

# ROYAL SERVICE

JANUARY 1972



## HOPE

is the resource that  
BAPTIST WOMEN  
have to give persons  
in crises.

# ROYAL SERVICE

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The photographs in this issue were made by professional photographer Edward Wallowitch of Lake Worth, Florida. Wallowitch has received wide acclaim for his creative photography. In addition to selling to many national magazines, he was invited to exhibit his work at the White House Conference on Aging.

Wallowitch became interested in photography as a boy of eleven when he received his first camera. Basically self-taught, he had exhibited his photographs at the Museum of Modern Art in New York by the time he was seventeen. He has the distinction of being the youngest person ever to receive this honor.

People are the main interest of Wallowitch. While he sometimes photographs celebrated persons, he more often photographs children, teenagers, or elderly persons. (ROYAL SERVICE readers will remember the April 1971 cover photo that captured the mood of a young boy walking through the ghetto triumphantly carrying an Easter lily.) His photographs

the emotions of persons involved in the realities of life. Wallowitch photos were chosen for this issue of ROYAL SERVICE because they capture the mood of crisis. Yet their expression is not that of defeat. Rather there seems in each the possibility of hope. Wallowitch has commented that if persons could live with the awareness that life might end at the next moment, they would become less destructive and more creative.

This issue was planned with the hope that Baptist women might respond to crises with creativity. Several kinds of crises will be examined in the face of each of these Baptist women held the resource for redemption for hope. Next month ROYAL SERVICE will examine ways that Baptist women may creatively respond in hope to



Editorial Staff: Rosanne Osborne, Editor; Baptist Women: Margaret Bruce, Director; Baptist Women: Adrianne Bonham, Director; Editorial Services: Mary Hines, Director; Field Services: June Whitlow, Director; Promotion Division: Consulting Editor: Miss R. M. Martin, President, Woman's Missionary Union; Alma Hunt, Executive Secretary; Marie Justice, Editorial Assistant; Florence Jeffers, Layout and Design.

# CRISIS ILLNESS in the FAMILY

Life viewed horizontally is quite different from life viewed vertically. Nowhere is this more true than when one finds himself horizontal on a sickbed. Every perspective of life seems to change radically when illness of any sort finds its way into a family.

DOTSON M. NELSON, JR.

ILLNESS in no respect is either a person or a time. It is a great leveler. No one escapes—not the very rich nor the very poor and the very young. It cuts across every other line that life or culture draws. No life is unaffected by illness. Even in the unlikely event of escaping personal illness the illness of others in the

family reaches out grasping hands to draw one into the crisis of illness.

Illness may be classified in various ways—serious, critical, chronic, simple. When illness, regardless of the nature, knocks at the door of any home, it becomes a crisis situation which must be understood.

The depth of the crisis which illness brings is determined by the seriousness of the illness, the preparation of the family, the ability to communicate, and the willingness to give and receive help.

The particular family member involved, the length of illness, and the seriousness of the illness also have their impact upon the depth of crisis. For example, the heart attack of a father, the breadwinner upon whom the family has been overly dependent, brings concern and anxiety to each member of the family old enough to understand. Such anxiety is often communicated to very small children.

The illness of a child diagnosed as chronic or long term, may cause displacement of priorities which have been neatly arranged. Thus the foundations of a two-part life may be shaken.

Look for a moment at family reactions which are at least temptations if not actualities, when illness comes.

1. *Overprotection of the sick*—It becomes a problem before one is aware. Often this is expressed particularly with young children in terms of mother and sick child versus the rest of the family. All natural human relationships are forgotten in the absolute desire, however highly motivated it might be to give more care than needed.

2. *Resentment* raises its head. It is a perfectly natural and human trait to overreact. In some cases resentment against one who is ill and who is responsible for the shaking up of family life may become a festering sore of unresolved guilt.

3. *Disagreement* often occurs. This disagreement can be either expressed or unexpressed. Husbands have been literally broken apart by disagreement

between father and mother as to how to handle illness.

4. *A change in routine* comes with illness, a radical change in emphasis. This is particularly true during convalescence in terms of planning for the future. The emphasis of at least the sick member of the family may literally be on staying alive.

5. To some extent there is always a "let-down feeling." No matter how much one seeks to be the right kind of martyr, the volition is there to be carried.

6. *Illness always brings a conscious depression*, both in the patient and in those who care for him. This is simply a fact of human existence. The effort has to be made to control that depression—not by a refusal to admit that anything is wrong, but by seeking to keep both patient and family with more highs than lows.

7. *Illness of any severity knocks most persons off their feet* because it is something they cannot control. The family loses its self-sufficiency and is thrown back upon resources other than the obvious and tangible. More than one individual when ill, has said, "I have always thought that with a little more effort and a little more time I could solve any problem, but here is one where I am completely at sea." This is not easy to accept in an individual who is where self-sufficiency has become all-important.

8. *Sometimes a husband or wife takes the illness and its effects on their marriage*. The illness takes two forms, husband and wife. The first looks on illness as a crisis. It finds a haven under a nebulous understanding of the will of God and makes no provision for the fact who uses what he does not share. The second brings out an antipathy for God a rebellious non-acceptance of either the facts or the responsibilities of disease.

9. It is easy to lose perspective when illness comes. One cannot really see a painting at close range. Distance is needed to gain perspective. So it is with illness. Illness cannot be seen in the perspective of all of life

until one backs away and seeks to be as objective as possible.

10. *Future families may begin to feel sorry for themselves*. Self-pity is an uninviting thing. Perhaps it may come in coming someone else's blessings instead of one's own. There is only so much one can do.

In light of these family reactions, certain conclusions come into focus.

(1) *Illness throws the family out of balance*. The situation is similar to the washing machine in which the clothes pile up on one side and the machine bumps along as though it were tearing apart. Illness puts all the concerns in one spot. The rest of life has a tendency to bump and to tear itself apart.

(2) *Illness creates a capital letter*. The things which have been taken for granted now come into the sharp focus of a magnifying glass.

(3) *Illness offers opportunities for deepening and growth*. The Christian character is a step in comparison of two characters, one meaning "danger" and the other "opportunity." Thus illness in the family is a "dangerous opportunity" in that it is. In such a time persons may become aware of each other for the first time.

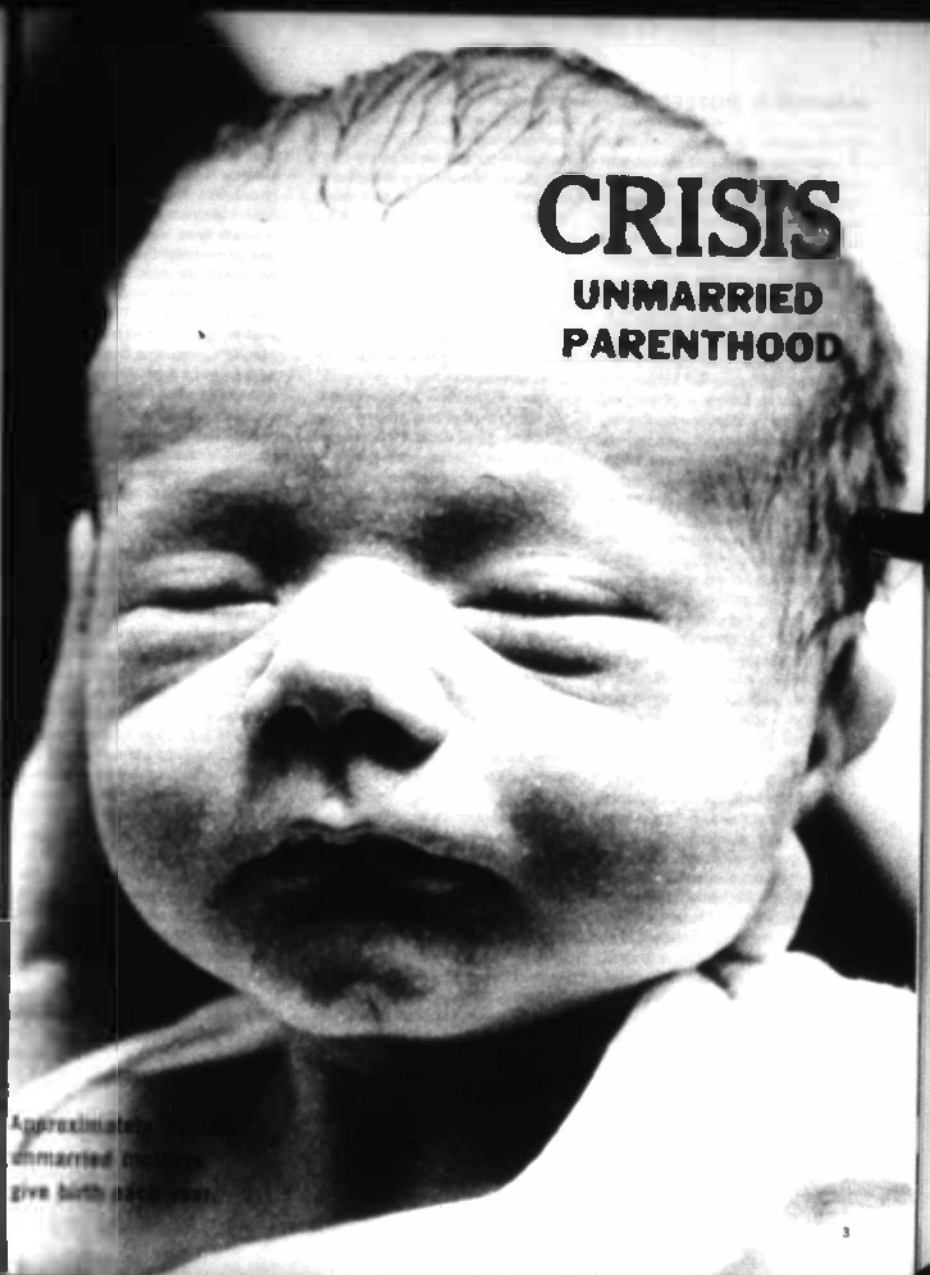
(4) *Illness gives an opportunity for theology*. One needs kind understanding. In such a time men have found that their concept of God has been too small. These crises have given them opportunities to become aware of his greatness.

What may be said then? There are no set answers which one may gladly give. There are some questions, some significant ones of these in some circumstances. Another in recognition that illness and disease is a family affair. Another is a complete surrender to the will of all the family. And last of all, but by no means least, this is the kind of faith in the future that allows one to lean back far enough to see beneath him the ever-lasting arms.

David M. Brown, Director of the National Council on the Handicapped, is a member of the National Council on the Handicapped.

# CRISIS

## UNMARRIED PARENTHOOD



Approximately 100,000 unmarried mothers give birth each year.

## HAROLD L. RUTLEDGE

THE mother of a baby conceived under conditions that are not generally approved by society usually is designated an unmarried or unwed mother. Such a mother is assigned to be the one person deeply affected emotionally by the experience. In most cases she likely is more disturbed by the event than any other person. But in almost no instance is she the only participant in the resultant emotional turmoil.

This problem does not belong only to one person known as the unwed mother. This problem belongs to many involved and affected people: (1) the unwed mother, (2) the unwed father, (3) the four people who make up the two sets of parents, (4) the new so-called illegitimate baby, (5) the combined accumulation of siblings of the unwed parents, and (6) other significant persons in society such as former husbands, former wives, future husbands, future wives, or former boy-friends. The problem exists when a child is conceived under circumstances which do not give the child a religiously and sociologically acceptable man to play the father role at the time of the child's birth. To identify, define, or designate the problem is to indicate its complex nature.

Many dynamic forces are experienced by unmarried mothers, members of their families, and others related to the problem. Anxiety is one of the most severe forces experienced. Often the anxiety is followed by intense hostility. In most instances there are deep guilt feelings. If the baby is surrendered, there is unpeakable grief. Often there is a painful loneliness. Usually there is rationalization and projection in futile efforts to escape responsibility or blame. Frequently there are disturbing fears or questions concerning future marriage. Religious concerns often become prominent, not only for the girl but also for others related to the case.

A girl, sixteen years of age, called her pastor, requesting an interview in his study immediately. He caught a

note of desperation in her voice, hurried aside some other demands, and granted her request. Upon entering the study, the girl broke into hysterical, almost convulsive, sobbing sobs. She could state the reason for coming. The pastor helped her to a chair and returned to his own chair. After ten or fifteen minutes of uncontrollable crying, she exclaimed, "I'm pregnant." The pastor occasionally remained her of his presence but avoided any effort to bring about a cessation of her flow of emotions.

After the outburst began to subside, the pastor, by reflecting his response to her total emotional expression, indicated that he could relate with her the heaviness of her burden. He assured her that he would stand by her and help, but that they would have to think together about what they should do.

With a small fracture of her fear of total condemnation removed, the girl became more vocal. "I'm sixteen years old. Is my whole life ruined? What can I do? Should I tell my parents? I must tell my parents—but how?" Together they talked of the parents' possible reactions. She affirmed positively that she would not bring herself to tell them. The minister secured her permission to tell them himself.

Somewhat encouraged but far from totally relieved, the girl left the study. Later in the day the minister called the girl's mother at home and the father at work and urgently requested each to meet him at his study at a suggested time. The minister indicated that he had a problem to share with them but that he preferred to discuss it in his office. Although they had some questions in their minds about his request, they agreed to meet with him at the specified time.

The dreaded moment came. The pastor could think of no way to make an easy approach to the problem. After a brief greeting, he said, "I have talked with your daughter today and she is very upset. I have her permission to tell you something that her

own emotional burdens would not allow her to tell you. She is pregnant."

At first there were silence and reactions of disbelief. After truth was accepted, emotional outbursts were placed with self-accusations. A profusion of emotional projections followed in which there was a flow of expressions of hostility directed first toward the daughter, then toward the boy involved, toward the community, and even toward God. The minister, a well-trained, understanding young man, recognized that these expressions were part of a process of such needed emotional catharsis and allowed them to flow unimpeded. In due time the parents, having experienced and expressed disbelief, anger, frustration, hate, disappointment, sympathy, sorrow, indignation, and many other confused feelings, began to get back to the edge of reality. They began to ask questions which meant, "What shall we do?"

For two hours they talked. They discussed the gravity of the situation. The girl had impinged upon herself and then upon her parents and stood by her. The pastor, knowing Sellers' Baptist Home, a home for committed mothers in New Orleans, he discussed plans which included the possible utilization of the services of Sellers' Home.

His previous agreement the pastor called the girl and asked her to return to the study. Although the family had regarded itself as a close family, when they had been known to her, she began to develop at the minister. The daughter walked through the study door. The family talked with the pastor for another hour. Again Sellers' Home was mentioned. The family left to think through some suggestions.

That night the pastor called a private session in the New Orleans Baptist Theological Seminary. The pastor had taken the course "Counseling in Crisis Situations" while a student at the seminary. In the course there had been discussion of the problem of the unmarried parenthood. Sellers' Home and its services in the community, he reviewed the encounter with the girl and her parents. He sought advice

vice with regard to further contact with the family and Sellers. Application and information folders were sent directly to the pastor. This procedure was suggested as a means of giving him further opportunity for therapeutic conversation with the disturbed family. In a sense he represented Sellers as he further discussed with the family the additional information and the application.

The next day, the girl, with the consent and helpful assistance of her parents, completed and mailed the application. Within a week the family received a letter indicating the date the girl could enter Sellers. The letter kindly and courteously explained that because of the waiting list the entering date was, of necessity, seven weeks away. Since the pastor had alerted the family to this likelihood, they were not surprised.

This case illustrates the practical needs encountered in the problem of unmarried parenthood. Helping meet these needs was as much pastoral care or Christian ministry as any service that could be rendered.

Unmarried parenthood is actually just one of many possible results of the basic problem of irresponsible sexual behavior, which has justifiably been the cause of widespread concern. Likewise, irresponsibly sexual behavior is just a part of the problem of the disturbed cultural and social situation. When this larger cultural problem is considered with a focus upon sexual behavior, many subproblems are observed.

What are the conditions, circumstances, or forces that contribute to irresponsible motherhood in the United States? Answers to this question may be grouped in five categories: age, culture, peer group, personality, and family environment.

**Age.** Perhaps the most obvious predisposing factor is age. The responsibility of becoming an unmarried mother affects only a small segment of society. Adolescence and young adulthood are characterized by a struggle for identity and an ultimate

conscious rebellion. The compulsion to experimentation combines with emerging physical urges and drives. A need for communication and a preoccupation with feelings lead the young person to march for new means for self-expression and possible fulfillment.

**Culture.** Man produces his culture and, paradoxically, is the product of his culture. No person ever develops in isolation and no problem involving persons, including unmarried parents, ever exists completely void of the influence of social environment. The moral goals and values of the total society suggest the goals and values that the individual adopts.

If the individual personality is affected by the cultural or social environment and if a significant proportion of a given age span has problems related to sexual behavior, culture becomes an important factor in unmarried parenthood.

**Peer influence.** The need to belong centers persons to yield to the pressures in conduct that have been exerted by the peer subculture. The peers of the adolescent girl partially decide to her how she should regard her own body and how far she should go in sex relations. If the ideas of the peer group and those of the parents are in conflict, the girl likely succumbs to the peer pressure and listens to them rather than her parents.

**Personality factors.** The propensity toward unmarried parenthood seems to be influenced by certain personality factors. Personality factors that contribute are everyday immaturity, low emotional self-sufficiency (too much reliance on others for emotional support and acceptance), low emotional stability, and extreme submissiveness. These are personality factors that are often largely determined in the family environment.

**Family relationships.** Families do not live in isolation but in the total culture previously mentioned. There

fore, no family can justifiably condemn itself as being totally responsible for any instance of unmarried parenthood. An alarmingly large number of unmarried mothers are products of faulty families or homes characterized by conflict, however. A study of 2,000 unmarried mothers in New Orleans over a period of more than twenty years indicated that approximately 70 percent of the girls had not enjoyed a healthy, pleasant daughter-father relationship. In many of these cases of conflict, the public or even the neighbors would never have suspected any difficulty.

All who work with unmarried mothers can testify to the extremely heavy burden of guilt that has been manifested by many of these young women. Unmarried mothers have represented only a small fraction of all the people involved in such sexual behavior. Those experiencing forced marriages and abortions have constituted a far greater throng of victims than has unmarried motherhood.

Approximately 200,000 abortions are performed on unmarried women per year. Approximately 400,000 marriages occur because of premarital pregnancies, and approximately 340,000 unmarried mothers give birth each year. Thus, as many as 1,040,000 pregnancies per year in the United States result from sexual behavior of unmarried persons. These statistics reveal the enormously large number of experiences from which both male and female participants could have experienced severe guilt reactions. Many of these, mostly young people, had no one to help them with their struggle to overcome their sense of guilt. Consequently, the guilt seen in the unmarried mothers and others related to the problem has been multiplied by thousands. Much of it has remained unworked. Thus, guilt has continued to thwart personality development and lead to other problems.

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# CRISIS

## CULTURAL ALIENATION

No group  
of Americans seem  
to sense their alienation  
from the majority American  
culture as keenly as do  
the youth of the minority  
communities.

FRANCIS M. DUBOSE

THE revolutionary social changes of the modern era have accelerated cultural alienation. Most Americans have been greatly affected by the rapid and continuing movements of a complete urban revolution. From the country, the small town, and the city, the emerging middle class has gathered in the suburbs. The rural poor have become the urban poor. Almost everywhere has been caught between cultures. In a sense, cultural alienation has been experienced to some degree by most Americans over the last few years of radical social change. Yet, no group has experienced cultural alienation more than the minority groups.

The city Indian of the United States is an invisible man. He is not even a statistic. Our society today affords no clear example of cultural alienation—and none with more tragic implications.

During the general urban migration, the "indians" are moving to the cities. It is estimated that today there are more American Indians in the cities than in the reservations. With the urban population of the Indians doubling in the last decade in the United States, there are over a quarter of a million now residing in metropolitan areas alone.

Urbanization is never an easy process but it is especially acute for the American Indian. Because it is often socially desirable and economically necessary to do so, he often passes up when it is not possible to do "pass"—because of the same social and economic pressure—he often is simply listed as "nowhere." This is tantamount to "nowhere." The concept of identity in American society. The failure to be clearly identified either with the dominant culture or a clearly defined subculture is to

become a virtual nonentity both in terms of personhood and in terms of community.

Despite the unpleasant if not deplorable aspects of reservation life, it does provide some sense of identity for the American Indian. In the city, however, there is no communal life and tribal identity. Moreover, because of the cruel stereotype with which the American Indian is forced to identify, he is often compelled by the sheer pressure of social and economic survival to deny his "Indianness," his personhood as an Indian.

The US Census Bureau counts city Indians only when they so identify themselves. Moreover, since the Bureau of Indian Affairs is concerned only with the reservation Indian, once the Indian leaves the reservation, the Bureau no longer counts him. Thus, the city Indian of the United States is divested of his tribal identity. Stripped of his personhood, the city Indian is emasculated socially, psychologically, and culturally—and that in his own native land! This irony of American life illustrates cultural alienation in its most tragic dimension.

Because of his "nonwhite" image, the city Indian is identified neither with the white majority nor with a clearly defined nonwhite minority such as blacks, Orientals, and Mexican Americans. When he is seen in the urban context, he is often viewed with the dubious image of a kind of non-being minority. He may be considered "some kind of a Mexican" or "some kind of dark-complexioned minority." Thus, he usually is greeted in general society with the uncordial tolerance

typical of the dominant attitude of the majority culture.

Because he is not clearly identifiable as the black, the Oriental, or even the Mexican American, the American Indian may exist at the city victimized by his circumstance, yet unmotivated. Suffering acutely for the satisfaction of the most fundamental social and material needs, his predicament is often tragically compounded by the psychological impact of sheer loneliness and neglect.

Thus, thousands of Indians may live in a city like Chicago, crowded within a few blocks without the general public being aware of them. They suffer from a kind of "double anonymity" in the big city, which they have nicknamed "The Cement Prairie."

It is not simply the numbering status which takes its toll among the urban Indian populace; it is the emotional impact which seems to be the most damaging. Not only is the city beyond the Indian's imagination, it is beyond his emotion. Like the poor whites from Appalachia and the poor blacks from the rural South, the reservation Indians are basically unequipped (not simply ill-equipped) to handle the urban scene.

Yet, like other groups in modern urban, the American Indian is coming alive nostalgically. He is furiously endeavoring to recreate tribal life and to bring to the Cement Prairie some semblance of past glory. As white middle classes have moved out to the urban-rural fringe of suburbia in an effort to recreate their village past, so the American Indian, unable to

move to the suburbs, are seeking to recreate their past. This is done not accidentally, but ideologically, as they gather in ghetto buildings or at Indian dances.

This is a new and paradoxical phenomenon, born of the degradation of double degradation: the effort to survive both in a white man's world and in an urban world. The "new" Indian in the modern urban world is forced to rediscover (perhaps "reconstruct" is a better word) his identity in a way which is completely foreign to him—outside of his tribal organization. For the new tribal personages are not tribal at all. The "New Tribe" in many tribes. Whereas in the past the American Indian understood his Indianness only in terms of his own particular tribal identity, with its unique language, culture, symbols, the new urban Indian is seeking an identity in terms of an "Indianness" which is not even "inter-tribal" but rather "extra-tribal." This identity dilemma is symbolized by the use of the words *tribe* and *language*. There is no Indian language there are many Indian languages. Yet paradoxically, in talk of "speaking Indian" carries with it an unusually powerful symbolic meaning.

What this new phenomenon actually is, perhaps even the Indian himself does not fully know. Some see this development as simply an effort to weed an authentic Indian identity with urban reality. Others see it as the embryonic form of a new American Indian nationalism (one thing seems certain, however: it is the American

Indian's desperate and disfigured attempt to create both a sense of personhood for himself and a sense of authentic community with which he can identify. It is his gallant attempt through his own Indianness to extricate himself from a hellish cultural alienation in his own land and to call back his vanishing in ghettos living color-coded.

Another example of cultural alienation in American society is found among the second and third generation from minority families. The Asians of the United States, for example, especially the Chinese, have a very strong subcultural identification. Yet the American-born from the minority communities tend to try to free themselves from this identity. Attitudes range from indifference to rejection in terms of the values of the subculture. Yet these youths who are completely Americanized still differ radically in physical appearance from the dominant culture. Therefore, complete cultural assimilation is difficult.

Alienation is not the problem in areas of high ethnic concentration that it is in areas where the ethnic concentration is low. For example, one half of the Chinese in the United States live in three areas: San Francisco (Chinatown), New York, and Honolulu. Outside of these urban centers, Americanized Chinese youths may feel more acutely the fact of their physical difference from the majority. Many of these youths feel trapped between two cultures. They speak perfect English and are Americanized in all other ways. Yet their physical ap-

pearance sets them apart and causes them to be immediately labeled as "foreign."

In the Chinese-American vernacular, Americanized persons of Chinese ancestry are derisively labeled *jook-ying* by the Chinese ethnic community. The term refers to the hollow part of the bamboo pole, signifying that such persons are empty of the values of the Chinese culture. The Americanized Chinese have countered with a different meaning based upon the same imagery. They call the Chinese-born *jook-ying*, which literally means a bamboo joint, conveying the idea that they are stiff, impersonal, and unadaptable. This bamboo center-very makes for considerable tension in the Chinese-American community.

On some university campuses, there are actually two separate Chinese-American student groups: one for the *old-ying* and another for the *jook-ying*. Thus the *jook-ying* cannot fully identify with the Chinese community because of a cultural barrier and they cannot fully identify with the majority American community because of a physical barrier.

Besides the Americanized young from the ethnic community, there is another group from the Chinese-American community which epitomizes cultural alienation. It is the very old, especially the old men. This fact is graphically illustrated by the old men of San Francisco's Chinatown. In Portsmouth Square they sit for multiplied hours as in a daze. Their bodies are in San Francisco but their minds are in China. Unlike their youthful and middle-aged loved ones

who are busy about the business of getting into the American mainstream, these oldsters sit on the sidelines letting America pass by while they dream of the past and of another world. They are classic examples of America's culturally alienated.

A special group of Americans who often feel a profound sense of identity confusion are those who are able to "pass" as members of the majority. They are light-skinned Negroes, Mexicans, or members of some other minority group. They either possess no clearly identifiable racial features, or they are able to mask them. Their speech is free of any noticeable accent of dialect. Thousands of Negroes leave the black community permanently each year and are completely assimilated into the white community.

Many from minority communities do not completely leave their communities, however. They assume the role of a member of the majority community when it is convenient to do so. Because it is more economically advantageous to be a member of the majority community, these persons play this role as a kind of daytime vocation in order to hold down a better job. At night and over the weekend, they identify with their own minority community, either out of a sense of social preference or of psychological comfort.

Such a dual role is not easy to play, however, for conflicting allegiances often produce anxiety. This anxiety is compounded by the constant threat of being exposed. The psychological impact can be disastrous. These people are the victims of a cruel di-

lemma. Living alternately between two worlds, they are authentic members of neither. They are the culturally alienated.

Another minority group which often experiences the most acute cultural alienation is racially mixed families. Though there are notable exceptions, of course, these families tend to lack a sense of meaningful identity with any cultural group. Racially mixed couples tend to be unaccepted socially in either of the racial groups from which they come. Those who find authentic social acceptance do so in trans-racial social groups such as churches, community organizations, academic circles, and bohemian subcultures. Such couples and families may suffer from a deep sense of cultural alienation if they do not find some such group with which to identify. This is true even in such socially liberal cities as San Francisco and Honolulu.

No members of the minority communities have experienced cultural alienation more than the youth. Developed in the spirit of a new sense of self-identification, the youth of the minority communities have been alienated not only from the majority community but also often from their own minority communities. The generation gap is especially acute in the minority communities. Older members of ethnic communities tend to be unusually conservative. This contributes to a grave communication problem with their youth who tend to be caught up in the spirit of the times.

Especially among the blacks, the American Indians, and the Mexican Americans, the youth are increasingly identifying with the liberation movements of the new nationalistic spirit which is developing among the American minorities. As young blacks have used the symbolism of Uncle Tom to deride the "white thinking" of some blacks, so the other minorities have used the various fruits to symbolize the "outer color" and the "inner whiteness" of minority people whom they feel have sold out their ethnic identity to the white establishment. A

"oncomet" is a Mexican American who is brown outside but white inside. An "apple" is an American Indian who is red outside but white inside. A "banana" is a Chinese who is yellow outside but white inside.

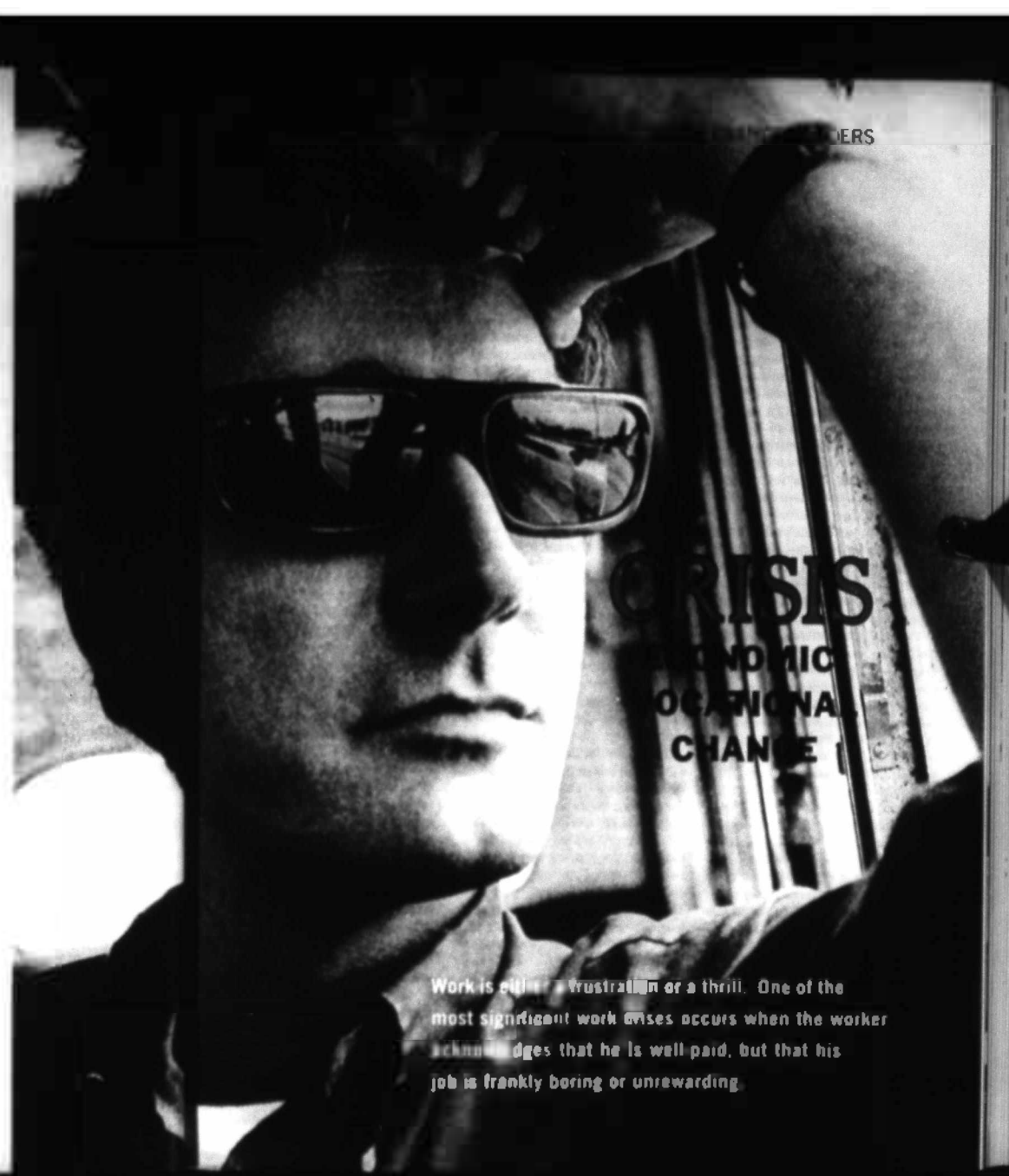
Thus the culturally alienated are doubly alienated by the very exigencies of the times. In a day of critical social polarization when youth generally seem to feel an unusual sense of alienation from the establishment (youth have always felt a certain anomie), minority youth seem to be near the breaking point. This explains their desperate and daring reach for identity through the contemporary minority power movements.

What is the implication of this crisis of cultural alienation for the mission of the church in this day? In the first place, the church must listen again to the biblical message. The Lord of the Bible is the champion of the poor, the down-trodden, the disenfranchised, the forgotten, the culturally alienated. The ministry of Jesus was especially geared to the alienated of society.

The church today needs to recapture this sensitivity to the needs of neglected people. Rather than being the protector of the status quo which perpetuates the system which alienate, the church today must recapture the spirit of its biblical tradition and live to its redemptive and prophetic function in society.

Many concrete ministries, programs, and avenues of involvement exist through which the church today may address itself to the critical needs of the culturally alienated. But the first step must be one of renewal at the vital point of Christian understanding and redemptive identification. When this first long step is taken, the church then will be able to play a meaningful role of redemptive and creative leadership in illuminating the cultural alienation which is at the root of much of the suffering in society today.

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## CRISIS ECONOMIC SOCIAL CHANGE

Work is either a frustration or a thrill. One of the most significant work crises occurs when the worker acknowledges that he is well-paid, but that his job is frankly boring or unrewarding.



AMERICA is a century removed from the relative simplicity, certainty, and uniformity of the agrarian way of life. The first industrial revolution in America was responsible for overwhelming technology, which brought a concentration of working population into cities and multiplied the half-dozen vocations of the 1800's into hundreds of diversified occupations. The second industrial revolution created "professionalism," a social and psychological phenomenon that was to prove both unifying and disorganizing. It was a vocational attitude related to, but distinct from, specialization which was the narrowing and isolation of job skills.

The old-order differences between the farmer and the judge, or the manual and nonmanual occupations, have become extended and exaggerated in status and image, as well as in function. Americans talk now about the prestige professions, the semi-professions, the lower white collar positions, the skilled foremen, the blue shirt ranks, the semiskilled, the unskilled, and the unemployed. These terms imply very real differences in earnings, education and training, work days, bargaining power, prestige, and mobility. But these differences may not be perfectly correlated, as in the case of the individual who has made heavy investments in time and money to qualify for a prestigious profession only to feel shortchanged in job security, bargaining power, and leisure time. Affluence of income and living, along with social acclaim, do not guarantee complete satisfaction.

Are the pressures and problems of the almost five hundred job types as diverse and unique as their job de-

scriptions? Or are there common economic clouds that hang over every individual in America's work system? The answer may well be "yes" to both questions. The most universal work crisis is the social dilemma of choosing a vocation. Even with an increased emphasis on vocational guidance in the lower grades, never has it been more difficult to assess one's own finite abilities in relation to the excess of skills.

Admittedly, for many it is *not* time dating to face a decision that must determine one's life for fifty-odd years. Add to this the fact that experts are predicting that the average young person can expect to make five job shifts during the half-century of work and a variety of assurances are furnished. Once committed to a vocation, how can an individual possibly prepare adequately (emotionally or skill-wise) for yet unknown changes in that field?

There are other significant and widespread economic changes that are apt to produce personal tension. Not the least of these is the movement of truth when the worker, either with attached cane or hard hat, realizes his or her utter dependence on a dollar-and-cents salary, not on land or the durability of an essential product. Therefore, some of the most pressing fears are economic changes that may result in displacement or unemployment. The only preventives are pensions, insurance, social security—still measured in dollars, rather than plot of land or craftsmanship. The precariousness of today's wage market seems greater even than that of the farmer in Jesus's parable who built bigger barns—at least barns are tangible and

the farmer could choose. Today's worker finds that it is not always his own choosing, but a result of the "system."

Several decades ago job mobility was associated only with the haves, those either unemployed or with too few skills to have geographical permanence. They had to be constantly migratory, because they were most vulnerable to job layoffs in these economic periods. Although blue shirt workers still are threatened more with short-term and long-term work stoppage, top-level executives and white collar personnel are now on the move, either because their work requires geographical mobility or because tenure is not guaranteed job permanence in not cottage even in one's own business. The individual may pride himself on keeping aloof from professional organizations that would "bargain" for his job security, but he may admit honestly to jealousy of the protection offered by a union. The skilled worker, however, may retain that his own faith in the market seems misplaced for it often seems to come him more unexpected through called strikes and disproportionate dues.

Of course there are unique personal and family dimensions that are connected with a particular economic situation. Aside from the aforementioned layoffs, blue collar workers face the many unique adjustments provided by late shift work assignments and increased accident proneness. While after 5:00 p.m. shifts bring better wages, less supervision and easier commuting, the average shift worker is quick to point out numerous personal and family upsets

that result from his absence from home in the evenings. Studies corroborate these "upsets." He may be separated from his children and forced to forgo many intimate relationships with his wife. Records indicate that he has more absenteeism due to illness and accidents, more digestive problems, and generally ages more rapidly. Most late shift workers do state they never "got used to it."

There are blue shirt workers, too, who experience the rigors of heavy equipment and the hazards of the machine. Some know the terrors of working with electric wires, explosives, guns, and at great heights. Some million experience depression due to the steady, unending steps of their jobs. The statistics produced in such jobs are not irrational too. In 1960, when every day 54 workers were killed, 8,900 disabled, 27,000 injured, and every minute 18 to 20 workers are hurt enough to leave the job for the day.

People in nonmanual vocations also hold strongly suggest that they would be willing to swap these tough jobs for their less visible hands. Working with machines more than people, people more than machines, usually more than men, union members demand of their producing companies that they move geographically according to the arbiters' whims of the business may produce traumatic results. Those that come with the pressure for income and promotions (kept caught up in the corporate system of promotions may make one believe in Peter's Principle—that the man can be forced to rise to his highest level of mediocrity or inefficiency. The anxiety of being over-

promoted or command over-achieving surely equals the stress of adjusting to wide swings in salary. How can one's lifestyle shift to one commensurate with many prestigious titles? Even more disturbing to the white collar person, who has spent years and a small fortune in obtaining higher education in confrontation with an education in plumbing who not only has shorter hours but also more considerably more for each hour of work?

On the subject of income, it is apparent that big adjustments are necessary in the life of any worker who goes from low to high-level income in a short span of time. To what extent does one yield in the pressure to move to better neighborhoods to change child-rearing practices, to adopt symbols of success such as bigger cars, more clothes, and expensive memberships? Research indicates that mental health increases as job skills improve, but not necessarily as income jumps up and regularly.

Job satisfaction is not always correlated with income. But it is vitally related to mental health. Work is either a frustration or a thrill—it is a liberating operation, a stimulating lecture, an anesthesia. Depending on a worker's mood, it is a trap, a trap, a trap. One of the most significant work stress occurs when the worker acknowledges that he is well paid but that his job is a frankly boring or unrewarding time. Some resources and situation determine if a change in job is necessary or if an avocation or "second career" will make up for the deficit.

This is America's first generation in which the majority can expect to live to "retire." Culture has not had time

to prepare even for this major crisis. Only 36 percent stay in business following sixty-five years of age, but surveys indicate that the other 70 percent fear the adjustments related to not being employed more than death. Many attribute their retirement difficulties to poor health. But the harsher truth lies in these words: loneliness, economic want, and disillusionment. It is not easy to accept a withdrawal of contact with other age groups or to keep self-esteem when one is no longer producing. Previous experience does not always prepare one for dealing with this cold fact: an average retired couple in an urban community needs a minimum maintenance income of \$4,000, but the actual average retirement income is \$1,900. How does one deal with the dejection which follows the realization that he has had all the chance for material "success" that he will ever have and then settle down to enjoy the later years fully?

Change is inevitable in the world of work, as are tensions. The four big sensitive 5's for the worker today are security, satisfaction, status, and skill. No civil rights laws or equal opportunity acts make any worker immune from these crisis areas. Security can be threatened by loss of income, retirement, or alienation from one's co-workers. Pride and rewards in one's work are equal to, if not more important than, survival of income. Loss of status as rapid promotion can be disturbing in the manner of nonmanual tasks. Changing skill requires nerves can come suddenly regardless of sex, color, or creed.

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# CRISIS

Furlough is frustrating. Family and former close friends have regrouped and closed the circle of relatedness, leaving the military person on the outside.

## ROBERT B. BURNETTE

**T**HERE is no reasonable doubt about it. It is difficult to be separated from loved ones! The closer the relationships, the more difficult the adjustments to military separation. The circumstances may be varied and the adjustments may be different due to the circumstances, but no one will escape an encounter with problems and the inevitable tensions that arise from them.

The unique makeup of a particular family and the persons constituting it will affect both problems and solutions when military separation occurs. Each person on a family will possess an individual way of interpreting experiences and reacting to circumstances. Therefore, the unique social group called family will develop its own problem areas, features, and solutions.

### THE SEPARATION EXPERIENCE

When most persons have a valued relationship, separation, or isolation, they tend to react in certain rather predictable patterns and undergo certain emotional strains. These have been observed and dealt with for many years under the descriptive term of "separation anxiety." Separation anxiety occurs in military separation when persons react to their recognizable loss.

The initial reaction is the recognition of the loss. The more value this "loss" enjoys or experience has for the individual, the more acutely the sense of loss is felt. It can range from a vague anxiety or mild displeasure to a numbing, disruptive, and painful emotional upheaval for the person involved. In the more severe cases the person may be completely unwilling to accept the fact that the loss has occurred. Reactions of grief, anger, reality denial, and withdrawal may take place. Often there may be further aggravation by a sense of guilt for not having used the opportunities prior to the loss more wisely. Occasionally

hostility is shown toward anyone or anything connected with the loss. The important thing to remember is that all of the possible reactions occur because of the recognition of the loss. A military service tour creates such a loss, even through temporary.

An acute feeling of other feelings may also exist. The loss has occurred. It is real. And there is nothing the person can do to alter the fact. The fact of separation must be accepted. Human resources have proven incapable of preventing the loss. Then the person feels completely defeated. In such situations some people tend to revert to an almost childlike state of dependency and appear incapable of caring for their own needs or the needs of those persons dependent upon them.

Added to the two previous reactions, there can be an almost overwhelming sense of loneliness when a relationship to another person has been lost. Some many women are by nature subjectively oriented, relationships to others are very important to them. Without these relationships or companionship, loneliness becomes a reality. Thus the female may be acutely affected by the loss of a relationship and may experience more loneliness than the male. This does not rule out the possibility that some males may be affected as much as or more than some females.

A sense of isolation may also exist. Persons may feel cut off from the sympathy, love, understanding, and help of other members of the family or close friends and associates. This is partly the result of the emotional numbness mentioned earlier and partly the result of the individual's own defense mechanisms. Every person to some degree tends to wear a facade, a false front designed to conceal inner feelings from other people. Depending on experience, childhood training, and emotional maturity, a person may not be capable of openly

sharing deep personal feelings with others. He may fear further hurt, embarrassment, humiliation, or simply a lack of understanding and acceptance on the part of others. Therefore, he may tend to withdraw from intimate personal contacts and cut himself off from the help others might give him. He may feel that others are outside his own private world of hurt.

Eventual *frustration* is the common result of the preceding emotional conflicts. The isolation may increase the sense of loneliness, helplessness, and loss. A person may find himself in great need with no apparent assistance or solution in evidence. He reacts in the completely mind-wracking experience of feeling thwarted on every hand. He comes to a dead-end street on the journey toward a solution to his difficulty. No one can stand frustration for very long. Each must reach out for potential *solution* to the dilemma. The choices are usually quite varied and express the needs of the one who chooses.

#### FURTHER AGGRAVATIONS

To compound the frustration of the loss experience, additional tensions affecting the individual family members must also be considered.

The parents may be reluctant to release the young person if he is the first (or last) child to leave home. This signals the end of one stage of the parents' life together and the onset of the "empty nest" stage.

The siblings may be quite disturbed by the separation if the family ties have been close ones. Very young children may have some anxious times trying to adjust to the absence of a beloved brother or sister and the effects of the absence upon the family's emotional climate.

The young man or woman who leaves for military service may have a tough time. Some will adjust relatively easily, others will not. The quality of the past home life and the meaningful relationships will have an important effect on adjustment. The adjustment to military life and being away from home is not a simple one under any circumstance. There are no many new problems to face and issues to resolve.

Consider the loss of community, friends, and family. The stabilizing, security-giving forces of the past are gone. Add the anxieties created by the new demanding way of life: tests of many kinds, medical examinations, immunizations that seem endless wearing unfamiliar clothing in a "just-so" style, the near-naked feeling after the first GI haircut, the shock of military discipline and authority, and a rigorous training schedule. Toss in the struggles of self-identity versus depersonalization and regimentation, independence versus authority, leisure time versus training activities, performance versus military standards and a host of personal and social conflicts.

To top it off, even going home on furlough or leave is frustrating. The family and former close friends have regrouped and closed the circle of relatedness, leaving the service person out. Each person has had experiences not common to the others and things just do not seem the same at all. In time, this feeling can be overcome. But it must be worked at each time the serviceman leaves and returns.

The young service woman will find further aggravation in adjusting to life and work in a male-dominated environment. Societal restrictions on female freedom of movement and

activities, but somewhat less competitive drive to excel in competition with military men, and the almost exclusively male attention from an overabundance of "eligible" males combine to make life difficult in the new environment. The resulting frustration and tensions create some very real adjustment.

Another set of problems is created for the military family life on any of the military services often creates a sort of gypsy experience similar to the "corporate gypsies" of American business enterprises. Large family groupings, with relatives included, give way to small (coupled units of dad, mom, and the children). The family members must learn to adjust to frequent moves, varied home locales, new and different community customs and life styles, and all sorts of climatic conditions. Making and departing meaningful friendships can be a burdensome task for the whole family. If one does not make friends easily, these moves can be intolerable.

#### DESTRUCTIVE SOLUTIONS

Persons facing the problems of military separation attempt varying solutions. Some of the solutions create more problems than they solve.

Destructive solutions are the choices that may result in a further compounding of personal problems. Thus, they work against the elimination of the tension and anxiety driving the individuals to seek solutions.

Some parents try the *punitive approach* on young service men or women. These parents are unwilling to accept the fact that their children have actually flown the nest and that they have begun to create a new pattern of parent-child relating, leading toward the development of a more

mature adult/adult relationship. The attempts to dominate by long distance phoning (letters and phone calls) and to control by continuing interrogations as to use of leave time or doing behavior leads many young men and women to rebellion. Others sever communication ties and avoid going home on leave time. An often voiced complaint is that parents wish to force the young person to use all of their leave time just for coming home. The young persons would prefer to use part of that time for personal travel, recreation, and sightseeing. Trying to overprotect or "mother" can raise barriers, rather than lower them.

Some people react to loss by not caring about any other circumstances or responsibilities. Hurt by providing events, such people may withdraw into their little private world of hurt and attempt to maintain themselves from any further contacts which might also prove to be hurtful. Neither job, family, friends, nor future plans open to hold any real significance for these people. In trying not to be hurt, they often end up hurting everyone else around them and even more additional pain to themselves.

Some people go even further and try to run away. Servicemen have gone AWOL and family members have fled the home. Other persons have reverted to childhood patterns of responsibility and relationships by refusing to accept adult obligations. Immature individuals who have not been able to break the dependence in the relationship with parents may run back home rather than face reality and learn to cope with unpleasant situations. Quite a few have reacted by developing symptoms of illness, both

physical and emotional (or mental). Some neuroses and pathological illnesses can be traced to attempts to run away from painful reality.

Some people attempt escape of a sort by the use of alcohol. Alcohol is often used to "loosen one's spirits." Since alcohol is not a stimulant, it does not elevate one's spirits. On the contrary, alcohol is a depressant and an effect is similar to that of a tranquilizer, slowing body functioning and, in excess, impairing judgment, coordination, and consciousness. The direct impact is upon the central nervous system. The use of alcohol impairs judgment and produces psychological dependence that may stem and prevent the development of more mature and more dependable methods of coping with problems.

Some people find themselves drawn toward illicit sexual relations. The female may be drawn into such an experience because of loneliness or need for attention or affection. In times of emotional crisis, a woman may respond to suggestions of intimacy that imply that physical intimacy may be just the answer she is seeking. The male may be influenced by similar needs and even greater tensions because he may indulge in sexual relations with less sense of emotional involvement than the female. In either case, male or female, the significant or emotional satisfaction gained may be of short-term value. More anxiety may be produced if guilt associated with the behavior is added to the tensions already present in the individual. Aside from the usual emotional complications of such behavior there are also the risks of added emotional entanglements, adverse reactions, loss of reputation, and

the practical risks of an undesirable pregnancy or discovery leading to further conflicts and a broken marriage.

Drugs may be the potential solution for some, particularly the young "New" generation. Some people are led to experiment with drugs without adequate information regarding the potential effects, often with disastrous results. There is no responsible reason for most people to turn to drugs. This is usually the result of attempts to either escape or manipulate one's environment or psychological situation.

As mentioned, three possible solutions to the frustration of a loss experience fall within the realm of "normal" behavior. They can be detected in many persons undergoing the symptoms of a separation. All of the solutions cited are potentially harmful and create additional problems for the one who chooses them. There are definitely worse choices to be made.

#### A WORD OF CAUTION

Contrary to popular belief, one of the most trying times can come when the family is reunited. The roles have been shifted, persons have changed, new experiences have been added, old relationships and relating patterns may be undesirable. A sense of dependence can be an embarrassing experience for a dependent person. Old roles may be difficult to resume. New adjustments have to be made. The biggest single obstacle to a workable adjustment has been the family's failure to get help of the right kind at the time it was needed.

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I sat in a small room in the Tarrant County Jail. Across from me was a fourteen-year-old boy under arrest as a juvenile delinquent. I asked some probing questions in an attempt to discover what he valued most highly.

After a few surface answers, he dropped his head and said, "I just want to know that I matter to somebody!"

## CRISIS DELINQUENCY

According to these laws, a juvenile delinquent may offend even commit premeditated murder or use who smokes cigarettes. A juvenile delinquent may be a child who rides a bus, runs at games or a child who rides his bicycle on the sidewalk. He may be a child who burglarizes a private home or a child who uses vulgar language habitually. He may be a child who commits rape or he may be a child who begs.

"Delinquent" is a term with legal, social, and psychological meanings. A person is legally delinquent only when he is adjudged in a court of competent jurisdiction. Socially, a person becomes delinquent when he behaves in a manner that is repugnant to the standards of the community of which he is a part. A child committing a legal delinquent act may be referring to the rules of his smaller peer group while violating rules of the larger society. The community judgment involved in a sociological definition of delinquency is often based on individual prejudice and incomplete information. Psychologically, a person is a delinquent when he comes to see himself as one and comes to respond in accordance with this image. This self-judgment is probably the most harmful to young people.

To be both fair and safe, only legal adjudication of delinquency should be accepted as a proper standard in determining the delinquent person. A young person is not a delinquent, then, because he is young or even because he finds himself in trouble, but only because a judge through legally established procedures declares him to be one.

Numerous theories have been developed concerning the cause of delinquency. These theories usually approach the problem from the viewpoint of the author. Psychological, sociological, and physiological factors are usually discussed as relating to the development of the delinquent. It is recognized, however, that no one single factor can be isolated as the cause of delinquency. Many factors contribute but any number of them

can be present in the life of a person who never becomes delinquent. On the other hand, one seemingly may have none of the commonly contributing problems and still become delinquent.

A child has basic physical and psychological needs. Each of these needs that goes unmet increases his chance of becoming delinquent. Some of these needs are simple: adequate food, clothing, and shelter. Others are more complex: the need for love, the need to belong, the need to succeed, and the need to be controlled who matters to somebody else. People can adjust to less than adequate physical care. Successfully communicated love is likely the one greatest need.

The delinquent youth often lives in a world outside the realm of experience of the average citizen and church member. This youth may be surrounded by suspicion and rejection, an atmosphere where love is a word used only in taking advantage of another person. He is punished because he is a nuisance rather than from concern for his best interest. Even in homes where love is present, that love may be inadequately communicated. A youth, then, usually becomes delinquent either because his world has taught him that delinquency is profitable or, more often, because it appears the only way he can call attention to his problems and possibly find a solution.

Probably the most vital area in any attempt to deal effectively with delinquency is in the area of prevention. Although this effort may be far less glamorous, it is without doubt the more effective. Churches have a great deal to offer in the area of prevention if they are willing to accept the shame and blame accepted by their Lord. Prevention means dealing with children in families who show signs of developing problems and yet have not been able or willing to face their need for assistance. It means providing programs to fill some of the needs that are going unmet in the homes. The common response is to say that the needs should be called to the attention

of the parents. But a high percentage of delinquency comes from multi-problem families. The parents are simply incapable of dealing with their own problems, much less the problems of their children. The fact must be faced that while the home may be the source of the problem, it probably will never become the source of the solution. To work in prevention, more needs must be discovered and methods of meeting them must be found.

One of the most obvious and effective ways of dealing with delinquency is through the exercise of citizenship. Programs designed to effectively meet the needs of delinquents are necessarily quite expensive. The appropriation of funds requires strong citizen interest and support. What facilities are or are not available in the community and to the nation for working with delinquents? Citizens can provide active support for appropriate programs.

Church groups have entered dynamically into programs only to see them end in disaster due to lack of proper commitment and planning. Churches must be willing to express their commitment in terms of long-range assistance. Churches have been guilty at times of further injuring children by entering into projects which ended in breaking down some of the barriers of distrust and suspicion on the part of delinquent youth. Just when these barriers were destroyed, however, the group or individual rushed off to a newer and more appealing community project. Churches cannot be governed by a church calendar or a specified number of volunteer hours.

To become closely involved in the lives of people is never a safe task. Work with problem youth offers an almost unique opportunity to both the clergy and the lay members of the churches. It is one that Baptists cannot afford to pass up.

Neil L. Jones is program director of the Juvenile Delinquency Center at Fort Worth, Texas.

# CRISIS OF DRUG ADDICTION

Love and acceptance are necessary in the prevention of drug abuse and are vital in any rehabilitative effort undertaken by concerned Christians.

JULIAN S. PICKENS

RECENTLY I received a phone call from Tom, a heroin addict I had helped as he kicked the habit. After assuring me that he was doing well, Tom reminded me of a suggestion that I had made to him in our last counseling session. I had suggested that he try to help one of his friends break away from drugs. Tom then asked if he could bring Jim down to see me.

Within an hour I was talking with Jim and found him to be addicted not to narcotics, but rather to amphetamines. Jim's dependency upon "speed" started approximately two years ago. He was employed as a master welder by a large construction firm and started taking amphetamines so that he could work longer hours. Jim felt that the additional income was needed to give his wife and family the new house and car that they wanted. At first Jim only needed one or two dexedrine capsules. But as work demands increased, he found that three and four capsules were needed just to keep him going. Finally, Jim found that by taking eight to ten caps he could work a double shift and could go two or three days without sleep.

Jim's story is not uncommon in modern society. How earlier needs can be compared to those of many ambitious young men. How can the church minister in a preventative manner to the potential drug user? How can the

church minister in a redemptive manner to the drug abuser and his family?

The drug abuser and the alcoholic have at least one basic character trait in common. They are attempting to escape the reality of life at a particular time. They are turning to something outside themselves which will free them of the anxiety brought on by the problems of life.

Human beings are characterized by their desire for and dependence upon interaction with other human beings. It seems to be a characteristic of the abuser that he has misplaced his trust and confidence in people. It is the unsuccessful attempt to interact with other human beings that causes the abuser to feel a need to withdraw and seek a chemical escape. Drugs tend to dissolve boundaries or distinctions among people. Thus, through the use of drugs such as marijuana and alcohol, the user feels he instantly achieves the intimacy and relatedness which ordinarily come about as a result of mutual self-revelation, understanding in the other person and sharing a common history of experience.

Jim had great difficulty interacting with other people even at an early age. In fact, in an attempt to escape from the reality of his social inadequacy, he dropped out of school while in the eighth grade. At this early age, he found that he was able to interact

with a group only after "a few beers." He was socially accepted only by other school dropouts and youth who also fortified themselves with alcohol. There was one exception in Jim's circle of friends. Jo Ann accepted him as he was and seemed to give him the incentive he needed to better himself. It was at her insistence that Jim enrolled in a welder's course. When Jim completed the course, he and Jo Ann were married. During the first months of their marriage, Jim and Jo Ann were happy. Later, influenced by the material things that her friends possessed, Jo Ann began to insist that Jim provide the same for her. Since Jim's social interaction was still very limited, he started down the road of drug abuse.

Jim's case illustrates some basic needs of the potential drug abuser. Since he was a socially inadequate person, Jim realized he could not feel accepted by the "straight" people of the community. These "straight" people included Christians as well as some non-Christians who adhered to the middle-class ethic of hard work, achievement, and law-abiding citizenship. Jim felt during his formative years that Jo Ann was the only "straight" person who accepted him.

Since all human beings have a basic need to find acceptance from others, and because the Christian ethic ad-

monishes love of neighbor, Christians must practice acceptance of fellow-men. The unlovely must be loved just as Christ loved and accepted the woman at the well. Thousands of modern Americans feel that they cannot cope with life as it is. If the Christian community is to make an impact on society, the unlovely must be loved.

The step after acceptance is ministry to the potential drug abuser. The hurting individual must be accepted as he is, a relationship must be formed with him, and then he may be ministered to. (This was basically the procedure that Jo Ann was following before she married Jim.) Evidence of inability to cope with life may range from delinquent acts such as stealing cars to a total withdrawal or isolated attitude. The youth is using his antinatal behavior to cry out for attention. He needs someone who can accept him and then help him work through his problem.

A drug education program aimed at potential drug abusers is needed in most communities. This education should be factual, yet simple enough for the adolescent to understand the facts concerning the nature and effects of drug abuse. To be most meaningful, the education could be carried out by the concerned Christian who has formed a relationship with the potential abuser. Thus, the concerned Christian must have a basic knowledge of drugs and their dangers. A concerned Christian will find that although there is much dissemination of authoritative drug information by TV, movies, and books, the most effective means of dissemination is in one to one relationship or in a small group. This allows the young person to question some points that may be unclear to him. This places a dual responsibility on the Christian adult to be as knowledgeable as possible about drugs, but to be honest when there are some areas in which he cannot give factual information.

When working with an individual who has already become a drug abuser, the concerned Christian should certainly be accepting rather

than judgmental. Probably the most difficult phase that the Christian will encounter while working with an addict will be in the establishing of a relationship. The alcoholic or drug addict is normally very suspicious of all people, especially those who are attempting to "help" him. He will frequently ask, "Why are you doing this for me?" or "When are you going to put in the 'kickin'?"

One addict classified all people in three categories: (1) Friends were other drug addicts with whom he could run around, talk, and feel accepted. Yet, he could not trust any of them. (2) Enemies were those people who had wronged him or were in positions of authority. (3) Neutrals were the "straight" people who would have nothing to do with him. When one of these "straight" people attempted to reach out to him, he became afraid. He stated that he usually reacted in anger when approached by a "straight." When the person withdrew concern after his angry outburst, he felt justified. To him, the retreat indicated insecurity and his unworthiness of love and concern.

Just as education is important when dealing with potential abusers, it is vital in dealing with alcohol and drug addicts. The concerned Christian who wants to work with addicts must be informed about the nature and effects of the narcotic drugs, the amphetamines, the barbiturates, the hallucinogenic drugs, and alcohol.

As a part of the education process, the concerned Christian should visit the alcohol and drug treatment centers available in his community. He should also determine psychiatrists, psychologists, and trained physicians who can be available when needed for a "bad trip," an overdose, or an infection.

What are the needs of the family of a drug or alcohol abuser? These needs have twofold importance: (1) their mental health is important as they attempt to carry out their daily functions and (2) their understanding of the abuser's problem may be the key to his rehabilitation.

Education is probably the single greatest need of families that have a member who is either an alcohol or drug abuser. Often an abuser reacts to drugs when attempts to relate to his family were met with little or no success. The time of communicating need to be spent so that the family can communicate their love and acceptance to him. It is often good if a trained counselor can work with the family and the abuser. The counselor will be able to offer suggestions on both sides to the addict except toward rehabilitation. The chance of rehabilitation can be greatly enhanced if the family understands the possible cause of its family member's drug problem and realizes the value of love and support to the addict as he moves down the road to recovery.

The family should also be knowledgeable of the effects—short-term and long-term—of the family member's particular drug problem. The case of Jim, noted at the beginning of this article, illustrates the importance of such knowledge. Jo Ann had known for the preceding ten months that Jim had no appetite, needed very little sleep, was very edgy and nervous, and at times was very depressed. In fact, Jim became so difficult to live with that Jo Ann left him, returning only when he attempted suicide. Jo Ann knew that Jim was taking some pills, but she had no idea that those innocent pills caused such a drastic change in her husband. Had she read any of the many articles available dealing with amphetamines, it would have been apparent that Jim's behavior was caused by the pills he took from time to time. She would not only have understood the reason for Jim's behavior, but she also could have attempted to get help for him much earlier.

Love and acceptance are essential in the prevention of drug abuse and are vital in any rehabilitative effort undertaken by concerned Christians.

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For more than eighty years women in Southern Baptist churches have supported missions abroad through tithes, offerings, and the nurture of potential personnel. Mission study has been the source of enthusiasm, knowledge, and motivation necessary for this support.

**M**rs. William McMurtry, who led WMU for some years in mission study, demanded, "Push back your horizon!" Like Rip Van Winkle, I had been asleep for twenty years, but she awakened me with the idea, "You may live in a little house on a little street but your window looks out on a wide wide world." I saw that WMU had designed a program to open the shuttered heart. It gives the closed mind and dusty soul a workout for one study focus on the domination of lust, materialism, the desire of God that all might know him, and the demands of our personal obligation.

The mission spectrum offers a continuing education. About the hour of Mrs. McMurtry's retirement from the Union, she came to Oklahoma to receive a doctor's degree from Oklahoma Baptist University. While she was visiting in our home, I asked Mrs. Mac, wouldn't you like to turn back the clock forty years and be young again? Quizzically she replied with spirit, "Merely me? I wouldn't want ever to be that young again. Indeed the years can be welcomed when there is enrichment of mind and soul. For when one's mind is fully open to (and the first work of the Holy Spirit is to free through the channels of a single heart concern for the whole world. The WMU curriculum

is offered as a tool to be used by God for this purpose.

My heart was moved during an address by Miss Ishbel Mather when she was WMU national secretary. She recounted experiences during a mission trip around the world. As she told us I never dreamed of even traveling as far as New York, much less crossing an ocean to a mission field. Later I exclaimed, "Miss Mather, I would give anything to go around the world like you!" Her answer was immediate, "Hello, you can go around the world nine times three years in graves and study through the pages of our magazines." And I determined that I would make that experience mine.

If the study of missions has pushed back our horizon, we have a stewardship to others. And what of our responsibility today in the missionary education of our young people? I received a letter from an occasional WMU devotee, Mrs. Norman Bell in the Adirondack Association of the New York convention. She lives about fifteen miles from the Canadian border. Her letter fairly overflowed with excitement as she wrote of her WMU association's annual meeting with thirty-one in attendance. (continued with next issue) She suggested the startling question, "Did you ever stop to consider that we are always just one generation away from missionaries?"

missionary?" I understood her dedication and somehow longed to catch it.

I reaffirm my personal commitment to learn of Him. I want the study of missions to permeate the life of my church. I am willing to be used in the missionary education of our youth. I believe that Baptist women join me in commitment to the Father's will and to the Father's world through the task which he has given into our hands.

—Helen Ping

**I** want to emphasize the important link between the study of missions and the experience of an individual. I am convinced that there is a direct relationship between what we know about world need and what we do in mission action and through mission support. A young pastor appointed to Brazil commented that he was sure it was possible for anyone to conscientiously study about missions and learn of the real needs that exist during periods, and not recognize that when a person accepts Christ as Saviour he has a fervent obligation to share him—not there, some other place.

A man skilled in the operation of a highly technical textile machine, was asked several years ago by a textile company to teach this skill in Nigeria. This assignment took him and his wife to Africa for sixteen months. It became an opportunity, not merely to share a technical skill, but to share their knowledge of Jesus Christ. Side by side with the missionaries, they served. Going into the bush to strengthen and encourage a Christian witness. For a time the wife was stewardship chairman of the WMU of

(Continued on page 45)

If WMU  
is good for  
girls and women

# BROTHERHOOD is good for boys and men

REMEMBER the Brotherhood from my childhood. Brotherhood meant Dad went off to the church by himself. And, most noteworthy to me then, he went before we had eaten supper. So we ate leftovers or sandwiches. After a while Dad came home. "What did you do?" "We ate. Then a man talked about alcohol."

Dad isn't very talkative. So that was the end of that.

I knew that sometimes the Brotherhood had something called projects. Sometimes the project was the same thing the church property committee had done the last time the roof leaked. The only difference was that this time it was the Brotherhood president's turn to call the men. Sometimes the project was cottage prayer meetings before a revival. The Brotherhood alternated with the deacons in planning those.

Before we go any further, I want to make several admissions. First, I realize it probably was never the intention of planners that Brotherhood be the way I remember it. Second, there are probably churches where Brotherhood still is the way I remember it.

But Brotherhood has changed in its intended purpose and in its expression

in many churches. It now stands beside WMU as a missions organization of the church. Brotherhood is designed to be to men and boys what WMU is designed to be to women, girls, and preachers.

You recognize that, when I speak of change in the Brotherhood, I'm going further back than the "great change" of 1970.

One of the most obvious changes came when Brotherhood became responsible for Royal Ambassador work in 1954. It took several years for Brotherhood leaders to develop a man's approach to a boy's organization and to train men to lead the organization. But the success of these efforts can be seen in the increasing enrollment among boys.

One change in this same area that did come in 1970 was the addition of boys out through eight years of age

(grades one through three) to the Royal Ambassador program. This change, too, will take a few years of adjustment while leaders are being trained.

Another "old" change in Brotherhood is in its purpose. Brotherhood began as an organization to promote missions and missionary stewardship. It later expanded its purpose to include promotion of the total denominational program. Then, in 1965, it returned to an emphasis primarily on missions.

Through Brotherhood, men and boys are led to study missions, engage in mission action, support missions through praying and giving, and participate in special projects of the church. As with WMU organization, a simple and flexible plan is designed to meet needs of various age levels. Officers help to plan the men's

work. Church-affiliated leaders guide the boys. Boys have boy-oriented plans that are like Missions Adventures and Studiet. Day camping and resident camping are suggested much as they are for girls. In many ways, Brotherhood and WMU organizations are alike.

But there are some significant differences—ones that make it worthwhile to have both organizational approaches to missions. Most of these differences result from the same basic idea: Men and women are different. They have different interests, different ways of working, different schedules. (The same is true of boys and girls.) Having separate organizations allows both men and women (or boys and girls) to use those differences to advantage. This kind of flexibility is especially helpful in mission action, through which such a great variety of human needs can be met. And with children and youth, organizational differences make possible a strong club-type spirit that helps to build interest and enthusiasm.

When the likenesses and differences are added, an important conclusion can be drawn: If WMU is good for girls and women, Brotherhood is good for boys and men.

What can a Baptist woman do about this conclusion? For the sake of denunity, narrow the question a little. What should a Baptist woman do about Baptist men's work?

If a Baptist Men's unit meets in her church, she can support it. January 21 is Baptist Men's Day in Southern Baptist churches. A Baptist Women organization could determine some existing ways to help the men feel the importance of their day.

Find out what Baptist Men are doing. Encourage members. A Baptist Women organization may have chosen to work with Baptist Men on some joint study action or support projects. Or the entire WMU may work with the entire Brotherhood on churchwide mission projects such as the Home Mission Graded Series or the Week of Prayer for Home Missions.

Colleen Cotton, a recent US-2er serving in Chambersburg (Pennsylvania) Baptist Church, tells about a joint project begun by Baptist Men. "The Baptist Women, of course, got in on the act," she says. She tells it this way.

Two months before Christmas, when all through the town, Not every child laughed, some were a frown.

Their stockings would be hung by the chimney with care, But they knew Christmas morning no gifts would be there.

The people of Chambersburg said, "This won't do! We must find a way for their dreams to come true."

From all over town they gathered up toys—

Baby dolls for the girls, guns and tractors for boys.

The Toy Mission team filled with games and balls.

Doll furniture and dishes for little tykes.

Mr. Nettle with a snail on his face,

Set about to repair hammer and plane.

Tricycles needed paint and ladder cars, too.

So little time and so much to do! When all of a sudden there came with a grin

Ed Wenger and the Baptist Men! They dug right in with engravers and glue.

Even the ladies wanted to get with it.

Jackie and Tom, Pat and Paul.

Paint up his up repair all James and Eric, Bud and Bill.

So many Christmas stockings to fill! Teddy bears and wagons painted blue.

The boys began to look like new. Soon bikes and ladder cars stood in neat rows.

Drills looked brand-new from their heads to their toes.

The people who helped were so glad they did.

The joy that they felt just couldn't be hid.

Their Yuletide wishes rang out loud and clear—

Merry Christmas to all and Happy New Year.

Such projects provide interest by which permanent ministries—joint or separate—can be offered to people on limited incomes. They begin to break down the barriers that separate some people from the church.

But if there is no Baptist Men's work in a church, how can a Baptist Women organization help?

Invite husbands to a Graded series study. (The Home Mission Graded Series on vocations, scheduled for this quarter, is a natural.) Involve some men in a mission action project. Or solicit time for a joint mission action group.

The Baptist woman can order her husband a subscription to *Baptist Men's Journal* (\$2.00 per year from Baptist Brotherhood Commission, 1546 Poplar Avenue, Memphis, Tennessee 38104), the magazine comparable to *ROYAL SERVICE*.

She can order a copy of the booklet, "How to Begin Baptist Men's Work," free from the state Brotherhood department. Then, she can give it to a man in the church—pastor or layman—who seems to have a special interest in missions.

The Baptist woman can encourage someone to attend a Brotherhood meeting in the association or state. Or she can take her husband to the WMU conference and send him to the Brotherhood conference.

A Baptist woman can also assist the Royal Ambassador program of her church. She might choose to work with her husband as a Crusader (boys up to eight) crusader. She might serve on the Royal Ambassador committee. She can be enthusiastic in giving encouragement to a son(s) who participates in RAs. Encouragement might take the form of transportation, refreshments for meetings, sharing lessons, or just genuine interest.



# MISSIONS ADVANCE DEPENDS UPON YOU

**MARGARET BRUCE** • In 1970 the net gain of eleven foreign missionaries was the lowest in several years. This gain, however, was higher than the net results in home missions appointments. Home missionaries under appointment at the end of 1970 numbered thirteen fewer than the number under appointment in 1969. A strong, steady net gain in missionaries is necessary for dynamic missions advance. Missions advance depends upon you.

A furloughing missionary said that the thing he missed most as he visited Southern Baptist churches was hearing prayers for more missionaries. He said he recalled when the burden of a church's prayers was for young people to be called into service. How long has it been since someone in your church came forward during the invitation to say, "God is calling me to be a missionary?"

How long has it been since you prayed for missionaries to be called from your church? Praying such a prayer may be costly. It could mean that you or your son or daughter might hear God's call to go. Or it might mean that you would be called to increase your financial support of home and foreign missionaries. The decrease in the net number of home missionaries under appointment in 1970 was because Southern Baptists failed to increase their financial support in relation to the rising costs necessary to sustain home missions in the national economy.

Missions history is filled with success stories of how souls have been saved and needs met through prayer. When you pray for volunteers to missions, you obligate yourself to fulfill another responsibility. You must follow through with sustained prayer for existing missions opportunities. Missions advance depends upon you.

Prayer is needed today for the safety of missionaries. Prayer is needed for those who struggle with loneliness and homesickness, with language problems, with physical ailments, with separation from children and other loved ones.

Each month in *ROYAL SERVICE*, Call to Prayer gives information important for sustained prayer for home and foreign missionaries on their birthdays. As you increase your discipline to prayer, make it your habit to keep active lists of prayer requests suggested by your reading of *ROYAL SERVICE*. The Commission, Home Missions, your state Baptist paper, and your local newspaper.

If you are a mother, plan ways that your family may become involved in praying for missions. Lead your family to study about missionaries and the work they do. Study will enable your family to be definite and intelligent in forming prayer requests.

Accept your responsibility. Challenge yourself to a new goal in missions praying each week. Missions advance depends upon

**BEN G. GILL** • Missions advance depends upon you. To a great extent, a hospital in Africa or a Baptist center in Atlanta is there only because of your support. You have lived and prayed and given of your own personal means for world missions. You have taught children and led your church to support missions. Missions advance depends upon you.

But what happens when you are gone? Will the work that you have always supported be carried on or will it be stopped because the missions cause depended on you?

These questions were answered in a very positive way recently by Mrs. J. Johnson. Mrs. Johnson has for many years been a part of the many-city missions work carried on by the Home Mission Board. Her support has been through prayer and gifts through the Cooperative Program and the Anne Armstrong Home Offering.

Some months ago she began to realize that she would not always be present to contribute to this work. Still, she felt responsible for it. By serving her Baptist foundation and requesting ways to support many-city missions, she found that her support could continue forever. With the help of friends at the foundation and her own letters, she was able to place many-city missions in that will. Missions support will continue long after her death. Missions depends on people like Mrs. Johnson. She has faced her responsibility well.

Baptist foundations assist Baptists to carry out the concepts of total stewardship through proper estate planning. They receive and administer funds left in trust. Funds are invested for the greatest return so that income may go to causes designated by the estate. Baptist foundations help Baptists lay a financial foundation under the evangelism and comes supported by state and Southern Baptist (convention boards and agencies).

As the present time there are twenty-two state Baptist foundations and one Southern Baptist Foundation. A letter or call to any one of them will bring immediate information concerning the vital means of mission support.

Ben G. Gill is director of Foundation and General Stewardship Service, Southern Baptist Commission, 1970.

## PRAYER GROUPS

Carol Tomlinson

### WHAT'S AN EVANGELIST FOR?

If a missionary is to teach Christ, And if there are missionary doctors who heal, and teach Christ, And if there are missionary architects who build, and teach Christ, And if there are missionary teachers who educate, and teach Christ, And if there are all sorts of missionaries who do all sorts of work, and who also teach Christ, Then what's an evangelist for? It takes skill to heal. It takes talent to build. It takes intelligence to teach. And sure—it takes faith to share Christ. But if the skilled and talented and intelligent also have the faith to share Christ, What's an evangelist for? What special gifts could this man need? Where is there difficulty in just sharing Christ? I have to understand before I can pray.

### WHAT ARE SOME PROBLEMS OF THE EVANGELIST?

**NARRATOR** Join a missionary evangelist on the missions field by journeying with your imagination. Listen as a missionary evangelist shares areas of eagerness and concern. See how his enthusiasm is cut short by some problems.

**EVANGELIST** I came to this country fearing that I might be persecuted because my religion is so different from the religion favored by the government here. I was afraid of that possibility. Now I have learned of a more difficult thing than persecution.

**PROBLEM 1** I am the voice of the government. I do not want you and your religion to become popular among my people. I could try to stop you by being cruel. I could punish those who follow you. But I am wiser than that. If I punish you, I make you a martyr. People

feel sympathy for martyrs. People join the cause of a martyr. Therefore I will not punish you. I will not give you aid. Instead, I will ignore you. When you write my offices to ask for land or building space, I will remain silent. When you request the right to speak, you will be asking the wind and I will find no reply. If I persecute you, I make you attractive. If I ignore you, you are as good as dead.

**EVANGELIST** I am a Baptist. Let me tell you why I think my church is strong. **PROBLEM 2** I do not want to hear. The word *Baptist* is strange to my ear. I am a Christian, though not all in my country are. You do not bear the name Christian in your title. I have no interest in your faith if you are not Christian. And if you are Christian, though your name does not say so, why can you not get along with the other Christians from Europe and America who live in this place? Why must there be so many kinds of you?

**EVANGELIST** I have come to bring my knowledge of my Saviour to this place. Yet I know that, though I am here, my goal must be to become unneeded. The church as I know it can never be strong in this country unless its leadership is in the hands of the people whose country this is. I will work to train the people of this land to direct the church.

**PROBLEM 3** I am a representative of the people of this country. We are coming to love the church, too. But it is not easy to become leaders. We have for so long been nourished by the funds and leadership of the Mission that we find ourselves weak and sometimes lazy. And when we try to lead, it is not easy to know how to minister. How do you know when to cooperate with another group and when to pull away? How do you know when to allow the government to play a role in the church and when to turn it away? How do you try to meet the physical needs of your

people and still be spiritual enough to be a church? It is not easy.

**NARRATOR** The missionary evangelist must be a man with watching eyes and listening ears. He must know his country. He must listen and quench the ignorance of the people with whom he will work. He must work against the impossible odds of silence and being ignored. He must love his work, but not so much that he is unable to hand it over to others. He must be a wise enough teacher to teach those whom he leads to build the kind of church Christ would have built. Unless the missionary evangelist is a unique blend of political acumen, psychologist, theologian, and politician, his work may not go well. And unless the work of this unique apostle goes well, the work of the other missionary apostles has no foundation on which to build.

### MISSIONARY EVANGELISTS IN ITALY

The missionary evangelists in Italy have encountered all of these problems in their work. They know the frustration of silence when they ask the government for land or space to meet.

They know what it is like to live in a land where the term "Baptist" is unknown—where a church must call itself "Christian" before the public will know it to be.

They know the dilemma of feeling the need to work with other denominations coupled with the fear of losing identity. They know the delicate challenge—much like that of raising a child—which demands that leadership be continued.

They know that they must work to win and not to please the State and the State church even though there may be their greatest obstacles to success. In this quest, the Italian Baptists are hope and challenge, but not defeat. This is but one country in which the missionary evangelist faces these problems.



The problems of the missionary evangelist are not defined by geography. Wherever he is located, success will come from the broad horizons of special insight and training. He needs intelligent prayers for support.

#### A Prayer for the Missionary Evangelist

GROUP 1: Father, whose the evangelist thrives with the excitement of training to share his Lord, and finds no one to hear.

GROUP 2: Fill him with the excitement of training deafened ears into sensitive ones.

GROUP 1: When he hunger's even to be despised rather than ignored.

GROUP 2: Grant him the patient wisdom to know that answers and small voices come from silence and not from the din.

GROUP 1: When he would join hands with others, and yet would stay alone.

GROUP 2: Help him first to know how to say and then how to live. "I am your brother and yet am myself. I am your neighbor, yet unique unto myself."

GROUP 1: Knowing that the follower will not always duplicate the leader.

GROUP 2: Help him to teach to the fullest of his God-given power, then turn to God for more.

GROUP 1: And when a hungry stomach or a restless pocket presents itself.

GROUP 2: Help him to know that at the completion of dinner and the exchanging of tokens must come something more durable than food or gold.

GROUP 1: We should understand what we are praying for, Lord.

GROUP 2: Because we, like the men for whom we pray, seek answers to these common needs.

All Glue us all Amen

## PLANNING

#### Preparation Period

Read the action on discovering prayer needs, pages 17-18 in the Prayer

**Group Guide:** Before the meeting set members to prepare reports of prayer needs from the women listed in this section. Each member should be assigned one woman. Consider these suggested assignments.

**Royal Sisters:** Read the list of names on crime and formulate general prayer requests for persons in your group involved in crime.

**The Commission and Home Missions:** Search for recent articles about mission and evangelism or preachers.

**Minimum Action Groups:** Interview a minimum action group leader. Ask her to list some of the problems members have faced as they have attempted to share their faith verbally to members of their target group.

**Local Church:** Interview the pastor. Ask him to relate ways that members might pray for him and members of the church engaged in maintaining activities.

**Discomational Emphasis:** Read the articles, "Mission Advances Depend Upon You," by Ben Gill, page 26 and "If WMU Is Good for Girls and Women, Brotherhood Is Good for Boys and Men," by Adrienne Benham, page 24, in this issue of *Royal Sisters*. Comment on the discomational emphasis these articles promote and formulate prayer requests to support each.

**Local Newspapers:** Search for articles that detail personal crises. Prepare requests for the persons involved.

#### The Prayer Exhortation

At the end of the sermon each woman should have become aware of and have prayed for several challenges of the missionary evangelist.

Ask one of your more capable women to present to the group the material contained in the section, "What's an Evangelist For?" This section should serve to raise questions in the minds of those present. The questions will be voiced as needs of the missionary evangelist in the short drama which follows.

For the drama you will need a narrator, an evangelist and a reader on readers for the three problems. Be sure your assignments are made in advance so that the participants will be comfortable in their roles.

You may want to present "A Prayer for the Missionary Evangelist" yourself. Prepare in advance a step chart which

lists specific problems of the missionary evangelist.

After the group has prayed the group prayer, list prayer requests to be used in the prayer period. (1) Three missionaries in Italy are designated preaching missionaries. Pray for Fred Anderson in Naples, Bob Hollifield in Genoa, and John Merritt in Milan. (2) Provide time for group members to list requests from prison and courts. (3) Add individual petitions. Ask the group to discuss the last three sections of the group prayer. What problem do we share with the evangelist? Could the solutions be similar? What do these problems demand from us? If we are not experiencing some of the problems about which we prayed, what does it say about our effectiveness as evangelists?

Divide the group into prayer partners for the prayer period. Each pair may volunteer for the requests for which they will pray.

#### Related Activities

##### Call to Prayer

Determine the exact time in each of the countries where missionaries listed on the prayer calendar are assigned. (Check a world map for this information.) Make clock replicas representing each time change represented. Suggest to group members that they pray that each missionary will have an opportunity within the next twenty-four hours to express a verbal witness of Christ to at least one person. List the following requests for members to use as they pray: That the missionary be sensitive to opportunity, that the person be open to the missionary's message, that the missionary have facility in expression, that the missionary have the insight necessary to relate his message to the life of the person, and that the person respond positively to the message. Display clock replicas and read the names falling in each time zone. Ask each member to pray silently for one of the missionaries listed.

##### Previous Baptist Women Meeting

Los miembros de Unión Femenil Misionera invitan atentamente los miembros de los grupos de oración a la reunión de Mujeres Bautistas.

Print this invitation in Spanish on small cards to be given to members. Translate the invitation. The members of Spanish WMU invite the members of prayer groups to the Baptist Women meeting. Announce that members will learn of the work of Spanish WMU in the United States at the February Baptist Women meeting.

## MISSION ACTION GROUPS



## Eliminating Barriers to Communication

Pat Thompson

Most persons, at one time or another, have played the game "guess." One person whispers a message to the person next to him, that person whispers to the next person, and so on down the line. The original message is rarely the same by the time it reaches the end of the line. Such is the difficulty of communication.

Words are spoken. As the sound of the words is carried between the speaker and the listener, some things happen which may either help the original message arrive accurately or may hinder the listener in hearing the message as it was spoken. The message sent is not always the message received. In the same way, the message received may not be the one the speaker intended to send, but may represent the true feelings the speaker thought he had disguised. (In the message they have been deceived by the speaker's own feelings.)

Communication exists only when the meaning of the message received is the same as the meaning of the message sent. For example, a husband comes home. He looks in the kitchen and says, "We're having hamburger for supper." His wife responds, "If you don't like it you can fix your own." The message sent was a comment regarding supper. The message received was something like, "I'm disappointed because we're having hamburger instead of something else." The feeling of each person prevented communication. The tone of voice of the husband past experience regarding hamburger for supper, the boredom of

the wife—an entire battery of feelings and experiences affected the communication process.

The communication process has two levels, verbal and nonverbal. The verbal level is made up of words and the tone of voice. The nonverbal level involves facial expression, body movement, gesture, and gesture.

Within these two levels there are many potential barriers which can hinder communication. When feelings and words do not match, the message is distorted. For example, a mother recently said, "I get so worried about my child, and then I find myself yelling at her." The words and the feelings do not match. Her words and tone of voice communicate irritation when her feeling is worry and concern.

Sometimes it works the other way around. Words are staffed by feelings that break through, obscuring that which is being said. A member of a minimum action group visits a person who lives in a poor, and very dirty, house. She attitudes herself saying, "I am from the Baptist church and would like to help your family since I understand you are having some financial problems." She may be saying to herself, "I feel dirty." or "They could at least keep the place clean." The message received may not be, "I want to help." It may come through as, "I think I am better than you." Self-awareness is important in establishing clear communication. Awareness of the feelings of the other person are also important. The minimum action group member may have no feeling at

all that she is better than the other person. The target person, however, because of the way she feels about herself, may expect the Baptist woman to have a feeling of superiority. Thus she will react to the Baptist woman as if she did feel superior.

Sometimes communication is distorted by a minimum action group member's need to protect herself. Her anxiety and fears of rejection distort communication. She may be self-conscious, particularly in an unfamiliar situation, and become so concerned with what she should say or do that she is not able to listen to the target person. She may hold back honest, natural responses for fear she will say the wrong thing or will be rejected.

Words can be a barrier to communication. Language is a primary vehicle for communication. But because the same word may have several meanings, understanding may be confused by the words used. Not only do words have dictionary meanings, but also they have emotional meanings. How many persons hearing the words *mental health* think *mental illness*? The word *father* may sound good and bring forth warm, happy feelings to some people. While to a delinquent boy, for instance, *father* may cause feelings of frustration and resentment because of the kind of experience he has had with his father. Words have emotional content which color the way in which their meanings are interpreted.

Preconceived ideas or assumptions can be barriers to communication. All

poor people need help. All elderly people like to be looked after. All delinquents have irresponsible parents. All people with mental or emotional problems are to be feared. All people who are drunk are dangerous. These assumptions prevent persons from looking at a situation in the light of its own merits or from getting to know an individual as he really is.

Cultural differences can present barriers in communication. Cultural background affects the way persons feel about and respond to many situations. If a mission action participant wants to communicate with a person who is from a culture different from her own, she must take the time to try to understand something of the person's cultural background. Cultural differences may derive from nationalities, sections of the country, economic situations, or educational backgrounds. A school social worker who worked in an area where there were several language groups represented in the school arranged her office with curricula representing important facts about the various cultures from which the students came. She was saying nonverbally, "I am interested in your culture and interested in you."

## PLANNING

### Continuing Actions

If your mission action group has been using the group guide and this section of *ROYAL SERVICE*, your group has engaged in three launch actions: personal preparation, orientation, and survey. You are now ready to move into the cycle of actions called continuing actions. This continuing cycle includes four actions: planning actions, ministering and witnessing actions, sharing and evaluating actions, and in-service training actions. All four of these actions should be completed by your group each month.

Turn to the Planning Actions section of your mission action group

guide. Use this process to plan your activities for the coming month.

### In-Service Training

A mission action group is concerned not only with "doing something," but also with the quality of the work which is done. In-service training is training that leads to the actual service being rendered. Each mission action group guide suggests specific in-service training actions for training in ministry to its target group. *ROYAL SERVICE*'s current content material and procedures each month for general in-service training in missionary skills needed by all mission action groups.

In-service training this month is planned to help members determine those factors that are the most common barriers in communication between the mission action participant and the target person.

1 Ask members to read "Showing Barriers in Communication" on the preceding page before the meeting.

2 State that communication exists when the meaning of the message received is the same as the meaning of the message sent. (Write the statement on the chalkboard or poster board.) Ask members to rephrase this statement in as many ways as possible. Examples: Communication exists when he hears what you say, he knows what you mean, etc. List the statements on the chalkboard. Ask the group to determine which statement most clearly conveys the same idea as the original statement.

3 Review the five barriers in communication discussed on the preceding page. Feelings and message do not match, need to protect self, emotional meanings of words differ, preconceived ideas, cultural differences. List these on the chalkboard.

4 Use role-playing to relate personal barriers to communication to the ministry plans made by your group. Role-playing is a technique whereby a problem situation is briefly acted out in a way that individuals identify with the characters. Divide the group into pairs. Assign each pair one of

the barriers. Ask pairs to determine exact circumstances where their assigned barriers existed and to decide which person will play the role of the target person and which will play the role of the mission action group member. Ask pairs to plan the way they will act out the situation. (Action should be as spontaneous as possible.) After each pair acts out the problem for the group, lead the group to discuss the role-play, suggesting possible solutions and the implications of these solutions for their ministry. Ask players to respond to the feelings they had during the role-play. At the end, summarize the problems and the suggested solutions for the group.

### Preview Baptist Women Meeting

Los miembros de Unión Femenil Misionera invitan atentamente los miembros de los grupos de acción misionera a la reunión de Mujeres Bautistas.

Print this invitation in Spanish on small cards to be given to members. Translate the invitation: The members of Spanish WMU invite the members of mission action groups to the Baptist Women meeting. Announce that members will learn of the work of Spanish WMU in the United States at the February Baptist Women meeting.

### Call to Prayer

Ask members to consider the complications in communication that must arise when the one missioning is using a second language. List some of these. Read the list of foreign missionaries on the prayer calendar, giving the language that each uses. Consult an encyclopedia or almanac for the dominant language of the country. Ask one member to lead in prayer for these missionaries.

Ask members to relate the barriers to communication discussed to the work of the home missionaries on the list. Ask one member to lead in prayer for these.

Ask another member to lead in prayer for the members of the mission action group as they begin communication with their target group.



Ruth Cantrell

## Family Crises

A crisis may be defined as a decisive or crucial time, stage, or event. With this definition in mind, consider who the families or individuals in crises are. With the arrival of every newspaper or thirty-minute news broadcast, headlines proclaim crises: "Earthquake Hits Los Angeles Area," "Child Wanders From Home—Searchers Comb Nearby Woods," "Traffic Death Toll Rises," "Gasoline Truck Explodes."

Crises are well known in every community. Every small town or large city has its share of situations similar to these.

- A mother and father are heartbroken and frustrated because their daughter has seemingly forsaken the teachings and morals of her home to show the world that she is a "free spirit."

- A mother and her young children wonder when father will go on his next drinking and gambling spree. Leaving his job, spending the money needed for food, he comes home only to abuse his family until he is once again sober.

- The young wife waits patiently (or not so patiently) while her husband finishes his tour of duty in Vietnam. A nagging thought lodges in the back of her mind: "Will he be lucky and come home?"

- After the birth of their child, the young couple is told by the doctors that the child is mentally retarded. What will they do? Why has this happened? Their questions have no answers in the vacuum left by their dreams of perfection and creation.

- A family splits during the long hours of difficult surgery. Their thoughts are fixed on the hope that the operation will be successful. Yet doubt fills the corners of their consciousness.

- A fire destroys all material pos-

sessions of a family of five. With their home in ashes, they are confused and uncertain of the next step they must take.

- An older person is left alone when her marriage partner of fifty-eight years dies. She cannot communicate the loneliness she feels. A determined ache replaces her sense of well-being. Convinced that nobody cares, she wishes that she, too, could die.

- A young child misses days of school. Physically and emotionally ill, she cannot accept the reality that her parents are getting a divorce. Her world has no stability. Those things that she had considered certain have changed. Life seems to be only unending turmoil.

"Crises come in all sizes, colors, and shapes," says R. Lofton Hudson in his book, *Persons in Crisis*. "Crises are times that try men's souls. They hit like a hurricane, or creep up and grab one's leg like an alligator, or pierce from within like a leg cramp or a charley horse, or dawn on a person like the sudden realization to a hunter that he is lost, one hour before dark."

### Common Bonds in Times of Crisis

Though each crisis situation is different, certain common bonds exist in each situation. Dr. Hudson says that the best way to understand crises is to look at three common ingredients. Every crisis contains at least a disturbing event or series of situations that prevent the crisis victim from living a normal life cycle. A crisis presents a baffling or painful alternative. Anxiety is heightened as persons attempt to make a choice. The crisis contains a threat to selfhood. The very foundation of a person is shaken as he ponders his

ability to cope with life. Persons react either by resolving the conflict or by fleeing toward the discomfort.

Dr. Hudson states that "crisis does not end until the individual makes a decision, takes one of the possible roads, or until the crisis event changes."

Each individual or family in crisis has a common need—the help of other persons and the help of God. The person in crisis needs to know that someone cares enough to make a personal concern. He needs the warmth of human concern. Although the moment of crisis may not be the time for words concerning faith, the Christian must seek to minister in the context of faith.

### Meeting Family Crisis Through the Home Mission Board

"The Home Mission Board," says Dr. Arthur B. Rutledge, executive secretary, "was founded as an arm of the churches to reach out to meet needs which could not be met by individual Christians or churches, or even by associations or state conventions." What is the Home Mission Board doing to help those in crisis situations?

#### 1 The Chaplaincy

The Program of Chaplaincy Ministries is designed to bring Southern Baptist ministers into contact with chaplaincy opportunities and to work with and assist churches, associations, and state conventions in providing a spiritual ministry to military personnel and their families, to persons in hospitals, penal and other institutions, and business and industry.

Chaplains are not ordinarily appointed by the Home Mission Board. Military chaplains are commissioned officers of the Army, Navy, or Air

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perience, (2) understood that certain common needs are experienced by all persons in times of crisis, (3) know ways that the Home Mission Board ministers to persons in crisis situations, and (4) determine to reach out to at least one person in the community who is experiencing crisis.

## 2. Choosing Learning Methods

Distribute newspapers to members. Ask each member to clip an article describing a person in some sort of crisis situation. Ask members to formulate questions from the clippings that probe ways that home missionaries or Baptist Women members might minister to persons in crises. Ask three women to make up a panel to answer these questions. Choose one woman who is knowledgeable about missions to be the home mission specialist. Ask her to read the content material for background information. Ask the mission action chairman to be the mission action specialist. Her preparation should include the projects guide and the thirteen mission action group guides, especially the *Mission Action Group Guide: Headliners* (available from Woman's Missionary Union or Baptist Book Store, see WMU order form, page 48). Ask the mission support chairman to serve as the specialist on crisis praying. In addition, you may wish to invite a person skilled in social work or ministry to sit on the panel. This specialist will be able to summarize the needs that the persons in the news clippings have.

## 3. Using Learning Aids

Watch daily newspapers for headlines of crisis situations. Make a montage of these headlines (or stories) similar to the one on the inside back cover of December *ROYAL SERVICE*. Use this montage as an interest center for the meeting.

## 4. Evaluating the Study

Ask members to mentally answer the following questions:

1. (a) What does it mean to be a friend? (b) In what ways do you practice friendship to persons of a different race?

2. (a) Do you know someone who has gone through a period of crisis? (b) What have you done to help someone in the past week?

3. (a) If you were in a nursing home or institution would you appreciate a visit from someone who cared? (b) When is the last time you visited a shut-in?

4. (a) What is your attitude toward divorce? (b) If the opportunity came

Resources are available for Baptist Women members who are involved in meeting the needs of persons in crises.

## Mission Action Group Guide:

The Aging

Alcohol and Drug Abuse

Combating Moral Problems

Economically Disadvantaged

Headliners

Internationals

Learning Rehabilitation

Language Groups

Missions

Nonreaders

Prisoner Rehabilitation

Resort Areas

The Sick

Mission Action Projects Guide for Baptist Women and Baptist Young Women

Mission Action: WMU Ministry and Witness 1971-72

Available from Woman's Missionary Union or Baptist Book Store. See WMU order form, page 48.

would you spend the time necessary to help save a family?

5. (a) How do you feel when you read in the local newspaper of a crisis or disaster? (b) Can you recall the last time you shared your material possessions with someone in need?

6. (a) What should be done to help migrant workers? (b) Would you be willing to pay more for your fruit and vegetables if higher prices were to make them go to migrant workers?

Why was the first question in each set asked in answer to the second? Open this question to group discussion.

## 5. Planning for Follow-through

(1) Dr. R. Lofton Hudson emphasizes three positive approaches to helping persons in crises: Be spontaneous and natural. Stand shoulder to shoulder with the person and look with him at his alternatives. Assist him with whatever resources are needed for recon-

struction after crisis. To learn more about what you can do, read *Persons in Crisis* by R. Lofton Hudson (\$1.50, available from Baptist Book Store).

Next month *ROYAL SERVICE* will feature ways that the Home Mission Board and Baptist Women are assisting persons in crises. Using the February issue, preview these features and encourage women to read them.

(2) In order to act upon your increased knowledge of the needs of persons in crises, plan headline mission action projects. Review the guidelines and suggestions for such projects on pages 29-30 of the *Mission Action Projects Guide for Baptist Women and Baptist Young Women* (available from Woman's Missionary Union or Baptist Book Store, see WMU order form, page 48). You may wish to divide into teams to cover the available news media (radio, TV, newspaper, national news magazine). If so, teams will need to meet informally on a designated day to determine to which crises of that day they will respond and what their response will be. Or you may wish to make this project an individual one. In either case, ask persons to report at the next meeting.

(3) Headliner projects are excellent for families. Review the things you have learned about persons in crises with your family. Search the newspapers together. Choose a person each week during January to respond to with help.

(4) The Christian Social Ministries Department of the Home Mission Board listed forty-five new missionaries needed in 1971 to advance home missions efforts in meeting the needs of persons in crises. Nine couples and nine single women were needed for Baptist centers. Two nurses were needed. One social worker was needed. Three couples and three single women were needed to serve as directors of Christian social ministries. Two couples were needed to work with migrants and one couple was needed for youth and family services. Because Southern Baptist giving to home missions has not kept pace with the rising costs of sustaining the home missions programs, these opportunities could not be met. Funds were only available to fill vacancies.

Use this information to encourage women to increase their regular offerings through the Cooperative Program and to encourage them to begin thinking about the offering that they will make through the Annie Armstrong Easter Offering in March. Remind them that missions advance depends upon them.



"Who wants to go back to the good old days? Technology is great! No, ma'am! I'm not ready to give up my religion!"

But, in spite of all the headlines, Americans are enjoying the technological explosion of the twentieth century. For every giant step taken in science and technology, the American people seem to have taken a big backward in quality of living. The life of ease, speed, and comfort has been through a too necessary the good life.

To most on a return to the quiet rural past with its hardworking culture is no solution to the burgeoning problems of the populace. Technology and urban living are here to stay.

The technological revolution has happened so fast that it is time to take a breather and examine the situation. What have been the effects of technology and urbanization on human life? How are they related to the problems of drug and alcohol dependents? What has been their effect on juvenile delinquents and prisoners? (In the increasing numbers of unemployed parents?)

And more importantly, what are Christians doing to heal the hurts of these persons and their families? What preventive measures are being taken? What more can be done?

## Progress—and Problems

Technology is the application of scientific knowledge to practical problems. And urbanization is the

# Missions and Crises of the City

## Alcoholics and Drug Dependents

Martha Nelson

"big baby," the offspring of scientific progress. For "how you gonna keep on down on the farm" where machines have taken over tasks once requiring farmhands by the truckload? Men go where the work and the money are, and they take their families along.

And, wherever there is a congregation of people, there are multiplied problems. Many authorities describe the mushrooming alcohol and drug addiction problem as a side effect of the ever-expanding technological progress and the urbanization that has accompanied it.

The statistics defy comprehension. Between four and one-half and six million Americans are alcoholics. Estimates on the number of marijuana users range from six million to as high as twenty million. By mid 1970, it was estimated that there were between 100,000 and 150,000 hard narcotics addicts in the nation. In some high schools, an estimated two-thirds of the student body were believed to have experimented with drugs. And the trend was creeping downward into junior high and elementary schools.

Drug abuse and alcohol is a widespread drug) is not limited to the huge metropolitan area to the young. It includes ghetto children using heroin, suburban youth on marijuana, middle aged village housewives on tranquilizers, truck drivers and athletes on amphetamines, and executives on alcohol.

## Traumatic Change

The technology that has thrust the nation into an era of change has caught many persons unprepared emotionally for the complexities of life in the nuclear age. Millions, unable to cope, have turned to drugs and alcohol, hoping thus to cover or alleviate their inadequacies.

The change that has likely had the most far-reaching effect on such individuals has been the transition in family life patterns resulting from the big move from a rural to an urban society. The extended family has been left behind. Grandparents, aunts, uncles—people who provided praise, a sense of belonging, support, and resistance to parents and children alike.

One out of three mothers has gone to work outside the home, as cleaning, laundry, and cooking chores have been reduced by scientific inventions, as labor market demands have increased, and as the purchasing power of the dollar has shrunk.

Both parents may return home from the competitiveness of daily employment tense and drained of both the physical and psychic energies required to maintain a stable family life.

The growing economic independence of women has contributed to the rising divorce rate, leaving numbers of youngsters fatherless and engendering widespread unhappiness. Alcohol and drugs seem to offer answers to the problems unhappy people face.

Children of preoccupied parents as well as those of broken homes have sometimes been victims of parental neglect, even abandonment. Patterns of insecurity have evolved, in many cases sending unsupervised youngsters into serious mischief and harmful experimentation.

Depersonalization has resulted as urban living has increased, and loneliness in the midst of residential density is commonplace. A "live and let live" philosophy, adopted by families in spacious suburbs of spreading metropolitan areas and in high-rise apartment buildings clustered in the inner city, is expressed in the attitude, "What I do won't matter, nobody knows me, and nobody cares."

Feelings of futility are experienced by workers turned into human button-pushers by automation. In many cases these workers have not discovered creative uses of leisure time which would compensate for the dulling routine of their work.

A national scene of boredom, restlessness, and meaninglessness is a by-product of the soft life created by technology. Machines and appliances have appropriated the tasks that formerly welded the family and the community together in the struggle for survival.

Mass communication has offered to young people born into the apathy and despair of the ghetto a glimpse of a better way of life. When it has proved unattainable, they have sought escape through drugs and alcohol.

On the other hand, the pressures to excel scholastically "in order to make money to buy things" has brought a reaction from the well-informed youth of affluency. They have watched parents turn in discontent to cocktails and pills which the mass media picture as a solution to "whatever ails."

#### Aftermath

Against a backdrop of instability, insecurity, growing depersonalization and an uncertain value system—and in the midst of unceasing scientific progress—stand the millions of Amer-

icans who have turned to alcohol and drugs for the answer to their personal problems.

"The limited number of men and women under Home Mission Board appointments cannot begin to scratch the surface of need in this area," Ed Carter, former director of Christian social ministries, points out. "That is why one of our major objectives is to work with and assist churches, synods, and state conventions to express Christian love and provide a witness to these dependent persons, with rehabilitation as an ultimate goal."

"The job is bigger than I," Mildred Streeter, home missionary director of community weekday services in Denver, Colorado, confessed. "For that reason I spend much time in coordinating, counseling, and encouraging individuals and groups who want to help. It is imperative that we channel the resources of lay Christians into ministries to these people of special need and circumstance."

But the load of executive responsibility which Mrs. Streeter carries does not preclude her personal involvement. Recently she moved into the inner city to be closer to persons in need. She has already befriended the family of one of the three alcoholic women in her apartment building.

"I've given the children food and have enlisted them in our Saturday recreation program. They are attending Sunday School and church too."

The sewing club and library classes directed by Mrs. Streeter are classic examples of how the channeled resources of lay Christians can provide opportunities for rehabilitation of alcoholics.

The sewing club, conducted by a mission action group from Central Baptist Church of Aurora, enlisted a Spanish woman, an alcoholic. Though there were times when she arrived so full of tequila that she would have to be taken into another area, the women accepted and loved her. They became her friends. As Mrs. Streeter would open her Bible and lead the group in study, this Spanish woman would be-

ten with tears rolling down her cheeks. At other times, the missionary would sit beside her and read Scripture passages that would help her to look within herself.

Months after her first encounter with these caring Christian women, this woman made her profession of faith in Christ. On a Sunday morning she arrived at the Primera Iglesia Bautista before the doors were open, eager to act on her new faith.

"Even when I was so full of booze I couldn't talk, you ladies put your arms around me and treated me like all the rest. You made me know I wanted your Christ," she told the women later. At last report, she had not touched a drop of liquor since her conversion.

"There are more alcoholic women in our city than we can possibly help," says Mrs. Streeter. "But one after another, they are finding love and counsel through our weekday ministries."

Mrs. Streeter expresses a similar concern for youth on drugs, roaming the streets of Denver. She hopes someday to see the fulfillment of a dream—the provision of a youth hostel where transient youth can come for a good night's sleep and the hot meals essential for a potential drug user to size himself up and regain a healthy outlook.

The hostel may, in fact, be in the early stages of reality, for our Southern Baptist church in the area has offered an old manor which originally housed its congregation, for such use. The house has a perfect dormitory layout, Mrs. Streeter says. First Southern Baptist Church, the center for the weekday ministries program, is located on Capitol Hill where many drug users hang out. This church may become a promising outpost where youth will be interviewed and screened by a group of professionals to avoid legal and medical pitfalls. The hostel will have to be staffed by a trained couple and will require funding by the Home Mission Board. Local churches may provide volunteer counselors trained to assist with troubled youth. Mrs. Streeter believes the

hostel, by offering temporary housing, Christian friendship, assistance in locating work or in returning young people to their homes, will touch the lives of numerous runaways before drug pushers and others with ulterior motives get hold of them. As the work is expanded, ministry might be extended to hard drug users.

Churches are encouraged through mission action groups to tie into, and initiate if necessary, community-wide, community-oriented drug information programs. The local church is ideally equipped, also, to provide referral services, making professional help available to more and more drug- and alcohol-dependent persons.



#### Study Session

##### 1. Understanding the Aim

Divide the women into Missions and Future of the City. At designated times help group members understand how streets of urbanized modern life have contributed to the growing numbers of alcoholics, drug abusers, procurers, parolee delinquents, and unwed parents. (1) to give information about resources that Home Mission Board missionaries have to summarize in their persons, (2) to bring about a personal response from group members to these persons of special needs. The first session introduces the unit and focuses attention on alcoholics and drug dependents.

##### 2. Choosing Methods

Introduce the unit and identify the special emphasis of the session by giving facts from "Progress—and Problems." Divide the group into two or three small sections, with instructions to "buzz" on the following question: "What changes in patterns of living in the past twenty years have contributed to drug and alcohol dependency?" Allow eight minutes, then have reports. List summary on chalk-

board, using "Traumatic Change" for additional ideas not listed by groups. To summarize, ask one person to be prepared to dramatize Mildred Streeter, putting into first person monologue the information of "Aftermath."

End well in advance one or more group members to interview a person active in work with alcoholics or drug dependents (a judge, social worker, school counselor, or physician). The interview should help the group gain insight on the local situation, what is being done in rehabilitation, and how churches might cooperate in street efforts in the interview. Be sure to secure an observation about causes of dependency. A report of the interview(s) may conclude the study session and focus attention on the local situation.

##### 3. Using Learning Aids

Prepare a poster for use in all three sessions. On the bulletin display a dirty city where this might be a collage of pollution scenes cut in the shape of a skyline. Add pictures of the large group at each session.

##### 4. Evaluating the Study

In concluding the session, ask members (1) to list the situation of urban and life that contribute to alcoholism and drug abuse, (2) to describe the ways that Alcoholics Anonymous operates in the context of these stresses, (3) to comment on (hopeful) attitudes that should ideally be present in relation to alcoholics and drug dependents.

##### 5. Planning for Follow-up

Ask members to encourage possible ministers that might be contacted to assist drug abusers and alcoholics. Discuss community efforts and the possibilities of using one's existing programs. If the group expresses enthusiasm about a specific action, make specific plans for investigation and discussion with appropriate persons and request a report at the next meeting. Mission Action Group Study: Alcoholics and Drug Abusers, available from Woman's Ministries Group of Baptist Board Service and M.M. order.

form, page 48) would be helpful in planning specific actions. Conclude with an emphasis on the person-to-person ministry in which group members may engage in their neighborhood through cooperation with ministry action efforts of their church.

#### Announce Baptist Women Plans

##### 1. Baptist Women Meeting

Display the words *Nuestra Tierra*. Ask members if they know what these words mean. After several suggestions have been given, tell members that *Nuestra Tierra* is the Spanish version of *Our Land*. Invite members to learn more about this magazine, its editor, and the persons who follow its suggestions by attending the Baptist Women meeting in February.

##### 2. Home Mission Graded Series

In an Alaskan village above the Arctic Circle a parka-clad missionary, suddenly faced from outside exposure, fed his voluntary Siberian bushies, giving careful attention to each of the beautiful dogs. He was proud of his dog team and only so dependable transportation through the white wilderness in such poor weather, but also in a means of contact with both Eskimos and Indians. This parka-clad missionary is one of more than 2,000 home missionaries who serve in the fifty states, Panama and Puerto Rico. Learn about the kinds of work these men and women do. Attend the Home Mission Graded Series study of *Land in Mission*.

##### 3. Call to Prayer

Read the names of home missionaries listed on the prayer calendar today. Ask members to relate the stresses of urbanized life listed on the study session to the work of these missionaries. Ask them to then formulate prayer requests for the home missionaries on the list and Mrs. Streeter. Home and members to relate these requests to the foreign missionaries listed. Pray for the missionaries having bushies. Mrs. Streeter and home missionaries engaged in ministry to alcoholics and drug dependents.





# The Mission of the Church

## EMPOWERED FOR MISSION

Passage for Study: Acts 2:1-47

James E. Carter

In November 1965, the nation was shocked by a gigantic power failure in the northeastern section of the United States. That whole section of the country was suddenly plunged into darkness. Residents had everything necessary for electrical power: sources of power, transformers, wires, electrical receptacles, appliances, switches, light bulbs. They had everything necessary for electrical power—except the power.

As churches prepare for mission they may find themselves in the same situation. They may have motivation, methods, means and manpower. They may have everything necessary for mission—except power.

The power for mission is from the Holy Spirit. The mission of the church cannot be carried out unless the power of God is at work in the life of the church.

The early church was empowered for mission. The empowering came at the day of Pentecost when the Holy Spirit was poured out in power upon the believers. The story is told in Acts 2.

A study of the Pentecostal experience reveals the empowering for mission of the early church and the source of power for the contemporary church.

### Manifestation

The Feast of Pentecost was one of the major Jewish feasts. It fell on the fiftieth day after Passover. It had an agricultural significance. At the Passover the first of the barley crop was offered as a sacrifice to God. The barley harvest began then. At Pentecost the wheat harvest had been completed. Leaves were offered in sacrifice to express gratitude to God for the completed harvest. Religiously and historically, it commemorated the giving of

the Law to Moses on Mount Sinai. It normally was a festive occasion. Many people were in Jerusalem for the Feast of Pentecost.

The Christians were together on the Pentecost. Suddenly they were aware of strange phenomena: the sound of a rushing, mighty wind and the sight of tongues of fire. And they began to speak in tongues foreign to them. These utterances were prophetic utterances, messages from God about God. They were conscious of being filled by the Holy Spirit.

Apparently the sound of the wind and the vision of fiery tongues were not apparent to the people. Only the believers were aware of these symbols of God's power and purpose. In the power of God they were to witness to all the people of the world.

The tongues which these people spoke were tongues unknown to them, not unknown languages. The dispersed Jews from various parts of the world were able to understand the language which these people spoke. The manifestation of tongues was for the purpose of communicating the gospel.

This experience did not mark the coming of the Holy Spirit into the world. Mentions of God's Spirit are made in the Old Testament and in the Gospels. There is a difference after Pentecost, however. In the Old Testament the Holy Spirit seems to be selective and sporadic. The Spirit descended upon a certain person for a purpose. After the day of Pentecost the Holy Spirit is continuous and universal. The Holy Spirit abides in the life of the believer, making constant contact in leading him in the will of God and in the work of God.

That the coming of the Holy Spirit

in a manifestation of power had the purpose of mission is seen in the actions of the believers. They did not remain where they were simply enjoying the experience. They went out to the people, witnessing of Christ.

### Message

Simon Peter gave to the crowd an explanation of what had happened. The strange behavior of the Christians was not due to drunkenness. They had been filled with God's Spirit.

Taking his text from Joel 2:28-32, Peter showed that God had declared that in the "last days" he would send his Spirit indiscriminately upon the people. It would be accompanied by amazing physical phenomena and would result in the people calling upon the Lord to be saved. Peter was convinced that the time had then arrived. In Jesus Christ, God had acted decisively. His Spirit had been poured out on the people. Salvation was available by calling upon the name of the Lord. That to which the prophets looked had been fulfilled in Christ.

Turning from explanation (vv. 14-21) Peter then began proclamation (vv. 22-46). What he proclaimed was the gospel. The gospel is the good news that God has acted in Jesus Christ.

Notice that Peter's proclamation centered on the historic facts of the life of Christ. His crowning statement was that the Jesus whom they had helped to crucify was both Lord and Christ. In calling Jesus Lord, Peter applied to him a name that had previously been used only for God.

The two elements of explanation and proclamation must always be present when the message of Christ is presented. Without the explanation, what

is being proclaimed cannot be understood. Without proclamation, the explanation cannot be applied to life.

In the mission program of a church, these two elements are present. In both word and deed the meaning of the life of Christ is applied to human lives.

Proclamation may be mute: simply the placing of tracts, Bibles, or Scripture portions or verses in garments that are distributed. It may be verbal. One person may share with another person the meaning of Christ's life.

### Mission

Simon Peter's message produced amazing results. From the results of this message and the subsequent activities of the believers, something of the mission of the church in the world today may be seen. Mission action gets its impetus as well as its power from the activity of the Holy Spirit moving through the church.

Salvation. The immediate result of Peter's message was the salvation of three thousand people. The salvation of persons is always a major mission interest. What is done in mission has as its basic purpose the salvation of the lost.

The hearers were so convicted by Peter's sermon that they cried out, "Brethren, what shall we do?" (Acts 2:37 RSV).

Peter's reply was simple: repent and believe. Because they had repented, they were to be baptized. Those who had repented and believed would receive the Holy Spirit who was so much in evidence that day.

Notice, too, that Peter asserted that the promise of forgiveness and the presence of the Holy Spirit was inclusive. It applied to those who were near and to those who were far off, to those who were present then and to future descendants, to those who were close to God and to those who were then far from God. All who knew the call of God could know forgiveness and the power of the Holy Spirit.

This promise is the promise that gives meaning to missions. No matter where missionaries go, the people there can be brought to God. There is no place so primitive nor so isolated that God's Spirit cannot reach it to touch the people. Look at the history of missions advance. Notice that the mission impulse has caused the gospel thrust to

carry people to new countries and to old countries, to metropolitan areas and to isolated areas, to sophisticated people and to primitive people. And the missionaries go with the promise upon their hearts that no one is beyond the reach of God.

Enlistment. The people who were touched for God were enlisted for God and his service. That day about three thousand people were added to the Christian fellowship (v. 41).

Enlistment is important. People are not reached for Christ and left to fend for themselves among all the pressures of the world. They are enlisted for fellowship, for nurture, for Christian growth, and for service.

This is one very important element in mission action being conducted by churches. When people are won to Christ, then they are enlisted into a fellowship of believers. In this fellowship of believers they can begin to grow and to serve.

It is for this very reason that the local church is primary in missions. Whether in a foreign nation or in a new area of Baptist work in the United States, a first step in missions activity is to form a church. A mission, a chapel, a home fellowship, or an organized church to which the believers can tie is essential for continued ministry. The pattern was established early in Christian life. Churches were established all over the Mediterranean world.

Fellowship. Fellowship was an important part of the life of these early Christians. Several aspects of their fellowship are presented in the account in Acts 2.

They studied together. They "devoted themselves to the apostles' teaching" (v. 42 RSV). Study is vital to Christian growth. A knowledge of the Word of God is necessary for both Christian growth and Christian mission.

The early Christians also ate together. These Christians had such a close common bond that they shared their food. The "breaking of bread" is sometimes used to refer to the Lord's Supper. Likely it is not meant in that technical sense here. However, each meal took on spiritual overtones because of the depth of the fellowship.

Sharing together is a part of the Christian fellowship. In verse 45 it is clear that many of them sold their belongings in order to share with other

Christians. Apparently this was a voluntary action. Out of their compassion and concern for one another they were willing to share their material goods with one another.

Sharing is at the heart of Christian mission. Whether in the proclamation of a missionary evangelist or the work of a community center volunteer, sharing is involved. Both spiritually and physically the church must share what it has.

Worshiping together is essential in Christian fellowship. At the same time Christians had not separated themselves from the Temple worship. In addition to the times of prayer at the Temple, they apparently had worship together. So filled were they with the Spirit of Christ that they offered prayer and praise to him continually.

Blessing. Through it all they were able to know the blessing of God. By their life and ministry they were able to attract many others to believe in Christ.

The strength of Christian fellowship and the clarity of Christian witness combine to bring people to Christ.

The power of God's Holy Spirit was not only known to them at a great outburst on the day of Pentecost. It was also felt by them continually on the days that followed. Day by day, in witness and in fellowship, the Holy Spirit is making his presence and his power known in the church today.

The mission of the church is a tremendous mission. To properly execute it the power of the Holy Spirit must be known. God has promised his Spirit of power. His mission cannot be the mission of the church unless his Spirit is there.

The Holy Spirit connects the church with power. Through his power, the church can do things it could never do by itself. He empowers for mission.



### Study Goals

#### 1. Understanding the Aim

Thus far in your study of the mission of the church you have explored three basic concepts: (1) The mission of the church is to carry on the life of Christ

in the world. (2) The Great Commission defines mission and gives the church the authority to carry out its mission. (3) The life of Christ motivates the church to fulfill its mission. The study this month will add a fourth concept. The Holy Spirit provides the power by which the church participates in mission.

## 2. Choosing Learning Methods

(1) Before the study, ask one member to prepare a report on Pentecost. A review of its historical significance and place in the life of Israel will provide needed background for members to understand the particular day of Pentecost discussed in Acts 2.

(2) Ask another member to be prepared to read Acts 2 to the group from *Good News for Modern Men* (1971). Before this portion is read, ask members to listen for the major points to Peter's sermon. After the Scripture reading, lead members to reconstruct the activities of the day described and list major ideas presented in the sermon.

(3) Before the study, ask a member to prepare a report on the Holy Spirit. Members should be led to see the relationship of the Holy Spirit to the believer and to Christian witness. An interview with the pastor will supply content for such a report.

(4) Focus attention on the results of the day of Pentecost in the life of the early church. Dr. Carter classifies the results in four categories. Ask four women to be prepared to report on these four categories of results. In addition to the material in the Bible study content, the following special emphases should be added to the reports:

**Salvation.** Note that during 1970, 61,454 persons were baptized through Southern Baptist foreign missions efforts. On the home mission scene, 56,136 professions of faith were recorded. Ask the Baptist Women mission action chairman how many persons became Christians through the mission action activities of your church in 1970. Comment that persons of special need or circumstance in your community will not be reached for the church unless they are given extra attention. Mission action combines ministering and witnessing in a specialized approach to the needs of persons. Many associations are planning field trips this quarter to locate unmet mission action needs in the association. Members participating will see what is and what is not being done. Find out from your Baptist Women president whether plans have been made for such a field trip.

**Enlistment.** Note that during 1970, net membership in churches and mis-

sions in the foreign mission field increased by 56,901. A total of 530 new churches were organized and 99 new missions points were established. On the home mission scene, 450 new missions were established and 109 new churches were organized. Those persons added to churches through home missions numbered 28,909. Ask your mission action director whether any persons reached through mission action were later added to your church in 1970. Comment that churches, in order to be effective in missions advance, need missions organizations. Associational Baptist Women organizations are sponsoring the formation of new Baptist Women organizations this quarter. Your Bible study group may wish to volunteer to help start a Bible study group in a church wishing to form a Baptist Women organization with groups. If so, communicate this interest to your Baptist Women president.

**Fellowship.** In recognition of WMU Focus Week, your WMU council or Baptist Women officers council may be planning a Family Affair. Communicate the plans in your church. Your group members and their families may wish to have an informal supper together before or after the Family Affair.

**Blessing.** Interview mission action group leaders in your church. Ask them to give testimonies concerning the blessing of the Holy Spirit in the work of their mission action groups. Record these testimonies for the meeting.

## 3. Using Learning Aids

Prepare a flip chart emphasizing the major points of the content article for this study. Use this chart throughout the various methods of the study.

## 4. Evaluating the Study

Evaluate what you have studied by applying the concepts to the life and experience of your church.

Have you seen evidence of the pres-

ence and power of the Holy Spirit in your church's life?

How would you know?

Do you feel that the Holy Spirit has guided in the mission action projects begun and supported by your church?

How do you know this?

Have you and your group ever been guilty of running ahead of the Holy Spirit? Have you conceived projects that might have been your own desire rather than the will of God?

## 5. Planning for Follow-through

Consider very carefully your relationship to God and your knowledge of the Holy Spirit.

Learn more about the Holy Spirit and how he normally works in the lives of individuals and churches.

Examine your projects to see if you feel that they have been born of the Holy Spirit and empowered by him.

Pray that the power of the Holy Spirit will be known in all that you do. Do this not just that your projects might have more recognition but that people might be more adequately reached.

## Preview Baptist Women Study Plans

Display the words *Nuestra Tarea*. Ask members if they know what these words mean. After several suggestions have been given, tell members that *Nuestra Tarea* is the Spanish version of *ROYAL SERVICE*. Invite members to learn more about this magazine, its editor, and the persons who follow its suggestions by attending the Baptist Women meeting in February.

## Call to Prayer

Ask members to form prayer requests for the missionaries on the prayer calendar in light of the study they have just completed. Close the meeting with a period of sentence prayers for the missionaries listed and the mission of your Bible study group.

## 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 it.

**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 \_\_\_\_\_

(please print)

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_

ZIP Code \_\_\_\_\_

# FORECASTER

## MARGARET BRUCE

### Preparing for WMU Focus Week

WMU Focus Week, February 13-19, focuses the church's attention on missions and missions opportunities. It informs the church about mission organizations; it provides activities in age-level organizations for magnifying missions; it focuses the attention of WMU organizations on their work.

Baptist Women probably will be involved in churchwide activities which the WMU council plans for this week. If your WMU council plans to have the Family Affair suggested in January-March Dimension, your Baptist Women organization may be asked to help prepare displays for some of the rooms or areas to be featured.

Plan ways to encourage members with their families to attend the Family Affair.

After the Family Affair, the organization is responsible for encouraging actual follow-through to the learning that has taken place. The Family Affair will interpret the concept of family missions and encourage families to get involved in mission activities. Plan ways to encourage Baptist Women members to share enthusiasm and to suggest tangible activities in which they can channel enthusiasm into action. Each month the Baptist Women meeting planning section suggests a follow-through to study activity for families. The March issue of *ROYAL SERVICE* will carry plans for Baptist Women members to use in leading their families in a week of prayer experience.

If your WMU council is not planning a churchwide Family Affair, the

Baptist Women officers council may wish to plan a Family Affair for members and families.

In addition to the Family Affair, the Baptist Women officers council may consider the following activities for participation in WMU Focus Week.

1. **Baptist Women Sale.** The purpose of this activity is to introduce to members all Baptist Women products listed in the WMU Year-Book 1971-73. The different items may be provided for sale or complete sets be displayed.

If there are women with artistic talent in your church, enlist them in helping you develop a display showing the function or use of each item. Such a display will communicate the nature of Baptist Women work as well as advertise Baptist Women products. Introduce the display at your Baptist Women meeting. It may also be displayed at the Family Affair or in the church foyer.

2. **Enlistment Countdown.** The purpose of this project is to recruit organization for enlistment of all Baptist women of the church in Baptist Women organizations.

If your church has an enlistment and enlargement director, check with her to find out if she has made the informal adult survey suggested in January-March Dimension. If not, your officers council should make such a survey. Determine the unenlisted women in your church who fit in the following categories: women in their early thirties, women who were formerly employed, women with children no longer at home, working women, and busy mothers.

Decide whether each category of prospects could best be reached by a separate Baptist Women organization or by your existing organization (For example, busy mothers could be reached by a day organization if their children were provided for in Mission Friends, but working mothers would need a night organization.) If one or more categories calls for a separate organization, choose members for the enlistment team (see below) who would be willing to help begin a new organization. Otherwise, plan to enlist prospects in your organization.

Divide your organization into enlistment teams corresponding to the categories. Appoint a leader for each team. After an enlistment visitation program, each team should plan an enlistment activity. An enlistment social occasion may be just the thing to enlist some women. Other enlistment techniques are telephoning, informal contacts, radio announcements, newspaper advertisements, letters, posters and charts. The Baptist Women Enlistment Card, "Door-knob Calling Card," and Membership Card are helpful materials to use in the Enlistment Countdown. A Baptist Women Enlistment Folder may be obtained free from state WMU offices.

Persons enlisted may be given opportunity to join existing groups if these meet at convenient times. Or new groups may be formed from enlistment categories. Groups may determine whether they wish to be prayer, study or mission action groups. Enlistment teams may work with these new groups, training members in group techniques and helping them establish their work.



## Forming New Mission Groups

• Are the present mission groups too large? Groups should not be larger than twelve to fourteen members.

• During the Enlistment Countdown, were new members enlisted who were interested in forming a new mission group?

• Has need been discovered for new mission action groups? If your association is planning the mission action field trip suggested in the January-March *Association Bulletin*, plan to go with a view to locating unmet needs in your area.

Suggestions are given in the *Baptist Women Leader Manual* for forming new groups and informing women of mission group opportunities.

Resources for various mission groups are listed on page 35 of the *WML Year Book 1971-72*.

## Organizations Without Groups

Baptist Women organizations without mission groups may be missing something. Concluding that their organizations are too small to organize mission groups, they may be limiting their possibilities for mission experiences.

How can these organizations provide the same variety that larger organizations provide? Small organizations can organize small groups.

Why is it so important for members to be involved in mission group experiences? In the organization, the leaders plan the study experience and the related support and mission action experiences. Members are often assisted by the leaders to help with plans that have already been made. In a mission group, the members of the group plan the meetings. They share leadership of the group with the leader. They choose the way the study material will be presented, the methods used in the prayer periods, in the mission action work to be done.

Both approaches are important for the organization that wishes to offer

its members exciting mission possibilities.

## Planning Study of Catalyst in missions

*Catalyst in Missions* by Helen Flinn (1966, available from Baptist Book Store) is the adult book in the 1972 Home Mission Graded Series.

If the WMU council plans a churchwide study, you will need to plan ways to encourage members to attend this study. You will also want to plan ways to encourage members to read the book.

If a churchwide study is not planned, you will want to plan a study for your organization. To plan for the study of the book, review the evaluation made in November of the Foreign Mission Graded Series study. Determine which of the strengths in planning you wish to duplicate in this study. Determine how you will avoid the weaknesses you noted in the earlier study. Keep these in mind as you answer the following questions.

1. When will the book be studied? In January? In February?
2. Where will the book be studied? At the church? In someone's home?
3. Who will teach the book? One teacher? More than one?
4. How will the study be publicized? In the church bulletin? In a newsletter? Posters? Other ways?
5. What materials need to be ordered? The book (*Catalyst in Missions*, 1972, available from Baptist Book Store) and the Teaching Guide for *Catalyst in Missions*.

## Mission Action Training

One of the major emphases in *Woman's Ministry Union for 1971-72* is mission action. Effort has been made to provide organizations with formal mission action resources to help them strengthen the quality of their mission action. In June a brochure *Women Action Work Minutes and Witness 1971-72* was sent to each pastor and WML director and distributed at the Southern Baptist Con-

vention. Filled with examples of mission action being done by churches throughout the Convention, this brochure is still available to members.

Since October, ROYAL SERVICE has been providing two pages of specialized help to mission action groups meeting monthly for planning, sharing, and in-service training. This material correlates with the suggested plans in the mission action group guides. Groups following these plans have finished their personal preparation, orientation, and survey action. This month, groups will begin in-service training as they plan and conduct activities designed to meet the needs of their target groups. The suggestions in the in-service training sections of the group guides are specifically related to the target groups designated in the guides. Plans in ROYAL SERVICE supplement these suggestions with material related to general ministry skills used with all target groups.

In-service training is done best by the group. Group members are able to define their training needs and choose those materials for study that will best meet the needs defined.

Occasionally certain specialized training can be done outside of the group. For example, several similar groups in the church may profit from attending a churchwide seminar on a given subject applicable to the mission action being done. If a mission action director has been elected to the WMU council, she will be able to assist in planning such a seminar.

Beginning in February and continuing through October, regional mission action workshops will be held in different sections of the Southern Baptist Convention. These will provide additional specialized training in mission action skills. See the back cover of January ROYAL SERVICE for the place where the workshop in your area is to be. Encourage members involved in mission action to attend the workshop in your area.

\* Available from *Woman's Ministry Union for 1971-72* are BML order forms, page 48.



# Listen to the world CALL to PRAYER

1 SATURDAY Ecclesiastes 12:1-7  
John A. Mauer, a native of Kansas, is a missionary of the Southern Baptist Home Mission Board to the Indians in Whiteriver, Arizona. Prior to moving to Whiteriver in 1967, Mauer served as a missionary of the Home Mission Board to the Indians in Dulce and Farmington, New Mexico, and to Spanish-speaking in Wagon Mound, New Mexico.

Mrs. Peter Chen, Chinese, California  
Mrs. Earl Jackson, Indian, Idaho  
Mrs. David Jemmett, West Indian, New York

Mrs. Oliver Manson, Indian, Montana  
Rafael Melian, Spanish, Louisiana  
John A. Mauer, Indian, Arizona  
Samuel F. Torres, retired, Texas  
Mrs. Leland A. Warren, Spanish, Indiana  
Malvin Bradshaw, preaching, Japan  
Carmella Brewer, retired, Chile  
Mrs. J. V. Cooper, home and church, Korea  
Mrs. R. B. Douglas, home and church, Equatorial Brazil

Helen Gilmore, social work, Kenya  
Carole Lancaster, retired, Japan, Hawaii  
Mrs. C. D. Langford, home and church, Hong Kong  
Daniel Lopez, preaching, Equatorial Brazil

Mrs. L. E. Rice, home and church, Venezuela  
Mrs. E. A. Wilson, home and church, Honduras

2 SUNDAY Luke 2:40-42, 52  
Charles H. Rankin, a language missionary of the Home Mission Board, serves as pastor of the Pine Ridge Baptist Chapel, Spanish, Tapaka, Kansas. Since appointed here by the Home Mission Board in 1957, he has served also among the Spanish-speaking people in La Jirita, Colorado, and Hatch, New Mexico.

Mrs. Jane Carver, Spanish, New Jersey  
Charles H. Rankin, Baptist center, Kansas  
Truett Smith, National Baptist, Florida  
Mrs. G. E. Arthur, home and church, Indonesia

Mrs. H. L. Barrett, home and church, Taiwan  
Mary Demarest, retired, China, Taiwan  
Mrs. K. Z. Ellison, home and church, Indonesia  
Barbara Epperson, women's work, Nigeria  
Fred Hallbrooks, education, Equatorial Brazil

Mrs. L. E. Jelly, home and church, Costa Rica  
Mack Jones, education, Uruguay  
Edythe Montrey, education, Nigeria  
Gordon Robinson, preaching, Nigeria  
Mrs. C. R. Rogers, home and church, Indonesia  
Edward Trutt, preaching, North Brazil

3 MONDAY Philippians 3:12-17  
The Nigerian Baptist Convention held its annual session in Jos in May. "One of the most thrilling aspects of the convention was seeing the many fine nationals in places of responsibility," writes Mrs. D. E. Merritt. "In fact, only two missionaries remain in major posts in the convention organization. We were particularly impressed with the large number of lay people in attendance at the sessions—doctors, lawyers, business executives, teachers. These delegates challenged the executive committee to increase the proposed budget for next year and their challenge was accepted! You can rejoice with us that the investment which you have made in prayers, money, and missionary lives during these past 120 years in Nigeria is bearing a rich dividend."

Earl B. Crawford, superintendent of missions, California  
Mrs. Mark H. Daniel, occupational services, Arizona  
Mrs. John W. Piatone, Spanish, Ohio  
George E. Shore, Christian social missions, North Carolina  
John Abornathy, retired, China, Philippines, Korea  
Mrs. V. L. Frank, publication, Hong Kong  
Mrs. E. H. Leughridge, home and church, Trinidad  
Helen Lindwell, preaching, Guatemala  
Mrs. D. E. Merritt, home and church, Nigeria  
Charles Mullins, English language, Hawaii

4 TUESDAY John 18:2-15  
About 250 people gathered in Eugene, Oregon, recently for an international missions rally. Bible readings, prayers, and messages were delivered in French, Dutch, German, English, and Polish. Southern Baptist missionary Rudolph Wood said the rally demonstrates that the Baptist witness is not isolated or limited to a few small struggling congregations, and that

"the solidarity manifested by individuals and groups from outside the country can only serve to reinvigorate and strengthen our own efforts from within."

J. Pat Brock, pastor, Pennsylvania  
Mrs. Elizabeth H. Escobedo, Spanish, Texas  
Mrs. Wilbert H. Gortley, National Baptist, Kentucky

Mrs. D. A. Morgan, retired, California  
Mrs. William D. Sharp, church extension, West Virginia  
James Ritter, preaching, Chile  
Raymond Smith, retired, Nigeria  
Mrs. M. C. Smith, home and church, Uruguay  
Marjorie Spence, retired, Chile  
Mrs. A. E. Spencer, home and church, Oklahoma

Frances Talley, retired, Japan  
Mrs. C. L. Tribble, home and church, Chile  
Mrs. Leslie Watson, home and church, Japan  
Edith Rose Weller, retired, Brazil  
Dorrell Wood, publication, Hong Kong  
Rudolph Wood, English language, Belgium

5 WEDNESDAY Colossians 3:9-17  
"I am beginning my work in field evangelism," writes Billy Peacock. "I am working with about thirty churches in the central part of the country. Literature and tracts are made possible largely through Cooperative Program funds. After churches are started, we try not to support them directly with gifts, but all the nearly 430 churches in Korea receive the services of missionary personnel and equipment. It would take an entire volume to fully measure the value of the Cooperative Program for the past twenty years in Korea."

Salvador Cervantes, Spanish, Texas  
E. J. Cobb, retired, Arizona  
Daniel Grover, medicine, Panama Canal Zone  
Ester L. Hemrick, Baptist center, Virginia  
Mrs. Rafael Melian, Spanish, Louisiana  
Lyla Bleckeslee, education, Philippines

Missionaries are listed on their birthdays. Address in DIRECTORY OF MISSION. Also available in BML order forms, page 48. For more information, contact the BML office, 21210 N. Highway 100, P.O. Box 100, Atlanta, Georgia 30328.

Mrs. J. W. Bala, home and church, Spain  
 Marcel Calvey, preaching, Yaman  
 Mrs. L. E. Lapp, medicine, Nigeria  
 Mrs. M. B. Mitchell, home and church,  
 North Brazil  
 Billy Penland, preaching, Korea  
 Mrs. J. H. Thomas, home and church,  
 Colombia  
 Mrs. J. B. Toren, home and church, Viet-  
 nam

**6 THURSDAY** 1 Corinthians 12:20-37  
 Domingo Fernandez, a missionary asso-  
 ciate of the Home Mission Board, serves  
 as pastor of Resurrection Baptist Church  
 (Iglesia Bautista) in Miami, Florida. He  
 served under appointment by the Home  
 Mission Board in Cuba from 1941 to 1961. He was pastor of two  
 churches during this time, one in the pro-  
 vince of Havana, on the island of San Juan  
 de los Rios, the other in the city of  
 Havana. In the section called Vedado  
 the William Carey Baptist Church. He is a  
 native of Spain and attended the Uni-  
 versity of Salamanca in Salamanca, Spain.  
 During the years 1947-1961 he was pro-  
 fessor of theology at the Seminario Te-  
 ologico Bautista de Cuba and spoke Spanish  
 on the "Baptist Hour" (La Hora Bautista)  
 on Havana, Cuba.

Domingo Fernandez, Spanish, Florida  
 Mrs. Howard Grover, US-2, West Virginia  
 Mrs. Jon W. Lerts, associational services,  
 Kansas  
 Mrs. Armando G. Vigen, Spanish, Texas  
 Mrs. W. R. Medling, home and church,  
 Oklahoma  
 Gilbert Nichols, education, Paraguay  
 Jim Richards, preaching, Dominican Re-  
 public  
 Mrs. A. C. Scanlon, home and church,  
 Middle America  
 Mrs. J. E. Smith, home and church, Japan  
 Mrs. H. R. Watson, home and church,  
 Philippines

**7 FRIDAY** Matthew 25:14-30  
 Mrs. James D. Black serves with her  
 husband as a missionary of the Home  
 Mission Board to the Indians in Northwest  
 Alaska. They live in Fairbanks. Previous  
 service with the Home Mission Board  
 was among the Indians in Whitehead and  
 Cameron, Arizona, and as student sum-  
 mer missionaries in Oregon Washington.  
 Mrs. Black also taught at the Richmond  
 Child Care Center, Richmond, California.

Mrs. James D. Black, Indian, Alaska  
 Presley A. Moore, superintendence of two  
 towns, Indiana  
 Isaac Voldreid, retired, Tampa  
 Martha Villavard, Spanish, Texas  
 Mrs. D. L. Bailey, home and church, Ar-  
 gonnes  
 Mrs. E. P. Bonnell, home and church,  
 Japan  
 Richard Chomay, preaching, Ecuador  
 Mrs. B. P. (Bla), home and church, South  
 Brazil  
 Mrs. J. D. Johnson, home and church,  
 Nigeria  
 Mrs. E. L. Ogburn, home and church,  
 Tanzania  
 Mrs. Anthony Smith, home and church,  
 Korea  
 Bela Thomas, education, Israel  
 Mrs. N. W. Webb, home and church,  
 South Brazil  
 Bala Wapara, preaching, Japan

**8 SATURDAY** Matthew 25:31-40  
 Mrs. James Anderson, a native of Wash-

ington, Oklahoma, serves with her husband  
 as a missionary associate of the Home  
 Mission Board to the Indians in Shawnee,  
 Oklahoma. Appointed by the Home Mis-  
 sion Board in 1964, they served in  
 Tahatchi and Gallup, New Mexico, before  
 transferring to Shawnee in 1970.

Mrs. James Anderson, Indian, Oklahoma  
 Guadalupe Pena, Spanish, Texas  
 J. J. Spene, National Baptist, Louisiana  
 Mrs. J. P. Bedele, home and church,  
 Ethiopia  
 Mrs. H. G. Gabley, home and church,  
 Korea  
 William Lewis, preaching, Ethiopia  
 Max Love, preaching, Japan  
 Mrs. B. W. Orlick, retired, Uruguay  
 Matthew Sanderford, Baptist Spanish Pub-  
 lishing House, El Paso, Texas

**9 SUNDAY** 2 Peter 1:2-11  
 Mrs. Louise W. Papp serves as di-  
 rector of the weekday program at Grant  
 Park Baptist Church in Atlanta, Georgia.  
 This weekday program is supported jointly  
 by the Grant Park Baptist Church, the  
 Second Prince de Leon Baptist Church, the  
 Home Mission Board, and the Baptist Con-  
 vention of the State of Georgia. Before as-  
 suming her present work, she was director  
 of the weekday program at Capital Ave-  
 nue Baptist Church in Atlanta for nine  
 years.

Mrs. Louise W. Papp, weekday ministry,  
 Georgia  
 Dick Reiter, Spanish, Texas  
 J. C. Shepherd, language missions, Califor-  
 nia  
 Julian Vigil, Spanish, Texas  
 Janet Bentley, education, Uruguay  
 David Derry, student work, Taiwan  
 Leslie Keyes, preaching, Honduras  
 Mrs. J. E. Lingerfelt, retired, Brazil  
 Mrs. M. C. Reed, home and church, Israel  
 Mrs. D. G. Smith, religious education,  
 Hong Kong  
 George Watanabe, preaching, Japan

**10 MONDAY** 2 Timothy 1:3-10  
 Donald E. Quance, a language mis-  
 sionary of the Home Mission Board, serves  
 the Bethel Spanish Baptist Mission and Es-  
 pinoza Valley in Espanola, New Mexico. He  
 served among Spanish-speaking people in  
 the Bronx, New York City, following com-  
 pletion of language school instruction in  
 San Antonio, Texas. He was appointed by  
 the Home Mission Board in 1966 for lan-  
 guage study prior to assignment to his field  
 of service.

Mrs. Ciro E. Garcia, Jr., Spanish, Texas  
 Ricardo Gloke, Spanish, Florida  
 Mrs. Robert H. Holland, associational ser-  
 vices, Indiana  
 Joe T. Howard, retired, California  
 Mrs. M. E. O'Neill, Spanish, Texas  
 Naomi Page, medicine, Panama  
 Donald E. Quance, Spanish, New Mexico  
 Mrs. Julian Silva, Spanish, Texas  
 George Sanderford, retired, Argentina  
 Mrs. D. N. Dudley, home and church,  
 Japan  
 Mrs. H. A. Fox, home and church, Thai-  
 land  
 Charles Middleton, publication, Malawi  
 Josephine Scogg, religious education, Ni-  
 geria  
 Sidney Schmidt, preaching, Malaysia

**11 TUESDAY** Acts 6:1-31  
 \*Missionary Baptist Spanish Association, Pan-

ama, invited us to assist work with foreign stu-  
 dents at Southern Illinois University in  
 Carbondale during our "Furlough year."  
 Mrs. Robert Stuckey, "Our last week's  
 Madan, Sumatra, Indonesia, was used a  
 revival, our third that month. God con-  
 tinues to work in North Sumatra. We urge  
 you to keep praying for this vast island,  
 its millions of people yet untouched by the  
 gospel of Christ."

Mrs. Marie C. Berch, retired, Texas  
 Mrs. E. R. Ransom, Spanish, Texas  
 Mrs. J. S. Russell, home and church, Pe-  
 ninsular, education, Hong Kong  
 Mrs. D. F. Hanner, home and church,  
 North Brazil  
 O. D. Martin, administration, South Brazil  
 Mrs. F. F. Madhead, home and church,  
 Japan

Mrs. J. U. Maile, home and church, Mexico  
 Lewis Miller, preaching, Vietnam  
 Mrs. P. A. Rhoads, education, Korea  
 Mrs. R. E. Tatum, home and church, Phi-  
 lipines  
 Robert Stuckey, preaching, Indonesia  
 Mrs. M. E. Tatum, home and church,  
 Hawaii

**12 WEDNESDAY** 2 Timothy 3:16-17  
 Mrs. Delbert Farn, a native of Kentucky,  
 serves with her husband as missionary to  
 the Indians of Winslow, Arizona. For sev-  
 eral years they were of the Baptist Indian  
 Center in Brigham City, Utah, and the  
 Alamo Baptist Church near Magdalena,  
 New Mexico. From 1966 to 1968 they  
 served the Baptist Center, Flagstaff, Ariz-  
 ona. Mr. and Mrs. Farn have two chil-  
 dren.

Mrs. Daniel Castro, Spanish, Texas  
 Mrs. Delbert Farn, Indian, Arizona  
 Mrs. E. S. Cunningham, home and church,  
 Africa  
 Mary Evelyn Frensdorff, nurse, Nigeria  
 Kenneth Locke, education, Hong Kong  
 Maile Maile, retired, China  
 Rita Roberts, social work, North Brazil  
 Donald Summa, preaching, Guatemala  
 Sam Tawary, radio-TV, Hong Kong

**13 THURSDAY** Luke 1:46-55  
 Mrs. S. A. Cardal is a missionary with  
 the Southern Baptist Home Mission Board's  
 Language Missions Department, serving  
 among Italians in Philadelphia, Penn-  
 sylvania. Appointed by the Home Mission  
 Board in 1953, Mrs. Cardal served with  
 her husband among Italians in Birmingham,  
 Alabama, where he was pastor of Emman-  
 uel Baptist Church and director  
 of the Baptist Center. They transferred to  
 Spanish work in Key West, Florida, in  
 1960. In 1964, they moved to Puerto  
 Rico, where they served until assuming  
 their present work in Philadelphia in June  
 1970.

Mrs. S. A. Cardal, Italian, Pennsylvania  
 Veryl Henderson, pastor, Hawaii  
 Charles Holliday, Christian social min-  
 istries, Puerto Rico  
 L. C. Smith, retired, Louisiana  
 Mack Surran, preaching, Singapore  
 Mrs. D. H. Bart, home and church, South  
 Brazil  
 Mrs. D. R. Dulake, home and church, Tan-  
 zania  
 Mrs. T. W. Graham, home and church,  
 Japan  
 Mrs. J. S. McKee, women's work, Nigeria  
 Mrs. J. S. Webb, home and church, Sing-  
 apore

## CONTINUATIONS

(Continued from page 28)

Enos Negura. The wife began that  
 it was the backdrop of mission study  
 that gave them the understanding im-  
 petus to go. She adds that mission of  
 Africa had so prepared them in  
 knowledge and understanding that  
 they were (paid) the usual cultural  
 shock.

A migrant ministry in the southern  
 part of South Carolina was started in  
 response to a churchwide mission study  
 conducted on the theme *Where Are We Going?*  
 in rethinking the study mission later in  
 his church. Mrs. Audley Cronin states  
 that "I shall never forget the impact  
 that study had on my life. When  
 we completed the study, we were  
 searching our hearts for ways we  
 could follow up. I kept remembering  
 the words of Gerald Palmer: 'The first  
 commandment is to love the Lord; the  
 second is to love one another. All the precepts  
 and commandments can give  
 will never be effective until we  
 understand in a local church gets the  
 matter on his heart and decides to do  
 something about it.' The study of  
 missions have since been touched by  
 the ministry on the Southern area

and many won to Christ.

The January 1970 study material  
 in ROYAL SERVICE pointed up needs  
 in the New England area that sparked  
 the interest of one woman toward ser-  
 vice through the Christian Service  
 Corps. This interest grew as she led  
 GAs in their study of the Northeast,  
 using slides sent by the Home Mission  
 Board. The following summer this  
 eager WMU leader used her two  
 weeks of vacation to bear a mean-  
 ingful witness in the Boston area.

North Carolina Woman's Mission-  
 ary Union gave me my first touch with  
 Louise Yarbrough, then associational  
 missionary in her home association.  
 Seeking and searching for God's fur-  
 ther will, Louise Yarbrough was in-  
 troduced to Alaska through an article  
 in ROYAL SERVICE. "Before reading  
 the article I had not given Alaska a  
 thought; afterwards, I could not get it  
 out of my mind. I had a definite feeling  
 that God was saying to me, 'I need  
 you and want you in Alaska. Alaska  
 is your missions field.' " Serving as a  
 summer missionary in Alaska after  
 borrowing travel money; leading  
 Woman's Missionary Union work in  
 Alaska for eleven years; and now,  
 after a year of further graduate study,

holding a responsible position in An-  
 chorage, Louise is fully involved in  
 her church and serves as director  
 of the non-secular ministry es-  
 tablishment. She also works with  
 students from Lebanon, Hungary,  
 Thailand, and Vietnam in the English-  
 citizenship school.

Teaching *Ring in the New* to a  
 group of GAs planted in Virginia  
 Highland's heart a deep compulsion to  
 serve her life in Japan. Her service  
 as associate secretary of the Japan  
 Woman's Missionary Union cannot be  
 measured in tangible terms.

As a pastor, Harold Lewis was  
 asked one December to participate in  
 a week of prayer service in his church  
 using materials in ROYAL SERVICE. It  
 was through this discussion of the  
 month of freedom that he became  
 deeply impressed that he must offer  
 his life for mission service in Trinidad.  
 No wonder, then, that after one term  
 in Trinidad and now as Southern Bapt-  
 ist's first missionary in Surinam,  
 Harold and Martha Lewis plan to  
 spend their initial term from this new field.  
 "Keep praying and teaching your  
 young people about the critical needs  
 throughout the world."

—Ruth Provance

**14 FRIDAY** John 21:14-19  
 Mrs. Charles Farnham, along with her  
 husband, serves as missionary of the South-  
 ern Baptist Home Mission Board to the  
 deaf in Georgia (Cave Spring). Prior to  
 appointment in January 1965, Mrs. Far-  
 nham served among the deaf in places  
 where her husband tells located and led  
 music in the sign language at deaf con-  
 ferences and revivals.

Janice Bell, Baptist center, Arkansas  
 Mrs. Charles Farnham, deaf, Georgia  
 Mrs. Joe Maldonado, Spanish, Colorado  
 Jose Padrosa, Spanish, Texas  
 Mrs. A. B. Bedford, home and church,  
 Argentina  
 Stanley Clark, education, Argentina  
 Mrs. M. G. Dunsen, home and church,  
 Kenya  
 Mrs. H. L. Hardy, home and church, Chile  
 Mrs. G. H. Hays, home and church, Japan  
 Joseph McFarland, music, Spain  
 Melissa Maxwell, women's work, Ghana  
 John Nickell, doctor, Nigeria  
 Mrs. P. W. Noland, home and church, South  
 Brazil

**15 SATURDAY** Ephesians 4:11-18  
 Eugene F. Trawick, a native of Linton,  
 Georgia, serves as director of church ex-  
 tension for northeast Pennsylvania, under  
 the Southern Baptist Home Mission Board's  
 Church Extension Department. He was for-  
 merly pastor of Dallas Baptist Chapel in  
 Dallas, Pennsylvania, and Scriven Memorial  
 Baptist Church in Portsmouth, New Hamp-  
 shire. Prior to going to New Hampshire,  
 Trawick was pastor of Union Baptist  
 Church in Wrentham, Georgia.

H. Duane Higginbotham, Christian social  
 ministries, Tennessee  
 Eugene F. Trawick, extension, Penn-  
 sylvania  
 Mrs. Forrest Wiggins, Spanish, Texas  
 Mrs. D. W. Jones, home and church, Tai-  
 wan  
 Mrs. E. W. Mueller, home and church,  
 Liberia  
 Mrs. L. B. Olive, retired, China  
 Mrs. E. J. Stewart, home and church,  
 Kenya

**16 SUNDAY** 1 Corinthians 3:5-11  
 Mrs. Fidel Guzman is a missionary  
 (Spanish) of the Southern Baptist Home  
 Mission Board. With the Language Mis-  
 sions Department she serves with her hus-  
 band in Stafford, Texas. He is pastor of  
 Capilla Bautista El Buen Salvador. Since  
 her marriage to Mr. Guzman in June

1955, she has served with him in four  
 other pastorates among Latin Americans  
 in Texas.

Heliadora Fa, Spanish, New Jersey  
 Mrs. Fidel Guzman, Spanish, Texas  
 Mrs. James Eldon Jones, associational ser-  
 vices, New York  
 Franklin McLemore, Indian, Oklahoma  
 Daniel Mendez, Spanish, Texas  
 Charles Evans, preaching, Kenya  
 Wesley Miller, radio-TV, Europe, Middle  
 East  
 Mrs. A. B. Oliver, home and church,  
 North Brazil  
 Mrs. D. L. Smith, home and church, Tan-  
 zania  
 Graham Walker, business administration,  
 Singapore

**17 MONDAY** 1 Corinthians 6:9-14  
 Melvin Hawthorne, a native of Alexan-  
 dria, Louisiana, serves with the Southern  
 Baptist Home Mission Board's Church Ex-  
 tension Department as pastor-director of  
 Manhattan Baptist Church, New York  
 City. Prior to appointment by the Home  
 Mission Board, January 1, 1970, he was  
 a social worker in New York City. A  
 former pastor in Ludwigsburg, Germany,  
 and New Orleans, Louisiana, Hawthorne

also served as a student summer missionary in New York City in 1961.

**Howard Graver**, US-2, West Virginia  
**Melvin Hawthorne**, extension, New York  
**Jose Solis Ramirez**, Spanish, Texas  
**Mrs. Charles H. Rankin**, Baptist center, Kansas

**Antonio Rodriguez**, Spanish, Illinois  
**Robert B. Rodriguez**, Spanish, Texas  
**Mrs. A. A. Cummins**, home and church, Kenya  
**Mrs. C. W. Dickson**, home and church, North Brazil

**Jackson Gleze**, education, Argentina  
**James Hefley**, religious education, Colombia  
**Benjamin Hope**, preaching, South Brazil  
**Mrs. J. A. Newton**, home and church, Morocco

**Wally Thompson**, education, Japan

## 18 TUESDAY 1 Corinthians 10:23-33

"In February our church was notified that it must vacate quarters by the end of May; the building was needed for purposes of the Government. We found another villa, negotiated a contract, and held our first service there May 21," writes Harold Blankenship, English-language missionary to Libya. "We find the advantages of the new location outweigh our qualms we felt at having to move. We are now in the heart of the American community. Our attendance has been good—around one hundred, with a low of eighty-eight. We now worship on Fridays instead of Sundays. The oil companies, in keeping Libya's schedules, adopted a Sunday through Thursday workweek. We have services on Friday, an off day on Saturday, and return to work and school on Sunday. We have prayer meeting on Monday evening."

**Luis Chapa**, retired, Texas  
**Mrs. Miner Davidson**, international, D. C.  
**Leopardo Estrada**, language missions, New York

**Christine Garnett**, retired, Cuba  
**Rodrick Hickman, Jr.**, weekday ministry, Kentucky

**Mrs. Allegre LePreire**, Sellers Home, Louisiana  
**Milton S. Leach, Jr.**, language missions, Puerto Rico

**Mrs. Willard Martin**, associational services, Michigan  
**Mrs. S. E. Bergquist**, home and church, Taiwan

**Mrs. J. H. Bitner**, home and church, Chile  
**Harold Blankenship**, English-language, Libya

**Glendon Graber**, education, Equatorial Brazil  
**Charles Hobson**, preaching, Paraguay

**Ely Jacob**, retired, China  
**Mrs. L. W. Mann**, home and church, Dominican Republic

**Louis McCall**, English-language, Guam  
**Mrs. S. A. Ricketts**, education, Taiwan  
**Mrs. C. R. Smith**, home and church, Venezuela

**Bill Clark Thomas**, education, Malaysia  
**Samuel Weldon**, preaching, Philippines  
**James Watters**, preaching, Japan

## 19 WEDNESDAY 1 Corinthians 14:26-33

"Richard L. Mefford, a native of Colorado, serves as a Southern Baptist home missionary among the Indians in Lame Deer, Montana. Appointed by the Home

Mission Board in 1960, he served among the Choctaw Indians in Philadelphia, Mississippi, until being transferred to Montana in 1966. Mefford previously served as an associational missionary in Mississippi; as pastor of churches in Pike and Amite Counties, Mississippi; and as associate pastor of First Baptist Church, Buxar, Arkansas.

**Abraham Aldepe**, Spanish, Texas  
**Fidel V. Flagg**, Spanish, Texas  
**Mrs. Consuelo Madine**, Spanish, Texas

**Richard L. Mefford**, Indian, Montana  
**Jose G. Salazar**, Spanish, Texas  
**Mrs. Leroy Albright**, home and church, Zambia

**Mrs. W. J. Daman**, home and church, South Brazil  
**Richard Douglas**, preaching, Equatorial Brazil

**Mrs. L. R. Frierson**, home and church, Japan  
**Mervin Garrett**, preaching, Rhodesia

**Mrs. A. L. Gillespie**, home and church, Japan  
**Mrs. F. E. Hallbrook**, home and church, Equatorial Brazil

**Ben Murray**, education, Peru  
**Arville Senter**, preaching, Tanzania

## 20 THURSDAY Galatians 5:13-15, 22-26

"Instead of living in Nairobi and doing Asian work as we did before furlough, we now live in Machakos, a small town about one hour southeast of Nairobi. Our work is in the African villages in that area," writes Mrs. H. T. Cummins. "Our missionaries have never lived among this people called the Kamba. Housing is a problem. A journeyman couple, with the help of Nairobi missionaries, will be in charge of Asian youth work. Pray especially for Don and Debbie Boone and Asian Christians remaining in Nairobi."

**Loran B. Ames**, superintendent of missions, Michigan  
**Mervin R. Heine**, pastor-director, New Jersey

**Larry G. Wilkerson**, Spanish, Puerto Rico  
**Mrs. Bernard Ynglow**, Spanish, Texas  
**Joannette Beall**, retired, China

**Dutton Bonnell**, preaching, Dahomey  
**Ronald Boswell**, preaching, South Brazil  
**Mrs. J. W. Bruce**, home and church, Honduras

**Mrs. W. A. Campore**, home and church, Nigeria  
**Mrs. H. T. Cummins**, home and church, Kenya

**Mrs. W. C. Lenier**, home and church, Israel  
**Mrs. J. W. McFadden**, home and church, Nigeria

**Mrs. J. C. Raburn**, home and church, Hong Kong  
**Mary Sampson**, student work, Taiwan

## 21 FRIDAY 2 Peter 5:2-7

Donald Weeks is a missionary with the Southern Baptist Home Mission Board's Christian Social Ministries Department. He serves as director of the mission center in Gary, Indiana, which ministers to the downtown area. The Weekses were appointed by the Home Mission Board in April 1957 to the Spanish-speaking people in Pueblo, Colorado, where they served until their transfer to Indiana in 1964. In Pueblo, their home served as the first meeting place for the mission. In 1959, Annie Armstrong funds made possible a

new building, containing an auditorium and educational space.

**Joe W. Lutz**, superintendent of missions, Kansas  
**Joan Sanchez**, retired, Texas  
**Donald Weeks**, Baptist center, Indiana

**Mrs. Robert C. Wilson**, US-2, West Virginia  
**Mrs. T. O. Barren**, home and church, Indonesia  
**James Hudson**, education, Korea

**Mary Frank Kirkpatrick**, student work, Nigeria  
**Fred Williams**, English-language, South Brazil

## 22 SATURDAY 1 Corinthians 15:20-28

Mrs. F. Leroy Smith serves with her husband under the Associational Services Division of the Southern Baptist Home Mission Board in Las Vegas, Nevada. He is a superintendent of missions for Lake Meade Baptist Association. She was appointed by the Home Mission Board in April 1969 while her husband was serving under Board appointment as state superintendent of missions for Montana. He was appointed by the Home Mission Board in 1966.

**Mrs. Genaro Ojeda**, Spanish, Texas  
**Mrs. F. Leroy Smith**, associational services, Nevada

**Mrs. Eliseo Torres**, Spanish, New York  
**Oscar Bazerman**, business administration, Korea

**Billy Grace**, publication, Uganda  
**Mrs. Billy D. Gilmore**, home and church, South Brazil

**Jessie Green**, retired, China, Malaysia  
**Lawrence Hardy**, men's work, Liberia  
**Elaine Housley**, education, Vietnam

**Mrs. L. D. Melles**, home and church, Indonesia  
**Mrs. E. L. Northcutt**, home and church, Peru

**J. C. Powell**, retired, Nigeria  
**W. D. Richardson**, doctor, Ghana  
**Russell Rowland**, doctor, India

## 23 SUNDAY Jude 17-25

Mrs. Cass Vincent, along with her husband, was appointed by the Southern Baptist Home Mission Board in April 1969 as a missionary to Polish people in San Francisco, California. They later served in Minnesota and are now serving in Chicago, Illinois. She formerly served under student missionary appointment to Polish people in the San Francisco Bay area, California.

**B. Frank Belvin**, Indian, Oklahoma  
**Mrs. Frank B. Black**, associational services, California

**Mrs. Allen Elton**, Indian, Oregon  
**Mrs. Valdeson Gardner**, Baptist center, Oklahoma  
**Mrs. Clifford Horne**, Baptist center, Tennessee

**Mrs. C. Eugene Lake**, associational services, California  
**Mary Leary Parsons**, weekday ministry, Maryland

**Mrs. Enrique Pina**, Spanish, Florida  
**Romero Reyes**, Spanish, Texas  
**Mrs. Pedro Rivera**, Spanish, Texas

**Mrs. Cass Vincent**, Polish, Illinois  
**Mrs. H. W. Barker**, home and church, Taiwan  
**Olis Bales**, preaching, Equatorial Brazil

**Ted Cramer**, preaching, Liberia

**Mrs. E. T. Fleet**, home and church, North Brazil  
**Doris Garrett**, education, Nigeria

**Mrs. J. E. Jagsuf**, home and church, Indonesia  
**Earl Langley**, dorm parent, Taiwan

**David Maybell**, education, Nigeria  
**Mrs. J. W. Monroe**, home and church, Rhodesia  
**Mrs. R. E. Morris**, home and church, Kenya

**Mrs. S. P. Myers**, home and church, Nigeria  
**Greene Strother**, retired, China, Malaysia  
**William Wagner**, student work, Austria

## 24 MONDAY Hebrews 1:1-8

Donald D. Jackson, a native of Lincoln, Arkansas, serves as superintendent of missions for Central Valley Baptist Association in Modesto, California. He is under appointment by the Southern Baptist Home Mission Board. Before appointment for this position in May 1969, he had been a pastor in California and Arkansas and was a high school principal and math teacher.

**Mrs. Robert Hall**, associational services, Ohio  
**Mrs. F. H. Heiney**, Indian, South Dakota

**Mrs. E. R. Isbell**, Indian, Alabama  
**Donald D. Jackson**, superintendent of missions, California  
**E. L. Kelly**, retired, Texas

**Donald W. Keene**, pastor-director, Pennsylvania  
**Mrs. Early Reed**, retired, Alabama  
**Mrs. Eugenia Velazquez**, Spanish, Texas

**Mrs. C. B. Blundell**, home and church, Uganda  
**Mrs. E. C. Brice**, home and church, Japan

**Mrs. E. F. Crider**, home and church, Spain  
**Yee Gladson**, preaching, Mexico  
**Mrs. Yee Gladson**, home and church, Mexico

**Eugene Hockley**, education, Chile

**William May**, preaching, Ecuador  
**Mrs. J. F. McCay**, home and church, Nigeria  
**Mrs. J. F. McKinley**, home and church, Pakistan

**Robert Myers**, religious education, Bahamas  
**Mrs. E. E. Nicholas**, home and church, Liberia  
**Legan Tompkins**, business administration, Hong Kong

## 25 TUESDAY 1 Peter 1:3-9

Mary Ellen Yancey is executive secretary of Nigerian WMU. She lives in Ede, headquarters for the WMU office and nearby WMU camp. As leader of the approximately thirty thousand-member WMU, this missionary spends part of her time traveling, often with one of the thirty-six Nigerian field workers. "Leadership training is one of our biggest responsibilities," explains Miss Yancey.

**W. E. Allen**, retired, Brazil  
**Rudolph Dixon**, education, Peru  
**Mrs. D. L. Mitchell**, home and church, Indonesia

**Will Roberts**, preaching, Kenya  
**Mrs. D. E. White**, home and church, Spain  
**Mary Ellen Yancey**, women's work, Nigeria

## 26 WEDNESDAY Hebrews 2:9-18

Dewey W. Hickey is a pastoral missionary associate of the Southern Baptist Home Mission Board. Under the Church Extension Department, Hickey serves as pastor of First Baptist Church, Valentine, Nebraska. Pastor of this church since 1967, Hickey received a salary supplement through the Home Mission Board program of church pastoral aid. In April 1971, he became an associate missionary. He also serves the ranch ministry program.

**Dewey W. Hickey**, pastor, Nebraska  
**Mrs. T. L. Moore**, extension, Ohio  
**Dore Mae Moss**, Christian social ministries, Tennessee

**Mrs. Ramiro Rivera**, Spanish, Texas  
**Mrs. F. H. Anderton**, home and church, Italy  
**Charles Bullenger**, dentist, Botswana

**Mrs. W. L. Cooper**, home and church, Argentina  
**Mrs. J. L. Kidd**, home and church, South Brazil  
**Price Mathieson**, education, Japan

**Mrs. D. E. McCoy**, home and church, Philippines  
**Mrs. G. S. Nelson**, home and church, Indonesia  
**Christopher Pool**, preaching, Liberia

**Mrs. E. L. Stanley**, home and church, Philippines  
**Mrs. J. L. Watters**, home and church, Japan

## 27 THURSDAY 1 Peter 4:1-11

H. Fay Hughes serves as director of Christian social ministries in East St. Louis Association, Illinois, with the Southern Baptist Home Mission Board's Christian Social Ministries Department. Before moving to Illinois in 1970, he was director of youth and family services and institutional ministries for Hamilton County Baptist Association, Chattanooga, Tennessee, serving under cooperative direction of the Southern Baptist Home Mission Board and the Tennessee Baptist Convention.

**David Benham**, Indian, Arizona  
**Mrs. Joe Cox**, Spanish, Texas  
**Mrs. Ernest F. Day**, Spanish, New Mexico

**Mrs. Julia A. Garrison**, Christian social ministries, Louisiana  
**H. Fay Hughes**, Christian social ministries, Illinois  
**Mrs. J. C. Piatone**, Spanish, Michigan

# I RESOLVE

to attend a WMU Conference this summer.

**GLORIETA July 13-19**  
**RIDGECREST August 10-16**

## Write Reservations

Glarieta Baptist Assembly  
Glarieta New Mexico 87535

## Reservations

Ridgecrest Baptist Assembly  
Ridgecrest North Carolina 28770

Mrs. C. D. Brock, home and church, Philippines  
 Mabel Crabtree, retired, Brazil, Portugal  
 Donald Dolifka, preaching, Tanzania  
 William Heiley, student work, Indonesia  
 Pauline Martin, education, Nigeria  
 Mrs. W. C. Ruchti, home and church, Italy  
 Mrs. L. C. Ternage, home and church, Colombia

#### 28 FRIDAY 1 John 3:19-24

J. Ed Taylor serves as superintendent of migrant missions with the Department of Christian Social Ministries. He is in charge of migrant missions in Georgia, South Carolina, North Carolina, Virginia, Maryland, and Delaware. He went to this position May 1, 1970, after serving for four years as assistant secretary in the Department of Christian Social Ministries, in charge of migrant missions for the Southern Baptist Home Mission Board.

Mrs. John Berkute, Ukrainian, Pennsylvania

Frank DiMaggio, retired, Louisiana  
 Ramon Mecl, Spanish, Texas  
 Mrs. Joe S. Martinez, Spanish, Arizona  
 Isaac Siprian, Spanish, Texas  
 J. Ed Taylor, migrant, South Carolina  
 Mrs. I. E. Bollinger, home and church, Germany

Mrs. L. G. Breeden, home and church, Colombia

Mrs. J. W. Brizendine, home and church, Liberia

Mrs. R. L. Hensley, home and church, South Brazil

Leslie Hill, education, Philippines

Cecil Moore, retired, Chile

Mrs. J. E. Patten, home and church, Thailand

Laurence Walker, business administration, South Brazil  
 Leon White, preaching, Argentina

#### 29 SATURDAY Hebrews 12:1-2

Mrs. Horace Fisher is a Southern Baptist home missionary in Panama where her husband pastors the First Baptist Church of Almirante and is area missionary of the Province of Bocas del Toro. They formerly served in the Canal Zone where Mr. Fisher was pastor of the Gamboa Baptist Church.

Clifford P. Bruffey, deaf, D. C.  
 Esquivel Cervantes, Spanish, Texas  
 Mrs. Jose Juan Corti, Spanish, New Jersey  
 Mrs. Horace Fisher, Spanish, Panama  
 Mrs. Santiago Lartigue, Jr., Spanish, Texas  
 Mrs. Franklin McLemore, Indian, Oklahoma

Ernest King, medicine, Indonesia  
 Mrs. G. C. Martin, home and church, Philippines

Mrs. H. C. McConnell, education, Chile

Mrs. R. L. Shelton, home and church, Thailand

#### 30 SUNDAY Genesis 1:1-5

William N. Smith serves under appointment by the Home Mission Board as a pastor-director of New Haven Baptist ministries in the New Haven area of Connecticut. Prior to appointment in 1968, he was assistant pastor of First Baptist Church, Orlando, Florida. Pastorates held were in California, Oregon, and Washington.

J. C. Lewis, Spanish, Florida  
 Mrs. Henry Madine, Spanish, Michigan  
 Mrs. John A. Mauver, Indian, Arizona  
 William N. Smith, pastor-director, Connecticut

Eugene Wolfe, Spanish, California  
 Conale Bevers, English-language, Nigeria  
 Theodore Cox, English-language, Japan  
 Mrs. J. L. Gentry, home and church, Taiwan

Billy Gilmore, radio-TV, South Brazil  
 Mrs. W. E. Lewis, home and church, Ethiopia

Hugh McCormick, retired, Nigeria, Hawaii

Glenn Morris, education, Thailand  
 Corne Piekston, dorm parent, Thailand  
 Mrs. G. H. Wetonske, home and church, Japan

Mrs. C. Y. Yarnell, home and church, Malaysia

#### 31 MONDAY Exodus 20:3-17

Mrs. J. D. Comer, a missionary of the Southern Baptist Home Mission Board, serves, along with her husband, among the Indians in Gallup, New Mexico. Prior to transferring to Gallup in 1964, they were at Spring River Indian Church in Okmulgee, Oklahoma. Before appointment by the Home Mission Board in 1961, they were located in Texas and Louisiana where Mr. Comer held pastorates.

Mrs. J. D. Comer, Indian, New Mexico  
 Mrs. M. R. Demore, retired, Florida  
 James E. Eicherhose, US-2, Michigan  
 Mrs. Isaac Siprian, Spanish, Texas  
 Mrs. Wheeler Kidd, home and church, Malaysia

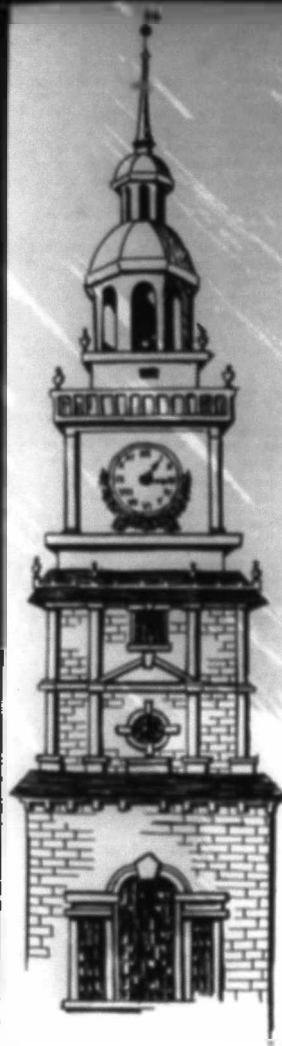
Mrs. H. D. Martin, dorm parent, Nigeria

Mrs. C. G. Norwood, home and church, Philippines

Billie Srepps, education, Liberia

James Tidensberg, preaching, Kenya

\*on furlough



## WOMAN'S MISSIONARY UNION

Auxiliary to Southern Baptist Convention

# ANNUAL MEETING

Philadelphia, Pennsylvania

JUNE 4-5, 1972

Theme

## Freedom's Holy Light

SUNDAY, JUNE 4

5:30 P.M.

CIVIC CENTER

Hymn Sing, directed by Claude M. Rhee, Jr. and Gene Bartlett

The Philadelphia Story, a musical presentation, directed by Kenneth Chaffin

Keynote Address: Freedom's Holy Light W. A. Criswell

Testament of Freedom Singing Churchmen of Oklahoma with symphony orchestra

Reservations write to:  
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 25 John F. Kennedy Boulevard  
 Philadelphia, Pennsylvania 19102

SESSIONS at 9:30, 2:00, and 7:00 MONDAY, JUNE 5

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Item	New many	Cost	Total
Baptist Women Doorknob Calling Card (25)		\$ .60	
Baptist Women Initiation Card (25)		.50	
Baptist Women Leader Manual		.75	
Baptist Women Membership Card (25)		.40	
Mission Action Group Guide: The Aging		1.00	
Alcohol and Drug Abuse		1.00	
Combating Moral Problems		1.00	
Economically Disadvantaged		1.00	
Headlines		1.00	
International		1.00	
Juvenile Rehabilitation		1.00	
Language Groups		1.00	
Military		1.00	
Nurses		1.00	
Prisoner Rehabilitation		1.00	
Report Areas		1.00	
The Sick		1.00	
Mission Action Projects Guide for Baptist Women and		1.00	
Baptist Young Women and			
Mission Action WMU Ministry and Witness 1971-72		.50	
Teaching Guide for Catalyst in		.35	
WMU Year Book 1971-72		.40	
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## NATIONAL MISSION ACTION WORKSHOPS

are being planned for you, pastor, Baptist Women leader, Baptist Women member, WMU officer, or associational WMU officer. These workshops will be conducted by qualified professional staff members from the Home Mission Board and Woman's Missionary Union.

SBC. Workshops are designed to help you know more about the persons who need the ministry of mission action, develop skills needed in providing mission action, and improve mission action group and project work.

Beginning at 1:00 P.M. on the first

day and concluding at noon on the third day, workshops will provide you six sessions of expert know-how needed to plan mission action work and minister to specific target persons. Conferences will be offered in the following areas: language groups, internationals, juvenile rehabilitation, prisoner rehabilitation, alcohol and drug abusers, nonreaders, economically disadvantaged, the sick, the aging, resort areas, and combating moral problems.

Locate the national mission action workshop nearest you and begin making your plans to attend.

### LAKE YALE BAPTIST ASSEMBLY LEESBURG, FLORIDA FEBRUARY 21-23

Room and board: \$17.40 double occupancy; \$23.40 single occupancy. (Rates begin with lunch on February 21 and end with lunch on February 23.)

For reservations send \$2.00 fee per person to:  
Lake Yale Baptist Assembly  
Route 2, Box 362 C  
Leesburg, Florida 32708

### COLONY RESORT MOTEL ATLANTIC CITY, NEW JERSEY FEBRUARY 28-MARCH 1

Room rates: \$7.00 per day, single occupancy; \$10.00 per day, double occupancy, plus 5% room tax.

For reservations write:  
Colony Resort Motel  
Boardwalk at Indiana Avenue  
Atlantic City, New Jersey 08401

### WINDERMERE BAPTIST ASSEMBLY ROACH, MISSOURI MARCH 21-23

Room and board: \$17.00 each, three persons to a room; \$15.00 each, four persons to a room. (Rates begin after lunch on March 21 and end with lunch on March 23.) Persons furnish linens.

For reservations send \$3.00 fee per person to:  
Windermere Baptist Assembly  
State Road AA  
Roach, Missouri 65707

### NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY NEW ORLEANS, LOUISIANA APRIL 3-6

Seminary accommodations:  
Room rates: \$3.00 per night, double occupancy

For reservations write:  
Miss Delpha Howland  
Seminary Housing  
New Orleans Baptist Theological Seminary  
3939 Gentilly Boulevard  
New Orleans, Louisiana 70126

Motel accommodations:  
For rates and reservations write:  
• Howard Johnson's East  
4200 Old Gentilly Road  
New Orleans, Louisiana 70126  
• Bel Air Motel  
4104 Chef Menteur  
New Orleans, Louisiana 70126

### ASILOMAR CONFERENCE GROUNDS PACIFIC GROVE, CALIFORNIA APRIL 8-9

Room and board: \$29.25 double occupancy; \$38.25 single occupancy. (Rates begin with

lunch on April 8 and end with lunch on April 9.)

For reservations send \$3.00 fee per person to:  
Asilomar Conference Grounds  
P. O. Box 537  
Pacific Grove, California 93950

### HONOLULU, HAWAII APRIL 10-12

For information, contact:  
Woman's Missionary Union  
2042 Vancouver Drive  
Honolulu, Hawaii 96822

### RIDGECREST BAPTIST ASSEMBLY RIDGECREST, NORTH CAROLINA APRIL 27-28

Room and board: \$16.50 per person  
For reservations write:  
Reservations  
Ridgecrest Baptist Assembly  
Ridgecrest, North Carolina 28770

### EMMANUEL BAPTIST CHURCH BILLINGS, MONTANA MAY 5-11

Lodging will be provided in homes.  
For reservations write:  
Mrs. Jack Groom  
2908 Rugby  
Billings, Montana 59102

### QUACHITA BAPTIST UNIVERSITY ARKADELPHIA, ARKANSAS MAY 17-19

Room and board: \$10.50 per person. \$1.00 additional for linens.  
For reservations send \$2.00 fee per person to:  
Dean B. Aldon Dixon  
Quachita Baptist University  
Arkadelphia, Arkansas 71923

### SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY FORT WORTH, TEXAS MAY 22-24

Seminary accommodations:  
Room rates: \$3.00 per person per night.  
Meals available in seminary cafeteria.  
For reservations write:  
Public Relations Office  
Southwestern Baptist Theological Seminary  
P. O. Box 22000  
Fort Worth, Texas 76122

Motel accommodations:  
For rates and reservations write:  
• Howard Johnson's Motor Lodge  
South Freeway  
Fort Worth, Texas 76115  
• Ramada Inn  
South Freeway  
Fort Worth, Texas 76115

• Fort Worth Motel  
4233 S. Freeway  
Fort Worth, Texas 76115

### SOUTHERN BAPTIST THEOLOGICAL SEMINARY LOUISVILLE, KENTUCKY JUNE 18-21

Room, board, and registration (six meals):  
\$19.00 per person—adjoining bath;  
\$17.00 per person—bath on hall.

For reservations write:  
Mission Action Workshop  
Southern Baptist Theological Seminary  
2825 Lexington Road  
Louisville, Kentucky 40206

### SAMFORD UNIVERSITY BIRMINGHAM, ALABAMA JUNE 26-28

Dormitory accommodations: \$13.30 per person, three to a room.

For reservations send \$2.00 fee per person to:  
Miss Martha Ann Cox  
Director of Women's Programs  
Samford University  
Birmingham, Alabama 35209

Motel accommodations:  
For rates and reservations write:  
• St. Francis Motor Lodge  
1930 29th Avenue, S.  
Birmingham, Alabama 35209  
• Holiday Inn, South  
1548 Montgomery Highway  
Birmingham, Alabama 35213

### EAGLE EYRIE BAPTIST ASSEMBLY LYNCHBURG, VIRGINIA JULY 18-12

Room and board: \$8.50 per person, hotel accommodations: \$7.25 per person, lodge accommodations: (Rates begin after lunch on July 18 and end after lunch on July 12.)

For reservations send \$1.00 per person to:  
Eagle Eyrie Baptist Assembly  
P. O. Box 148  
Lynchburg, Virginia 24505

### ANCHORAGE, ALASKA SEPTEMBER 21-23

For information, contact:  
Alaska Baptist Convention  
P.O. Box 80  
Anchorage, Alaska 99501

### GLORIETA BAPTIST ASSEMBLY GLORIETA, NEW MEXICO OCTOBER 28-27

Room and board: \$16.75 per person.  
For reservations send \$1.00 per person to:  
Reservations  
Glorieta Baptist Assembly  
Glorieta, New Mexico 87001