswick, choose a missionary from group III. Members from rural communities may use the name of the nearest town.

A — F	Group I
G — M	Group II
N — S	Group III
T — Z	Group IV

STEP II Review the needs of missionaries chosen. Items to meet the needs of each

missionary are indicated by number after each name. Numbers correspond to the item list on the next page. Some missionaries wish to receive all items listed. Others wish to receive only the items indicated by numbers. Compare the numbers listed after each name with the master list of items that may be sent.

STEP III Collect the items you intend to send.

- Be certain that all items are new. Do not send used items.
- Be certain that items are those which the missionary wishes to receive. Do not send items that are not requested. Do not send Sunday School, Training Union, or WML literature.
- Do not send money.

STEP IV Prepare a self-addressed stamped postcard.

The package mailed to me	
(date)	(organization)
by _____	
(town and state)	has been
received	
(leave vacant for signature)	
(name of missionary)	

Members do not have the time or the funds to send individual letters to all the persons needing Christmas in August packages. Home Missionaries will carry a follow-up letter next year explaining the use of items sent to the various recipients listed.

STEP V Prepare package(s) for mailing.

- Do not gift wrap items.
- Wrap and tie package securely.
- Address package carefully. Include a legible return address.
- Place self-addressed postcard inside the package on top of the contents.
- Mark "top" on outside of the package.
- Be certain that packages do not exceed forty pounds.

STEP VI Check to be certain the address on the package is correct. Mail the package.

Christmas in August Recipients

GROUP I

Carle L. Boland
P. O. Box 533
Delano, California 93215
Send any item listed.

Merwyn Borders
Vermont Baptist Ministries
9 Mound Street
Randolph, Vermont 05060
Send only items 1, 2, 3, 4, 5, 11, 12, 14, 15, 16, 17, 18, 19, 24, 27, 28, 46.

James A. Bowers
Box 96
Bernalillo, New Mexico 87004
Send any item listed.

Paula Carroll
70 "M" Street
Salt Lake City, Utah 84103
Send any item listed.

Bruce Carroll
433 South Third East
Brigham City, Utah 84302
Send any item listed.

Ellen Criss
199 North 5th Street
Brooklyn, New York 11211
Send any item listed.

GROUP II

James L. Davis
Park Slope Baptist Church
Box 185, 251-12th Street
Brooklyn, New York 11215
Send only items 1, 2, 6, 8, 13, 14, 16, 18, 19, 25, 26, 28, 41, 42, 43, 44, 45.

Lash Gomez
P. O. Box 725
Miami, Florida 33157
Send any item listed.

Harold T. Gruver
P. O. Box 142
Viquez, Puerto Rico 00765
Send only items 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 21, 22, 23, 24, 25, 26, 27, 32, 33, 38, 39, 40, 41, 42, 44, 45.

LaVern A. Inzer
Box 444
Carlin, Nevada 89822
Send only items 1, 2, 3, 4, 5, 12, 13, 14, 15, 16, 17, 18, 24, 26, 32, 44, 45, 46.

Byron Luis
Fillmore Avenue Baptist Church
621 Fillmore Avenue
Buffalo, New York 14212
Send only items 11, 19, 38.

R. L. McFord
P. O. Box 114
Lame Deer, Montana 59043
Send any item listed.

GROUP III

A. A. Moore
P. O. Box 227
Pacific Beach, Washington 98521
Send any item listed.

Larry Patterson
Park Slope Baptist Church
251 12th Street, Box 185
Brooklyn, New York 11215
Send only items 1, 13, 14, 15, 17, 18.

Lester Patterson
Baptist Indian Mission
Box 627
Carnegie, Oklahoma 73015

Send only items 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 13, 15, 16, 20, 22, 24, 25, 28, 34, 39.

C. Dora Potter, Jr.
Frankford Avenue Baptist Church
Frankford and Lotterly Streets
Philadelphia, Pennsylvania 19125
Send only items 1, 2, 3, 4, 5, 11, 12, 13, 14, 15, 17, 18, 19, 20, 22, 23, 28, 30, 34, 36, 37, 38, 39, 44, 45, 46.

Joseph A. Quinn
Harlem Baptist Chapel
2029 Third Avenue
New York, New York 10029
Send only items 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 18, 19, 20, 21, 24, 26, 27, 28, 41, 42, 43, 44, 45, 46.

Frank G. Rupp
Spanish Calvary Baptist Church
834 Canon Avenue
Adrian, Michigan 49221
Send only items 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 16, 17, 18, 19, 21, 24, 26, 27, 28, 38, 39, 40, 41, 42, 43, 44, 45.

GROUP IV

Frank Scott
Gateway Baptist Church
5709 Beacon Street
Pittsburgh, Pennsylvania 15217
Send only items 1, 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, 17, 18, 19, 21, 24, 26, 27, 28, 38, 39, 40, 41, 42, 43, 44, 45.

Floyd Tidworth, Jr.
Box 516
New Martinsville, West Virginia 26133
Send only items 1, 2, 3, 4, 5, 6, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 24, 25, 26, 27, 43, 44, 45, 46.

Bob Tremaine
Worcester Baptist Church
P. O. Box 1389 Federal Station
Worcester, Massachusetts 01601
Send any item listed.

John Vandercook
New Orleans Seamen's Service
2610 Drexel Avenue
New Orleans, Louisiana 70122
Send only items 6, 7, 8, 9, 10, 13, 20, 21, 24, 25, 28, 29, 30, 31, 38, 39, 41, 42, 43.

Norwood Waterhouse
P. O. Box 166
Glastonbury, Connecticut 06033
Send only items 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 24, 25, 28, 41, 42, 43, 46.

Bill Wideman
Milwaukee Baptist Center
4675 South 90th Street
Milwaukee, Wisconsin 53228
Send any item listed.

Items Requested

1. Elmer's glue
2. Crayons
3. Tempora paint
4. Paintbrushes
5. Construction paper
6. Toothpaste, toothbrushes
7. Washclothes
8. Soap
9. Towels
10. Combs
11. Paper cups, napkins, plates
12. Pipe cleaners
13. Ball-point pens
14. Pencils
15. Small toys
16. Books
17. Scissors
18. Play-Doh
19. First aid equipment
20. Socks
21. Handkerchiefs
22. Baby blankets
23. Crib sheets
24. Puzzles
25. Shampoo
26. Crochet needles and thread
27. Thumbtacks
28. Bibles—Good News for Modern man
29. Shirts
30. T-shirts
31. Shorts
32. Dress lengths
33. Aprons
34. Blouses
35. Sweaters
36. Skirts
37. Jackets
38. Sheets
39. Pillowcases
40. Diapers
41. Razor blades
42. Shaving lotion
43. Deodorant
44. Needles
45. Thread
46. Hymnals—Baptist Hymnal

WOMAN AWARE

Baptist Leader Asks Public Funds To Fight Pornography

A STAFF MEMBER of the Southern Baptist Christian Life Commission proposed recently that government funds be provided to train schoolteachers to present sex education "in a positive, healthy, and effective manner."

In testimony before the President's Commission on Obscenity and Pornography, Harry N. Hollis, director of special moral concerns for the SBC Christian Life Commission, said that one of the positive ways to deal with the influence of pornography in the country is to have responsible sex education in every school.

Hollis testified that such programs are needed in addition to the education on sex that is offered in homes and churches.

Both in his testimony and in answer to questions from panel members, Hollis said the ultimate solution to the problems of pornography will be found not in laws but in people. The best way to handle this is "through the homes, the schools, and the churches," Hollis stated.

In the long run the most effective way to check pornography will be for

churches and synagogues to teach a wholesome appreciation of sexuality as a good gift of God, for schools to offer correct information about sexuality, for businesses to reject erotic exploitation in advertising, and for citizens to use pocketbook power to oppose the obscene," Hollis observed.

In proposing government funds to train public schoolteachers in sex education, Hollis also suggested federal funding of adult education programs so that interested parents could get help in communicating with their children about sexuality.

"If funds can be provided to help parents and teachers understand the new math, why should there not be an expenditure of money to help adults communicate the old and wonderful phenomenon of sexuality?" Hollis asked the Commission.

The Commission on Obscenity and Pornography was authorized by Congress in 1967 to recommend solutions to the sexual problem in the nation. Its report was released in September 1970.

In his testimony, Hollis pointed out that the Southern Baptist Convention, meeting in New Orleans in June 1969, specifically voted to ask the Christian Life Commission to give attention to ways to correct and overcome the abuses caused by pornography.

He added that he could not speak for the entire denomination, only for

himself, and said that the commission he serves is concerned not only about sexual obscenity but the "obscenity of deteriorated family life, the obscenity of racism, the obscenity of the rape of the environment, the obscenity of war, and the obscenity of violence."

Hollis, the lone clergyman in a long list of witnesses, told the commission that it is extremely difficult to provide documentation of the causal relationship between pornography and antisocial behavior.

However, he said it was his impression, based upon graduate study and on information gained as a pastor, teacher and counselor, that "pornography can serve as a trigger to set off antisocial acts in troubled individuals."

Since such data to support or refute a relationship between the two is probably impossible to obtain, Hollis urged the commission to give serious consideration to the value of what he called "common sense arguments" in reaching conclusions about the problem.

Among the common sense questions suggested by Hollis were:

"Is it true that legitimate advertising in the various media influences us to buy consumer products, but ideas for sale in the pornography line do not have an impact upon the values and the actions of youth and adults?"

Is it not possible that continued

exposure to the mass that mate-slipping, sexual sterility, and sodomy are normal may lead some to question their own normality and perhaps even experiment with deviant patterns?

"Are not children who are just on the threshold of learning about sex likely to be misled by exposure to pornography's distorted views?"

"Are we to believe that great books, such as the Bible, can have a positive influence on forming good character but that pornographic books cannot influence one negatively?"

Hollis explained to the panelists that common sense "may very well be . . . all that can lift us out of the continued confusion brought on by waiting for conclusive empirical data that may never be found."

The Baptist commission staff member cited the fact that Baptists have fought courageously for freedom in times past.

Mrs. Fred Pulliam

IN the beginning, God ordained that parents should teach their children (Deuteronomy 6:7). If this fundamental principle was ever repealed, it was done by people, not God. In the nation's early history the home and the church shared this responsibility in community units small enough to benefit from familial guidance. As education was taken over by state and federal powers, parents abandoned their sacred trust and the primary aims of education passed from their control.

The accelerated rate of moral and spiritual decline in America is in ratio to the banishing of religion from politics, Christmas, and the schools. How can a system that excludes the Bible and prayer be expected to handle the sacred nuances of morality, sex, and decency with uniform reverence and responsibility?

We do not need more federal appropriations and bureaus, not do we

need more federal programs. Not even Moses could legislate good in and evil out. Righteousness and sin derive from the wellspring of the heart. Man-made sanctions (bans, censorship, boycotts) have a transient effect at best. The manager of a large theater chain recently gave a PTA group this apology for the movie rating system: "Movies do not make morals for the public; they reflect public morals. The system is not intended to substitute for your parental duties; neither is it intended to compel or to forbid."

Churches and parents must take more seriously their obligation to share with the school and public health services the task of sex education. We cannot wait until our youth become eighteen-year-old adults and then enroll them in God-centered denominational schools. Our church plants, teaching aids, and equipment must be put to use part-time or full-time during the week. Lack of qualified teachers can now be overcome with television, teaching machines, and other modern media. The time has come to reassess values and priorities; an affluent constituency can afford to provide more and better teaching for its children.

The greatest textbook ever written on the subject of sex, mental health and human relationships is at the fingertips of every man, woman, and child in America. It is that Bible on the shelf. The more time we spend teaching this book systematically and consistently to the young, the less time we will have to invest correcting and curbing the evil trends in our society.

Mrs. W. R. Dawkins

SEX education in the home is a beautiful idea and one I believed in for years. However, through my experience as a supply teacher in the public schools, as a member of four of my own and nine foster

children, and as a teacher in WWJ youth organizations, I have come to realize that no idea is about all it is. The majority of parents have really failed their children here.

Last month, in a little poll of my own, I called the mothers of forty families in my city and asked, "Do you believe you are giving your children adequate sex education in your home?"

I got a "yes" reply in just eight cases and five of these added, "But I am afraid we started too late."

Recently, a well-known newspaper columnist published a revealing letter from a teen-ager in a large Western city. The young girl stated she was sick over what had happened to the sex education program in her school. A "do good" group there decided that sex education in the public schools was a "Communist plot" and were able to get the program discontinued.

This seems to be happening in many parts of our country where concerned people have been successful in getting classes started in their local schools. In other areas, parents and educators have been prevented from taking such action by the opposition screaming that children should be taught the facts of life in the home.

Yes, I do want to see sex education classes in our public schools. There was a time when people believed secular education was the responsibility of the home. Until the nation woke up to the fact that parents were not teaching their sons and daughters and did something about it by establishing public schools, most people grew up illiterate and the whole nation suffered. Likewise, until the majority wake up and realize children are growing up ignorant and misinformed in this vital area and take action to get sex education into the public school curriculum, we cannot hope to solve all these other problems of everyday life that are to a great degree the byproducts of widespread poor sex education.

IN OUR STATE

Baptist Women Program to the Needs of Churches

Sara Ann Hobbs
WNU Executive Secretary
North Carolina

BERS SMITH is fifty. She belongs to a Baptist Women organization with only ten members.

Mrs. Franklin, thirty-three, has three children. She is tired of all the talk about need with no action. She wants her church to be a *doing* church instead of a *talking* church.

Mrs. Andrews is just twenty-two and a schoolteacher. She is the only young woman in her church who has been enlisted for missions. She should be in a Baptist Young Women organization, but none is available.

Mrs. Sally is the spriest, most enthusiastic seventy-one-year-old in town. Retired, she is eager that all her energy and time be used in the service of the Lord.

These are only four women. But they are representative of thousands of women who belong to churches throughout the Southern Baptist Convention and, thereby, are potential members of Baptist Women organizations. Each has her own individual background and needs. Each seeks from the Baptist Women organization a unique satisfaction. Is it possible for one organization to challenge all Baptist women? Yes, provided that organization allows the members to adapt plans to meet the specific need of that church. Yes, if the members are concerned enough to discuss their needs and ingenious enough to match structure to need.

What are the criteria by which a group of Baptist women can determine the best plan of organization for their church? The first criterion must be membership potential. The

number of women thirty and up may be secured from the church membership roll, census figures, Sunday School and Training Union rolls, and membership roll of Baptist Women. The Baptist Women officers council then plans enlistment activities and estimates the number of groups needed.

After the estimated number of groups has been determined, the second criterion will be interest of women. Many churches have found that freedom of choice based on interest of women should be exercised even though it carries with it the possibility that some women shall choose not to belong at all. Churches using this plan usually begin with the women hearing an explanation of the possible groups and then indicating the type of group they wish to join. How may this be accomplished?

Mrs. Robert Cook, Baptist Women president of the Jersey Baptist Church, Lexington, North Carolina, says, "Slips were distributed requesting each person to indicate time of day preferred and type of group preferred. A summary of the sheets returned determined groups as well as time of meetings with practically everyone getting her first choice. Groups range in membership from six to thirteen. They have a total of sixty-two women enrolled with seven groups.

"We had a Baptist Women Round-Up on a Sunday afternoon," reports Mrs. Ernest Glavo, pastor's wife of Shamrock Drive Baptist Church in Charlotte. "We began in the sanctuary

with welcome, introductory comments concerning what we have to offer, introduction of officers and group leaders, and a question and answer period. After about twenty minutes we went to the fellowship hall where our groups had prepared lantern centers and exhibits, and the women signed up for a group that would meet their needs. We also had a table. The entire Round-Up lasted about forty-five minutes."

The Little River Baptist Church in Penrose, North Carolina, had the full cooperation of their pastor in enlisting women. A special mission emphasis was planned during the morning worship service. This was followed by the distribution of a survey sheet on which the women could indicate the group they wished to join.

But what about Mrs. Smith who is in an organization with only nine others? They will need to discuss the group types and come to a decision about what they will do. In all likelihood they will function as one group, using the study material for the Baptist Women meeting from ROYAL SERVICE at one meeting. At the second meeting each month they will use the material from ROYAL SERVICE related to a chosen area of emphasis, i.e., prayer, current missions, Bible study, Round Table, or mission books, or they may use this time to participate in mission action.

Several churches in North Carolina found that the women wanted to be assigned rather than "signing up."

When the group plan was adopted at the Live Oak Baptist Church in Selma, they took their old members and discovered that they had forty-five members. They decided that four groups would be needed as they simply assigned the women to one of the groups. At the first meeting of each group the women discussed the types of groups and agreed upon the kind desired. Mrs. Carter, the Baptist Women president, states that the officers had expressed the hope that they would have at least one study, one prayer, and one mission action group. They rejoiced when the final decisions were made and they did have a mission action group, a mission prayer group, and two mission study groups. Another church reported that they assigned members to a group with their consent, which may be the wisest course to follow when women are not prepared to choose wisely.

No choice should be considered final. Suppose a woman chooses a group and discovers during the year that this is not where she wishes to serve. Let her change to another group for the next year.

Meeting time may also be a factor to consider. Mrs. David Thompson, president of the Baptist Women of Chadburn Baptist Church, reports, "We allowed the women to attend the group convenient to them. We have a group that meets in the morning, one that meets in the afternoon, and one that meets at night. Most of the women who attend the afternoon group are older, and most of the women who attend at night are women who work. Most of the women who attend the morning group are women who find it easier to attend while their children are in school." Mrs. Thompson continues, "We call all of our groups study groups because we feel we must be informed to be able to pray and act in response to needs. Each of the groups has a study period and uses the prayer section as well as the prayer calendar at the meeting. Each group participates

in a mission action project each month." This Baptist Women organization uses radio and television announcements and newspaper articles to inform members of activities. The pastor helps by inviting women to join Baptist Women as he visits church members.

Sally Miss Sally would probably find this plan to her liking. Or she might choose to belong to a study group and a mission action group. Or she could choose to belong to all three types of group.

In some of the larger cities, membership has been determined by the section of the city in which the member lives. First Baptist Church, Durham, groups women by communities. The president says, "This suits our needs since we meet in homes at night." Each group decides what kind it will be.

Another criterion for setting up groups is community needs. This is particularly true for mission action groups. Start with a mission action survey, using the *Mission Action Survey Guide* (50 cents, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or the Baptist Book Store). After the most pressing needs have been discovered, a realistic evaluation of resources and membership potential will help determine which of the needs can be met. Mrs. Franklin, who wants her church to work and not just talk, will probably want to join a mission action group, where she may find opportunity to tutor an educationally deprived youngster, to become friends with a shut-in, to have an international student as an "adopted daughter" while she is in school in the States, or to work in a day care center at the church.

Not only do the women of McCall Avenue Church in Concord participate in mission action but they "sponsor" a Wednesday night once a month for churchwide mission action," writes Mrs. Joyce Nash.

An alert Baptist Women organiza-

tion will recognize and seize additional opportunities as they present themselves throughout the year. Mrs. George Brown of Beulah Baptist Church in Canton writes that they had a very good observance of the Baptist Women's Day of Prayer. Because it had such meaning to their women, they organized a prayer group. They are not limiting their meeting to once a month, but have chosen to meet each Wednesday at 10:00 A.M.

Not only is grouping accomplished in different ways, but the organizational pattern varies from church to church. Baptist Women in a very small church may function efficiently without as full a slate of officers as needed in a larger church. The Love Memorial Baptist Church, Gastonia, with only nine members of Baptist Women functions as a study group. They chose not to elect a mission action and mission support chairman, but have a mission study chairman, a president, and a secretary.

In contrast, the large First Baptist Church in Greensboro with four hundred Baptist women enrolled in three organizations has added many committees to help the regular officers.

In a few churches the women have decided to elect officers to assist the group leader. The Ludford Memorial Church in Plymouth has seventy-two Baptist women enrolled. They are divided into six study groups. The president, Mrs. Essie Lassiter, indicated that they did not want to omit any part of the missions emphasis so each group has a study chairman, a prayer chairman, and a mission action chairman. Before each Baptist Women meeting a prayer group meeting is held at the meeting place and all women are invited. Group meetings are for study, but each is encouraged to conduct regular mission action projects.

But what about Mrs. Andrews who is Baptist Young Women age but whose church does not have a Baptist Young Women organization. Mrs.

(Continued on page 29)

How We **ADAPTED** the New Organization Plan

Mrs. John Pettigrew

WMU Director
First Baptist Church
Waynesville, North Carolina

"Flexibility is the central idea of providing an organization which captures the imagination of young adult women. The organization plan should be molded to fit the needs of the young adult women in your church." Reading these lines from the *Baptist Young Women Leader Manual* (p. 41) supported our feelings and actions in First Baptist Church of Waynesville. The decision to have a special BYW mission action group within the Baptist Women organization was made after we recognized several factors. A large number of our young adult women were involved with Mission Friends, Girls in Action, and Action. We have approximately forty-five young people away from our church in college, leaving only four single young women in our church. Our Baptist Women organization was suffering from a lack of interest and needed enthusiasm, new ideas, and new members. The young women in our church realized their need for the experience and wisdom of the older women.

The meeting time for the BYW mission action group and the Baptist Women meeting have been successfully coordinated with our new family night supper program. The Baptist Women meeting is on the second Wednesday evening following supper and the BYW mission action group meets on the third Wednesday. Since husbands and children are involved in the various missions and music activities women are free to partici-



participate in Baptist Women.

The BYW mission action group chose to be this kind of group because of the challenge of our pastor, Rev. J. R. Maples. The ongoing activities of fundraising and mending clothes have been initiated thus far, supporting the church's Crisis Closet, initiated two years ago. Groceries are collected in decorated baskets provided by this group at all the en-

ances to the church building. Each member adopts shrimps as a personal project. Christmas decorations were made for the new maternity home in Asheville. A tutoring program in reading was started in a local school.

We are thrilled with the response of all the women. We hope that we will constantly be aware of the challenges we represent and of the faith before us.

(Continued from page 27)

Orin Perry from First Baptist Church, Washington, offers a possible solution in her statement, "Since the Baptist Young Women are nearly organized in our church and the work is new to them, they asked the Baptist Women if it would be agreeable for us to combine and have our general meeting together this year. So we are, taking turns by the month providing and having study sessions." (See story, page 26.)

Another alternative, from Trinity Baptist Church, Fayetteville, was suggested by Mrs. Neta Page, Baptist Women president. She says, "We found such a small number of women for Baptist Young Women who have shown any interest that they meet with us for our general meeting and meet separately in their group."

A unique plan is in operation in the North Carolina mountain town of Waynesville. Several churches in the city sponsor the Waynesville Cooperative Christian Ministry. In order to enlist the Baptist Young Women the WMU leadership presented the challenge of this ministry to which the young women responded although they did not have an organization. They became a mission action group of the Baptist Women organization, meeting separately in their group meeting but joining the others for the Baptist Women meeting.

To summarize, the number of groups within the Baptist Women organization will be determined by membership potential and interests of women. In some churches the membership will be small enough to necessitate only one group and in others as many as twenty or more will be needed. The kinds of groups will be determined by what the women want to do as well as community needs.

The organizational pattern will be determined by the job to be done. Only as many officers should be elected as are needed to cause the organization to move smoothly and efficiently. The number of women available to serve as officers must also be con-



BOOKS for MISSIONS READING

The book reviewed in this column this month may be used as an alternate suggestion supplementing the Mission Books Teaching Guide. Baptist Women members may wish to choose this book for individual reading.

CHRISTIANITY IN COMMUNIST CHINA. By George N. Patterson (Waco, Texas: Word Books, 1966, 34.50)

"The empire of China presents the widest and most important field for Christian missions in the world," read a resolution adopted by the Foreign Mission Board on July 7, 1845. For more than a century Southern Baptist missionary resources and efforts were concentrated on China. During World War II it was necessary for most missionaries to leave China. By the end of 1947 most missionaries were back in China facing the growing threats of communism. The Nationalist government and its armies had withdrawn to Taiwan by 1949. Missionaries were forced to decide whether to stay or withdraw. By the end of 1951 it had become necessary for all to withdraw leaving approximately 125,000 Baptist Chinese.

George N. Patterson takes his readers behind the scenes of mainland China. He shows them how the church in China came under the power of the Communist party, the struggles involved as the party increased its pressure, and the battles that are still raging. Patterson contends strongly that communism in China has not succeeded either in eliminating a vital Christianity or in compelling all Christians to conform to the party line.

Suggested Study Procedures

1. Use the following list of names, titles and terms to teach this book. As each

is explained, the book will unfold for learners.

Hsiao Feng
Three-Self Movement
National Conference on Religious Work
Newman Monument
Father Ricci
Robert Morrison
Timothy Richard
Hung Mau-chuan
Sun Yat-sen
Little Flock
Jesus Family
The Christian Manifesto
Bishop Walsh
Preparatory Committee
Wang Ming-tao
paternalism
fraternism
True Jesus Church
Learning Meetings
K. H. Ting
Christian Workers Mission
Communism: revolution
Timothy Yu

2. Chinese refugees have found their ways to many countries of East and Southeast Asia. Many of these have settled in Hong Kong and Taiwan. Review Southern Baptist missions work in these two places for women. Order "Hong Kong and Macao, Doors of Hope" and "Taiwan, China's Phoenix" free from Foreign Mission Board Literature, P. O. Box 6597, Richmond, Virginia 23280.

*Available from Baptist Book Store

sidered. A good rule to follow is if an officer is not needed, do not elect her.

Paul's admonition to the Corinthians (1 Cor. 14:40) is a timely word to Baptist Women. He said, "Let all things be done decently and in order," or as the popular Today's English

Version translates it, "Everything must be done in a proper and orderly way." Not only is this biblical, but it is also a practical guide to efficiency in the Lord's work.

*Used by permission, American Bible Societies

PRAYER GROUPS

ROYAL SERVICE invited John A. Moore, Foreign Mission Board field representative for Europe, to share urgent prayer requests for Italy. Use these as a basis for prayer group experiences this month.

In the north Italian city of Belluno a small group of Baptists who have come from southern Italy to work in the industrial north hold weekly worship services in the home of one of the families. The room is too small for the group and when others come, lack of space is acute. Please join them in prayer for a public meeting place. So far, owners have not been willing to rent to evangelicals.

The Italian Baptist Publishing House in Rome has been under the able direction of missionary Roy Starnes since its establishment almost twenty years ago. It generally publishes two or three books each year. WMC and Sunday School materials and other church literature in Italian as well as occasional publications for Baptists in other countries of Europe such as the catalog for the Ruschlikon (Switzerland) seminary and "Highlights," the periodical for English language Baptist churches in Europe.

Dr. Starnes expresses the need for a larger staff, especially a linotype operator and more space for printing work. He asks prayer for Italian Baptists as they take over more and more responsibility in the selection of materials, financial support and operation of the publication program to meet the needs of evangelization in Italy.

Over ninety children four to eighteen

years of age are cared for in the George B. Taylor Orphanage in Rome. Their greatest need, says missionary director Marylu Moore, is for affection and a sense of belonging. The staff totals twenty-seven, including eighteen university students who live there and work part time. Miss Moore requests prayer that the Lord will continue to provide in a material way for the large "family," that Christian young people may be found to work with the children, and that a dedicated Italian couple may be found to direct the home.

The Baptist Old People's Home, which adjoins the orphanage, is directed by missionary Mrs. W. Dewey Moore, reappointed after retirement for this work. Twenty-two men and women are cared for and here they find peace, rest, and affection which many had hardly known before. Pray especially for those who are bedridden or no longer able to do any work, that they may be grateful for the blessings they enjoy in provisions made for them and for a few who although they attend church regularly are not full believers. Pray for workers in the home that they may have patience, love, and strength for their tasks.

A new project is the radio and recording studio in Rome directed by missionary Maules Crabbe. A fifteen minute weekly service is prepared for broadcast over Trans World Radio Monte Carlo. There have been several conversions among listeners and in one town a new Baptist congregation has developed from the work of one of these Maules Crabbe cooperates in production of the Protestant Sunday morning service. The Baptist radio center is developing a record and music service and several records have been produced. Pray for these ministries.

The English language Baptist church in Rome, of which missionary William C. Ruschlikon is pastor, has a varied membership (see pages 1-18). Pray for its influential ministry.

The International Linguistics Institute in Rivoli is a Mission-sponsored academy with more than sixty students in its high school program. About half of them are boarders and as many more are enrolled in afternoon classes for children and evening courses for adults. Many more apply for each section than can be accepted. Missionary Charles

Oliver is director; Miss Virginia Wings and other missionaries and nationals are on the teaching staff. There is considerable evangelistic opportunity, as most of the students are not professing Christians. Chapel services, attended by a large proportion of the students, are conducted weekly. There is need for an enlarged staff and better facilities. Perhaps the greatest need is for a school chaplain to help in a spiritual ministry.

BibliTek—the name to suggest use of technical aids to spread the Bible's message—is a motor van fitted with record player, tape recordings, amplifying equipment, reading library, and projector for slides and movies. It is referred to jokingly as the "Bible roller." Missionary Ross Lawton, who is in charge of this ministry, prefers to call it the "church without walls." Dr. Lawton and the Italian ministers who work with him hold services on the streets, marketplaces, and town squares; they preach, show films, counsel with inquirers, and enroll those interested in Bible correspondence courses. The BibliTek program, operating now in northwestern Italy, needs to be extended, with more lay evangelists enlisted to help, especially to follow-up work.

Since fine music is traditionally associated with the Italian people, it came as a surprise when Italian Baptists requested a missionary couple to give full time to a music ministry. James and Charlotte Watts were appointed for this work. Italian Baptists did not have choirs in their churches, and Jim Watts developed a number of these, beginning in Florence, where they settled. The Baptist church choir there is the only volunteer church choir in the city and it has sung in other Protestant churches and in Catholic churches as well as those of its own denomination.

Jim Watts spends a week each month during the season in Rivoli directing a choir in the linguistic institute. Much of this summer has been spent conducting music clinics in churches of southern Italy.

A special project, conducted through the Florence church, was a hymn-writing contest which resulted in over fifty new hymns. This helps meet a great need, says Jim Watts, since there is so very little indigenous evangelical music in Italian.



Italian Creativity

Response to a Changing Society

Helen E. Falls

FOR centuries the world has considered Italy to be the center of European culture. How has this oldest European mission field responded to a changing society? An acronym spelling ITALY will provide the outline for answers to this question.

I—INTEREST in Italy

Italy has become very popular as a tourist center. "Sunny Italy" is sometimes known as the "Garden of Europe" because of its many beautiful spots. Boot-shaped and surrounded by water on three sides and on the fourth by the highest mountains on the continent, Italy also includes the two large islands of Sardinia and Sicily. The Lagoon River is a favorite vacation spot where one can see the mountains join the sea. The Bay of Naples is thought by some to be the most beautiful in the world. The orange and lemon groves on Sicily and the mountains and lakes in northern Italy are other spots of tourist interest.

The country is overpopulated with approximately 500 people per square mile. Italians never overlook the slightest possibility of enjoying life. With the extended family system as the accepted way of life there are many opportunities to laugh and play. The family is composed of not only husband and wife and children but also grandparents, aunts, uncles, cousins and in-laws with all their progeny. There is no lonely old age or baby-sitting problem.

American interest in Italy also comes from some of the products

which are imported. While the economy is principally agricultural, involving 25 percent of the labor force, a large segment of the population also works in industry. Italians manufacture automobiles (many of which are sold in the United States), typewriters, sewing machines, and now textiles, including beautiful new silks and woolsens. America imports from Italy some of the finest marble used in the construction of buildings.

However, in spite of these contributions to the world trade market, there is much unemployment and the cost of living is very high. In the least productive area of Italy, every member of a family may contribute to the family treasury. Sometimes this causes long engagements while the young man who may make only \$16 to \$24 a month waits to accumulate enough money to get married.

II—ETHNOLOGICAL Background

Many people have considered Italy to be the most Catholic country in the world. Spain actually occupies this position, but Italy is not far behind. It is estimated that from 90 to 99.6 percent of the population of Italy belongs to the Catholic Church. It is, of course, the state religion but other faiths are tolerated, though not always welcomed.

Waldensians are the strongest evangelical group, though not the most numerous. They have been in Italy continuously for 800 years. They are considered the native Protestant church and at present claim about 22,000 members in 150 churches. Numerically the largest

evangelical group are the Assemblies of God who claim 80,000 members in 650 places of worship.

In 1540 a colony of Anabaptists from Switzerland came to Venice. In ten years their work had spread to seventy localities, but by the end of the century all had suffered martyrdom or fled because of severe persecution. Later two men, Francis Della Sega and Anthony Russetto, returned as missionaries but they were arrested, imprisoned, and sentenced to be drowned in the lagoons of Venice.

In 1864 British Baptists began work. This continued under several different missions until 1967 when the last group of churches became part of the Italian Baptist Union.

Southern Baptists had their eyes on Europe as a missions field long before they actually began work in Rome in 1870. That year Dr. W. N. Coze, a YMC A secretary from France, was elected as a missionary to Southern Europe. He is said to have been the first evangelical missionary to enter Rome. As a result of his work enough people were won to organize the first Baptist church in Rome in 1871.

It was 1873 before the first missionary was appointed by the Foreign Mission Board to work specifically in Italy. He was Dr. George B. Taylor, son of the first corresponding secretary of the Foreign Mission Board. He served for thirty-four years during which time Baptist churches were begun in strategic centers and the first generation of Baptist preachers for Italy were trained. Dr. D. G. Whittinghill joined him in 1901 with

the specific assignment of beginning a seminary in Rome. These two families bore the burden of the Italian mission for more than fifty years.

A — VENUES of Witness

Through these years of history in Italy, Baptists have found many avenues for training and witness.

The seminary was established in Rome in 1901, but its work was interrupted by both world wars and by the depression in America causing it to be closed in 1932 for a period of seventeen years. In 1948 a beautiful villa and several acres of land with a building adequate for the needs of the school were purchased in Rivoli, a suburb of Turin in northern Italy. The first session began there in 1949 with twenty students enrolled. The work of the seminary, known as the *Filadelfia Institute*, has been interrupted once more with the 1970-71 session being the last for the present time. The linguistic school, opened at Rivoli in 1966, continues to increase in enrollment, with sixty-six regular students attending in 1970. In 1966 a "BibbiTek" began taking the gospel to the people in public areas outside the church. It is a mobile unit equipped with loud-speaking equipment, pulpit, film projector, and other technical means for presenting the gospel. Missionaries sometimes refer to this as the "holly roller."

From 1950 until the end of the 1969-70 session, the Armstrong Memorial Training School in Rome prepared young women to serve in Baptist churches in Italy and in missionary service. It was closed when the enrollment declined to the point that it was not practical to continue the operation.

In 1923 an orphanage for boys was begun in Rome. Through the years Italian Baptists and individuals elsewhere have supported this work with their gifts. Presently two missionaries are on loan to the work. More than twenty national staff members work with them in caring for the approximately one hundred boys and girls

who presently live there. In 1952 a home for elderly people was opened on the same property. There were approximately twenty-two guests in 1970. These two projects are operated by the Italian Baptist Union.

Since 1952 there has been a ministry through literature. From the beginning this ministry has been under the direction of Dr. Roy Starmer, former missionary to Romania. Italy has now one of the most extensive Baptist publishing houses in Europe. All the material needed for the churches, such as Sunday School quarterlies, literature for the missionary organizations, books, and pamphlets is produced. A Baptist newspaper for Italy is also published.

Woman's Missionary Union work in Italy has enlisted approximately seven hundred members. They have a program of activities in their lovely "Ridgcrest by the Sea," Santa Severa on the Mediterranean Sea about thirty miles from Rome, and at Rocca di Papa in the mountains. Their Christmas Love Offering which is more than \$5,000 is divided between home missions and foreign missions work in the Congo, directed by the European Baptist Federation.

The weekly shortwave radio broadcast, "The Master Way," is heard by many in Switzerland, France, and Italy. Each person who writes to the station is visited. Interest in this activity is growing rapidly.

A ministry for English-speaking people was begun with the appointment in 1960 of a couple to work in Rome. A church with thirteen charter members was organized in 1963. Now there are three such congregations with the addition of one each in Milan and Perugia. These churches witness to Italians as well as English-speaking Baptists and cooperate with the Italian Baptist Union in opening mission stations. They also assist the Salvation Army in their work with the underprivileged.

L — LINKS Between Italian Baptists and Southern Baptists

During the first sixty years, Baptists

work in Italy was supported solely by Southern Baptist mission workers and funds. The present institutional work was begun after World War I. Growth in the number of churches and members in the north followed. By 1929 there were 50 Italian Baptist churches and approximately 75 missions.

During the depression there were difficulties. Churches and missions were abandoned; orphans were mistreated; the salaries of workers were reduced three times; publication work was suspended. Two valuable pieces of property bought in downtown Rome were lost. Then Dr. and Mrs. W. Dewey Moore were appointed in 1937 to replace retiring missionaries. A complete reorganization of the work took place. Practically all authority was delegated to the hands of Italian Baptists. Plans were made for the ownership of property to be transferred from the Foreign Mission Board to the Italian Baptist Union. Agreements were made that the Foreign Mission Board would henceforth give aid to the churches rather than to pastors and that a time limit would be set for the financial independence of each church.

During World War II it was necessary for the missionaries to withdraw and the work was left in the hands of Italian Baptists. Only limited program was made toward self-support and the sudden shift to full responsibility was difficult for the union.

During the years since 1945 Southern Baptists have contributed large amounts to the purchase of property in Italy. In 1958 there were investments in seventeen different building projects. Most of them were for churches but there were also large sums spent for property for the seminary in Rivoli, the Armstrong School in Rome, the publishing house in Rome, and the camps.

In 1956 Italian Baptists organized the Baptist union, with commitment responsible to the union replacing the old committee composed of Italian and missionaries. In the ten years that

followed there was much discussion to determine the responsibilities of nationals and missionaries. Missionaries, Foreign Mission Board secretaries, and Italian Baptist leaders engaged in these consultations.

In 1963 it was agreed that pastors in Italy would relate to the Foreign Mission Board personnel in fraternal cooperation. The Italian Baptist Union and the Foreign Mission Board would be legally and administratively independent of one another. The Foreign Mission Board still grants financial assistance for churches and for projects sponsored by the union. Basically, however, the work in Italy is under national leadership. While missionaries continue to serve in a number of ways, the administration is in the hands of Italians. The same is true of the orphanage and home for the aged. One missionary serves as director of the publication work but he has three nationals on his staff.

Local churches have designed programs to meet specific needs. For example, one church has a study hall directed by the pastor and another has assisted young people who cannot complete their schooling at home. At Naples a group of young people have provided a reception center for sailors and others. One association operates a home for the aged and a camp for underprivileged children.

In addition, Italian Baptists have looked beyond their homeland by sending missionaries to serve in Canada, Switzerland, Germany, Australia, and the Congo. Gifts have gone to some areas where missionaries have not been sent.

V — FIELD

Though Baptists have grown slowly in the years of a witness in Italy, growth has been steady. In 1970 there were 92 Baptist churches and 11 missions including some on both Sicily and Sardinia. Sixty-four national pastors serve these churches. There are approximately 4,000 fellow Baptists in Italy but this represents only one in 10,500 Italians. Though prog-

ress has been made toward self-support, only 20 of the churches have yet achieved it. Twenty-five missionaries and two missionary journeymen represent Southern Baptists in eight cities of Italy.

Problems do exist. The strength of communism can be a threat to evangelical work. The poor economy prevents rapid growth toward self-support, and there are many people

MEETING PLAN

Hymn: "O God, Our Help in Ages Past" (Baptist Hymnal, No. 286)
Scripture: 2 Corinthians 9:20-6:4 (RSV)

Call to Prayer

Business

Promotional Feature (see Forecaster, p. 40)

Study Session

Mission Action Plans

Hymn: "O God, We Praise Thee" (Baptist Hymnal, No. 456)

Prayer for fellow Baptists in Italy



1. Understanding the Aim

At the conclusion of the study each member should be able to recognize changes which have taken place in missionary strategy. In addition, there should be an understanding of the types of ministry in Italy and the ways in which these ministries have attempted to meet needs.

2. Choosing Methods (choose one)

(1) Use the panel forum approach. Ask five women to present one letter each of the acronyms. Prepare a flip chart or poster with the capital letters (N A S) visible and the rest of the lettering covered with strips as you begin. As each participant presents her material she will remove the strip.

(2) Make this a map study. Either use the map of Europe "Southern Baptist Missions in Europe," which can be ordered free from Foreign Mission Board Literature Box 6490 Richmond, Virginia 21230, or draw your own. Locate the places mentioned in the study material and discuss Baptist work in each place, e.g. the types of ministry in Rome, the linguistic school in Rivoli. climax this presentation with the challenge of the unoccupied areas.

(3) Use the interview method. Since Mrs. W. Dewey Moore has served longer than anyone else in Italy, appoint

a moderator and prepare an informal setting in which an interview is conducted. Prepare the questions from the study material but be imaginative. Here are some samples:

1. Mrs. Moore, what do you recall of your impressions of the country when you first arrived in Italy in 1937?

2. Have you observed any changes?

3. Are there differences in the response of the people in 1971 from what you found in 1937?

4. Have the avenues for Christian witness changed any during these years? If so how?

5. Relationships between the national Baptist convention and the Foreign Mission Board are unique in Italy. Will you explain this for us?

3. Using Learning Aids

Use a flip chart or poster with strips to reveal points as described under Methods. Or prepare the map as suggested.

4. Evaluation

Have a general discussion on missionary methods. The study leader should guide the discussion to help members see the contrast between the popular concept of the paternalistic approach versus indigenous work.

5. Plans for Follow-Through

If your church has a mission or if a mission action group is related to a Baptist center, make a study of the efforts to make their work indigenous.

living in a spiritual vacuum with indifference toward religion of any kind. The western half of Sicily, the northern part of Sardinia, and the eastern coast of Italy have no Baptist churches. Sixty-two of the 92 provinces of Italy do not have a Baptist church. The northeast, Sicily, and Sardinia do not have missionaries. These facts challenge both Italian Baptists and Southern Baptists.



PRAYER

My Part in our Missions Task

Mrs. Ralph Gwin

SEVERAL MISSIONARIES played golf on their day off. It was the birthday of the winner, and the others joked, "Never play golf with a missionary on his birthday. With all Southern Baptists praying for him, he is bound to win!"

It is no joke, however, to assert that prayer power is helping missionaries win in the game of life and in the spiritual battles which engage them.

Prayer support of missions is the spiritual lifeline of missions. It takes lives and money, yes, to carry on missions programs, but prayer support undergirds both. Prior to the Lottie Moon Christmas Offering time, one missionary wrote, "I would rather have five minutes a day of your prayertime than five dollars a day of your money."

"Speak Out with Thy Lord" (Example)

Jesus not only set an example in his prayer life, but also taught his disciples to pray, thereby giving to Christendom its most unifying device. Jesus neither theorized, preached, nor defined prayer. But the assumption is that Christians must pray. Rather than talking about prayer, Jesus prayed.

With Jesus prayer was habitual, a routine atmosphere in which he lived—not that petition was routine, but that the act of praying was engaged in routinely. He arose before day dawned, and before the day's activi-

ties crowded upon him, that he might find time to pray. He spent nights in prayer. Amid the crowds who thronged, amid the needy who followed him, and even amid the scornful who rejected him, Jesus lived in a perpetual attitude of prayer (Mark 1:35, 6:46, Matt. 14:23, Luke 5:16).

Not only did Jesus pray routinely, but also he prayed very specifically in times of emotion or crisis. He prayed at his baptism as he began his public ministry (Luke 3:21), before choosing the disciples (Luke 6:12), in temptation (Luke 22:44), before calling Lazarus from the dead (John 11:41-42), and in the hour of death (Luke 23:34, 46). There were many other times.

While he did not speak formally about prayer, Jesus gave several principles related to prayer.

Secret prayer is effective, desirable, and beneficial to the spiritual life (Matt. 6:6). But Jesus also prayed in company with others (Matt. 11:25-26). He encouraged the disciples to do the same, and promised to be in their midst when even a few came together in his name (Matt. 18:19-20).

Prayer is to be made with faith and confidence that we are heard and will be answered (Matt. 21:21-22) and we are to persist in faith (Luke 11:5-10).

The proper spirit in prayer is to forgive our enemies (Matt. 6:14).

We are challenged to be in a con-

stant and ceaseless attitude of prayer (Luke 18:1).

Jesus told us to pray for laborers for lost souls (Luke 10:2). And as Jesus did, we will intercede for his followers everywhere (John 17:9), and for Christ's representatives as they witness (John 17:20).

Always we must pray in the name of Jesus, that is, in his nature. Pray for the things he would pray for, and with his spirit, that God may have glory and the kingdom come.

After looking at the example Jesus gave us, we will consider the value, scope, and urgency of prayer.

"Forgetting in Nothing . . ." (Value)

How does one place a value upon the great intangibles of life? How much is a sunset worth? A mountain suffused in autumn's brilliance? What is the value of friendship? Of opportunities to serve in the name of Christ? What is prayer worth? We cannot reckon such values, yet we know the values exist.

Prayer has a three-way value and relationship. The one who prays is benefited, albeit his requests are for another. The one prayed for is benefited, though he may never know who prayed, and though the praying one may never know what benefits accrue. The Father to whom we pray desires the praise, thanksgiving, and request of his children. Their prayers, therefore, rise to him as incense, "the odour of a sweet smell."

Prayer's value cannot be denied. We are concerned in this study with the value of prayer to missions, and to those most concerned with missions—the missionaries themselves. How do they estimate their worth and urgency of prayer to their work?

Every missionary would believe what one said, "The shortest route to China is by the throne of grace." The shortest route to any missions field is indeed by way of earnest prayer. Praying Southern Baptists can be in many places at the same time by way of prayer to God.

Mrs. David Doer (Yemen) once said, "One faithful, though totally unknown, person praying realistically for God's work around the world is worth ten missionaries." This strong statement could only be made by a missionary. But does it not challenge each of us to be that one faithful person?

One missionary makes a point of doing special soul-winning visitation on his birthday, for he gets better results that day when more Southern Baptists help by praying.

A member of our Taiwan staff writes, "We lean so heavily on your prayers to have the physical strength to go from early morning until late at night, and for spiritual wisdom to use every opportunity and responsibility according to the Lord's purpose."

From Africa comes this word: "Without your prayer support our ministry would lack in effectiveness. The prayers of Southern Baptists serve as a great source of strength to those of us witnessing in distant places."

And from Latin America another says, "You, through your prayers, make possible the desire to stick when things are a bit rough, and provide the spiritual power without which all the money you give would be wasted."

It easily gives assent that prayer works, but we may ask how.

A Chinese Christian scholar says it like this: "Prayer is that exercise

by which I bring myself into each communion with God that I become possessed of God's plan, God's thought, and God's passion for the world." This is what it means to pray in the name of Jesus.

"Prayer does not move the arm of God; rather it enables the arm of God to move us." With this thought comes another, that "if you would be great, find out what God is doing and do it with him!"

In the context of missions, it is difficult to think prayer without thinking weeks of prayer. In the promotion of the weeks of prayer, Woman's Missionary Union speaks first of prayer and then of the offerings. Prayer conditions the mind and heart of the individual for generous giving not only in special offerings annually, but through the Cooperative Program weekly. Missionaries testify that prayer opens doors that money could not open, that prayer provides approaches in Jesus' name where money would fail, and that through prayer souls are won to Christ which money could not buy.

Woman's Missionary Union encourages not weekly or annual prayer but daily prayer for missions. For this purpose the missionary prayer calendar lists missionaries on their birthdays as a reminder that the greatest gift to missions will be daily prayer for the laborers in the field of the world.

"The World Rushes On" (Scope)

The scope of prayer is as wide as the universe, as high as space, and as deep as sin can go in a life. No place is so remote that a Baptist Women member cannot stand beside a missionary through prayer, working God's will through the hands and heart of the missionary. No member is too busy to pray, for prayer may engage the mind while hands wash dishes, sew, dust, or drive. No missionary is so gifted, so self-sufficient, that he does not need prayer support.

A prayer partnership in Mississippi helped save the life of Rev. Charles Whitten in Spain.

Mrs. R. P. Sugg, Texaco, Mississippi, habitually looked ahead at issues on the prayer calendar. "After thirty years of studying and teaching missions . . . and praying for missionaries I find that many names are familiar to me," she says, "whether I have ever met the people or not. This was the case just prior to Mr. Whitten's birthday. Especially did a friend and I pray," continued Mrs. Sugg. "Somehow we felt impelled to pray for him. As we talked back and forth we wondered why we felt this need. Later we learned why."

Mr. and Mrs. Whitten, traveling between Barcelona and Madrid, had a head-on collision with a huge truck. Severely injured, Whitten was taken to the US air force hospital where a series of miracles—surgeon, blood, equipment—saved his life. It was his birthday! Mrs. Whitten said, "We knew the miracles were answers to many prayers."

The circle was completed ten years later. In 1969 Mrs. Sugg introduced herself to Mrs. Whitten at Ridgecrest WMU Conference. Mrs. Whitten was hurrying to the auditorium where she was to tell again how her husband's life had been saved. She was thinking, "I have told this experience so many times—how can I relate it this time so people will see how important their prayers are to the missionaries? How can I make them feel that prayer is a ministry and that when they pray, they are really doing missions work?" Her thoughts were interrupted by Mrs. Sugg saying, "I have never had a chance to tell you, but I want you to know how we prayed for you at the time of your accident in 1959."

Listening to Mrs. Sugg's account, Mrs. Whitten made a quick decision and took Mrs. Sugg's arm. "Lady, you are coming with me right now to tell about this. I am on my way to the platform and I need you to complete this experience. There were in Spain desperately needing prayer, and here you and other friends were in the States praying!"

Often, missionaries are called to mission service through prayer.

Miss Georgia Mae Ogden, appointed to Chile in 1940, has served since 1948 as executive secretary and treasurer of the WMU of Chile. As a teen-age member of YWA, her expenses to YWA Conference at Ridgecrest were paid by her WMU. There she felt God's call and surrendered to his will. She told the WMU of her decision and learned that the members had prayed for two years that it would be the Lord's will to call her. The women were to certain their prayers would be answered that they already had secured a college scholarship for Georgia Mae.

Someone has said, "If it is right to have, you can ask God for it." When the one praying is in God's will, there is no request too great or too small for God to hear, under all circumstances.

"Whatever BeSIDE . . ." (Urgency)

In the chaotic national and world crises of our time, the urgency of intercessory prayer is obvious. News-casts and headlines are cause for earnest prayer. (Ask members to list some causes for prayer.)

The sands of time would run out before all objects of prayer could be enumerated. And it will take eternity to compute the good which prayer has accomplished and will yet accomplish.

The call for Baptist Women members to prayer is a call of urgency. Members must exercise their God-given privilege and power of intercessory prayer. WMU members can multiply themselves over and over, and increase missionary effectiveness through sincere, fervent, and continuing prayer.

Unceasing Prayer

Frame your days
with prayer
Surround every act
with the promises of God.
Fill each moment
with fragrant praise
and gratitude.

MEETING PLAN
Announcement of Baptist Women projects and plans
Preview of Baptist Women meeting plans for September
(see Forcaster, p. 42)
Group planning for next month
Study session
Call to Prayer

PLANNING LEARNING

1. Understanding the Aim

At the end of this unit members should be able to analyze their resources in mission support and adopt a personal guide for future support. Last month the study was concerned with the growth of cooperation among Southern Baptist churches. Now we study prayer as my part in our missions task. Each member should be able to give at least one reason she believes prayer for missions is valuable, and a specific need she will pray for.

2. Choosing Methods

(1) Use hymn, "Take Time to Be Holy," as theme. Leader begins and closes study with introductory remarks and fourth section, "Whatever BeSIDE . . ." (Urgency). Ask three members to discuss the three topics: Example, Value, and Scope of prayer.

Secure solist to sing first stanza of "Take Time to Be Holy," preceding sections on Example and Value of prayer. Sing second stanza before discussion of Scope of prayer, and third stanza before Urgency of prayer. (If solist is not available, a member may read the stanzas.) Pray for missions needs and close with fourth stanza of hymn for benediction.

(2) Conduct a "school of prayer" with a "history professor" to teach lesson on Example of Jesus, giving assignments of Scriptures to be read. An "economics professor" may dis-

cuss the Value of prayer, using poster which reads:

Arithmetic of prayer
+ concern
— selfishness
× self
— blessings

A "geography professor" will tell about the Scope of prayer, using a world globe. Use a current events discussion to conclude with section on Urgency. This "professor" may display poster with large headlines from newspaper.

3. Using Learning Aids

(1) See poster suggestions above.
(2) Duplicate "test" papers. Unscramble these principles of prayer Jesus gave:

WE ARE TO PRAY
SCLYERTE (secretly)
CLUBLIPY (publicly)
FONDICLEVTN (confidently)
FORNIGGINLY (forgivingly)
SISTERLENYPT (persistently)
ROF ROBRELAS (for laborers)
LSNEAGLNCY (unsuccessfully)
NI SEJUS MEAN (in Jesus name)

4. Evaluation

Ask members to unscramble the list of principles of prayer given by Jesus.

Complete this statement in twenty-five words or less: "I believe prayer for missions is valuable because—"

5. Plans for Follow-through

Ask members to name at least one mission need they will pray for.

Plan a special prayer meeting to pray for missions causes.

Lace together the minutes
hours, and weeks
into a lifetime
of intercession

So shall your life
multiply in lives
you touch
in prayer



Persistence in Prayer

Passage for Study: Luke 18:1-8

G. Avery Lee

How can we believe in a God whom we say is equally concerned for all people, who hears the prayers of everyone, who is omniscient, who cannot be bribed, cajoled, or wheedled into what he does not want to do and at the same time believe that persistence in prayer, as advocated in this parable, can cause God to change his mind? Now that is a problem!

The parable proper is restricted to vs. 2-5 and is a twin to that of the unfortunate friend found in Luke 11:5-8. No doubt its original moral was also the same: persistence in prayer brings results. After the parable, vs. 6-8 seem to indicate the application which the early church gave to the story. There is an obvious difference between the mood of the parable and that of the application.

The basic problem from Luke's point of view was the delay of the Parousia, the return of Christ. A beleaguered expectant Christian community awaited the end, prayed for it, but it did not take place. One reaction was depression, despair, loss of faith. When Christians cease to pray, it says something about their belief in God. Either God is not there or else he is not concerned. So Jesus told a story, using the argument from the lesser to the greater. If a judge who is unrighteous heeds the continued cries of the widow, how much more will God hear the prayers of his people.

The unrighteous judge is the one whose judgments are not based on moral considerations. He has neither a sense of responsibility to God nor to his fellowman. He is callous and careless. Therefore, he can only be swayed by selfish considerations. His judgments are bought by financial, political, social, and other considerations.

This was why a widow was used in the story to show the contrast. A widow in those days was helpless before the law and society. Not having a husband (man) to defend her, she was defenseless. She had no power to influence the judge. And his ultimate reaction was a selfish one. It was in character. He did not want to help the widow. He only wanted a little peace and quiet.

It is significant to notice what a tender spot Jesus had in his heart for widows. Early in his youth his own mother may have become a widow. He rebuked the Pharisees because they "desert widows' houses" (Mark 12:40). He had compassion on a young man whose mother was a widow (Luke 7:12-15). He praised the widow who put two small coins in the collection (Mark 12:41-44). In this story a widow came again and again to the judge asking for justice. She could not buy him nor bully him, but her persistence could bother him. And it did.

Leslie Weatherhead comments that

this story is a delightful illustration not only of Jesus' humor, but also of his use of slang. Weatherhead says the translators in 1611 saw a word which they thought Jesus would never use. So, thinking he must have meant a word for shadows under the eyes caused by fatigue, they translated it, "lest . . . she weary me," and the reviser corrected it to read, "lest she wear me out." But the real meaning of the word is "lest she do me one under the eye." And S. MacLean Colman in *The Interpreter's Bible* adds to this his saying, "Lest she come at me at last and beat me" is the literal translation of the Greek text.

Then the judge gave in and the implication is that God, who is righteous and loves his children, whose character is the opposite of that of the judge, will certainly be moved by their pleas. Jesus' own interpretation in vs. 6-8, as recorded by Luke, which may be Luke's own later interpretation, shows that he intended to direct attention to the judge in the story more than to the widow. Why did he tell the story? His own answer is in vs. 7-8: he expected his listeners

the expectant community—to apply to God the conclusion about the judge. If this inconsiderate man, who had been refusing to hear the widow's case finally gave heed to her distress merely to rid himself of her incessant pestering, how much more will a con-

unbated God give heed.

Verses 7 is very difficult, especially the question "Will he delay long over them?" This refers to God's wrath and vindication of his people. Justice will not be long delayed. However, the phrase may refer to God's attitude toward his own people's petitions. In this case, according to Dr. Malcolm Tulbert, v. 7 should be translated "He is patient with them (his children who cry out to him)." The possibility is that God's people will despair of vindication so that when the Parousia does occur there will be no believers left in the world to participate in it. This is the point of the question in v. 8.

Persistent Prayer and Faith

Why should anyone, least of all one who is symbolic of the helpless and innocent, those about whom we say God cares, have to plead, beg, and wait? It is easy to say that the problem of unanswered prayer is in the question. But, is that all there is? Persistence produced the change in the judge, not the widow.

Surely, we do not have to keep on asking God for what we want. No one likes a nag. And what a poor concept of God it is to believe that if we nag enough we will wear God down. However, no casual request really expresses dominating desire. And that is what serious prayer really is, dom-

inating desire. To hurl a request at God is not satisfactory prayer. But, coming in faith, we find that the nature of our prayer is changed. We suddenly find that what we thought we wanted to ask is not really important, or at least we get a new perspective.

Some scholars say that Luke applied this parable to his own time. Remember, he was writing at least a full generation after Jesus' death. The young church was in trouble. Its peril was entirely different from when Jesus first spoke the parable. Both the synagogue and the empire were arrayed against them. The Christians were punished, imprisoned, and some were put to death. Widows were numerous. They lived in a hostile world. The spiritual malaise created serious doubt in the mind of the Christians. If there are no believers left, what good will it do for the Parousia to occur? Why did not God hear their prayers?

The answer of the early church was: God would quickly come in judgment. Paul had answered the same way in his first epistle to the Thessalonians. But Jesus had not returned, so Paul had to revise his position in 2 Thessalonians. The Gospel of Luke was written at least twenty years or more after 1 Thessalonians, so the hope of Jesus' return and God's judgment had diminished as the

persecution and doubt increased.

Luke had Jesus ask, "When the Son of man comes, will he find faith on earth?" Remember, the book of Acts had not yet been written and Luke had not yet been caught up in the spirit of the expansion of the faith.

How can prayer be both persistent and believing? Jesus himself seems to have posed the problem. On the one hand, he strongly urged persistence. (See Matthew 7:7. In addition to the parable.) Stress was laid upon the fact that persistent prayer wins the day. On the other hand, Jesus had much to say about the importance of faith in prayer (Mark 11:22-24). This seems to say that prayer should include strong confidence that the answer has already been given.

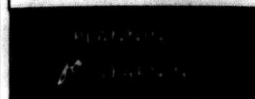
When Jesus spoke of persistence, he referred to a plea which is renewed again and again because of its urgency, because it is a matter of deep concern to the suppliant. On the faith side, Jesus meant the assurance that God hears and answers the prayer.

Persistent prayer means the steady pressure of the will. If one can pray once, "Thy kingdom come," and then forget it, confident that God's kingdom will come, he may be technically correct, but he will not have learned the meaning of prayer. Persistence tests the will. Can any prayer mean very much if we go through days, weeks, months, or years without expressing our desires in prayer, or, more important, without doing something about them?

"Church services ended. The few members tarried for a business meeting. Without a pastor, confused and defeated, they considered a motion. If it passed, the six-year-old church would be out of business. The doors would close, property be sold. Should we let this die? Should we quit? Just walk away from it all? As they pondered this dilemma only one person protested. The oldest man in the group insisted, 'No! We cannot quit! We must not die! This is a part of the body of Christ! We must go on!'

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of Baptist Women meeting plans for September
(see Forecaster, p. 42)
Announcement of Baptist Women projects and plans
Study session
Information and discussion of mission action projects
Prayer for mission action and other causes in the community



1. Understanding the Aim

At the end of this study, members should see the dynamic contrast between the unjust judge and the just God. Assured by reassessment of the omnipotence of God, they should accept the demands of Luke's exhortation that men should pray persistently. They should then be led to apply the message of this parable to their roles as members of Baptist Women.

2. Learning Learning Methods

(1) Explain the background for the parable.

(2) Ask two members to act out the drama between the judge and the widow. Ask members to note the phrases in the parable that denote characteristics of the unjust judge.

(3) Lead members to find Scripture passages that describe God's (a) power, (b) love, (c) justice.

(4) Establish the fact that one of the major tasks of WMU is to support world missions through praying. Ask one member to describe in her own words the relationship of this WMU task to the parable being studied.

(5) Pose the question, how can missions praying be more effective? Read some of the "Contemporary Mission Prayers" by Annette Cameron, p. 17. Ask members to turn through the August issue of Royal Service suggest-

ing prayer content for the following: prayer forms, adoration, confession, petition, intercession, commitment, and thanksgiving. These questions may help members understand the prayer forms and find suitable content. What missions victories can be celebrated in prayer? What shortcomings must we confess concerning our support of work in Italy? What requests can we make for ourselves in relationship to our missions involvement in Italy? What requests can we make in behalf of missionaries in Italy? Baptists in Italy? non-Christians in Italy? How can we state our commitment to the work currently being done in Italy? What thanksgiving can we express about Baptist work in Italy?

3. Using Learning Aids

Using the August issue of ROYAL SERVICE, make several prayer posters to be displayed around the room. Each poster should contain a statement of missions need and a sentence prayer supporting that need.

4. Evaluating the Study

Ask each member to write a short missions prayer for Baptist missions in Italy, using one of the prayer forms suggested in learning methods.

5. Planning for Follow-Through

On the basis of this study, members may wish to submit a list of prayer requests for Italy to participants in the midweek prayer service.

Following this valiant soul, the struggling church went on. The meeting occurred in 1936. The record today? A congregation of 2,000 members, housed in property valued at \$1,378,000, contributing \$200,000 annually, and baptizing 100 in a year. The answer is now easy. Should

this have been allowed to die? No! Inspired by their aging friend, the group had chosen correctly."

This is the kind of persistence that Christ teaches.

*Reprinted from The Baptist Worker, April 25, 1955. Used by permission.

(Continued from page 4)

Now there is a new atmosphere of understanding and goodwill in Italy. Vatican II helped people look at themselves. We have been invited to various Catholic or Catholic-Protestant functions and receptions and are always impressed with the priests' interest in a Baptist English-language church in Rome.

AWARENESS TO MINISTRY

Difficulties — dangers — persecutions? These were written into early missionary biography. Today the modern missionary, or evangelical lay person living overseas, faces great and insidious foes: indifference, secularism, materialism. In Rome we see them all among the Italians and among the foreign group with whom we work.

Like any nation in this modern age, Italy has its own peculiar set of problems. Increasing population in age-old cities hampers educators searching to provide better education for more people. Developing a stable industrial base which can sell to foreign markets and provide consumer demands strains the economic fabric. Church influence on national politics makes cultural change difficult. National pressure on the church as the single most powerful economic force causes reciprocal bitterness.

Ever since the fourth century when Constantine conquered Maxentius at the Milvian Bridge, Italians have been forced to face constant change in political allegiance. Unfortunate political alliances in the twentieth century have made most Italians wary of ultimate commitment to any person or ideal.

To this sophisticated, delightful but turbulent milieu a new direction is demanded. There is the need to escape the encrustation of their traditional faith, a papal paganism. There is the need to avoid the hope for the future in human structures—a sort of baptized bureaucracy. There is the need to discover the amazing present with the love of Christ and his ultimate commitment to persons.

MOVING SOMEWHERE?

Moving to a new address? Royal Service would like to know about it, so we can keep your magazine coming to you every month.

Paste the address label from the back cover of Royal Service in the space provided. Fill in your new address and mail to:

ROYAL SERVICE
800 North Twentieth Street
Birmingham, Alabama 35203

Allow five weeks for change of address. (If label is not available, be sure to send your old address, including ZIP Code.)

Attach Label Here

Name

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ZIP Code

FORECASTER

MARGARET BRUCE

PRESIDENT

Determining the number and kinds of missions groups needed for 1971-72

The number and kinds of missions groups needed in your organization should take into account (1) the size of your organization, (2) the interest and choices of your members, and (3) the mission action needs of the community and the ability of members to meet these needs. Review pages 34-37 in the *Baptist Women Leader Manual* (75¢). These pages explain the kinds of missions groups for which Woman's Missionary Union provides resources and a step-by-step process is given for forming missions groups.

Since mission action is one of the two special emphases for Woman's Missionary Union in 1971-72 you are encouraged to lead your Baptist Women organization in forming additional mission action groups. These, of course, need to be formed to meet needs discovered through the mission action survey recommended for July, August, or September.

Organizations without groups

Organizations not having missions groups are urged to have a second meeting of the organization. Members will decide which resources best meet their needs—study mission action, and/or the prayer group materials.

Organizations which do not have missions groups but meet each week choose the resources which meet their needs. Some opportunities are:

- First week—general meeting study material
- Second week—mission action (project or group work)
- Third week—current mission material
- Fourth week—entertainment activities

or

- First week—general meeting material
- Second week—mission action
- Third week—Bible study material
- Fourth week—prayer group material

or

- Fifth week—general meeting material
- Second week—entertainment
- Third week—mission action

Fourth week—mission book study

Organizations which do not have missions groups and meet twice a month may choose various activity combinations and use the resources which best meet their needs.

Annual Planning

It is time for the new officers council to do its annual planning for 1971-72 and to plan for participation in the Church Launching Week. Study the *WMU Year Book* 1971-72 (40 cents) and check the steps needed in leading the council to prepare for the year ahead. See the *Baptist Women* material listed in the *Year Book* and see that the materials are ordered.

Christmas in August

Baptist Women members have the privilege of packing boxes to send to home missionaries listed on pages 22-23. These missionaries have suggested items which they can use to advantage with the people they serve. Follow carefully the steps listed on page 22 when preparing Christmas in August packages to be sent by your Baptist Women.

Ridgcrest WMI Conference

August 12-18 is the week for the Ridgcrest WMI Conference. Methods conferences will be conducted each morning for Baptist Women officers. Special emphasis conferences will also be offered such as enrichment, group techniques, and mission study techniques. Each afternoon the *Baptist Women Leader Manual* (75 cents) will be taught.

For reservations write to:

Reservations
Ridgcrest Baptist Assembly, Box 128
Ridgcrest, North Carolina 28770

Language Missions Week

August 23-29 has been designated by our denomination as Language Missions Week. This week is prominent and sponsored by the Home Mission Board. You will want to watch for information concerning the week in *Home Missions* (\$1.00 per year or \$2.00 for three years). The

purpose of the week is to help Southern Baptists understand that they support through their offerings to the Cooperative Program and the Anna Armstrong Easter Offering a Christian witness to more than forty million people in the United States who are identified with a language-culture group other than English.

CHAIRMEN

There is only one more month in the 1970-71 WMU year. Check the *Baptist Women Achievement Guide* to see if there are achievements which can be attained before the year closes. The mission study chairmen will check all merit and advanced achievements which relate to teaching missions (general meetings, study of mission books, reading mission books, etc.). The mission action chairmen will check on mission action achievements (mission action projects and mission action groups). The mission support chairmen will review all activities related to supporting world missions through praying and giving. At the meeting of the officers council each chairman will have opportunity to discuss with other officers the possibility of increasing their efforts to achieve recognition on the *Baptist Women Achievement Guide*.

Prepare tentative plans concerning your area of work to present to the officers council for its consideration. Suggestions are given below.

Study Chairmen

ROYAL SERVICE has many articles which may be used in connection with this month's study of Italy. Decide which of the suggested methods will be most effective to use with your organization—the panel-forum, a map study, or an interview. Or you may choose another method. You may want to have a brief review of some of the *ROYAL SERVICE* articles along with the study material on page 31.

Keep your aim in mind as you prepare for the August study session. This will help you decide which learning method and learning aids to use. Be careful not to let the study session go over the allotted time. Beginning on time and closing on time are most important to Baptist Women.

You may want to prepare individual invitation cards or announcements to encourage high attendance in August. See the July Forecaster for a pattern of a hint if you want to use the idea of an Italian feast in your publications.

If you would like to suggest the reading of a book as follow-through to this month's study of Italy, you may want to choose one of these:

- Italy: Modern Renaissance*, Arnold Dobson, (\$4.50)
- Meet the American Catholics*, Philip Schorper, (cloth, \$3.95, paper \$1.95)
- Let's Travel in Italy*, Darlene Goss, (\$2.95) photographs of this fascinating country!

Mission Action Chairmen

"Cooking, Love, and Jesus," p. 21, is the title of an article you will want to read in this month's *ROYAL SERVICE*. There may be a mission center in your neighborhood that needs such help as described in the article.

Decide on which need(s) in your community you will suggest as a mission action project for Baptist Women during August. Since Baptist Women will be studying Baptist work in Italy this month, you may want to find out if there are Italians living in your area with needs which could be met by your organization. *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (\$1.00) suggests opportunities for ministering and witnessing to language groups. August 23-29 is designated as Language Missions Week. This is an appropriate month to emphasize language missions work.

If there is a mission center in your community or a weekday ministry being conducted, you may want to investigate needs which Baptist Women members can meet. Whichever project you and the officers council choose for August will have to be presented to the organization. How will you do this? Could you make slides or secure pictures to show to Baptist Women? or make a recording? or have someone tell about the need? You may wish to introduce a project by sharing the experience of another church. *Mission Action WMU Ministry and Witness 1971-72* (available June 1 for 50 cents) provides a stimulating compilation of the mission action experiences of churches from all parts of the Convention. However you share the need, be specific about the time and place and the way(s) Baptist Women can meet the need.

Mission Support Chairmen

Every Baptist Women meeting is an opportunity to use Call to Prayer and to pray for the missionaries having birthdays on the day of the meeting. This includes general Baptist Women meetings, officers council meetings, mission group meetings, and others.

While use of Call to Prayer at meetings and promotion of its use by individuals is one of the mission support chairman's responsibilities, you are encouraged to plan with other members ways to vary its use. Be creative in your planning. The *Prayer Group Guide* (\$1.00) has more than thirty different suggestions for presenting the names of missionaries during prayer periods at meetings.

Always coordinate your plans with those of the president and the study chairman. Occasionally have several prayer periods during the meeting instead of praying for all the missionaries at one time. The names, types of work, and the locations of the missionaries can be typed or written on cards and given to members as they enter the meeting. Members can read the information on their cards at designated times and lead a brief prayer for the missionaries named.

GROUP LEADERS



Preview general organization plans for September

"Zurich, Switzerland—Center for European Outreach" is the title of the Baptist Women study for September. You may want to make a white cross on a red background as illustrated above which is the design of Switzerland's flag. Print on the white cross these words: A Baptist Center in the Center of Europe.

Explain that the September study for Baptist Women focuses on Baptist programs in Rorschlikon, Switzerland. Rorschlikon is rapidly becoming a suburb of Zurich. If you have a map of Europe locate Zurich and then say: At our September Baptist Women meeting we will learn of our Baptist Center located in Rorschlikon which is in the center of Europe. You will want to hear all about the thrilling Rorschlikon story. Look forward to our September meeting. Give time and place if there are those in your group who do not regularly attend general meetings.

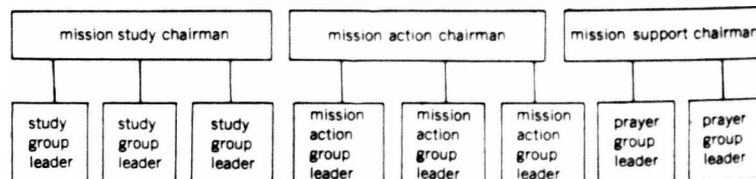
Regular group meetings

When does your missions group meet? Regular meetings of the group are essential if the group is to do its most effective work. A regular time each month enables group members to avoid conflicts. A regular meeting each month allows for regular planning and more enthusiastic participation by group members. In addition to the primary activity of your group there are the related activities for which your group is responsible. These are on pages 47, 67, and 80 of the *Baptist Women Leader Manual* (75 cents). Lead your group in planning these activities regularly.

Group Leader Relationships

As group leader you have some relationships which can be most helpful in you and your work. These can best be seen on the chart below.

Missions group leaders relate in a specific Baptist Women chairman. The above chart shows this relationship. But what does the relationship mean? Each of these chairmen has a duty which reads: "cooperate with _____ (name of group)



group leaders; assist them in their work." These chairmen help with the training of missions group leaders; they relate the missions groups to the general Baptist Women organization and secure organizational help when needed. They help groups with enrollment activities and assist group leaders whenever needed.

There is a relationship between missions groups. Missions groups share resources and assist one another with work when needed. Often Baptist Women members participate in more than one group when meetings are scheduled at different times.

Study Group Leader

Current missions groups will learn the importance of prayer support in missions this month. The study manual focuses on Jesus' example of prayer, the value of prayer, the scope, and the urgency of prayer. In some Baptist Women organizations the current missions group and the prayer group may want to meet together for this study. Or you may want to follow this month's study with prayer assignments using the prayer requests listed for prayer group members on page 30.

All study group leaders will keep in mind that prayer for missions is a related activity for each missions group and should not be overlooked. Likewise all study groups and prayer groups are to engage in mission action.

Study groups may plan mission action as follow-through to study or groups may respond to needs presented to them by mission action groups. In a similar way prayer requests may come to study groups from prayer groups.

Someone has said, "When we know, we care, when we care, we pray, when we pray, we give, when we give, we go."

Mission Action Group Leader

Which mission action group guide does your group use? Did you say there is no guide for the specific work in which your group is engaged? If this is true, we suggest that you choose the guide which is most closely related to the work you are doing.

At the present time there are guides available for those ministering to the aging, economically disadvantaged, internationals, language groups, military, nonreaders, prisoners, sick, alcohol and drug abusers, juveniles needing help, persons in resort areas, and for those working to combat moral problems and to give help in headline situations.

Each of these guides has a built-in procedure for participating in mission action on a sustained basis. Encourage each member of your group to study this procedure and then lead the group in discussing which steps need strengthening in your group. Have members given enough time to prepare for the work they are doing? Does your group need to plan for in-service training? Each mission action group guide gives resources for training in mission action skills. The guides are \$1.00 each.

Prayer Group Leader

The prayer requests concerning needs in Italy will enable prayer group members to learn much about Baptist missions work in Europe. You may want to assign these requests to group members so that they may be prepared to share the information given along with each need mentioned.

You may want to follow this agenda for your August prayer time:

- Call to Prayer (use one of the ideas given in the *Prayer Group Guide*, pp. 22-23)
- Planning session (see p. 80, *Baptist Women Leader Manual*)
- Reports on prayer requests from Italy (Royal Silver, p. 30)
- Prayer period (for you may prefer having a brief prayer after each request is presented)
- Sharing period (have reports of answered prayer since your last meeting and prayer needs of which members are aware)

Do you lead your group to evaluate its work regularly? Here are some questions you may want to answer:

- Do members attend prayer group meetings regularly?
- Do members accept responsibility for planning and carrying on group work?
- Does your group use the *Prayer Group Guide* in planning its work?
- Are new members being enlisted?
- Do group members participate in mission action projects?
- Do group members attend general Baptist Women meetings?

OFFICERS COUNCIL

The Baptist Women secretary or the person designated to contact all Baptist Women officers will be sure that each officer is notified of the officers council meeting. The president may want to inform council members of agenda items to be discussed. This gives those responsible for certain parts of the agenda an opportunity to prepare for leading their discussion. Consider using this agenda:

- In organizations having missions groups, plan time for chairmen to meet with group leaders.
- Call to Prayer (mission support chairman or officer she asks to lead)
- Share information from WMU Council or from Baptist Women council (where there are two or more Baptist Women organizations)

- Call for reports and evaluate last month's work
- Complete plans for this month's activities:
 - general meeting
 - enrollment activities
 - mission action project(s)
 - leader training activities (Ridgcrest WMU Conference, August 12-18)
- Plan and coordinate activities for September Season of Prayer for State Missions participation in Church Launching Week enrollment activities ways to inform women of church of missions group opportunities meeting of new officers council with outgoing officers council
- Prayer and adjournment

PROMOTIONAL FEATURE

September is the month when most states have a season of prayer and offering for state missions. Material for this special emphasis is provided by your state Woman's Missionary Union. If your state promotes state missions in this way and you have not received the material, consult your WMU director.

This month you may want to arrange a promotional feature designed to give the time and place of your season of prayer and your offering goal.

This could be done by having someone or the group sing your state song. The time and place and offering goal could be printed on a tag or some handout piece on which your state flower is pictured.

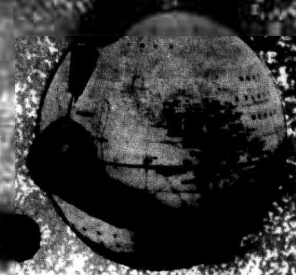
The guidance material which you have received from your state WMU may have power suggestions or other ideas for promoting this important event on your state WMU calendar of activities. A map of your state with locations of missions areas to be supported through the offering may be another way of promoting the state mission season of prayer and offering.

Sources of Material Listed in Foreword

Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store. When ordering from Woman's Missionary Union, please remit by check or money order (cash sent at customer's risk). In all orders please add 25 cents for handling charge. Alabama customers add necessary sales tax. When ordering from Baptist Book Store, see Baptist Book Store catalog for instructions.

Available from Home Mission Board, 1350 Spring Street, N.E., Atlanta, Georgia 30309.

Available from Baptist Book Store only.



Listen to the world CALL to PRAYER

1 SUNDAY Matthew 26:26-29

Mrs. Marshall Durham writes that in Panama City, Panama where there are 412,000 people, there are fewer than 1,000 Baptists. A layman's institute has been organized through the territory, for the purpose of training those who will preach or teach the gospel. Pray that many will be called and trained for service throughout Panama.

Joe Betman, Spanish Texas
Mrs. Eugene Bunch, Indiana, New Mexico
Mrs. C. Marshall Durbin, Spanish Canal Zone

Mrs. Larry Gordon, Baptist center, Ohio
Mrs. Veryl Henderson, pioneer missions, Hawaii

Mrs. H. L. Blacksheep, home and church work, Libya
Betty Lynn Cagle, work with women, Rio de Janeiro

Joan Carter, work with women, Kenya
Sharon Davidson, secretarial work, Algeria

Tom
Mrs. J. B. Durham, home and church work, Upper Volta
Harold Havel, preaching ministry, Honduras

Mrs. W. H. Johnson, educational work, South Brazil
Mrs. J. B. Lacey, home and church work, South Brazil

2 MONDAY Isaiah 53:4-12

Calvin Sandlin, missionary to the Indians in Utah, says, "We need to pray that those who have the Bible will absorb its message and spread it like a forest fire among the people. The white man needs to be aware of the strategic place he occupies. It is the responsibility of a white Christian to build a bond of love with his Indian brothers that will spread throughout America."

Mrs. Tony E. Brevington, Indiana, North Carolina

Sherran Bridgman, superintendent of missions, Illinois

C. F. London, deaf, Arkansas
Mrs. Ray C. Nickell, Jr., Baptist center, Georgia

Calvin Sandlin, Indiana, Utah
Mrs. Calvin Sandlin, Indiana, Utah
Gene Tunnell, Christian social ministries, Texas

Linda Carter, student work, Philippines

Comments prepared by
Grace Youngblood

Earl Gutches, business administration, Thailand

Griffin Henderson, educational work, Hong Kong

J. T. Owens, music work, Mexico
Kenneth Park, preaching ministry, Chile
Gerald Workman, music work, Malaya

Charles Allen, furlough, Guatemala
Mrs. W. A. Cowley, furlough, Nigeria
Malcolm Stuart, furlough, Hawaii

Mrs. J. W. Fielder, retired, China

3 TUESDAY Romans 8:26-30

National positive training at the seminars continue to inspire us. Many come from homes where they are the only Christians in the family. Mr. Tom McMillan now on furlough from Tanzania. Pray for these national pastors as they graduate and return to witness for Christ in their homes and villages.

Mrs. Pascal Carrasco, Spanish Texas
Barry K. McElroy, rural urban missions, Texas

Mrs. J. A. Harrington, educational work, South Brazil

Donna Leighton, preaching ministry, Taiwan
Lynn New, preaching ministry, Taiwan
Mrs. J. W. McMillan, furlough, Tanzania

Mrs. K. D. Shahan, furlough, Peru
Joe Toney, furlough, South Brazil

4 WEDNESDAY 2 Corinthians 6:5-8

Thirteen Southern Baptist missionaries who work in four French-speaking West African countries met in Lome, capital of Togo, to discuss plans for translation and publication of literature, opportunities for expanding Baptist work, and needs for additional personnel. The four countries are Senegal, Ivory Coast, Togo, and Dahomey. The personnel situation is "especially critical in Dahomey, where the one couple assigned will go on furlough in 1972," reported Mrs. W. Neville Claxton, missionaries, press representative. Dahomey is the newest mission field for Southern Baptists in the French-speaking countries of West Africa. The Claxtons opened work there last year. A missionary family presently studying in France expects to begin work in Upper Volta later this year. Mrs. Claxton said, "Pray for new work in these four countries."

Ruford Hodges, preaching ministry, Korea
Mrs. D. L. Miller, home and church work, North Brazil

Mrs. K. J. Myers, home and church work, Nigeria
John Thomas

Mrs. A. A. Williams, home and church work, Honduras

Ruth Womack, furlough, Nigeria
Grace Wells, retired, China, Hawaii, Indonesia

5 THURSDAY 2 Timothy 3:1-13

Bob Gross, director of the Baptist Neighborhood Center in Albuquerque, New Mexico, comments that many children have accepted the Lord and several mothers have made commitments. He feels an urgency to reach the fathers as well. Pray for his efforts in Albuquerque.

Mrs. Susan Coffin, Spanish Texas
Mrs. Joe Coffin, Spanish Florida
Robert Oakes, Christian social ministries, New Mexico

Robert Oakes, Spanish New Mexico
Linda Spence, US-2 Virginia
William Corvus, preaching ministry, Indonesia

Donna Samuel, agricultural work, Malaya
Jimmy Matthews, educational work, Ghana
James McElroy, preaching ministry, Pakistan

Yoshiko Ono, preaching ministry, Japan
Hugh Smith, dormitory parent, Singapore
Mrs. J. A. Smith, home and church work, Philippines

Raymond Wallard, furlough, South Brazil
Mrs. J. W. McElroy, retired, Chile, Cuba

6 FRIDAY 1 Peter 4:1-12

Mrs. Ted York, New Orleans, writes, "Many of the unweaned mothers who come to the Sellers Home are Christians. Pray that each of them may come to a closer walk with the Lord, finding a new purpose for their lives. Pray for the girls who are not Christian that they may find Christ during this crisis time in their lives."

Mrs. Reginald M. Guel, Spanish Texas
Wesley Johnson, superintendent of missions, Maryland

Mrs. Julian Moore, Spanish Texas
Elmer Sizemore, superintendent of missions, Massachusetts

Delia Ruth Smith, Baptist center, Kentucky
Mrs. Ted York, Baptist center, Louisiana
Mrs. C. D. Doyle, home and church work, Canada

Mrs. L. J. Harper, medical work, Paraguay
Marion Munzer, medical work, Indonesia
Milton Miller, preaching ministry, Israel

Earl Pacey, student work, Philippines
Dorothy Emmons, furlough, Tanzania
Robert Lantz

7 SATURDAY 1 Peter 4:13-18

A mission action group of the Calvary Baptist Church, San Juan, Puerto Rico, sponsors a Saturday night Coffee Hour for women who come to Puerto Rico from the surrounding islands to work as live-in domestics. Since these women do not speak Spanish they have few opportunities for fellowship. Pray for Mrs. S. Clyde Rockett as she works with Baptist Women to provide recreation, crafts, sewing, and other activities for these women.

J. S. Alexander, National Baptists, North Carolina
Mrs. Camellia Bright, church extension, Pennsylvania

Alexandra Davis, Spanish Arizona
Mrs. Frances Benton, metropolitan missions, Illinois

Mrs. Thomas Eason, Spanish New Mexico
Mrs. Marvel Leighton, Spanish Panama
Shirley Lundy, Baptist center, Georgia

Alma Gonzalez, Spanish Texas
Mrs. B. Clyde Rockett, Spanish Puerto Rico
James S. Wright, pioneer missions, New Mexico

Philip Anderson, music work, Philippines
Mrs. L. A. Doyle, home and church work, Equatorial Brazil

Robert Smith, educational work, Nigeria
Mrs. B. E. Johnson, home and church work, Ghana

Mrs. Donald Hubbard, home and church work, Ghana
Walter Lewis, retired, China, Hawaii, Taiwan

8 SUNDAY Luke 2:40-51

Incarnate Baptist missionary N. Hoyt Fudry, sales and distribution director for the Baptist Spanish Publishing House in El Paso, Texas, recently took a four-week furloughing tour of Baptist churches, book depots, and book stores in Mexico, Costa Rica, El Salvador, Colombia, Peru, and Ecuador. Specialists in religious education, pastors, and laymen participated in the conferences. Pray for the work of the Baptist Spanish Publishing House.

Mrs. April Chavis, Spanish Texas
Jorge Candace, Spanish Texas
Mrs. Andrea Rodriguez, Spanish Texas

Mrs. T. C. Bonetti, home and church work, Pakistan
Mrs. J. A. Lunsford, home and church work, South Brazil

Tomoko Black, preaching ministry, Japan
Glen O'Brien, preaching ministry, Lebanon
Marion Sanders, educational work, Mexico

San Francisco Taylor, secretarial work, Argentina
Mrs. B. M. Bradley, furlough, Kenya
Ralph Marshall, furlough, Kenya

9 MONDAY John 3:25-36

Furlough for the Maurice Smiths means losing a pastoral church in Ghana. Grace Baptist Church, an English language church in Kumasi, has about 125 members with many others who attend regularly. The Smiths have worked diligently to train lay persons for leadership in this church. Pray for the work of Grace Baptist Church.

Mrs. James O. Beck, Baptist center, Georgia
Mrs. Frank Belvin, Indiana, Oklahoma
Charles H. Crawford, pioneer missions, Minnesota

Earl Jackson, Indiana, Idaho
Marshall W. Moore, Christian social ministries, Indiana

Mrs. Joe M. Rodriguez, Spanish Texas
Mrs. Frank G. Riss, Spanish Michigan

Mrs. Susan Davidson, home missions, Tennessee
Mrs. B. A. Lunsford, home missions, Texas
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Digitized Bapa, preaching ministry, Argentina
Robert Hampton, press relations, North Brazil
Mrs. B. A. Smith, home and church work, Leeward Islands

12 THURSDAY Philippians 2:1-16

The Malaysia-Singapore Baptist Mission has donated \$480 to the Malaysian association for the relief of Kuala Lumpur. The association suffered an estimated \$17,000 damage in recent floods which destroyed 2,000 Bantle volumes, all the master pages saved since 1963 and half of the printing machines. The association relies almost entirely on volunteer help and public donations according to Miss Anna Kary, manager. The Baptist Mission gift will replace 200 of the destroyed volumes, she said. Pray for the blind persons in Malaysia who will read the books provided by the association.

Mrs. William O. Boyd, Jr., Indiana, Florida
Dorothy Elaine Collins, US-2, Pennsylvania
Shannon W. Martin, US-2, Idaho

Mrs. Kenneth Morrison, pioneer missions, Hawaii
Clara Baggett, Spanish Texas

Mrs. D. E. Boomer, home and church work, Korea
Albert Crisland, educational work, Haiti

Mrs. B. M. Colquhoun, educational work, Japan
Mrs. B. S. Drayton, home and church work, Kenya

Mrs. H. B. Edwards, home and church work, Nigeria
Mrs. J. E. Hayslip, home and church work, Tonga

Mrs. H. B. Spurgeon, home and church work, Taiwan
Mrs. B. C. Thomas, home and church work, Malaysia

Tranquie Moore, furlough, Pakistan
Mrs. H. M. Marie, retired, China
May Perry, retired, Nigeria

13 FRIDAY 2 Peter 3:18

"A consultant in Christian social ministries, Church Hancock, San Francisco, says, 'Doing whatever is necessary to serve mankind, that's what Christianity is all about.' Pray for his work in San Francisco."

Ray Danny Allen, Chinese, California
Mrs. Maureen Garza, Spanish Texas
Marilyn Rodriguez, Spanish Texas

David Torres, Spanish Florida
Mrs. Andrew Viles, Spanish New Mexico
Mrs. Melvin B. Webb, Jr., deaf, New York

Mrs. L. G. Fielder, home and church work, Japan
Mrs. D. S. Hahn, home and church work, Japan

Mrs. J. T. Owens, educational work, Mexico
Mrs. H. M. Smith, home and church work, North Brazil

Marjory Terry, preaching ministry, Laos
David Whitson, preaching ministry, Tanzania

Mrs. M. W. Hunt, furlough, Hawaii
William I. Burley, retired, Maryland
Mrs. W. C. Morrison, retired, Brazil

14 SATURDAY 1 Peter 2:1-10

Remember in prayer today the many minority groups in the US. Many dedicated Baptists are working with these groups, and many are being led to Christ. They need buildings where they can hold services, supplies for teaching ministries and vol-

Donny Maseo, Chinese, California
 Mrs. J. C. Allard, home and church work, Equatorial Brazil
 Mrs. C. L. Bellenger, home and church work, Botswana
 Mrs. H. D. Billings, home and church work, Guatemala
 Turner Hopkins, business administration, Nigeria
 Mrs. J. B. Manley, furlough, Nigeria
 Donald White, furlough, Spain
 Mrs. Marcel Urbino, retired, Texas

29 SUNDAY Isaiah 30:8-19
 An eleven-year-old boy in Penang, Malaysia, made a profession in Christ. He came from a home where no one else believed in Christ. A twenty-two-year-old in the same home went to a Christian youth meeting to disrupt it and was converted instead. The mother has expressed deep conviction for her sins, but still waits for her husband to be concerned. William Broughton writes, "Pray with us that the whole family will soon be trusting and serving our wonderful Lord Jesus."

Mrs. James E. Forrest, metropolitan missions, California
 Mrs. Donald R. Nicholson, rural-urban missions, Oregon
 Thurman Broughton, preaching ministry, Malaysia
 Mrs. J. M. Iwathoe, home and church work, Rhodesia
 Roy McGlomey, medical work, Gaza
 Boyd O'Neal, preaching ministry, Brazil
 H. D. McCracken, retired, Missouri
 Mrs. R. G. Van Royen, retired, Panama

30 MONDAY Isaiah 33:13-22
 Brethren Guyanese Baptist churches love singing. Training in sacred music is important. Much use of television and radio is being made in all fields. Pray that the message of Christ can be aptly given through the ministry of sacred music.

Mrs. James W. Bell, rural-urban missions, Arizona
 Howard E. Gary, Spanish, Texas
 Mrs. Jorge A. Martinez, Spanish, Louisiana
 Mrs. Faye D. Thompson, Baptist center, Texas
 D. J. Williamson, chaplain, Minnesota
 Mrs. D. M. Courtney, home and church work, Guatemala
 Wiley Few, preaching ministry, Nigeria
 Mrs. H. E. Hurst, medical work, Honduras
 Abel Pierson, educational work, Mexico
 Mrs. S. D. Reeves, home and church work, Argentina
 William Williams, student work, Thailand
 J. C. Maseo, furlough, Ecuador

31 TUESDAY Luke 12:31-40
 In many parts of the world, Baptists from the US have established churches. Often these churches are the only English language churches in the area where they have been established. Pray for these churches, that members may live a life of true witness to those about them.

Mrs. Mike Alvarez, Spanish, Texas
 A. J. Carver, Spanish, Texas
 Larry Gardner, Baptist center, Ohio
 Peter Gardziejew, Slavic, Connecticut
 Delores Kuba, Baptist center, Texas
 Mrs. George Madison, Baptist center, Michigan
 Mrs. Jerry Scruggs, Christian social ministry, Texas

(Continued from page 8)
 revelation, and a graduated scale of the Church's dogmas.
BEYOND THE WALLS

Such theological ferment has produced over Italy numerous Catholic communities that are in open dissent with the Vatican. However, for the most part, both the Catholic ferment and dissent, as well as their civic sociopolitical thrusts, are offshoots of a soul hunger that searches beyond the crises for a radical understanding of existence. The search is for a meaning that goes beyond the temporary. The Center of Research of the Gregorian University finds that 65 to 70 percent of the inhabitants of Rome never go to Mass. Cardinal Angelo Dell'Acqua, commenting to the Roman Presbytery on this absenteeism (less in Rome than in other metropolises), noted that the individual Roman rejects the ecclesiastical institution as such, that the priests under the pressure of such modern terms as "demythologizing" and "secularization" are ashamed of the principles of the gospel. While at the same time there are springing up beyond the priest and outside of the church spontaneous groups of believers who feel the need to live the gospel as "subjects," not "objects." Agreeing that those of the spontaneous groups are right in their reaction to standardized religion and in their acceptance of religion as "joy," "freedom," "participation," the Cardinal then asked, "But how can one evangelize the people that do not come to church?"

This then is the question that Catholics and evangelicals in Italy ask themselves, "How do you reach out beyond the walls in those that are held back by an ecclesiastical phobia?" It seems that God has used literacy and electronics, sociopolitical upheavals, erosion of prestige and theological ferment to fracture institutionalism. The ground has been ploughed by

secularization, but the Italians as yet have not sold themselves out to a "God is dead" theology. There is distinct optimism, a "theology of hope," that urges the young evangelist to be as progressive as tomorrow yet calls him back from purely clerical service to the reality that his task is "theo-logical," an allegiance to God. Never before have salaries provided such personal independence. Never before have so many doors been legally opened for the evangelist's message. Never before has there been such open-mindedness. Never before in Italy have there been such reasons to explain one's full, sound, complete Christian hope!

A ROAD STRETCHES OUT

In this context a milestone for the Italian Baptists has been reached. The effective autonomy was faced in a consultation held March 16-20, 1971, with Dr. Baker J. Cauthe and Dr. J. D. Hughes present. A basic problem, of course, is financial, but as the 1971 Christmas greetings to the union's offices brings to the attention of the churches, "Our first and fundamental task is evangelization. The Lord will give us sufficient light to resolve the economic problem which basically is of a spiritual nature." To these ends, on December 8, 1971, the union officers and the executive committee of the Mission appointed joint committees, one in relation to "overt program of evangelization" and one for a "total examination of the administrative picture." As 1971 began, these committees were at work taking into consideration the various tendencies influencing the Baptist union's very "reason for being," the effective communication that "Jesus Christ came into the world to save sinners" (1 Tim. 1:15).

*The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.

Reviews by
 Mrs. J. F. Kirkendall, home and church work, Lebanon
 James Mason, educational work, Kenya
 Charles Taylor, medical work, Korea
 Mrs. R. F. Coy, furlough, Chile
 Ramon G. Madrone, retired, Texas



Europe is witnessing the development of an international approach in missions

Next Month in ROYAL SERVICE

2 7100 F *Angela-Carne Loft*
AUDIO-VISUAL EF SEC
127 9TH AV N
NASHVILLE TENN 37203



Dear Pastor,

The 70's have brought to our churches many new and exciting events. Church Launching Week is one of these historic firsts. A week exactly like this has never before been held in our churches. The purpose of the week, which includes all of the church program organizations, is to inspire members to become involved and committed to the total church program.

September 26-October 3, 1971, has been set aside for this special emphasis. Churches will decide how they can adapt the suggested schedule for the week and present plans for attaining the church goals for the year.

The week is designed to

- launch the church program for 1971-72 by presenting church program plans which are challenging and inspiring to all church members
- secure commitment of church members to the work of their church during 1971-72
- lead church members to participate in the 1971-72 church program

Now we have a couple of favors to ask of you. First, read pages 12-14 of the July-September issue of *Dimension* for the overall picture of Church Launching Week. Then, read pages 5 and 6 of that same issue for the specifics of WMU's relationship to the week.

Second, discuss with the WMU director the plans which the WMU council has made for Woman's Missionary Union's part in the week. Encourage the WMU director and offer suggestions for making this a meaningful week in your church.

Leaders of Woman's Missionary Union are vitally interested in doing their share to inform church members of the total church program for the coming year and to secure commitment to it.

Sincerely,

WMU Staff