GOSPEL RESCUE MISSION UPDATE #1

by

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INTERNATIONAL UNION OF GOSPEL MISSIONS

Text Book for General Use
and as a
Requirement for Trainees in the Leadership
Training Program

Dedicated to the memory of

Jerry McAuley

as a pioneer in RESCUE:
1872, his "Helping Hand for Men"
the first gospel rescue mission
(now continuing as the McAuley
Water Street Mission,
New York City

FOREWORD

From the time of its founding in 1913, the International Union of Gospel Missions has been concerned with the training of workers to provide competent administrative personnel for rescue mission leadership. Among the great number of our leaders who have led in training programs among us, two earlier leaders wrote manuals to help missioners learn about and perform the work of rescue. They were Dr. William E. Paul and Dr. William Seath.

Under these and other leaders, there developed the On-The-Job Training Program, followed by the Internship Training Program.

Now the process has been further defined in the Leadership Training Program. This Program was approved at the 1984 Annual Convention of the IUGM. We have asked one of our IUGM members to be program coordinator of the Leadership Training Program. The first project this leader has had to do is to write a new training manual, this Gospel Rescue Mission Update #1. It will update and add to manuals by Drs. Paul and Seath.

The author of this manual and the program coordinator of the Leadership Training Program is Dr. Charles Y. Furness. Dr. Furness has an earned Doctor of Ministry degree, as well as M. Div. and M.S.W. degrees. He has served as a pastor, as executive director of two gospel rescue missions, and as a professor at Philadelphia College of Bible.

Mrs. Furness has collaborated with Dr. Furness in researching much of the material for Update #1. She has a background rich in rescue mission history and program having served as staff member at Goodwill Home and Rescue Mission (now Goodwill Home and Missions), Newark, New Jersey, under the leadership of her father, Reverend Lawrence Sutherland, and later along with her husband when he succeeded Mr. Sutherland.

Gospel Rescue Mission Update #1 is issued for general use in our missions as well as to serve L.T.P. trainees. It is our expectation to publish Update #2, #3, etc. as may be needed.

Reverend William L. Wooley
Executive Director
International Union of Gospel Missions

PREFACE

This study of gospel rescue missions is in four parts. Part I identifies The Missions referred to as gospel rescue missions. How are they similar to and different from other organizations referred to as missions? What are their unique characteristics? How do the rescue missions vary among themselves as to types of ministries? With regard to their message, are they basically the same? Part II describes The Missioners who communicate their Message. How are these led into the work of missions? How do they work together in conjunction with one another and with churches of which they are an extension? Part III covers The Methods of the operation and administration of gospel rescue missions. Part IV describes The Ministries conducted by the missions.

Gospel Rescue Mission Update #1 brings up to date much of the material in earlier rescue mission manuals, and adds present-day perspectives and new information.

Readings from this Update and from the earlier manuals are assigned to trainees in the Leadership Training Program. Those assignments are spelled out in the course syllabus used by the trainees. The earlier manuals especially referred to are Unto the Least of These (1974) and Handbook of Rescue (1961) by Dr. William Seath; and Miracles of Rescue and Romance of Rescue (about 1949) by Dr. William E. Paul. Occasional references will be made in Update to some of the articles written by missioners from Winona Lake Training Conferences as well as other IUGM training sessions.

Of utmost importance is the educational process by which trainees learn rescue mission administration. While all details are specified in the application papers and in course syllabus, the following points may be noted here:

PART ONE   On the job training in an approved training mission
                  is indispensable because it is learning by doing.

PART TWO   The mission head or his appointed representative is
                  the student's field instructor.

PART THREE   The IUGM Leadership Training Program coordinator
                  orients the mission instructor to the course
                  requirements.

PART FOUR   The student enters into a course in which he is

part of a three-way process, along with the
mission field instructor and the Program
Coordinator. This college-style on site
instruction is best suited for "in house"
training of workers under IUGM auspices.

The Leadership Training Program is the first in what should be
followed by other training and educational ventures if IUGM more fully
measures up to the stipulation in its "purposes" that it "...hold regional
training institutes and...provide a training program for individuals within
member missions."[1] Missions have become so varied in programs and staff
levels that diverse functions call for specialized courses of study. This
Update is intended to be a source book for use in this Program and a
resource for all gospel rescue mission personnel.

The author has attempted to reflect IUGM both as it has been and as it
is today. He has made use of IUGM records, writings of some IUGM leaders
of the past and present, and his perceptions of the key place of the IUGM
in gospel ministrations today. Also included are inputs from Executive
Director William L. Wooley and mission executive heads who answered a call
for statements of some of the topics that must be dealt with in this kind
of document. Some of the material submitted in this way will be referred
to specifically when such use will improve the author's presentation and
coverage of the subject matter. It is to be hoped that succeeding Updates
will be featured by even more input from IUGM membership.

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[1]   1984-1985 IUGM Directory

Charles Y. Furness

Note: It pleased our Lord to call unto Himself Charles Furness after he
          had completed Chapter 10. Chapter 11 was written by Margaret
          Furness from the material already researched and specified for
          the chapter.

ACKNOWLEDGEMENTS

Charles Y. Furness

PART ONE

THE MISSIONS

CHAPTER 1

HISTORICAL BACKGROUND OF
GOSPEL RESCUE MISSIONS

What Are Gospel Rescue Missions?

This entire book is devoted to the ministry of rescue missions. Definitions and descriptions will appear as we go further along in the text. Only one statement needs to be made at this point, which will indicate our examination of the historical background of gospel rescue missions. That statement is: A gospel rescue mission is a distinctive form of missionary outreach that developed because of spiritual and social problems never before existing in society in the particular combination of the circumstances that brought it about.

Previous Ministries to Extremely Poor Persons

Many people were poor during all periods throughout history. Today is no exception. Some were that way due to economic conditions alone. Others were poor as a result of abusing their bodies and squandering their wealth unnecessarily. Sin played a big part in such a downfall. Many were innocent victims of the sins of those whose conduct destroyed families and deprived family members of adequate means of livelihood.

Many denominational and independent home missionary ministries, and some individual churches, started missions all across America. These were in city and country alike. They were mostly among poor persons, including the very poor.

Dr. Paul reminds us that forerunners of the rescue mission movement appeared in the Cleveland and Cincinnati areas.[1] In 1830, the Western Seaman's Friends Society was organized there, to minister to workers on the Great Lakes and inland canals. Some of these missions later joined the IUGM.

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City Missions

Urbanization of American Cities sparked a new surge forward in the organization of many city missions. Some were no more than extensions or outposts of larger churches, reaching persons in varying degrees of poverty. Some were fore-runners of the rescue missions that would come later in the nineteenth century.

Dr. James Leiby, a leading social historian of our day, says of the city mission movement, "Still the missions persist, persist to this day, long after other social services have dwarfed their efforts..."[2] (Dr. Leiby wrote these words before the current IUGM resurgence of ministries.) The city mission continued then in some forms,[3] and continues today in some city mission societies. In some instances they have become part of the rescue mission movement.

Leiby further portrays the city mission in such a way that we easily see it as a major precursor to the gospel rescue mission:

"In short, in 1850 philanthropy...was religious in its inspiration and goals....Among Protestants, the city mission was a specific response to slum conditions....City missions... were necessary because the city churches were unable to bring the growing number of townsmen into their congregations. There had always been many unchurched people in the seaports --sailors, for example, and immigrants. Often these were runaways of some sort, pitiful or sinister. How their number grew rapidly. Meantime downtown neighborhoods changed to accommodate commerce, industry, and immigrants. Good church-goers moved away. Downtown churches grew weaker at a time when they needed to become stronger.

"Thus they learned about the squalor and dangers of slum life, and in time their efforts focused where need seemed greatest. They learned that people needed help before they could hear the good news. On their rounds, they found many occasions to care for the sick, fed the hungry, clothe the ragged, teach the illiterate. Then they learned that those listeners who took heed were reluctant to join a neighborhood congregation...

"What was needed, it appeared, was not an occasional visitor with a tract but a special kind of church with appropriate leadership and worship and with a wide range of institutionalized helping. As these missions began to appear in the 1850's, they foreshadowed many modern

social services: besides handouts there might be a
restaurant or a lodging house, free or inexpensive;
workrooms where poor women could sew...or nurseries
where working mothers could leave their children; a
free dispensary and drug store; a Sunday School; a school
for children too ragged or wayward for ordinary schools
(there were hordes or such children); a 'shelter' for
waifs who were homeless...and an employment office...."4

As we read the above excerpt, we recognize much that was later
characteristic of rescue missions. (We see much that confronts missions
and churches today!) However, city missions to a large extent were
diverted from their ministry. Dr. Leiby makes clear that some city
missions were caught up in the development of secular humanitarianism in
religious and philanthropic circles. Evidence shows that some city
missions did become rescue missions later. While rescue missioners should
be humanitarians, they will be biblical ones, as long as they hold to and
apply the Bible as their supreme authority in personal belief and mission
operation. A rescue mission is not truly a gospel rescue mission if its
function is only humanitarian social service. Of the process that caused
the philanthropists of the mid-nineteenth century movement (to help the
poor) to de-emphasize the gospel, Dr. Leiby says that "the people who began
it did not intend to turn the gospel of salvation into secular
humanitarianism. They only wanted to do a religious task better."[5] (Bible
believers know that subtracting the gospel is to remove the most essential
assistance.)

Rescue Missions Emerge

The process of urban deterioration described above accelerated and
deepened as the nineteenth century unfolded. Immigration by the millions
from foreign countries, in-migration from farms to cities, and moves of
blacks and poor whites from the south to the north and the west all
compounded urban congestion. Secular history notes in great detail the
increase of crime along with the growth of cities in the 1850's and
especially after the Civil War. In addition, "In the 1870's the 'tramp'
problem came to the fore, a consequence of the industrial depression and

the increasing surplus and mobility of industrial labor."[6] Transient and seasonal migrant labor and increased need for farm workers added to the need for railroad laborers. Increase of laborers made transportation more available. In addition to the "huddled masses" in the cities was the ever-increasing number in transit. As today, vast numbers of people never settled down; they were continually "on the move".

In this setting, the gospel rescue missions began. While 1913 is the year of IUGM's founding, it is a development from the rescue mission movement which started in 1872. That movement was itself a part of a great groundswell of private religious and philanthropic efforts to cope with spiritual, economic and social problems. That groundswell included the early efforts of the Salvation Army, the Young Men's Christian Association, The Women's Christian Temperance Union, and the American Red Cross. It must be remembered that all that the early city missions and other groups did until about 1933 was done because governmental relief and social service programs were non-existent or very inadequate.

It is no wonder that we can repeat our definition aptly at this point: "A gospel rescue mission is a distinctive form of missionary outreach that developed because of spiritual and social problems never before existing in society in the particular combination of circumstances that brought them about."[7] The founding of Jerry McAuley's "Helping Hand for Men on Water Street" as the first gospel rescue mission in 1872 was the unplanned and spontaneous outbreak of all the pressure built up by existng conditions. The word "rescue" in reference to the ministry of these early missions was most fitting. Peopel were in need of rescue because of being in danger of loss, eternal, physical, material. H. B. Gibbud (sometimes said to be "H. B. Gibband") a great leader of open air evangelism, was acquainted with stations on the "Underground Railroad" in the freeing of American slaves as they fled captivity. Dr. Seath describes the conditions leading up to the founding of the first missions, quoting in part from Dr. Paul's Romance of Rescue.[8] We may summarize conditions leading up to the need for "rescue" on a gospel mission scale as follows:

1. Men who were hemmed in by decaying communities, degraded life styles, personal physical deterioration,

climaxed by slavery to sin, were reached by persons
who were themselves marvelously saved, and who
opened up refuges for the "down and out".

2. Men who traveled great distances due to the growth of
    railroads, and who went from job to job or from
    handout to handout and who stayed seasonally at
    rescue missions, were reached by missions usually
    established at places that gave transients access
    to them.

The founding of McAuley's work in 1872 was followed by the start of
Bethel Mission in Duluth, Minnesota, in part a merger with one of the
seaman's missions. The success of these first two missions marked the
beginning of the entire gospel rescue mission movement. The Pacific Garden
Mission in Chicago began in 1877. Ever since, other missions have opened
and continue to open as God leads.

Three Phases of Rescue Mission Development

There are three phases through which gospel rescue mission development
has been going since the beginning of the movement. Phase One began with
the founding of the type of mission that had not yet come on the scene.
That was when Jerry McAuley opened his mission on New York's lower east
side. Phase One continued when Phase Two began. Similarly, now that Phase
Three has begun, ministries begun in both of the first two phases continue
along with the new developments. The phases are:

1. 1872 - 1926   Initial Emergency Phase
2. 1926 - 1980   Growing Diversification
3. 1981 - to present Maturation of Ministry and Operation

It is hard for us to realize that in the initial emergency phase of
gospel rescue missions, 1872-1926, there were very few hospitals, social
agencies, or government agencies that dealt with the alcoholic transient
male, or any other "down-and-outer." Rescue missions were usually willing
to take on all who came and the community, in general, was glad to have
them do so. From 1926-1980, the second phase developed. As other agencies
proliferated, gospel rescue missions continued to minister to their basic
clientele with urgent needs, and branched out in every direction in which

there was a need, and for which it became possible to initiate a new service. Ministries and methods diversified.

With the three-phase concept in mind, it is important to survey the multiplying of needs and problems since the first emergencies that marked the beginning of Phase 1, the initial Emergency Phase, as that phase merged into Phase 2.

Major economic changes ushered in Phase 2. About 1926, the development of modern machinery eliminated many jobs formerly held by transient workers. In 1929, the Great Depression began and greatly affected the nation's economy through 1936. In that time, "New and complex problems were created for the missions. Entire families became transients. Some were forced to seek help for the first time. Young people left home in great numbers seeking work in every area of our land. Children, ashamed to attend church in rags, became the problem of the missions. Thus from a work with transient, homeless men, the Rescue Missions developed programs reaching all ages, all types, any who fell into the category of the Least, the Last, the Lost."[9]

Persons who did not know America before large scale government relief and welfare programs do not have any conception of what it means to be destitute and have nowhere to turn to get help. Rescue missions during the Great Depression were usually in the forefront, if not the first, to respond to human needs of the most excruciating kinds. This was due to the commitment of the missioners and their tireless labors.

After the Great Depression, the period of World War II followed. Mission-connected servicemen's centers were added to other mission ministries. After the War, service personnel returning from duty increased large percentages of persons in the "skid rows" of our cities. New economic factors affected millions of poor persons upon the advent of automation. Great numbers of unskilled and semi-skilled jobs were eliminated. Additional job displacement continues today because of computerization, development of "high tech" and service corporations, and cutting back of industrial production. Blacks, hispanics and poor whites are the three largest ethnic blocs of those most greatly affected by

unemployment. Youth have left farms and small towns to seek work in cities in larger numbers than ever.

Multitudes of people coming into the cities increasingly arrived to find fewer and fewer churches of an evangelical nature there to minister to them. Church-related families had left the cities for many reasons, mainly to follow their religious or ethnic groups or to escape poverty and urban decay. This contributed to increased churchlessness.

All these factors and more have put new responsibilities upon the gospel rescue missions as they entered Phase 3. So many in the crowded cities have become homeless. They live that way _in_ the cities or wandering from place to place across the country. Gospel rescue missions serve increased varieties of peoples with more and more diverse and complex problems and needs.

We are only now beginning to feel the impact of government cut-back of social welfare programs on a mammoth scale. Economic problems on a scale much deeper and larger than before run parallel to much prosperity. These problems are creating hardships for increasingly larger percentages of our population. Missions could well be faced again with emergencies on a scale like those of 1872 or 1933. Even without that, missions have time-consuming involvement as they minister to lost humanity.

Conclusion

Social historians like Dr. James Leiby and Dr. Merle Curti attribute the beginnings of social service to religious motives stirred by evangelical revivals. They assert or imply that human advance leaves such motivation behind because scientific, secular and professional progress greatly decreases the need to include religious factors in meeting people's needs.

It is precisely because ministry to human misery includes far more than social service that rescue missions reject such implications. The gospel message is always basic to any help for humans in need, because Christ came to provide all things necessary for life and godliness through the knowledge of Christ (2 Peter 1:3-4). The "all things" includes

salvation and the meeting of the needs of each person in every way it is the will of God to provide. Rescue missioners are among God's channels by which He provides.

End Notes

1. Paul, William E., Romance of Rescue, Osterhus Publishing House, Minneapolis, no date, pp. 23-24.

2. Leiby, James, A History of Social Welfare and Social Work in the United States, Columbia University Press, New York, 1978, p. 78.

3. Leiby, pp. 77-78, 128.

4. Leiby, pp. 75-77.

5. Leiby, pp. 75-76.

6. Leiby, p. 101.

7. See first paragraph of this chapter.

8. Seath, William, Unto the Least of These, International Union of Gospel Missions, Kansas City, Missouri, paperback, 1974, pp.2-3. Seath, Handbook of Rescue, International Union of Gospel Missions, Winona Lake, Indiana, paperback, 1961, pp. 1-2.

9. Seath, Unto to Least of These, pp. 3-4.

CHAPTER 2

INTERNATIONAL UNION OF GOSPEL MISSIONS

Overview

How did the International Union of Gospel Missions begin? God saw fit to raise up a few mission leaders in 1913. They took a personal and united stand against sin, crime and poverty in all their forms, and on behalf of needy souls. Rescue missioners are committed men and women of God who, now as well as then, minister with a "rescue" purpose in mind.

IUGM and "Three Phases"

From 1872 to 1926 the characteristic of the "Initial Emergency Phase" of rescue was that rescue missions had to concentrate on survival and basic rehabilitation in dire personal emergency situations. It was during that first phase of rescue mission growth that many of the stalwart leaders of rescue ministries felt the need of some fellowship with others who were engaged in the same work. This association grew stronger and more helpful as some missions added more special programs in the Growing Diversification Phase, 1926-1980.

Diversification of services grew for two reasons. First, many government welfare and social service programs provided survival funds and services for many who formerly looked to rescue missions for help. This does not mean that none of our missions continue to provide survival services for multitudes. IUGM statistics still indicate that almost all missions provide programs for many who have basic survival and personal needs. Second, in addition to ministries of this kind, many additional ministries and social services were added as individual and community needs showed the demand for other programs. These other programs will be spelled out in later chapters, especially in Chapter 11. Related to those two reasons for diversification is the need for missions to provide help along

with government programs or to give supplementary assistance when other programs are not sufficient.

In other words, gospel rescue missions usually adapt or modify their ministries as needs for change occur. Dr. Seath spells out this quality of IUGM ministry: "Rescue missions have met the challenge of changing times and situations. Some have moved...to develop programs in different communities. New fields are invaded as Mission pioneers move onward...To sum up: The program of the Rescue Mission, to reach the Least, the Last and the Lost is so flexible that it is readily adjustable to meet whatever exigency is currently present."[1]

There are some ministries which cannot be performed by churches or other agencies, because they have "neither equipment, staff or know how for the highly specialized service necessary to adequately perform the work of Christ in these fields."[2] Gospel rescue missions have a unique combination of skills and personnel that are particularly potent if used with the gospel and under the Holy Spirit's direction. Indeed, during withdrawal of churches from decaying inner cities, conditions began to motivate missions to fill some of the vacuum left behind. Area-wide outreach, as a result, will be a joint emphasis of many missions along with regular programs in this third or present phase, Maturation of Ministry and Operation.

Throughout the history of the IUGM, there has been a good degree of unity and cooperation among missioners. At the same time, there has been maintenance of the independence and autonomy of each mission in its own right. The IUGM organization has no jurisdiction or control over any mission.

Throughout the first phase, autonomy and independence of each mission had been established, along with unity and collaboration among all missions as characteristics to strengthen the entire body. This was further tested in the second phase, especially during the Great Depression.

New factors since 1981 have brought about new reasons during the third phase both to maintain the identity of each mission and to emphasize IUGM unity and collaboration. Some of these new factors have been shown in national cutbacks of welfare and other social service provisions and

funding. Insistence that non-governmental organizations raise funds and develop their own programs to replace those of public funds and programs is an opportunity for gospel missions. Rescue missions will do well to rise to the occasion, for they are, for the most part, able to understand needs of persons in areas of large population concentration. They do this better than many well-meaning persons who invade the city with attempts to "reach" people there without understanding them, their needs, or how best to serve them.

Need and Vision Bring Action

It was inevitable that the special method and ministry, identified as that of the gospel rescue mission, should motivate early mission leaders to unite for mutual encouragement and to share information on better ways of working. Each person engaged in IUGM ministries should read what they formulated in their charter and succeeding organizational statements and actions in those early days. A good summary of those basics is found in the 1984-1985 Directory under the title "About the International Union of Gospel Missions."[3] In the same context key factors are described: Organization of IUGM into districts, governing functions of the Board of Trustees, individual memberships, and mission memberships and dues.

Of particular note are stated purposes of the organization, prefaced by, "Time has proven that the purposes of the organization are:

> "To promote cooperation among missions.
> To develop higher standards of Gospel relief
> work as well as rehabilitation of persons.
> To prevent duplication.
> To distinguish the safe and sane mission from
> the fanatic, enthusiastic, and other solicitor
> missions.
> To conduct an annual convention, hold regional
> institutes and to provide a training program for
> individuals within member missions.
> To provide programs of benefit to its members.
> To develop public information aids.
> To assist in placement of staff people in member
> missions."[4]

It is of interest that the founding of the IUGM was a direct result of

the organizing ability of Sidney Whittemore. Taking that <u>action</u> resulted from the <u>vision</u> of ministry he saw while active in the work of the McAuley Water Street Mission in New York. The date of the incorporation of IUGM is September 17, 1913. The first convention was held in Cedar Rapids, Iowa, in 1914. While space will not allow mentioning of the many, many leaders of IUGM throughout the years, it should be said that a new infusion of life came into IUGM in 1923 under William E. Paul, Peter McFarlane, Fred Becker, John McIntyre, Clemme Ellis White, William Grobe, and "Daddy" Ward.

It should not be thought that no attempts were made to organize gospel rescue workers between 1872 and 1913. Clifford Hartzell points out that one earlier attempt to organize missions was unsuccessful for at least two reasons: "...the annual meeting took on the nature of (only) a Bible conference rather than a time of discussion of mutual problems and furthering the interests of its member missions...another possible reason...was...'one man' leadership and control....This always spells danger....IUGM has rarely, if ever, been under the control of any one..."[5]

The division of powers within IUGM has been seen by Hartzell and others as a great check against abuses of leadership responsibilities. The original fellowship style was augmented by division of leadership under district presidents who formed the Executive Committee. It is now referred to as the Board of Trustees, the legal designation. In early years of the organization, there were a few field secretaries and an executive secretary, Chauncey Beeman. Beginning with Ernest Tippett in 1957, the creation of a central office (now in Kansas City, Missouri) developed under successive executive secretaries. This made the present collaboration of central office and national officers with the Board of Trustees an ideal structure. The names of all International presidents and of executive secretaries are listed in each issue of the <u>IUGM Directory</u>. Reverend William L. Wooley has been the current executive secretary since 1974.

Earlier conventions and district meetings in Phases One and Two prominently featured testimnies and "miracles of rescue" with focus on how to proclaim the gospel through rescue missions and how to enlist other workers. During Phase Two, there was real fear that simple proclamation of

the truth and ministry to the "down and out" might be diluted or eclipsed by the variety and methods of ministries that developed. Care has been and must continually be taken to keep the original functions of rescue foremost, while accepting whatever new ministries the Lord indicates to be necessary.

The present Constitution of IUGM as printed in the Directory includes the statement: "Member missions will be expected to be accepted in their communities as maintaining clean and utilitarian facilities and a sound gospel program."[6] That same section includes a "Statement of Faith" adopted October 24, 1970.[7] This emphasis on both faith and practice has always marked IUGM. This double emphasis is enlarged in the Constitution under the title, Object: "The principal objects for which the Corporation is to be formed are the fellowship and cooperation with all engaged or interested in Gospel Missions and other Rescue Work throughout the United States and other lands in the mutual advancement of the causes of our Lord Jesus Christ."[8]

The responsibility of ministering to the whole person, "of learning more about that whole person" and of best methods of counseling and guiding him, are delineated fully in Seath's Unto the Least of These in the chapter written by Maurice Vanderberg.[9] He calls for learning of more skills and greater proficiency in their use. It is most illuminating to peruse the words of Cliff Hartzell as he said, about two-thirds of the way through Phase Two, that IUGM would have to develop the very way it is going now. We quote at some length:

> "In the light of the ministry of rescue, we should be making a stronger impact on the religious life and press of our day...(thru) unity, purpose, and cooperation with existing churches and other rescue agencies...
> "The immediate future can be, and most likely will be, a transition period, and the IUGM should be giving serious consideration to this phenomenon that is upon us....
> "...We do not mean...a change in the message of Rescue Missions -- the message of the Gospel of Christ and its power to save...if and when this message is superseded, watered down, or neglected, Ichabod will most

certainly be written over the doors of our Missions....

"Originally, the character of our Rescue Missions was determined by the skid row environment, in which the Mission was situated....

"...In the foreseeable future, the skid rows of our cities will be, to a great extent eliminated...these lost souls will be scattered to many parts of our cities.... Their migration will naturally be to the various rundown and shabby areas of our cities, where...not only abject poverty reigns, but drunkenness, vice and immorality ... Neglected children, sorrowing mothers, drunken fathers, and discouraged older people live in these areas into which the skid row man will drift....This...will be the future home of Gospel Missions....

"...the ministry to a great extent will be to families of women and children.

"Economic factors such as automation and technological advancement causing greater unemployment, increased moral looseness, and lower standards reflected in the alarming increase in alcoholics, especially among women, and the tragic lowering of the average age for criminals, are all indications that point to increased demands for the Gospel Mission ministry.

"Another factor that can be considered...is moving out of the city churches, especially in the rundown areas, to suburban communities, leaving the Gospel Missions to be just about the only Protestant effort spiritually, in these areas."10

People: Needs and Ministries to Meet Them

The IUGM majors in getting down to the most basic issue. How do we best meet basic needs, spiritual, material and social and thereby minister to the whole person? The answer: Do God's work in God's time in God's way.

As we scan one hundred twelve years of gospel rescue mission service since 1872, we realize many missions have been in existence for varying lengths of time. Some were intended to deal only with emergencies of a short-term nature. Most of those that closed did so due to one or more factors, like shortage of funds or personnel, urban renewal or other "slum clearance," replacement of mission services by other agencies, neighborhood changes in and breakdown of physical facilities.

One factor that has kept many missions "in business" for long periods of time, and has been referred to earlier, needs repeating here. That is flexibility and adaptability to change. Missions came into existence due to one or more urgent needs, like ministering to transients. Other ministries are added as needed. Usually activities that are no longer needed are discontinued. There are always cases of "pet projects" not really needed, or continuing programs for sentimental or traditional reasons, after the need for them has ceased.

The adaptability of missions to meeting people's needs always poses valid question. For instance, now that homelessness has been discovered and agencies rush to do something about it, is it just another passing fad that secular society will say much about now but forget later? If real long term action is provided, as it should be, by others, will rescue missioners who have seemed to be the only ones noticing the problem of homelessness, be affected adversely?

Whatever the issue may be, the reaction of the true missioner should be like that of George Sleeth, active in a mission now associated with Goodwill Home and Missions, Newark, New Jersey. In 1918 when some men wanted to close that mission since the 18th Amendment to the U. S. Constitution would do away with drunkenness, and World War I had made the world safe for democracy, no longer would there be enough individuals needing the services of the mission. Mr. Sleeth's response to such was that as long as there was sin in the world, there would be a need for rescue missions.

Mission Ministries

We have defined a gospel rescue mission, in part, as "a distinctive form of missionary outreach."[11] We can observe the "form" by keeping records of individual mission ministries. A survey of our missions is made each year by the Central Office. Comparisons of figures showing kinds of ministries helps to identify missions as being of one "type" or another. More correctly, one can say its "type" is its principal or main ministry, since most missions now have more than one type ministry. There are even

some that may be referred to as "multi-function" missions, since there are several major programs provided for those in need. Programs themselves and more information about them are described further in Chapter 11 of this Update. A partial description of types is necessary here. Comparison with "types" as described by Drs. Paul and Seath will show both the identity of ministries by all gospel rescue missions at any phase of our ministry and also differences from one period of time to another.[12] What are their identities, and what are differences?

Gospel Hall Mission: By choice or by limitations of facilities: A place where preaching the gospel is the main program item. It is basic to all mission ministries. Only a few specialized rehabilitation programs do not have preaching services. Such places provide gospel communication by teaching or counseling. Gospel Hall types of missions may include Bible classes, prayer meetings, counseling, as facilities may allow.

Lodging House (or Dormitory) Mission: This type mission embodies the stereotype we have of missions. Built on the foundation of gospel proclamation, provision of survival components of shelter and food and not merely social and material factors. They have to do with showing mercy as well as providing facilities to which souls may come to get hunger and thirst satisfied, both spiritual and physical.

Industrial Mission: Another basic type mission is the industrial mission. It has all the characteristics of gospel hall and dormitory type missions, and adds another very important adjunct which greatly improves opportunites to deal with souls over a longer time of continuous contact. That added feature is the provision of employment. This not only meets a basic need for work, but often makes it possible for men to stay at a mission long enough to receive basic Bible instruction, more advanced studies in Christian life and witness, and benefit from discipleship programs coupled with counseling services for present need and future progress.

Neighborhood Mission and Welfare Mission: In earlier days, a neighborhood mission was and sometimes still may be a rescue mission that is located in a residential neighborhood as compared to a "skid row"

mission. Its focus is on family and children's work and outreach to the poor. A welfare mission attempts to provide many of the programs and services offered by other missions, with addition of "casework, programs of relief and rehabilitation, court and prison work, hospital and home visitation...nurseries, rest homes...boys' and girls' clubs...camps..."[13]

Especially now, in the Third Phase, we do not classify a mission by "type". It is more likely to be true that missions will provide programs according to multiple needs rather than to organize a mission to meet only one or two needs. Not only have many missions developed multi-function programs <u>since</u> the mid-seventies, but this has also been a fact as far back as the 1920's. Why make this point? Gospel rescue missions have not usually been concentrating thought on publicizing their good works. They have been so busy doing their work to meet the need that they have not usually come to the attention of persons who desire to sponsor worthwhile philanthropies or legislation. Of course, there are a few gospel rescue missions that are nationally known or widely known about in their own area or region.

The fact that missions today provide many services to "clients" is reflected in the listing of letters of the alphabet alongside names of IUGM member missions in each issue of the <u>Directory</u>.[14]

In the alphabetical listing, the category "Z - Other" is of great interest. It is very revealing. It further indicates the adaptability of missions to provide ministries as needs arise. A partial list includes: Various alcohol-related special programs in addition to regular services of this kind; college level Bible School for inner city pastors; coffee houses; foot clinic; gardening; home for the elderly; home for prisoners after release; juvenile offender center; men's auxiliary; senior citizen programs; teen girls group home; phone-a-story (children); special expansions of usual ministries in areas of camping, literature and music.

One hundred six shelters and homes for women, including pregnancy care are operated by missioners at various stages of development, capacity, variety of facilities and competency of staff. The same can be said for eighty industrial programs at missions. Seventy-two extended rehabil-

itation programs for men are operated in city environments. Twenty-seven alcoholism clinics are operated over and above routine such services at most missions. Thirty-four drug rehabilitation programs are operated by IUGM missions. Nineteen missions have ministries with migrants.

Statistical Interpretation

A study of IUGM statistics reveals that there have been periods of normal growth and decline in mission provision of human services. However, there has been no major drop off of essential human services when all member missions are viewed as a whole. There is some significant differences between percentages offering particular ministries as reported by missions who submit reports, and percentages of all missions, who list identical services in the Directory, whether they submit annual figures or not.

"Services Rendered on a Regular Basis" are indicated by alphabetical codes A to Z in the IUGM Directory. Aside from that, there appear to be no differences that cannot be explained by some or all of the following: increase or decrease of services due to change in demand, economic factors, availability of personnel, building and equipment facilities, external populational and social conditions.

The gathering and use of statistics has taken a major step forward in the findings of our first major Self Study. It covered a three year period, from 1980 to 1982.

The IUGM launched the survey upon the recommendation of Brother Wooley, with Steve Burger as chairperson. Mr. Burger reported that internal and external factors needed study. The Self Study Commission was commissioned to look first at the internal factors which relate

"to how the local mission looks at itself, how satisfied it is with its own operation, how well it is fulfilling its own goals, and what the IUGM can do to help the local mission in these concerns....

"external (factors)...how the mission relates to its community, and how that community relates to the mission. ...how all the changes in a community, and its changes in policies, laws, and approaches affect our ministries as well as the questions does the community view the mission

the way we view ourselves, and are we doing the things
we need to do to survive within our community, state
and national arena? What can the IUGM do to facilitate
the local mission in this task?

"These questions gained new meaning as we see litigation
...over the nature of mission ministry, and governmental
involvement with missions throughout the country, as well as
in Canada, relating to the issues of zoning, rehabilitation,
minimum wage, civil and human rights, employment policies, and
community master plans."15

At the very time our cities (and many other locations) need injections
of new ventures by experienced practitioners, it is possible to turn to a
major force already in the field: IUGM! It is truly possible to formulate
both strategy and program by which to launch a calculated outreach, on a
local or extended scale.

Two major factors need expression here. The first, awareness not
shared widely enough, that there is such diversity among missions. There
still are very small missions located in places where only a small mission
can operate one or two programs or services, to meet great needs on a small
scale. There are by comparison large installations with multiple
facilities and ministries, with multi-function capabilities. There is the
large mission in a small city; the neighborhood mission in a small town; a
mission farm program; many specialized clinics, treatment centers and
residential programs. Most people have a stereotype of a mission based on
what missions they know about first-hand. At the outset, in beginning to
comprehend gospel rescue missions today, one can get a good beginning
perspective by first noticing the diversities of missions and their
programs.

The second major item of notice here is the necessity of recognizing
both the autonomy of each mission and its need to collaborate on a
voluntary basis with IUGM. At the same time, IUGM has to be careful to
offer much assistance to each local mission on a voluntary basis rather
then exhibiting an assumption that the mission is "under" IUGM rather than
an equal participating unit.

The Self Study says, in part, that, "Most missions feel a close and
good relationship with the IUGM....Either a mission does very well, or has

little relationship....IUGM (should) recognize clearly its role as a 'service' organization to the local missions, and that it set goals with the local mission...on how to carry out the 'servant' role the next 10 years..."[16] Of this last statement, it is of importance to note with pleasure the significance of the words, "IUGM...its role as a 'service' organization...set goals with (not dictate to) the local mission....Carry out the servant role."

IUGM Perspective

To observe the IUGM evolve from a spontaneous beginning under the direction of the Holy Spirit as a special new instrument under God, to a currently continuing channel of the Spirit, has been an exciting experience. Yet, this has been more than an emotional impact. The realization that we are increasing our business-like attention to our responsibilities is satisfying to those who desire maximum effectiveness from all our input. From mere gathering of annual statistics, we have gone to a research and evaluation concept and process. With maturity in our organizational growth, we are in a position to utilize attention to community relationships and responsibilities, in part symbolized by our Government Action Committee. Add to that the Self Study Commission, the ensuing Certification Committee and the Develoment Committee and there is the evidence of gospel rescue mission arousal from an already creditable service to God and the souls of men, to planned advance in more effective ministry.

As we progress, the stereotype of a rescue mission will be altered to reveal the multiplication of ministries with the one Message. No one thing can be said to be the spark that started IUGM emergence in the present advance, but it could very well include the insistence on the adoption of the "Statement of Faith."[17] This helps capture some of the early spirit of allegiance to the Word of God as basic to IUGM's nature and indispensable to all aspects of its ministry.

Some of the original slogans of this movement became suspect to some

observers. It was not that "In Union God Moves" is wrong. It is that church union movements were seeking for union of churches and organizations on an un-biblical basis. "No Creed but Christ, No Law but Love" was never meant to imply or discarding of the Bible or Bible-based statements of faith. It meant rather that we wanted no man-made creed that was in any point heretical to take the place of a truly sound statement of faith. That statement of faith could in turn be subscribed to by persons from any denominational or non-denominational Bible-based group, making love for one another, as missioners, possible from that base and both truth and love our message to the lost.

Dr. Paul was at a time and place in which to state this as follows:

"In its true sense, a Mission presupposes that its constituency are unconverted people in a community which has no or little interest in the church. Since the church is a body of believers (or should be) the first function of the Mission is to win souls to Christ. As such it becomes an out-station where the souls won to Christ are transferred to the established Church for nurture and training in the doctrines and beliefs of the Church...the true Mission operates on the motto, 'No Creed by Christ; no law but love'....

"'No law but love'...(goes) beyond...The controversies of doctrines and form of government, to begin on the basis of conversion. 'Ye must be born again.' This did not mean that Mission workers did not themselves have a creed, for they did and belonged to various churches, but... they attempted to reach the unconverted with the simple approach and one that is fundamental...The acceptance of Jesus Christ as a Personal Saviour and guidance in their rule of life by the Holy Spirit so that converts could find their way into the church of their own choice....A mission should direct the converts to the church of their choice, that they many be trained in the theology and belief of the church..."[18]

More will be said of the relationship of church and mission in Chapter 4. In the meantime it is vital to conceive of the gospel rescue mission in both the old way of its being the "arm of the church downtown" and in the new additional way of being part of the church's presence downtown or anywhere else it establishes itself.

End Notes

1. Seath, Unto the Least of These, pp. 7-8.

2. Seath, p. 8.

3. 1984 - 1985 Directory, International Union of Gospel Missions, pp. 5-7.

4. Directory, p. 5.

5. Hartzell, Clifford S., "IUGM - Past, Present, Future" in IUGM Winona Lake Institute notes, no date, page 1; on the same line of thought, see Paul, W. E., Romance of Rescue, pp. 84-85.

6. Directory, p. 84.

7. Directory, p. 83.

8. Directory, p. 83.

9. Vanderberg, Maurice, "Ministering to the Whole Person," in Seath, William, ed., Unto the Least of These, pp. 133-148.

10. Hartzell, pp. 2-6.

11. See page 2.

12. Paul, Rescue Mission Manual, Osterhus Publishing House, Minneapolis, n.d., paperback, pp. 87-104; Seath, Handbook of Rescue, pp. 2-25.

13. Paul, p. 99.

14. Directory, p. 4

15. "IUGM Self Study Commission Report," Minutes 70th Annual Convention, 1983, Enclosure #6, p. 1.

16. Self Study Report, p. 4.

17. Directory, p. 83.

18. Paul, William E., Romance of Rescue, Osterhus Publishing House, Minneapolis, n.d., paperback, pp. 14-15.

Chapter 3

BIBLICAL BASIS FOR
MISSION MINISTRY

Changeless Characteristics Within
Changing Conditions

It is encouraging to know that new opportunities are opening to the ministry of rescue. At the same time it is imperative that major characteristics of this type ministry be preserved and remain prominent in a rescue mission. It must be remembered that a strong factor in rushing to help in any emergency is that so often there is no organization waiting to step in to help. Case in point: Jerry McAuley's single-handed response to overwhelming need was simple response to emergency. It was also the beginning of IUGM. If we now neglect situations displaying dire need in favor of those of less urgent need and which we desire to enter because they are less demanding and more easily capable of successful treatment, we lose one of our most distinctive characteristcs. Proper perspective in all cases is that of meeting extreme need as God the Holy Spirit indicates. That can as easily be ministering to one "down-and-outer" or to a down and out inner city or suburb or crossroads town. Every organization that begins as, for instance, "the poor man's church," must insure the continuance of another changeless characteristic. That is the thorough orientation of the missioners and their supporters to ministries with down and out humanity.

Too often a "poor man's church" becomes over the years another institutionalized group that has less contact with "deprived" persons, whether intentionally or unwittingly. Other groups have to rise to deal with severe crises.

The other qualities or characteristics are: (1) action by missioners to meet human need in urgent situations, whether the emergencies are short term or over a long period of time; and (2) the ministry of the Word to

the needy ones involved.

The availability and use of the Bible is another distinguishing characteristic of mission ministries. Rescue missioners are skilled at knowing when and how to combine Word and works in any combination. When Phoebe Palmer wrote that there was need for "something more than a sermon,"[1] she was not down-grading the Bible message. She was again saying works of service accompany godly words. "Faith without works is dead." (See James 2:14-26) Many such Bible passages speak of the practical and material help God's people should provide as the Holy Spirit leads and as resources and personnel make possible the needed assistance.

Another outstanding passage is Galatians 6:10. Along with verse 9, this passage places responsibility upon God's people to communicate verbally and tangibly to the helpless: "As we have therefore opportunity, let us do good (the word for "doing good" here means to give material help along with spiritual) unto all men (not only to Christians) but especially unto them who are of the household of faith." (Christians must minister to one another.)

Two Dangers

Many of those who have long been active in the ministry of IUGM have feared that less important new ministries and methods could hinder attention to the basic ministries of the Word and the works of rescue. That fear seems groundless at present. The leading personnel of the IUGM are committed to the distinctive characteristics of gospel rescue work.

A second danger is always present. That is the danger that giving material help is thought to be, in and of itself, a sufficient spiritual ministry. Some who do not stress communicating the Word fear that proclaiming the gospel along with tangible help is imposing one's "religion" on others. In response, note that Christians are to operate as the Apostle Paul did: "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake...." (1 Corinthians 9:22-23) This passage, along with others like Luke 10:25-37 and 1 John 3:17-18, indicates the following agenda:

1. Do all kinds of good deeds as may be possible.

2. Give the gospel then if possible, but do not withhold the good deed if no opening for the gospel occurs yet.

3. Be alert to give the gospel later, if not possible earlier.

4. Give the gospel only, if no other deed of mercy is possible.

Another great passage that shows the spiritual and material sides of total ministry is Luke 4:18-19. The Lord Jesus speaks of the Holy Spirit as being upon Him (verse 18). This is in the form of an anointing "to preach the gospel"--the major purpose of His coming--"to the poor"--these are the clearly materially and personally poor as well as spiritually so. He specified several categories of persons in extreme difficulty--the sorrowing, the prisoners, the physically blind and the abused. Then He concluded by pointing out the primacy of proclamation: "to preach...." (verse 19).

Realistically, churches should all be providing some material help for persons in need, along with the gospel, beyond the traditional regular "fellowship fund" or similar very good practice. That many churches do not or cannot is due to many complex factors. The fact that churches desire to help people, but cannot do so, makes it all the more incumbent upon the gospel rescue mission to serve so many persons who would neither seek out a church for assistance nor be likely to be sought out by some churches.

Clifford Hartzell spells out both the necessity of ministry to physical needs as well as the need to keep the ministry of the Word uppermost in priority:

"Socially, we are or should be equipped to meet the physical and material needs....Food, lodgings, clothes, work, coal, counsel are the answers to these needs...Let us not be so naive as to think that these physical needs are relatively unimportant, and that preaching or witnessing is the only approach to the problems of those who come to us...it is apparent that preaching is not all, but is the ultimate, the objective....

"...It is so easy to become immersed in the physical ministry that consumes most of our time, that we neglect or come to think the spiritual is relatively unimportant.

'Things' are given the preeminence instead of Christ,
and eventually the burden of our conversation and thinking
is material, and our own individual spiritual experience
is dulled and lifeless and we become blind leaders of the
blind."2

The Priority of the Poor

The term "poor" is used of (1) some who are temporarily without adequate means of support; (2) those who have a chronic lack of minimum essentials for living; and (3) others who suffer from one or more major kinds of material deprivation continually, over a long term, and perhaps throughout life. Such problems include lack of adequate housing, poor health, insufficient education, unemployment, not enough funds with which to buy necessities, and lack of access to persons and facilities by which to improve one's situation.

It is certainly not necessary to portray to rescue missioners, in any greater detail than above, what poverty is, or its causes and consequences. What may be helpful is to remind missioners how vital a role each worker plays in ministry to the poor. To do so, a few points in the historical background of how the poor have or have not been assisted through the centuries (That a brief view of this matter historically is of the greatest importance may be seen in the references to it by Maurice Vanderberg, William Seath and Willian E. Paul.[3]):

Recent archeological discoveries at Ebla in Syria bring back to mind the fact that kings in early civilizations were held accountable by their subjects for how well they cared for the poor in their kingdoms. If they failed to care for them adequately, they were removed from office more or less gently.[4] God's "common grace" preserved the idea of man's responsibility for one's neighbors in similar ways. (See Genesis 4:9-11; Leviticus 19:18; Luke 10:25.)

As awareness of the true God was rejected by increasingly wicked peoples (Romans 1:18-32), they preferred to use their resources for selfish gain and greed. The very poor were soon neglected. In many parts of the world today, nations have only two classes, economically speaking. A few people are very rich and powerful, with the great majority very poor,

powerless and abused. Even in our own nation, regardless of how much we care for the temporarily poor and the moderately poor, we come far short. Those who are in the lowest level of constant grinding poverty are often not provided for at all. What provisions are made for them are taken away from them, whenever budget makers want to allocate such funds to some other preferred use. This is true on any level of government and regardless of political affiliation.

How does this relate to the status of rescue missioners today? Note three points:

1. Help in emergencies

Rescue missions address themselves to the most basic of human needs, aside from the spiritual ones. That problem is physical survival. Many persons recoil from dealing with the stark necessities of others. They are unaccustomed to doing anything to help, or they do not want to get involved in the work and direct personal contact demanded. They seek out "easier" labors rather than be involved in the more unfamiliar, less enticing demands of rescue work. That is coupled at times with an opinion that rescue missioners are active at a "second class level" of Christian service. Church history shows that inaccurate views have developed to the effect that the "spiritual" ministries are somehow of greater importance or status than the "practical". As stated earlier in the Update, it is not either/or, but both/and. Faith and works, the spiritual note that (a) rescue missions have not been sufficiently interpreted to prospective workers in recent years; and (b) that workers who are brave enough to attack material and social rescue service are in a lofty status position. They are seated in heavenly places in Christ (Ephesians 1:20 and 2:6) and sent by Him as Light-bearers (Philippians 2:15-16) in dark places of sin and misery.

2. Awareness of the poor

Rescue workers are among those who are constantly aware of the plight of the poor. American history since the onset of the Industrial Revolution has been marked by periodic awareness of the very poor, followed by neglect of them until the next reminder.

Who could discover as wide-spread a time of poverty in America as that during the "Great Depression" of 1931 to 1937? The next surge of poverty was begun in the "mid-sixties". Michael Harrington was only the first who called attention to The Other America,5 the poor that most Americans didn't notice and perhaps did not want to notice. Harrington has more recently written of what has been referred to by him and others as "The New American Poor" who emerged after another period of economic setback.

Through all cyclical changes, the very poor have continued to

remain highly visible to rescue personnel. These very poor have been referred to in recent years as "the underclass". Until recently, "...society has had little concern for this segment of society. Politicians, industrial leaders, even social workers (until recently) left this group out of all community planning."6

The recent recession has once more forced society to become aware of the homeless and other poor at least temporarily. When Dr. Seath wrote the words quoted above, it was 1960 and social workers were among the aroused public. Then came comparatively better times. Dr. Werner W. Boehm, world-wide leader in social work, wrote of neglect of the poor:

> "The problem about which we don't do enough is our
> neglect of the so-called 'underclass'. I dislike the
> term as much as you do. It has a patronizing cast
> and it suggests that the underclass is a homogeneous
> group of people, men and women with well-defined
> characteristics. Nothing would be farther from the
> truth. Who are they? They are the social drop-outs,
> a class below all other classes, people who are not
> part of the mainstream of life....There are nine
> million of them; young, middle-aged and old. Among
> them are street criminals, drug addicts, welfare
> mothers, teenage truants and the drunks, drifters,
> homeless shopping bag ladies and released mental
> patients who frequently roam and collapse in city
> streets....Does social work have a responsibility for
> this population? Few would deny it. But, this group
> is submerged from our consciousness. We do not see
> them, hear them, feel them. We wash our hands....Oh,
> perhaps not entirely."7

Rescue mission workers share much glory in the best sense of that word. Glory of God and glory in His service include the facet of being not only occasionally but constantly of the "underclass." Such workers are among those by whom the Lord Jesus ministers to "the Least, the Last, the Lost" (and Les Crumley always added, "and the Lonely"). "It is God which worketh in (us) both to will and to do of his good pleasure." (Philippians 2:13). Such awareness should drive out from us any subjective feelings of inferiority as well as of false superiority. No matter how other human beings are or are not aware of the outcasts of society, those who keep biblical perspective in view will do a great work at all times.

3. Workers' Motivation and Actions

Another evaluation of the "everlastingly at it" ministry of rescue missioners takes us to the source of the workers' motivation. It stems from the Word of God, the Bible. The same Holy Spirit who inspired the words and regenerated the workers who use the Word also energizes those workers in their work.

The missioner is a "doer". He/she may have concern for people in need or share in community action for alleviation of local problems, as Maurice Vanderberg points out. Vanderberg put his finger on the heart of the matter.

"As in every Christian enterprise, the one indispensable
initiator and motivator must be the authority of the
Word of God. No other initiator is safe and no other
motivator carries with it the guarantee of the inter-
vention of God in the direction, the provision and the
product of the rescue mission."8

This fact brings us back to human neglect of the poor because of selfish use of resources that should be used to help the poor. (Note: This is no opposition to the proper and careful use of other funds for other necessary objectives.) God commanded Israel to minister to the poor.

"There are, in fact 88 separate portions of scripture
dealing with the plight of the poor, the oppression of
the poor, God's attitude toward the poor and the be-
liever's responsibility for the poor. These 88 portions
represent hundreds of separate verses all occupied with
this significant social issue."9

Two of those verses are enough to cite about the provision of God for the poor. The believer was told, as an individual, "withhold not (material) good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again and tomorrow I will give, when thou hast it by thee." (Proverbs 3:27-28) Also, Deuteronomy 14:28-29 is one of the key passages in which God is seen as setting up procedures for helping others. In this case a national tithe for the needy, collectible every three years, as established.

Vanderberg points out that attitude is not the only thing that stems from motivation. <u>Action</u> is clearly spelled out in the Old Testament. God

"...formulated extensive and sometimes intricate
programs for the care of those who, for one reason or
another, could not care for themselves. It is notable
that this responsibility on the part of God's own people
was absolute and did not leave latitude for evasion.
That concern was written into the very law that reg-
ulated public life and into the conscience and morality
of the people and their private concerns."10

If the rescue mission movement were only another "cause" that could be praised for good work done in the past and good efforts envisioned for the future, that would be worthy enough. Vanderberg adds a crowning thought about perception we may obtain through the Scriptures as to God's sharing His love and concern with us:

"God was both motivated by love and prompted by the human plight. His purpose was both redemptive and humanitarian. Through the Scripture He has provided us with remarkable insight into His character. Through the Scripture He has let us know that He has invested in us through the presence of the Holy Spirit something of the love and concern which moved Him."11

Missioners and the Bible

In the preparation of this Update, IUGM executive heads were asked to express in writing what a graduate from the Leadership Training Program should know and be taught about the Bible. Those who responded indicated as follows:

1. Have the equivalent of a Bible College grasp of Bible content (not all the courses in a college curriculum). One respondent, George Caywood, wrote about how mission workers can be "woefully unprepared in terms of their understanding of Scripture. Bible teaching responsibilities tended to put them under a destructive pressure. In a setting like ours where there are relatively sophisticated programs, even secondary leadership people need the type of biblical grounding...if he is relatively new to the faith, he has a lot of ground to make up in terms of biblical background. I do not feel this need can be side-stepped in any way." (Important: Persons should be encouraged to start serving the Lord when they know only a few verses of the Bible. Note that for high level leaders, nothing less than what Brother Caywood stipulates is satisfactory.)

2. Know the nature of the Bible, as inerrant and dependable, the one source of the truth and counsel of God.

3. Know the text of the Bible itself, the fundamental doctrines of the faith, and commit key verses to memory for use in ministry as well as for personal edification and devotional use.

4. Use the text in preaching, teaching, counseling, witnessing. Howard Mott mentioned a "crash course" through the Bible with emphasis on the plan of salvation.

5. Use the Scriptures in leading souls "to a saving knowledge of Jesus Christ, and be an example to others in being in the Word daily," writes Merabelle Eitzen. Raleigh Holt speaks of the "attitude of being a perpetual student of the Bible."

The Bible as Message and Method

Many verses of Scripture tell of the inspiration of the Bible and give us the Message of good news. Here are some of those verses: "The Word was

made flesh." (John 1:14); "God was in Christ, reconciling the world unto himself." (2 Corinthians 5:19); "There is born unto you this day in the city of David a Savior, which is Christ the Lord." (Luke 2:11); "Christ died for our sins according to the Scriptures...and...he rose again according to the Scriptures." (1 Corinthians 15:3-4); "The grace of God that bringeth salvation hath appeared." (Titus 2:11)

The Bible is more than Message in words only. It is also Divine Method, because the words have a quality that is "the power of God unto salvation." (Romans 1:16) We are in error if we consider God's Book as words by which God instructs us to use methods to be entirely devised by us. Methods we must invent, to be sure, but they must include use of God's Word as Method, from which and around which our other procedues must be derived.

Note that the Bible in itself is effective, because God the Holy Spirit Who inspired it does Himself apply it to human lives. Some key passages point out that the Bible is "God-breathed" and "profitable" as well as "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15-17); "living and powerful...piercing even to the dividing asunder of soul and spirit...a discerner of the thoughts and intents of the heart" (Hebrews 4:12); "it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thessalonians 2:13); "the law of the Lord is perfect, converting the soul" (Psalm 19:7); "Of His own will begat he us with the word of truth...the engrafted word...is able to save your souls" (James 1:18, 21).

Biblical basis for mission ministry? If we perceive what God communicates to us in His Word about it, we will say the following:

> "...necessity is a laid upon me, yea, woe is unto
> me if I preach not the gospel!" (1 Corinthians 9:16)

> "Is not this the fast that I have chosen? To loose the
> bands of wickedness, to undo the heavy burdens, and
> to let the oppressed go free, and that ye break every
> yoke? Is it not to deal thy bread to the hungry, and
> that thou bring the poor that are cast out to thy house?
> When thou seest the naked, that thou cover him; and that
> thou hide not thyself from thine own flesh?...and
> satisfy the afflicted soul." (Isaiah 58:7, 10)

"If I have withheld the poor from their desire, or have
caused the eyes of the widow to fail; or have eaten
my morsel myself alone, and the fatherless have not eaten
thereof...if I have seen any perish for want of clothing
or any poor without covering; If his loins have not
blessed me, and if he were not warmed with the fleece
of my sheep; If I have lifted up my hand against the
fatherless, when I saw my help in the gate: Then let
mine arm fall from my shoulder blade, and mine arm be
broken in the bone." (Job 31:16-22)

End Notes

1. Palmer, Phoebe, in describing the work of the Five Points City Mission, about 1850. Source not documented.

2. Hartzell, Clifford S., "Why a Rescue-Gospel Mission?" in Winona Lake IUGM Summer Institute notes, probably 1954, pp. 50-51.

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8. Vanderberg, p. 1.

9. Vanderberg, p. 2.

10. Vanderberg, p. 2

11. Vanderberg, p. 3.

PART TWO

THE MISSIONERS

CHAPTER 4

GOSPEL RESCUE MISSIONARIES

The Missioner - Missionary

The word "missioner" has been widely used to identify a rescue mission worker, rather than "missionary". Why? Is not the missioner a missionary? Yes. He puts the Gospel Message before all activity. He makes it his first duty to proclaim it as a missionary ("sent one").

"Missioner," as used in rescue mission circles, implies intensity of purpose, quantity of work and energy of output on the part of the worker to reach the goal of gospel communication and related services. The only distinction between missioner and missionary as far as this writer can see, is that a missioner always works at a specific location to which persons in need come for help, whereas missionaries also operate from central locations, the focus usually being on the reaching out from the center. In IUGM Phase One, missions were deluged with great numbers of people approaching them, with little opportunity or expectation that greater outreach would ever be necessary. By the beginning of Phase Three, about now, there is the increasing necessity of reaching out to so many who are no longer serviced by other gospel ministries who have moved out of the mission area.

A further word about this: On the one end of a scale there are still many missions that are fully occupied at their central base. All they can do is pray for and encourage any other Bible-centered work that the Lord may raise up.

Between the two extremes, many missions are combining both modes of operation and focus on need.

<center>The Missioner's Mission</center>

1. <u>Communication of the Word</u>

We have already seen that missioner and missionary alike have the responsibility to proclaim the gospel to the lost. (Matthew 28:18-20). This is indicated by the word "gospel" in the definition of "gospel rescue mission" specified at the beginning of this <u>Update</u>: "A gospel rescue mission is a distinctive form of missionary outreach..."[1]

2. <u>Attitudes of the communicators</u>

People have personalities. Personality traits include qualities like kindness or the opposite. Whether or not communication of gospel truth is successfully done depends so much on whether or not persons are dealt with condescendingly as if they are thought to be inferior, or with evident concern and even acceptance of the person (but not necessarily the person's behavior). The Message is "to" persons, as from God through Christians to others. It is also to be conveyed in an atmosphere of interacting <u>with</u> other people who are made in the Image of God.

True it is necessary to "reprove, rebuke, exhort," but it is "with all longsuffering and doctrine." (2 Timothy 4:2). Also in 2 Timothy notice the manner in which to relate to others: "And the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Timothy 2:24-26). Note that gentleness, patience and meekness are commanded and "striving" ("being quarrelsome" - NASB) is opposed.

3. <u>Motives and Motivation</u>

There remains one more indispensable factor with which the Bible deals most vitally. That is the motives leading a worker

into the field of rescue and the motivations that compel him to any field of service or activity in it. Certainly a large measure of motivation stems from the Christian's biblical motivation for anything in the Christian life. One key text expressing this is 2 Corinthians 5:14-15: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." More specific treatment on motives for service in missions has to be treated further under the subject of God's call.

The Call of God to Rescue Ministries

Maurice Vanderberg, writing about reasons for the establishment of rescue missions, discussed various motives for organizing and operating a rescue mission. He acknowledged the value of awareness of the plight of people in need, and of community concern for human misery. He then writes, "As in every Christian enterprise, the one indispensable initiator and motivator must be the authority of the Word of God. No other initiator is safe and no other motivator carries with it the guarantee of the intervention of God in the direction and the product of the rescue mission."[2]

Whether it is to a group of persons to organize a mission or to each worker to serve as an individual alone or with the group, the biblical term is "call". The call to Isaiah is particularly penetrating. "Also I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, Here am I, send me." (Isaiah 6:8)

A biblical call can approach the nature of a command, as when Jesus says "Go ye...." (Matthew 28:19) One outstanding instance of a call is that of Paul to go to the Gentiles in Macedonia (Acts 16:9-10) Another is the call to Peter to initiate wide ministries to the Gentiles, beginning with Cornelius. (Acts 10:1-39)

Many of our rescue leaders have written on the call to the Lord's

service, and to rescue ministries within that blessed service. Herbert E. Eberhardt writes on some aspects of discerning who are called:

> "Too many trainees want to start out at the top
> and do not like the idea of internship....Would
> such interns be willing to learn and not try to
> take over?...If an intern is not willing to
> sacrifice, he probably would not be a desirable
> candidate in the first place...Who of you has not
> had...an employee who had a job rather than being
> called?...In fact, the applicant who makes his
> first question, 'What is the salary?' probably
> should be crossed off the list at once....When
> one is called of God, has heard the Macedonian
> Call, money no longer counts. There is that
> Illinois couple, who...were met at the railroad
> station by local people who said, 'You might as
> well take the next train back - you'll never stay
> here.' But they did stay....Today there is
> ample evidence that it paid off and that God honored
> their dedication. Truly they were called of God
> and He blessed their ministry."3

Anyone who knew Brother Eberhardt well would consider him to be among the first to insist on proper payment for work performed, as well as provide fair working conditions and working hours. But he touched upon a factor that appears to some of us to be more widespread now than ever. It has always been too much in evidence in any generation as well as now. It is the attitude of putting self before the Lord and before the people served. Raleigh Holt writes about hiring graduates of colleges for leadership at the Baltimore Rescue Mission:

> "The students are well qualified, but there is
> often a problem of attitude. Many of their attitudes
> are expressed by: 'How much money can I get?', 'How
> few hours can I work?', and 'How little work do I
> have to do?'. Some have the inflated idea that they
> are instant leaders of leaders, bosses of bosses,
> no one tells them what to do for they have been
> trained. What is really needed is for their
> 'attitude' to be that of a humble servant, desiring
> to serve His Lord Jesus Christ, one who is given
> to humble tasks no matter where the Mission Field,
> and one with a willing attitude to work and work
> hard in the Lord's work and not look for an easy,
> soft road of Christian Service."4

Adverse attitudes are found in all segments of the Christian public, among Christian lay persons as well as among Christian workers. God then takes them as they are and does His sanctifying work in each   Dr. Will H. Houghton touches upon such attitudes in his poem, later set to music as a prayer chorus, entitled "Lead Me to Some Soul Today": "...Friends of mine are lost in sin and cannot find their way. Few there are who seem to care, and few there are who pray..."[5]

It is to the praise of God that some never develop negative attitudes, and other persons have them replaced by zeal and compassion, so that they are constrained to reach out to help lost souls. Norris Alden Magnuson writes concerning such brethren from among those of the Wesleyan tradition:

> "Entering the slums, then to help the poor
> spiritually, these evangelists found conditions
> that drove them to extend their help across a
> much wider range of needs. Staying to help,
> that very extension of aid progressively enlarged
> their knowledge, resulting in continuing improvments
> in both the range and effectiveness of their
> assistance. But the question rises, why they did
> stay to help? They might well have left in
> disgust or discouragement, or staying, might
> have been content only to exhort or rebuke. The
> answer in considerable measure seems to be that
> they helped because of a general large-heartedness
> which was tied closely to the central emphasis
> they placed on the Wesleyan doctrine of holiness
> or perfect love."[6]

Dr. F. Dickson Marshall states that, "Mission work is not a job, it's a life, it's a life." He adds: "If a man has not been definitely called, he would do better to detour around this particular work...It is a work that you would not desire to be in unless it was God's will, but upon knowing God's will, it causes your soul to rejoice that you have been chosen in Him, not only for salvation, but for work of rescue among the last, the least, and the lost."[7]

Maurice Vanderberg sums up as follows: "Ours is one of the most demanding jobs in the world." (Note that he calls it a job, but it is not only that; it is much more - Ed.) "...Proven techniques, sophisticated programs, the finest in professional skills, and the most intensive

spiritual programs are appropriate to the course that we have chosen or that has chosen us. Above everything else, nothing less than a clearly called and completely consecrated Christian need begin the long, often tedious but wonderfully rewarding trek through the jungle known as the inner city."[8]

Through poetry Margaret E. Chenot breathes the attitude of the committed missioner:

When

When the last hungry person is fed
And the last homeless one put to bed:
When the crying of the children is stilled
And the cupboards of poor homes are filled;
When the vile dens of sin have been closed
And the King Alcohol finally deposed;
When the Gospel of Christ has been preached
To the last, the lost, and the least;
When sad broken hearts have been mended
And sin and crime are all ended;
When Christ rules the hearts of all men
And this earth is a little like Heaven;
Then--why, then we can sit idly by,
Wait in peace for our Home in the sky.
But while sin, death and want are around us,
And evil forces surround us,
God give us the grace to attack it
And keep "everlastingly at it."9

Every Missioner a Personal Evangelist

A "call" to rescue work includes commitment to tell others of Jesus Christ as Lord and Savior. That is the key to each person becoming a personal representative for God at the mission he serves. Lyman E. Davis once wrote about George Bolton who served as superintendent of the Bowery Mission in New York City. He described the personal impact of "Bolton of the Bowery" in representing our Lord as personal evangelist. He then described further the place of "personal work and counseling":

"Our missions will not grow any larger than ourselves
nor rise any higher than we rise. As we consider a
complete spiritual program for our mission we should
consider firstly ourselves and our relationship with
our Lord and with the work itself, and therefore not

allow these many things that we have developed to take
us away from the missionary work that is there at hand
to be done.

"Again, the most fruitful efforts put forth in the
mission are in the personal work and counseling and
mixing with our clientele, getting to know them, to
like them, to love them, and letting them find out
that within you there is something that they would
like to have in their own hearts and lives. If a
mission superintendent or worker is big enough to
have any or all of these things which go towards
making a complete spiritual program and still will
be a personal witness and missionary to those with
whom he comes in contact, then these things can be
successfully added to the program with beneficial
results, but if they tend to take a man away from
the purpose for which he is there then it would be
best that some of these things be dropped or that
the man move to somewhere where he can successfully
carry on the various phases of the work and still
himself be that rescue missionary that our Lord would
want to be Himself were He on earth today."10

Dr. William Seath writes vividly along the same lines:

"Jerry McAuley, founder of the modern Rescue Mission,
once referred to the time 'When your soul is just
on fire longing to get at every wretch and bring
him into the fold.' This is the great need of every
Rescue Mission worker!

"Is our soul on fire with a spiritual passion for
the lost? Are we so inflamed with the love of Christ
that all else fades into insignificance? Or have we
become 'so professional' that methods, techniques,
records become more important than the simple yet
beautiful message 'Jesus Saves'?

"In his book 'Basic New Testament Evangelism' Dr.
Faris D. Whitesell says, 'Evangelism is a passion,
a proclamation, a program and a practice.'

"We need a spiritual passion for the least, the last,
the lost; a desire to proclaim the glorious Gospel
of Christ; a program to enable us to carry out these
objectives; the day by day practice of living our
witness before others.

"Every member of the mission staff should be a
personal evangelist. These will not all work in the
same way nor will their efforts be in similar areas

but all must be alert to win others to Christ. Years
ago, one Mission had a large staff, one person having
'charge' of the entire spiritual program. Other staff
members, feeling this was 'his job' took no interest in
this 'department.' You see, that was what the spiritual
work became - a separate department operating, in the
minds of staff, independently of the rest of the work.
Such a situation is a travesty on the work and injures
the entire program.

"The Mission Executive in selecting staff, must be
very careful to choose men and women who are deeply
concerned about the lost. For example: the securing
of qualified social workers to serve in missions is
of great importance. But the criterion must always be
'Can this peron lead someone to Christ?' Staff members,
volunteers, members of boards, converts should all be
trained in this vital work."11

Training the Workers

What is next in logical sequence of steps to prepare oneself for being
a "gospel rescue missionary?"

After the call, there is the work. This next step is to be trained to
do the work of the Lord in the mission. One of the member missions of IUGM
has a name that epitomizes the identity of each missioner: The
Missionary Workers (with headquarters in Detroit, Michigan).

Each worker must be trained by an experienced missioner! This should
be a discipling process. One evidence of a call can be the acceptance for
service by the organization (mission) with which the missioner is invited
to (or applies to) serve. As one learns by doing while "on the job," the
experience gained becomes advance training to be used in future
circumstances.

One of the major functions of IUGM is that of training workers. IUGM
conceives that the best possible training of workers must be a top
priority. Learning by doing is the logical sequel to receiving a divine
call, as discussed earlier in this chapter. But what are all the things
that must be learned in order to do all the "works of service" (Ephesians
4:12) that may well fall to the lot of each personal evangelist? And how
are those tasks performed? To begin with, the missioner needs to know

about the IUGM's training programs.

The IUGM Training Programs

Current IUGM president, Stephen E. Burger, points out in a memorandum to mission executive heads the increasing awareness of the need for training of mission workers:

> "Fellowship still is the prime response from people on the strength of the IUGM, but more and more answers about the IUGM role seem to show an equal concern for a need for services to member missions seeking to know what these are and how they can be delivered seems to me to be part of our mandate... comments seem to indicate that there is a concern that more training, education, and learning experiences be included in the convention. It still seems to be the main function to our members, and they would like to gain more from it."[12]

The first training programs of IUGM were informal. That is, staff members learned rescue tasks and ministries under their superintendents as needed in the performance of their duties. (There is no implication here that this no longer takes place. It remains the backbone of rescue learning.) The first conventions included comparing methods along with fellowship and inspiration. In the formation of statements of IUGM purposes, the second of eight listed in the IUGM Directory shows that from the beginning there was a purpose "To develop higher standards of Gospel and relief work as well as rehablitation of persons."[13] Such a statement implies that workers need to be trained to carry out such a purpose, in order to meet those standards as they are currently being upgraded.

"There is no need to discuss whether or not IUGM should provide training for mission workers. The question was settled long ago. Training of workers is one of the stated purposes of IUGM Directory; the following is the fifth of eight purposes listed: 'To conduct an annual convention, hold regional institutes and to provide a training program for individuals within member Missions.'"[14]

The author of this Update writes: "How well have our missions fulfilled this particular assignment? Much better than some would think.

Some have opposed a system of training. Others have wanted to provide it or to receive training under it but could not for lack of personnel and facilities to operate it. The greatest number have not had time to do it. Most leaders have done the best they could to train one another within their missions while coping with the 'press' of God's work upon time. It is therefore of great credit that there have been and are many seminars and other training events, at our conventions; at district meetings; at regional institutes; at the IUGM Winona Lake Training Institutes during the Fifties and Sixties. When we see all that missions have had to handle that few other agencies have even attempted, it is outstanding that missions have had 'enough left' to add yet more, in the form of staff training. But why should they be doing this? What do the Scriptures say? "...the things that thou hast heard of me...commit thou to faithful men, who shall be able to teach others also." (2 Timothy 2:2).

Leadership in Training Programs: Many of our leaders have been stalwarts in IUGM training programs. They include Dr. William E. Paul, Reverend Herbert E. Eberhardt, Dr. William Seath, Reverend Francis Crumley, and Reverend Maurice Vanderberg. It is only as a logical following of such leadership that IUGM now launches the new Leadership Training Program. Its predecessors were On-the-Job Training Program and the Internship Training Program.

"The Leadership Training Program is not a merely good program that is meant to replace poor ones. It is the outgrowth of earlier efforts. In each case, a program was good in itself and accomplished its goal. Each showed need for improvement and the next program profited by the former ones. The new one will need improvement as it is tested in actual implementation.

"Starting the New Program: Many inquiries are being directed to the IUGM headquarters, inquiring about the new Program. It therefore appears that others will be applying for enrollment as the first few have done and as God's leading and timing indicates. Some facts about 'LTP' need to be understood better by mission leaders and by prospective applicants.

"Distinctive Characteristics of the Leadership Training Program:

1.   Instead of the trainee having to go to several missions to be instructed, trainee is trained at his own IUGM member mission.   One variation of this is that a mission executive head and the trainee may arrange to have training take place in another approved member training mission.   That is only if the mission of origin does not feel it has adequate facilities to provide a complete training experience.

"2.   There are three key persons in the training process.   Of course, the trainee is central.   In addition, either the executive head of the mission or a staff member he appoints in his place serves as 'field instructor.' The third person is the Leadership Training Program coordinator. Representing IUGM, he administers the training course through the field instructor who oversees the learning activities of the trainee.

"3.   'On-the-Job' requirements are still basic, and essential to learning by doing.   It is parallel to college-type field placement programs.

"4.   A new training text is provided as well as other bibliography.   In addition, a course syllabus is provided for student use.

"5.   Leadership is the key work in the new program.   It is geared to prepare 'second level' mission staff for better administrative efficiency. However, it is flexible enough to prepare leaders for any level of mission administration.   This applies to a division head or a department head or a section head.   It would even be helpful for persons coming into a member mission from outside IUGM circles into an executive head post.   This flexibility flows from a professional view of administration that makes this kind of applicability possible.   Stated briefly, this view insists that all operations of each mission must be directed so that each worker brings to bear on each 'client' (person being serviced) the maximum benefit of all spiritual and material ministrations of the worker as the worker represents the mission in delivery of service.

"6.   Further adaptations of the basic course can in the future include advanced standing in the basic course due to education and experience gained elsewhere; seminars or courses for volunteers, auxiliary members, board members, and persons active in deputation, evangelization, and special programs."[15]

Churches and Gospel Rescue Missionaries

When gospel rescue missions emerged, they began as a mighty work of God the Holy Spirit. Except for the Christian business man, Alfrederic Hatch, no one with a church connection was closely consulting with Jerry McAuley about opening the first gospel rescue mission. Jerry promised God that he would provide assistance to the poor if the opportunity opened. The opportunity did open, and Jerry kept his promise. He began as soon as possible to relate his ministry to the churches of New York City.

Church consciousness and relationship is an irreducible part of a gospel rescue mission that is biblically operated. Each mission must decide with which churches to cooperate according to how cooperation is viewed by each mission. The IUGM Statement of Faith assists in understanding of how to relate to area churches in community relationships. A representative statement of purpose is that of the Rescue Mission Alliance of Syracuse, New York (the first mission to use "rescue" in its title):

> "The purpose of the Rescue Mission will be to
> serve as a mission of the Church in both
> representing Christ and serving people in the
> Greater Syracuse area. In so doing, the Mission
> will serve the needs of each individual,
> especially those who are afflicted; teach and
> preach the Gospel of Jesus Christ; develop maturity
> in Christians; train Christian laborers and strengthen
> ties with area churches."16

The above is a case in point, of a mission personifying the principle set forth elsewhere by Charles Furness that, "most rescue missions that are effective today are those who maintain good relationships with those churches." The writer then goes on to empasize the rescue mission giving priority to its relationships with local churches: "If there is one major step rescue missioners must take today, it is to cultivate, or re-cultivate, relationships with local churches. In earlier days of rescue missions, most of them either started independently and were soon backed up by the churches with money and personnel, or they originated because churches themselves established them as extensions of their outreach. In

later years, some rescue missions began when individuals and small groups started mission ministries independently of local churches. Many so organized have gone out of existence. One reason for their demise is that support and personnel resources dwindled as independent superintendents died or moved away. Neighborhood changes and urban renewal were among other causes.

"Formerly, most rescue missions were not located very far away from their supporters who volunteered their services and gave of their substance. Being close to the mission facilities provided awareness of its ministries and needs. Today, a great majority of those supporters and their children have moved too far away from the inner city to feel as personally involved as in previous years. So often the only remaining evidence of former support is the combination of occational visits to rescue missions to conduct services and little or no opportunity for such visitors to see what else goes on in a rescue mission's ministry at other times of the day or week."[17]

It is likely that some readers of the above quotation will feel that the description does not fit their particular mission situation. The writer refers especially to very old and very large cities, and ones affected by "urban blight" or exodus of population groups that would be likely to feel comfortable about seeking help from a rescue mission. Even when smaller communities are involved, and potential participants in mission ministries are close to the mission, there often is a dwindling of mutual collaboration between churches and missions. One major reason for this is that a great number of mission leaders through the years have failed to see the missions as very much related to churches, if at all. Several related factors have to be noted here:

1. Many leaders are not aware that the mission should be considered as an extension of the area's Bible-preaching churches.

2. Some leaders do not want connection with the churches. They are of the opinion that they are separate from and even in competition with churches, sometimes, especially

in the area of getting contributions of church people.

3.   Some missions do not want churches to know how a mission is operated, for any one of several reasons. The value of mutual inclusion of church and mission in one another's programs, when proper, is discussed later in this chapter, and in Chapter 6.

4.   Church youth are not easily recruited to rescue work because they are not shown the complete program and inner workings of the missions.

The success then, now and in the future of rescue missions is a direct outgrowth of involvement and support of Christian men and women of the churches who get behind missions as contributors and volunteer workers; as members of women's auxiliaries and of advisory councils and of boards of trustees (directors); as visiting church groups; as staff members called to serve as sent from the churches to represent them at the mission.

Para-church identity of the gospel rescue mission. A large number of IUGM member missions began as an outgrowth or outreach from a local church, or as a home missions project of a denomination. In such instances, there is no failure on the part of the mission or the church to recognize one another as closely and mutually related.

Those missions that have not noticed the need to collaborate with the churches in a biblical way should do so. There is a major ingredient that has always been in the background but has come to the fore.

That ingredient that has come to the fore in the last ten years or so is the awareness that a gospel rescue mission is a para-church organization. That is, it is formed by a church or churches or a group of lay persons representing churches. Such a mission is formed to provide emergency services which the church(es) cannot provide. For example, in 1896, when churches of Newark, New Jersey, organized what is now known as Goodwill Home and Missions, they did not realize that economic disasters in the nation would cause great expansion from a small scale beginning. At one point in its history, the mission had one hundred ninety-six beds available for lodging each night in addition to food and employment. What

church of the area could have provided anything like that kind of help by itself? Even if a mission is organized independently from a church, the mission and churches should form a relationship to do similar work. As Dr. Seath writes, "The problem of dealing with these individuals in skid row areas and in other sections where the missions operate is one which calls for highly specialized service. The regular organized church has neither staff nor equipment to do the job."[18]

In brief, no mission should consider itself independent of churches. Each mission should see itself as a para-church extension of churches. Each church should see itself as assisting in operation of the mission as a missionary project and as a facility to use by which to provide service it cannot itself provide. Again Dr. Seath may be quoted here: "The rescue mission cannot exist without or outside the Church of Jesus Christ."[19]

Is the mission a church? Many rescue mission leaders have stressed the fact that rescue missions are not churches. The preceding discussion on missions as para-church organizations reveals the view of this writer that missions are not churches in the usual sense, but departments or extensions of them.

Depending on the location or cultural environment or nature of the clientele served, wisdom may dictate either encouraging converts of the mission to become active in local churches, or using the mission as a church in itself. Curtis Thomas, along with many others, advocates the former policy of directing persons to the church. Some others, like William Seath, have always thought of the mission as a place where mission clientele might feel more at home in mission gospel services rather than going elsewhere, at least for the time being. Seath says: "Men and women of the skid row areas, in spite of their condition, do have some pride. Although they might be welcomed in a regular church, they would not go there because of the embarrassment to themselves."[20]

Some missions conduct worship services in a way that is parallel to the format and content that takes place in any Sunday morning service in any church. One outstanding example of this is in the services conducted by Dr. F. Dickson Marshall, at the City Rescue Mission of New Castle,

Pennsylvania.

One very important reason to be clear as to whether a mission is a church or not is to recognize that the mission is not different from being a church. It is a specialized church. It is an extension of churches. It functions as church. It is sometimes referred to as "the poor man's church". The Bible basis for the mission being a kind of church is Matthew 18:20: "For where two or three are gathered in my name, there am I in the midst of them." This passage is in a context where Jesus is talking about relationships of church members to one another.

A further point is necessary to note now (1984-85) in IUGM history. It relates to national taxation policy. Missions are being evaluated as to whether or not they are churches. If they are churches in the sense of specialized arms of the church and therefore identical in essence and function, they stand to be given favorable consideration with regard to tax exemption status and similar issues when and if they arise.

Auxiliaries and Volunteers. When one thinks of the gospel rescue missions and their collaboration with and as part of the churches, it is usual to include the board members, staff persons and members of groups who help conduct gospel services in listing persons provided by church sources. Especially there should be knowledge of the major role of women's auxiliaries as well as some men's clubs and occasional advisory councils. All of these, along with paid staff, are volunteers who contribute a major part of the mission's provision of services. They represent the church at the mission and represent the mission to the church. They do invaluable service in leading major projects of both spiritual and practical kinds (as, providing chapel furnishings, drapes or curtains, a walk-in refrigerator, funds to help camping projects). Often these auxiliary members serve as volunteers with routine office work and mailings, Christmas ministries and food and clothing for the needy.

Volunteers are so important, yet sometimes taken for granted. Clifton E. Gregory once wrote about the inability of any staff to do a complete piece of work without the participation of volunteers. Properly trained, they provide the necessary components to help in everyway, including

relationships among the workers and with the mission clients.[21]

Among the items for review in this Update is an excellent compilation of papers on volunteer programs at the Haven of Rest Ministries of Akron, Ohio. It was compiled by Mary M. Jones, Coordinator of Volunteers. The information includes an application for volunteering, a job description for volunteers, and many particulars about volunteer tasks.

Recruitment and Church Relations. This chapter about gospel rescue missionaries cannot be complete without examining the means of recruitment of such missionaries. How do the missions recruit missionaries? Apart from seeking replacements in the event of vacancies, very little is done on a planned basis. Some recruitment is made by contacting graduates of IUGM training programs, and some more through the IUGM employment channels. Space will not permit description of how a large variety of ways staff members and even executive heads are recruited. The main contention that must be made at this point is that many must be recruited from an individual's home church.

Why is it that youth respond to challenges to enter the pastorate or various other mission fields rather than gospel rescue missions? One or more of the following reasons might apply here:

1. The church might not understand that the gospel rescue mission is first and foremost a mission in the spiritual sense, in addition to being a place to meet physical, economic and social needs.

2. The work of the mission is never or very seldom presented to the local church.

3. Rescue missions are not held in as high a status in the eyes of prospective missionaries as other fields of service.

4. Most people are unfamiliar with the varied ministries of a rescue mission and the variety of essential details involved within those ministries.

5. The gospel rescue mission does not usually open itself to thorough inspection or examination by the people from the churches.

6. Those churches who send volunteer groups to help in conducting services are seldom shown any other activity or ministry of the

mission.

The list could go on! The writer of this Update #1 knows from experience about this. He attended his first gospel rescue mission service at Philadelphia's Sunday Breakfast Association many years ago when it was at 212 North 12th Street. "Sunday B's" superintendent then was Frank Lawrence. He was not content to let the writer get away with only attending an occoasional evening meeting. He explained and showed the ministries and activities of the mission as varied programs helped people. All missions should follow Frank Lawrence's method. Each should deliberately plan such personal discipleship of prospective workers. (This is in addition to the necessary open house and anniversary occasions that should be part of a mission's calendar.) A mission that does not pay full heed to recruitment could be "on its way out" or at least to a diminishing program.

When such planned recruitment takes place on a large scale, IUGM recruitment will attract many who are called to rescue work. Dr. William Seath and other leaders began contacting youth, including presentations in college settings and college teaching on the subject of rescue mission ministries. However, it should be noted that missioners often wanted to arrive at college-level training courses before providing adequate intermediate steps. As further improvement is made in the Leadership Training Program and other IUGM educational activities, more advance into college courses and specializations is a distinct possibility.

A Closing Word

A fitting way to close Chapter 4 is to quote Francis V. Crumley, who served as dean of the IUGM Winona Lake Training Institute. Brother Crumley takes note of the support by churches as Jerry McAuley and other early leaders initiated rescue missions. He continues by referring to the retreat of the churches after that. Now IUGM is in the Third Phase, with church collaboration a growing reality once more, as a part of what Crumley refers to as "still many fields to conquer". Here is part of the text of his article, enough to show his focus on the essential missionary nature of the missioner's ministries:

"In a church meeting not too long ago we had a question and answer period. Only three people in the congregation had been in a rescue mission....They were ignorant of what we were trying to do and had no conception at all of the real purpose of the rescue mission....

"There are many Christian people who apparently fail to realize that we are in a great missionary project. Their only conception of missionary zeal or endavors is either foreign or home mission...but when one mentions the fact that they are connected with a rescue mission, figuratively their nose turns up and they cannot understand anyone being engaged in it....

"To the particular type of people that we are called upon to minister, the church has apparently washed its hands, pulled its skirts close to itself and done nothing to reclaim these damaged lives. However, God picked out a man who was willing to do His will and brought into existence this great movement under God that we are engaged in....

"We have looked at the calling into being of the rescue mission, with its purpose to win men to Jesus Christ and to see their lives become completely victorious in Him. There are still many fields to conquer, but personally I feel that in this day and age we are in great danger of becoming involved with the program, so much so that we neglect the Person, even Jesus Christ, our Wonderful Lord."22

Many of our newer missions have never known lack of help from churches, but all could be receiving more church cooperation in the days ahead. Such a factor increases as planned church relations become a reality, and recruitment of workers a growing possibility.

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5. Houghton, Will H., "Lead Me to Some Soul Today," poem set to music by Wendell P. Loveless and copyrighted 1936.

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10. Davis, Lyman E., "A Complete Spiritual Program," in (probably) IUGM Winona Lake Training Institute notes, no date, p. 57.

11. Seath, William, <u>Unto the Least of These</u>, pp. 90-91.

12. Burger, Stephen E., "To Mission Executive Heads....Looking at the Results," memorandum, analyzing data in the IUGM Self Study of 1981-1982, p. 5.

13. 1984-85 <u>Directory</u>, International Union of Gospel Missions, p. 5.

14. <u>Directory</u>, p. 5.

15. Furness, Charles Y., The Leadership Training Program, "<u>IUGM HORIZONS</u>", Vol. 21, No. 1, January-February-March, 1985, p. 5.

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17. Furness, Charles Y., "The Rescue Mission and the Local Church", <u>IUGM MISSION HORIZONS</u>, Vol. 15, No. 3, July-August-September, 1979, p. 3.

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19. Seath, <u>Handbook</u>, pp. 97-99.

20. Seath, <u>Handbook</u>, p. 5.

21. Gregory, Clifton E., "Volunteers - Assets or Liabilities?", IUGM Tenth Annual Winona Lake Training Institute, August 2-6, 1960, pp. 1-2.

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CHAPTER 5

MISSION PERSONNEL AND ORGANIZATION

Mission Purpose

Everything a Christian does is to be "to the glory of God". (1 Corinthians 10:31) This principle is binding upon rescue mission workers and must be applied in mission administration. "Doing all" to the glory of God includes all the missioner's duties and actions as a whole. The other side of the coin is to look at "whatsoever ye do" - what task, what specific assignment - as a small or large unit of service to God and for souls.

At the beginning of this book, it is stated that "A gospel rescue mission is a distinctive form of missionary outreach..."[1] and the missionary aspect as well as the rescue aspect of this "distinctive form" have already been discussed. The remainder of Update #1 has to focus on the "How" of administration and ministries, as well as saying more about the "Who", the "What" and the "Why". Another word on the: "What is a Rescue Mission?". The answer: A gospel rescue mission is a place where lives are rescued from present and eternal danger. Ministries at that place and out from that place are related to evangelizing the lost and alleviating other human need.

Dr. Paul says "the word 'rescue' means to deliver from actual or impending disaster; (it) implies danger and risk on the part of the rescue and the rescued".[2] He says the same thing elsewhere.[3]

J. J. Fleck states: "For clarity's sake,....The Board of Directors of a gospel rescue mission, and of course, the last three words, gospel rescue mission, clearly defines the purpose for which the organization exists--REACHING AND RESCUING through the gospel those who through reckless abandon, calamity or circumstances beyond their control are in as desperate

need of someone to give them a hand as was the man beaten and robbed on the Jericho road."[4] This is a vivid word picture of the "down-and-outer". Gospel rescue missions have ministered to "up-and-outers" also, as God has directed. When they have recognized their lostness and spiritually wicked condition, they come to God the Jesus way.

Mission Structure

1. Goals and human services:

It is not enough to state an over-all goal of rescue and rehabilitation without specifying particular goals and services and how to structure a mission to provide leadership and organization to work toward those goals. Dr. Seath has made some suggestions for starting a new mission ministry.[5] It is necessary always to make the basic goal of rescue ministries paramount in serving many persons with many needs. After that, it is important to spell out in all literature exactly what activities and specific services are proposed. These should be indicated regularly after the mission has begun.

2. Location:

Care should be taken to locate the mission in a place where most of the people are who need the services offered. Some evaluation should be made of the location as to its likelihood of effective service to large numbers of people over a long period of time.

3. Physical properties:

Buildings and grounds are vital considerations. Office equipment and all other equipment necessary to carry on specific ministries can be added as needed. They become other components of capital assets along with the building and grounds. Too often a mission is located where a building is available even if the location is not the best for immediate or future effectiveness. This could in some cases be suitable only if it is clear that a better location is likely later.

4. Need for observing legal requirements:

Both at the beginning of a mission ministry and throughout the life of the organization, competent legal counsel should - MUST! - be secured.

Some persons are not aware of the requirements under state and local laws that have to be met with.

5.   Legal entitlement:

Each mission has no valid authority to operate without applying to the state in which it exists. Each state issues a charter or articles of incorporation upon application. Those who apply are the original trustees. Within the Constitution and By-Laws that are part of the body of the charter there is provision for the election of trustees in succeeding years. Sometimes there are stipulations of how other persons become members of the corporation, but the responsibility of owning and operating the mission rests on the Board of Trustees. The "Trustees" is the legal term that depicts the fact that they hold the organization and its assets "in trust" under the laws of the state, and on behalf of others who support the work. "Board of Directors" refers to the same group, and refers to their control over all the operations and ministries of the mission.

6.   Constitution and by-laws:

There is much debate in academic circles about whether or not there is any difference between the constitution and the by-laws. In one sense, there is no difference, in that both are equally binding and authoritative. They are rules of operation. It takes action of the organization, in accord with one of the by-laws, to change either constitution or by-laws. Difference lies in the fact that the constitution is couched in broader, more general terms, and the by-laws are statements on the performance of specific functions.

a.   Constitutions should be "written in broad general terms, so that organizations can change specific aspects of their programs without legislative action or charter amendments".6 An example of this is where a constitution specifies that one purpose of the mission is to minister to the needs of transient men and women, and other suffering persons. The last four words make room for adding family relief or child protective services to the help for transient persons without changing the charter to make room.

b.   The by-laws include many details, some of which are in the constitutions of some organizations and others are

found only in by-laws. A list of such stipulations includes:

Membership of Board of Trustees (directors), their number, terms of office, and method of election. Other members of the corporation, if any.

Board meetings
Agenda
Quorum required for transaction of
        business
How meetings are called
When and where meetings are held
Annual meetings of the board
Annual meeting (with or without special
        banquet) of the entire constituency
Responsibilities stated as general control
        and management of the mission
Naming of officers: president, one or
        more vice-presidents, secretary, treasurer,
        and any assistants to secretary and
        treasurer.
Duties of officers
Specifying need to designate a financial
        secretary and an auditing committee
Committees: executive, financial (including
        insurance matters), personnel, spiritual
        life (by various titles), building and
        grounds, public relations and publicity,
        program (services for the clients)
Executive head (or other title for chief
        executive officer or administrator) and
        his position description
Staff positions: administrative staff;
        operational staff
Fiscal year
Rules of order
Amendment of constitution or by-laws

"Getting the Job Done"

Mission structure is of little value if it does not facilitate helping people. As seen above, the Board of Trustees establishes and perpetuates the legal status of a gospel rescue mission. It perpetuates that status by the continuity of new trustees elected through the years.

The next requirement is that the Board select and appoint the executive director. It delegates responsibility to that executive to

administer the mission's program of services and ministries. The executive director realizes that the Board has final authority over the mission, and is responsible to the whole Board (not to any one individual) for how he discharges the responsibility of administration they have given him.

Board members are policy makers. The executive director carries out the policies and administers programs of service to people in so doing. The executive director does not attempt to do what board members do, nor does a board member attempt to do the administering that has been relegated to the executive.

IUGM leader George Bontekoe once wrote on the characteristics and duties of members of the Board for an IUGM Winona Lake Institute: A board member is born again, spiritually minded, with a godly character. He is sound in doctrine, honest, has good habits, a good reputation, is a leader with good relationships with people in his church, his community and his business or other vocation. He has a love for souls, and for the mission in reaching out to them. Board members are called by God, believe He commissions them to His work of rescue, consider it a privilege to serve. They are involved actively in prayer fellowships and active involvement in mission ministries as they are able to set aside time to do so.[7]

Administrative Theory and Practice

A survey of any organization shows that persons who are active in the administration of that organization need leadership. Performance of duties and tasks is necessary to accomplish the objectives specified in the statement of purpose in the mission constitution.

In the field of human services, especially, there is need to look at administration as a continuous and unbroken process from members of the Board of Trustees through the executive head of the mission to program director (or other title for assistants) to department head to persons on the level of direct contact with the individual(s) being served. That is the direct line of ministry (ad-ministration). Persons like receptionists, secretaries, clerks, and maintenance persons are not in that direct line but are auxiliary and ancillary personnel who assist the persons who

"deliver service", are the "direct service personnel" to help "clients", or persons in need. At this point, it is necessary that each administrative person from executive director through direct service persons like counselors and case workers be conscious of the paramount importance of being channels: channels through whom help flows from God to those in need.

The Board of Trustees hires the executive director who represents them in hiring other staff workers. These staff persons, especially those who administer "direct service", are channels, instruments of God's service delivery, as indicated in three of the many appropriate Bible passages listed below:

> "For it is God which worketh in you both to will and to do of his good pleasure." Philippians 2:13.

> "...a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." 2 Timothy 2:21.

> "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Luke 3:4.

It is important in service delivery to have a clear vision of what is the objective for each staff person. A clear vision of our Savior is essential to all aspects of each Christian's Life. (Hebrew 3:1-2; 12:1-4). John Naisbitt has a suggestion that might be applied to rescue ministries, and each task performed in it; "The purpose must be right, and it must be a shared vision, a strategic vision....A strategic vision is clear vision of what you want to achieve, which then organizes and instructs every step toward that goal....Strategic planning is worthless -- unless there is strategic vision."[8]

Notice Naisbitt's words: "...organizes and instructs every step,..." This is the detailed, painstaking side of the carrying out of the "vision". This is more than vision; it is real responsibility - the administrative responsibility of each worker - to apply the process (vision coupled with role-performing tasks) of helping in the case of each client's ned.

There are many "organization charts" that show the necessary lines of authority, responsibility and accountability of persons in an organization.

In looking at one that shows a gospel rescue mission structure, it should be possible to show the flow of service delivery - "help", for short - from the Board of Trustees down through to the "direct service" persons (persons who have the direct person-to-person contacts with "clients"). The flow chart (Figure 1) is a basic one without showing a large staff, or relationships of many other employees not in the direct line of providing (administration of) service to persons in need.

Figure 1
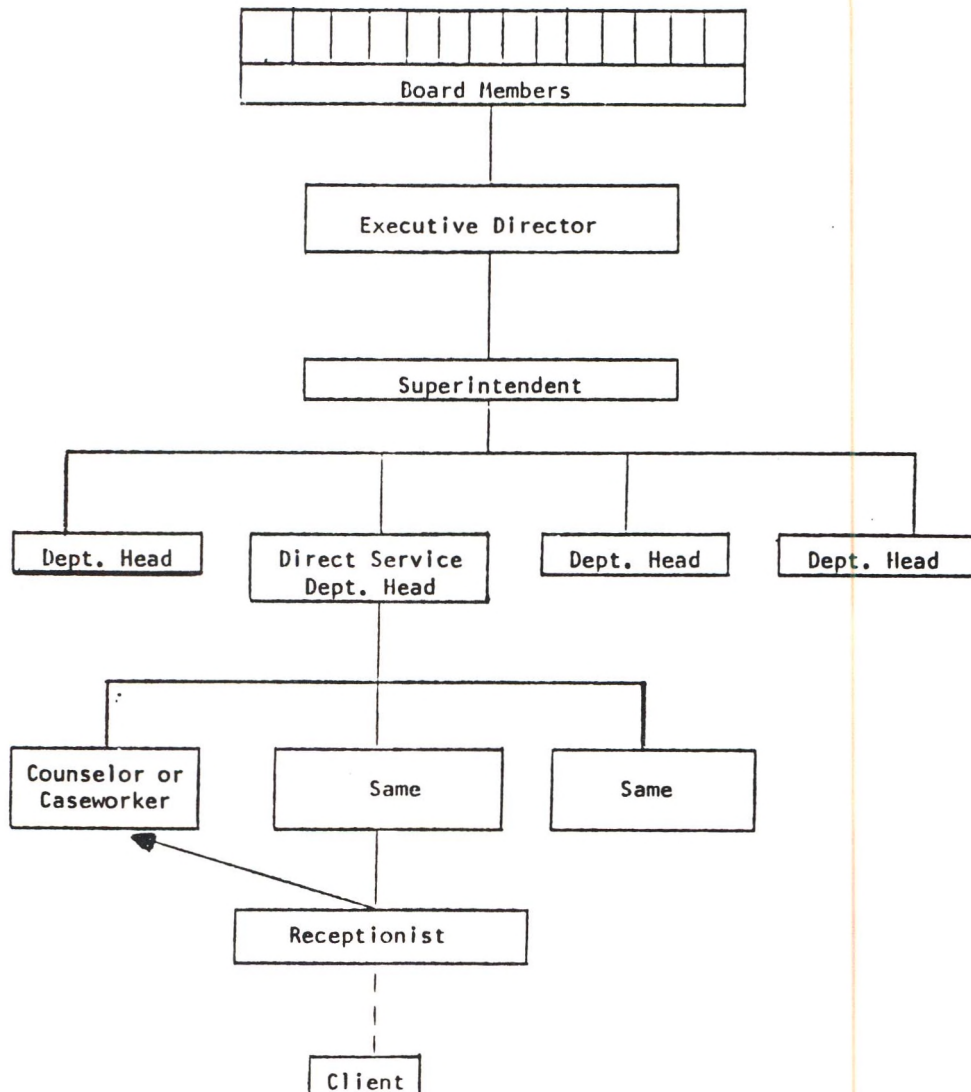
Structural Policies and Relationships

In any administrative setting there are three groups existing separately but interacting to provide service. These are (1) the Board of Trustees (Directors); (2) the executive director alone, with any executive assistants; and (3) all staff. The separate identity of each unit must be first viewed as those three individual segments comprising the whole.

A few particularly crucial policies and practices having to do with relationships among the three groups named above need discussion at this point.

1. The president of the Board of Trustees is an ex officio member of all committees of the Board; this is in accord with general usage and rules of order. In the operation of a gospel rescue mission, the President should have knowledge about the total program and enough time at his disposal to work closely with the executive director. The president should not interfere with the administrative work of the executive director. At the same time both persons should mutually confer about important matters. In that sense, the president is a kind of ex officio person representing the Board without attempting to be an administrator.

2. The executive director should attend all Board meetings as an ex officio member. If he is given a job to do, like assistant secretary, he is still not a member of the Board. He has a voice, but no vote. His presence provides the Board with necessary information, and he receives some in return.

3. It is not good policy to have the executive director as a member of the Board, − at least if the Board is run the way a business organization is operated. Many Christian organizations that are not churches have a policy of including the executive head on the Board. This stems from the feeling that the organization is very much like a church and that the pastor is a key person in the direction of the church; the head of a para-church agency is therefore expected to fill a similar role. However, business custom is best in a mission. The executive director should not be a member of the organization that hires him and holds him accountable to it for competent administration of the mission. He is no less a spiritual person for being

an administrator only, and not a Board member. He does not have to cope with a conflict of roles that would occur if he were in both capacities. The only exception to leaving the executive head off the Board of Trustees should be in the beginning phase of a mission project if others of needed qualifications were not yet available.

4. Some missions have an "advisory council" or "board" in addition to the Board of Trustees (Directors). Advisory council members meet less often than the Trustees. They have no official voice or vote with which to influence the Board or the executive director. They are most valuable in suggesting and recommending new ministries to the Board through the executive director. They also become aware of the needs and activities of the mission so as to represent the mission in their churches. Advisory councils are usually composed of area pastors and a few other persons whose counsel might assist the mission operations. Persons like builders, printers, photographers, food and food service managers are some of the needed advisors.

5. The executive director should work together with Board personnel toward the choice of the most helpful candidates for membership on the advisory council and for the Board itself. There are wide differences of opinion as to whether pastors should be on the Board at all, or how many or few should be on the Board. As in the case of the advisory council, persons representative of areas of business who could give counsel and assistance to the mission ministry should be sought out. Also included on the Board should be at least one medical doctor, one member of the legal profession and one person skilled in financial matters. There should be pastoral representation, preferabily persons with some administrative talents as well as the top requirement of spiritual excellence. It should not be thought that the non-ministerial (or "lay") members of the Board cannot be considered as "spiritual". Some business and professional persons outstrip some pastors in spirituality and evangelistic fervor. On the other hand, no person should be on a mission's Board who cannot "get along with" people at his own church. He/she should be known for maximum proper participation in his/her own church (a "Demetrius", not a

"Diotrephes" - see 3 John).

6.   At the same time that Board members, executive heads and staff members are thought of as having to observe proper protocol in interaction with one another (e.g., Board members do not by-pass the executive to deal directly with staff, not staff by-pass executive to contact Board members), it is also necessary to arrange how the three levels can and should work together in planning and executing special projects.

The person who should arrange any liaisons in interaction is the executive director.   The diagram below shows the key position of the executive head in the administrative process. Responsibility flows downward, accountability upward. Notice the position of the chief administrator, the executive head, employed by the Board for this function.

Figure 2
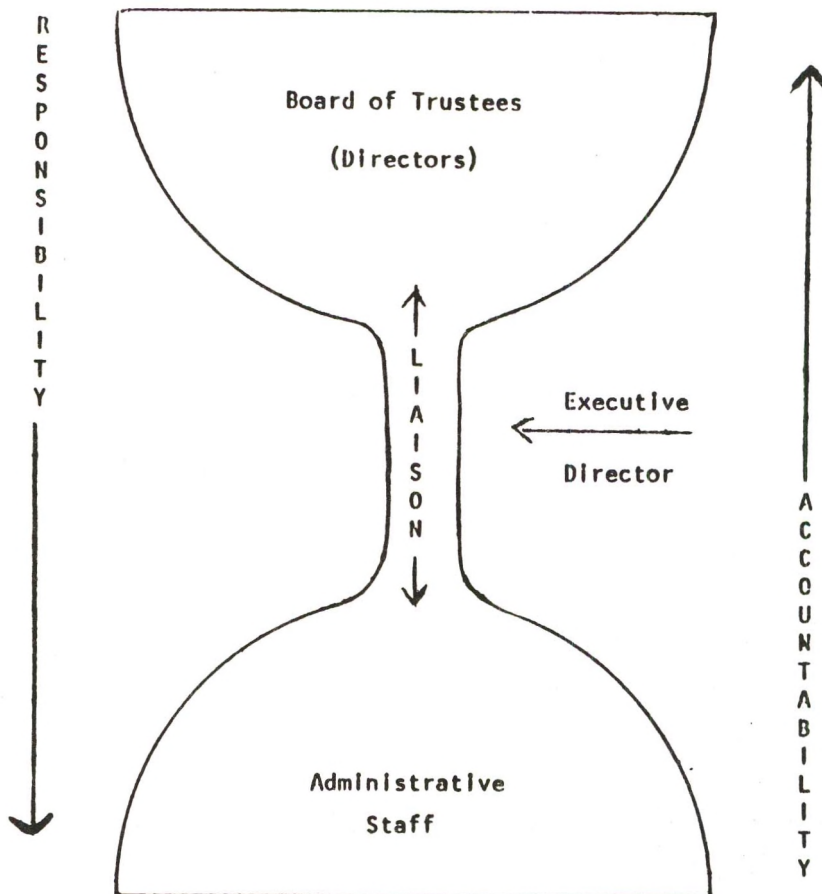
For complete operations diagram see Chapter 6

The Mission Executive Head

Much has already been written in Update #1 about the executive head of the gospel rescue mission. In short, he/she is the chief administrative officer. One statement describing administration is that of "arranging relations among persons so that business gets done."[9] An administrator may be given one or more titles and these should indicate what he/she does. Of the present number of IUGM member missions, well over one half designate their executive officer as "executive director". Another one quarter use the term that at one time was nearly universal within IUGM, "superintendent". The remaining quarter use other titles or combined titles such as "executive director-pastor". All the titles used signify expectation that the executive head will be in touch with and responsible for all operations and ministries. Robert Timberlake shared his mission's "standard of performance" for the executive director-pastor, from which comes the following quotation showing the total oversight of the work:

> "For example: to apply the above job description, the
> executive director recognizes that the board expects
> him to be fully responsible for all events that
> happen in Mission life. He is responsible for the
> good and the bad. Being the 'chief executive officer
> on a daily basis', he should sense the awesome re-
> sponsibility of City Mission to the community in
> general and the distinct privilege of representing
> Jesus Christ to the community."[10]

Dr. Seath writes on the subject of the Mission Executive, from which is this list of nine requirements:

> "The Executive MUST: 1. Be truly Born Again.
> 2. Demonstrate by his life that he has the witness
> of the Holy Spirit within his heart. 3. Have
> compassion toward others regardless of who or what
> they may be. 4. Show ability to relate to the
> clients of every type and description. 5. Be able
> to get along with other people. 6. Possess a
> burning passion to see men, women, boys and girls
> saved by The Lord Jesus Christ. 7. Prove in his
> every day conduct that the indwelling power of Christ
> is able to keep his life above reproach. 8. Have a
> real concern for Jesus Christ, the work, the consti-
> tuency, rather than his own personal well-being.
> 9. Possess the ability to lead without being a

dictator."11

James Moellendick pointed out that a mission executive has responsibility for staff relationships and activities; Board relationships; public relations; mission operations; spiritual leadership. Herbert E. Eberhardt wrote and spoke about the five C's of qualifications of a mission executive: Converted, Called, Consecrated, Cooperative, Compassionate. John Schaich and Leonard C. Hunt stressed the over-all life of the superintendent, including time with family and his place in the community as a leader.12

Someone said or wrote that the director makes the mission. His/her leadership and ability guide the work. The areas of importance among the executive's functions are, in part:

1. Carry out administrative purpose of delivering service to people.

2. Coordinate work of Board and Staff.

3. Employ and direct staff.

4. Supervise, provide training and give quality leadership in service delivery.

5. Keep Board informed about operations and program services and help Board members perform their role.

6. Represent the Mission to the churches and the general public.

7. Carry out administrative responsibilities assigned by the Board. See the "Circle of Action in Administration". Figure 3.

Figure 3

"Work with the Board members and never in an 'us versus them' way". "No mission director will accomplish any great ministry without the help and very personal working relationships with the Board." Mission heads have said these words in the past.

The relationships of executive heads of missions with Boards of Directors, as reflected in responses to questionnaires sent to mission leaders after the IUGM Self Study Commission Report was complied, shows:

Relationship with Board of Directors in the following categories were rated by the mission heads, on a scale of 1 to 10, at 9 in all but fund/raising, which showed a 7:

"a. Clarification of decision making
 b. Work relationship
 c. Sharing vision
 d. Staff management
 e. Fund-raising
 f. Role of Board in decision making
 g. Mutual trust
 h. Spiritual relationship
 i. Financial management
 j. Selection of new Board members
 k. Day by day mission management"13

Staff and Staff Relationships

The word "staff" is variously used in several organizations. A doctor is "on the staff" of a hospital. Yet in a college, the faculty members are not staff but are on a middle level between admnistrators and, below the faculty, are the staff workers. In gospel rescue missions, the staff are below the chief administrator, referred to as the executive director or superintendent. The staff is divided into administrative staff and operations staff. It is the area of administrative staff that is being dealt with in this chapter, and will be included in material discussed in Chapters 6 through 8. Some operations staff will be particularly covered in Chapter 7. Even within the ranks of operations staff, there are some different uses of "staff". For instance, maintenance staff might be considered in some missions as resident operations staff and in other places might be part of the group of transient persons put to work as part

of the emergency services. As the Self Study Commission Report states, "There is not a well defined difference..."[14]

This wide latitude in use of the word "staff" is helpful knowledge to prepare the reader for the use of that word in the following statement. Obviously, some staff members on a different level in the same mission would not be of the same kind of "staff".

> "The problems that I observe that we have with younger staff is that they often do not faithfully attend and participate in a local church in an active way, they tend to have all kinds of ideas as how to change things rather than first learning how to fit in to what is happening. They tend to want to be bossy with the clients rather than to lead them and develop meaningful relationships with the client. Traditionally the young staff are not well paid and yet, they somehow believe that prudent use of the finances is not something to be attended to. They often go into debt such as purchasing of cars, etc. which then encumbers their freedom to minister. The younger staff oftentimes enter into little business arrangements such as buying or selling a stereo with clients, which often become manipulative and is a poor testimony on behalf of the staff. The younger staff often tend to be anti-social with everyone due to often a feeling of inferiority or lack of self-worth."[15]

Some such "staff" develop into good disciples and their life styles change if they stay under the mission ministry long enough.

Charles Furness addressed a workshop on mission staff. He said, in part:

> "...procuring of personnel (must) be done with the superintendent taking the initiative in the process (with Board consultation as to employment policy). If the superintendent is not on his toes, he will become victim of having to employ the dregs of those who cannot work anywhere else (for a job too complicated for him)...(or) Who use the mission simply to get out of it what they can before moving...We expect that of many who come for help, but should avoid that attitude in employees at a higher level... He must know the needs of his mission and the exact job description for which he needs a worker...The even more important requirement is that he...give the on-the-job training himself or by some capable assistant...Supervision should not stop here. Contin-

uous supervision is the secret of efficiency and success."16

Harry Altmeyer, executive director of Spokane's Union Gospel Mission, writes:

> "To fit a new trainee into this situation" ('of helping staff and program workers to get along with each other, obeying the chain of command, and following Christ in their new Christian life') requires one that will be loyal to those in authority over them - honest obedient, one that can be uplifting to the men when they are depressed - one that can minister not only to the staff and Program men but also to the hundreds that come our way...I have found at Spokane it is much easier for me to train my own staff..."17

Both Altmeyer and Furness join in expressing preference for training workers at their own mission. Note that this is one of the strengths of the New Leadership Training Program. Learning at one's own mission or another selected training mission under one's own supervisor is the key factor used with the IUGM course of study under the Program Coordinator.

At this point in this book, it is the appropriate time to state how work is to be done. It applies to all staff, both administrative and operational. It should be considered applicable to all responsibilities and activities covered by Chapter 5 through 11. Notice the important words underlined below. They are training, (learning how); functioning, (accomplishing the work and reaching the objective); tasks, (specific acts); and roles, (the worker doing what he knows how to do in keeping with his status and his job description). The statement about work is:

Work requires advance and concurrent training to produce acceptable functioning in the tasks performed by each worker as he/she fulfills appropriate roles.

Jerry Dunn suggests a practical list of methods of obtaining good staff relations:

> "...there are proven methods that foster good re- lations between staff members.
>
> A. Regular staff prayer meetings. These should be for prayer only and not for discussion. The prayer list only should be considered.

B. A clear program of operation, so from the executive
    to the clean-up man, each person understands his or
    her role in the operation of the ministry.

C. Regular staff meetings where each phase of the
    ministry can be discussed and new policies fully
    reviewed.

    However, it should be understood that all policy
    is made by the executive and the ministry board,
    not by the staff.

    It should also be understood if a staff member
    cannot cooperate with the policy or cannot work
    with the executive he or she should resign in a
    quiet and loving manner...Knowing that this is
    one of the Lord's ways of leading them on to
    the place of His choice for their lives.

D. A staff training program..."18

Claude J. Moore adds more on relationships between leader and worker:

"(a) The worker must be fully instructed as to what
shall be expected of him as a beginner and continued
worker.
(b) The leader should be fully aware of what the
expectation of the worker is in the beginning and as
he progresses.
(c) The leader and worker must fully cooperate
and respect each other's position."

Brother Moore adds about the worker's personal characteristics: "If
the new worker sees the Skid Row Man a lost soul instead of just a Skid Row
Drunk, that worker has a potential....If the worker is not willing to give
his all to the Lord, he will never be of much value to rescue work. I do
not mean by this that a man should jeopardize his health, neglect his
family. He merely must be fully dedicated to his Lord and work and just use
plain common consecrated sense."[19]

In the same vein, Graden Grobe states:

"It is very true that many staff problems would never
arise if Christ had His way in our missions; to do its
best the staff must have a clear-cut concept of the
goal of the mission. This goal is to glorify Christ
in all that is done....A lack of a clear cut goal in
our Mission will actually create problems for which
in turn we blame other staff members...a 'team spirit'
among the members of the staff is essential in order
that all will be working toward the same basic Goal."20

Leonard C. Hunt gives a rare glimpse of the dynamics of a usual day and night at a large mission located at a crossroads of humanity and dealing with hundreds of persons.

In the following description he underscores the key role of the superintendent in communicating the real nature of Rescue to his workers:

"In...Missions located in skid areas, the responsibility of the superintendent to this community is to keep open the doors of the Mission. The Mission should be character- ized as a place of understanding and compassion. When in a day's activities, a Mission cares for several hundred men and sleeps the same number, it is difficult to keep this in mind. Usually the Mission Superintendent must delegate to one of the converts or building men the task of caring for these men, and often this task becomes impersonal. Men are often registered, fed, serviced, showered and bedded in a routine form. In the 365 nights of the year and in the sameness of every night's activities, courtesy, consideration, understanding and compassion are often relegated to the background or to the few whose boldness and curiosity cause them to stand out. Perhaps one reason for this failure among many is the service in a great many missions is thought of as a place where it all must happen. And when the service is over, the group hurries away, the men hurry out, or to their food or to the shower, the building men equally desirous of completing his day, hurries men through the showers and up to bed, sighing with relief when the last one is tucked away, for now he can relax. Wise therefore, is the Superintendent who can continually, by his own conduct, by his teaching and counseling, give greater vision and meaning to the Mission and its workers than a stopgap relief station."21

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PART THREE

THE METHODS OF OPERATION

CHAPTER 6

ADMINISTRATIVE PROCESS AND
MISSION FINANCING

Relationship of Structure and Function

In the preceding chapter, Chapter 5, administrative process was related with mission organization. Notice that the word used most was "administration". That is what this book is all about: Administration of this or that mission, this or that program, that service. However, there is a dynamic, a process, that is within administration, a dynamic caused by interaction of people in performing a task. Dr. Garber was quoted as saying that administration is "arranging relations among persons so that business gets done". The value of that definition is that the focus is put on the inter-personal activity among administrators without losing sight of the practical business that must be transacted to reach the goal of service delivery and salvation of souls.

In this chapter, administrative process is further examined and then related to mission financing. While this is the only chapter with the words "administrative process" as part of the title, these words should be seen as implied in all succeeding chapters.

Especially necessary is further study of relationships of mission personnel as they associate first in one setting and then another. There has already been an association of a person's status in the mission structure with his/her function in the job he/she performs.

The members of the Board of Trustees function best by fulfilling their roles within their area of responsibility, performing the tasks allotted to them. The same is true of the executive head, and of the staff. Much confusion follows when persons interfere, knowingly or not, in the

areas of responsibility assigned to others. This could apply also to separate jobs on the same level.

And confidentiality! This writer was once told by a friend that he always told his wife everything that went on in church board meetings as a part of his duty to her to keep nothing from her! It should be just the opposite. No board member or staff member should divulge confidential matters to his or her spouse, or anyone else.

At the same time, areas where there should be sharing and mutual participation should not be neglected. Staff and board, for instance, might well join the executive in prayer, and action, to make an annual program a success, to participate in an open air service, or a service in the mission, to pray with a sinner seeking salvation.

Therefore, everything possible should be done to indicate when each missioner, staff or volunteer, has an assignment that indicated (a) when to work only in his/her assigned duty, and (b) when to collaborate with others when they are brought together for the same "work of service" (Ephesians 4:12).

Another side to learning how to do these "works of service" is that of seeming opposite philosophies about how to prepare. There is the contention that personal qualities like good attitudes and common sense are the primary factors in performance along with experience. Others declare that formal training in specialties, including management skills are most prominent. It is wise to say it is not either/or, it is both/and. Management skills need not be separated from real grasp of a particular ministry in evangelistic and social services. Admiral Hyman Rickover said:

> "Yet most seem to have an unrealistic perception of what is actually involved, with little appreciation of the importance of technical knowledge, experience and hard work.

> "Many who teach management...promote the idea that by mastering a few simple principles of how to handle people and situations one can become a universal manager, capable of running any job without having to know much about the work to be managed....

> "What it takes to do a job...is principally a

> matter of experience, the proper attitude and
> common sense – none of which can be taught in a
> classroom."11

Admiral Rickover obviously believes that the above qualities need combination with so much that has to be learned in the classroom or in on the job training. The insistence that Leadership Training Program Trainees learn "on the job" demonstrates the IUGM position that first hand contact with "the real thing" is indispensable – but that persons with the right attitudes and other positive personal attributes are those who will make the most of the training.

A related matter is how persons associated with one type or one size mission view persons associated with missions of other types or sizes. Just as all human bodies are of various sizes, but all have the same bone structure on which are hung the superstructure, all mission leaders need to know and abide by universal principles of administration (the skeleton) that affect the methods and practices (the flesh) by which those principles are applied (activities and programs).

The key is to do the best possible work with what abilities, experience and training one already has, and to secure more training for oneself and staff as may be possible.

Primary goals in preparing for successful performance are quality and effectiveness, whether in a small or large mission, or in a bigger or smaller activity in any mission. Smaller missions or activities reach some groups better than larger ones, and vice versa. Almost no large mission started out large. There definitely is need for more large missions as soon as possible to meet the crying needs of cities, as IUGM now advocates. Just as definitely, there is need for more small missions, whether the mission grows larger or not. In God's sight there is no large or small mission. The focus, as always, must be on the needs of those served.

A Look at Goals

Mention has been made of goals to be adopted in preparation for service. In one word, "excellence" is indispensable, in attitude and performance. Now it is time to concentrate on how to reach goals. Goals of

effective service.

When considering "how to" do anything, there has to be a goal. A goal is a mental picture of what is desired or expected. At the very least, it is some concept toward which to work, if only to bring some ideal into realization or better definition. Dr. Felton Ross defines goals as having four characteristics. He uses a short acrostic that spells the word "FORM". They are not put in logical or chronological order:

> 1. Feasibility: A goal must be within the competence of an individual or group to achieve.
>
> 2. Ownership: Each person must adopt the goal as his/her own, so as to agree to and understand all that is necessary to meet the goal, and work toward realization of the goal.
>
> 3. Resources: There must be facilities like manpower, time, budget, and technical skills, which must be expended as the costs of arriving at a goal.
>
> 4. Measurability: Are the goals attainable? Too high? Too low? Clear and definable? Is progress toward them observable?2
>
> (Update editor suggests a logical order of 4, 3, 1, 2.)

Charles Furness has made a diagram of steps or stages in arriving at goals, which are often enunciated by teachers of social work method. These are listed as steps, to aid in defining them. However, several of them may be in progress with one another. For instance, a program of service to needy persons has always to implement any policy, set up to help in actual performance of that service.

Figure 4

PROBLEM	PLAN	POLICY	PROGRAM	PERFORMANCE	PURPOSE
(need)	(means)	(guidelines)	(service)	(action)	(goals)

When an organization has accepted responsibility for taking action to change existing conditions, it at once agrees to fulfill a purpose, to reach a goal. That goal or purpose must be defined explicitly, so that

steps toward that goal may also be clear. Then the "steps" may follow:

1. Problem: There is almost never a problem without its accompanying need. To meet the need, attempt to solve the problem. All too often, the attention is put on coping with the problem without seeing which solution will alleviate need.

2. Plan: The mission leaders confer about the best way, or plan, by which (for example) to provide meals and lodging. The use of personnel, food service, dormitories, gospel emphasis, are some of the means used in carrying out the plan.

3. Policy: Any plan must stay within the limits of possibility as set up by facilities, personnel and budget. Examples: Mission program may best be for a period of thirty, sixty or ninety days, in the case of persons on "the program"; one very large ladle of soup may be all that is possible on a given day. The next day, two ladles may be dispensed, along with the rest of the meal. Positively viewed, limits are guidelines.

4. Program: Programs are arrangements by which mission policies arrange services to various kinds of people; as a women's work, a camping program, an industrial department.

5. Performance: This is self-explanatory: The actual doing of the action. Sometimes it takes the form of intervention in a situation of crisis.

6. Purpose: The first five steps or phases are brought to a climax as the goal of serving others is reached. Jesus' goal was that of serving others. (Luke 22:27; Matthew 20:28)3

Accomplishment of goals calls for efficiency and exactness of description in administration process and tasks. One quality that stands out among rescue missioners is that they desire to apply themselves to what needs to be done in an emergency. The only improvement possible is by learning the principles of setting goals and working toward them. Thinking through and mastering such principles assists administrative personnel to take the correct steps at the right time to accomplish the purpose of service delivery.

Action is preceded by decision-making. The original problem that presents itself for action has to be dealt with, with full knowledge of all essential facts and by use of additional help when necessary. Once an

informed determination of the steps to take are arrived at, hard work and full brain power must be brought to bear in problem-solving (the other side of problem-solving is needs-meeting).

Areas of Administrative Responsibilities

John Schaich provided a gem of brevity in listing administrative responsibilities:

> "Efficient administration is important. It establishes confidence with administrators and the community....
>
> "The Mission...is managed by a board of evangelical(s)....The management should be business-like, with a thorough bookkeeping system and monthly reports, prepared from the records in the Mission....The board meets each month to review these reports and to plan the future program of the Mission....
>
> "All business of the Mission should be handled at the office under the direction of the superintendent where the records and files of the Mission are kept, and should include promotion, receiving, and disbursing of funds, relief administration, counseling, and arrangement for gospel meetings held every night...."[4]

A listing of major areas of administration includes at least the following:

1. Budgeting

2. Accounting: focus on general account items, capital account items, and net worth.

3. Receipts and disbursements

4. Functions of the treasurer, the financial secretary, and auditing.

5. Physical properties

6. Food

7. Supplies

8. Inventory

9. Community relations

10. Programming - ministering to the whole person.

Financial Affairs

IUGM leaders responded to the IUGM request for statements about what should be stressed in the Leadership Training Program. They stated the following about handling mission finances:

1. "The trainee should either have a good working knowledge of financial reporting and accounting, preparing and working with financial statements, an awareness of acceptable financial procedures, etc., or hire these services from a C.P.A. or bookkeeper."

2. "Read, understand and interpret a financial statement."

3. "Understand accountability of staff to executive director in financial matters; of the executive director to the board, and the total mission to the donors."

4. "Be honest in every respect, of course, but never touch mission funds for even temporary use of a personal nature."

5. "Possess simple bookkeeping skills and get basic computer knowledge and skills (if the mission is large enough to make it feasible to computerize)."

6. "Join Evangelical Council for Financial Accountability. (ECFA)"

7. "Understand the importance of budgeting and how it works. Prepare a mission budget."

8. "Present needs to the directors and the mission constituency."

Concerning what a trainee should learn about dealing with contributors, some mission leaders said:

1. "Be thankful for all contributions."

2. "Learn to express thanks appropriately for all contributions. ...specify details when acknowledging receipt of large and special donations."

3. "Always acknowledge each gift with a receipt and a letter personally signed."

4. "Fast turn around with receipts."

5. "Keep accurate donor records...personalize letters of receipt.... Minister to the donor."

6. "Donors are the life-blood of any ministry. Their gifts make ministries possible; their prayers make ministries effective. Mission executives should know about 'the proper care and feeding of a donor.'"

The same mission leaders go on to say that while God does supply, and

we have to pray the funds in, it is the donor God uses to get them in.

STRETCH devotes a large portion of one issue to underline the above emphasis:

"...the primary function of a rescue mission office should be the proper handling of gifts.

"Many times there is not adequate office staff to handle the heavy work load. Thank you letters are often put aside or not even sent because there is not enough time.

"The daily mail is often looked at as just a way to pay bills instead of sacrificial giving from concerned Christians. The pressure of not having enough money to meet the needs sometimes gives cause to expect people to give more...even though you never thanked them properly the first time.

"It is a cold, hard fact that without money, there is little ministry.

"Prompt and sincere, personal thank you letters have been proven to produce additional gifts. Note: It is wise to include a return envelope with each thank you.

"Once your receipting/thank you system is in order, you need to take a good look at the rest of your office.

1.   Do you employ qualified office personnel?

2.   Do you practice standard accounting procedures that require the use of a general ledger with monthly journal entries? (If you don't know what these terms mean, you need to find out.)

3.   Do you have an outside audit performed by a certified public accountant?

"If you answer no to any of these questions, you need to take immediate steps to correct the problem.

"If your office worker has no bookkeeping experience, it would be wise to call on an accountant to set up the proper system. This may not seem important to you, but remember, the more people give to you, the more they expect from you.

"To implement these suggestions, money is required. It comes back to the old saying, 'It takes money to make money'. I am sure your board members will concur.... I believe that properly receipting and thanking a donor is more important than the bookkeeping end of office work.

"So if you are limited in what you can do each day, I

suggest you give priority to the donor. The bookkeeping will still be there tomorrow...the donor may not be."5

STRETCH also comments in penetrating fashion on the subject to "The Mailing List", one of which comments follows:

> "Let's look at a hypothetical situation. Suppose Mr. and Mrs. Doe are on you list. They receive your monthly publication as well as those of several other Christian organizations. Then Mr. Doe dies and Mrs. Doe is despondent. She writes to you and asks you to remove Mr. Doe from you list. Being too busy, her letter is heaped upon the mailing list corrections pile and forgotten. The next month your mission's mail is still addressed to Mr. and Mrs. Doe draws the obvious conclusion that she isn't very important to you, but that she is to the organization who promptly made the change and wrote to say how sorry they were about the death of her husband."6

Every mission should secure the whole set of STRETCH ideas. They include very valuable tips on rescue mission administrative policies and practices. STRETCH is copyrighted by the "Rescue Mission Stewardship Service." The whole monthly series of about two years in length is available from the IUGM Central Office. Some of the titles bearing upon particularly important administrative procedures are as follows:

February, 1982	Your Office
March, 1982	Your Mailing List
April, 1982	Your Newsletter
June, 1982	Your Appeal Letters
October, 1982	Stewardship Banquets
November, 1982	Planned Giving (also October, 1983)
February, 1983	Special Appeals
July, 1983	Emergency Appeals
August, 1983	Giving
September, 1983	Fall Planning

Another issue of STRETCH that deals with a very important sector of mission finances is June, 1983, on "Annual Audit". It comments on and quotes in part from the IUGM Self Study Commission Report, quoted elsewhere in this Update. The tone of the STRETCH article fits the concern that the editor of Update shares. Just because missions report that they have a system for handling financial matters does not necessarily mean that they have an acceptable system. That is, acceptable by standard accounting

practices and acceptable for meeting government standards. STRETCH goes on to focus upon the subject of an annual audit and major related matters having to do with financial accountability. The material quoted below also suggests other factors connected with budgeting, once a mission has established acceptable accounting practices.

"Recently, I (STRETCH editor) was give the opportunity to read the SELF STUDY COMMISSION REPORT on the constituency of the IUGM.

"In the area of finances, it was interesting to note that, '78% of all missions say they have annual audits, and 89% publish a monthly financial statement with 79% a balance sheet'. It went on to say the '37% felt it would help if IUGM would offer a sample financial statement. Some members of the commission felt this was an area where mission executive heads may not be the best judge and they doubted that most missions live up to accepted auditing standards.'

"I found these statistics and comments interesting in light of the fact that U. S. NEWS AND WORLD REPORT published an article whereby research showed that very few non-profit, religious organizations follow acceptable accounting practices.

"Now this may be an area of stewardship that some mission executive heads would like to ignore. It is the general consensus, however, that non-profits will no longer be able to maintain below standard accounting systems.

"If 78% of all missions, do, in fact, have annual audits that are performed by an independent CPA in accordance with generally accepted auditing standards, then rescue missions are exceptional in comparison with other non-profit religious organizations.

"The purpose of STRETCH this month is to inform those missions who do not meet the criteria of the importance in doing so. First of all, understand that an audit is not:

A BOARD MEMBER OR BOOKKEEPER WHO SIGNS YOUR CHECKS, DOES YOUR JOURNALS AND MAKES A YEAR-END CLOSING.

"Also, if you are not maintaining a general ledger, you have no basis for having an acceptable audit. And, just because you have someone writing checks, doing the payroll, and handling the receipts does not mean you have a bookkeeper.

"Some missions have an annual audit that is performed by a CPA firm, but because the Mission does not practice standard accounting methods, the CPA firm uses a 'disclaimer statement' in the audit. This statement relieves the firm from any responsibility for inaccuracies.

"In the past year, there have been scores of articles printed in various publications that stress the need for financial accountability among non-profits. Some government agencies are pressing for compliance in acceptable auditing practices by all non-profits.

"Missions must be prepared in the event of any state or local government audit as well as a request for audit by a foundation, individual or church.

"If you are not sure where you stand, call your CPA firm and ask if your audit is prepared in accordance with generally accepted auditing standards.

"If you don't have an outside, independent audit, discuss the need with your board of directors and make arrangements for next year. You may have to do a large amount of preliminary work in order to have an audit, but the results will be worth it.

"Once you have established acceptable accounting methods, you can begin to budget more accurately and have a clearer picture of your financial position.

"Your stewardship goals can be more defined as you have better access to your financial needs.

"Admittedly, this is one area of stewardship that is not very exciting...but that is very necessary, and, according to the 'powers that be' will be mandatory in the near future."[7]

STRETCH gives figures on percentages of monies given as contributions to non-profit organizations, as of 1982.[8] Almost half, 46.5% of all such gifts are given to religious causes. 38.6% more are given to the three areas of education, health, and social welfare. Rescue missions meet criteria of religious, social welfare, sometimes educational and sometimes health categories. Missions are therefore well advised to point out these realities to donors and prospective givers. Everything should be done at all times to point out that a mission is positively religious and Bible-centered. Verbal expression of that fact is important at the time of any appeals for funds. Specific declarations that a mission deals with the

needy from a Christian perspective is not only honest, it will be looked upon with favor by those looking for just that kind of ministry to support.

Dr. Seath gives some excellent cautions concerning proper and improper fund raising through sale of goods, charging for meals and lodging, and receiving money from outside agencies for services rendered. Seath's concern is about the real but not inevitable danger that earning money from sale of goods might get more attention of mission personnel than ministering to spiritual needs.[9]

Budgeting

Of all the operations in financing an operation, budgeting is at the heart. The executive director needs to know what assets, facilities and personnel are available with which to perform services. Concerning budgeting, STRETCH adds, "It will be a helpful tool in gauging your income and expense for the coming year."[10]

The way to budget is as follows:

1. List receipts and disbursements for the current year, which is soon to end, including an estimate of each item yet to be spent.

2. Compare the above with the budget for this same current year, to see how close the budget anticipated figures come to the actual figures.

3. Drop or change higher or lower any figures possible, in the light of anticipated receipts and disbursements in the new fiscal year.

4. Add new items.

Lloyd O. Allen touches on budgeting:

"Operational budgeting techniques vary from one mission to another. In all cases, however, the 'set up' of the budget should always be as practical as possible yet in accord with legally accepted guidelines. If qualified personnel within the Mission or its board are not available to establish this, outside qualified help should be retained....The budget should be drawn up each year by the Administrator, who has first counseled with department heads and has checked out all possible areas of developing new or strengthening old sources of operational help...A month to month budget presentation should be made to the board for its approval. And a year end

professional audit should be standard procedure, regard-
less of cost."11

John Schaich combined crucial (budgeting) with picturesque and godly
words:

"There is an intimate connection between a man's work and
a man's thoughts. Where there is no thinking there
can certainly be no profitable work. The skillful work-
man has the plan of his work in his mind before he
begins to use his fingers to execute it, and throughout
its progress his thought is as busy as his hands....

"If the thoughts are to be established our under-
takings must be committed to God for His approval.
It is common and sound advise to ask counsel of the
Lord before undertaking any work!

"...ask ourselves a few questions. What are the needs
for the coming year? How much money will it take to
operate? Will there be improvements made on the
building? If you are buying your building, how much
are the payments? Upkeep of building, heat, lights,
insurance, and salaries?"12

Ernest Tippett makes a significant point: "I believe the adoption and
approval of a budget by a board of directors and then sincerely endeavoring
to carry it out and to live within the limits of the budget is a wonderful
way to keep interest, harmony and cooperation among the board. Once a
budget is approved and you are maintaining your budget level of income,
disbursements within the budget are routine and you do not have to be
continually making requests to the board, except for nonrecurring items
that are not included in the budget."13

A word is necessary about capital needs. The main fact to remember is
that a corporation (or any institution with property or equipment) has two
basic accounts, the "General Account" and the "Capital Account". Other
accounts are for special purposes.

The General Account has to do with monies that are received and spent
for operational purposes; that is, to carry on the ongoing ministry for
which the mission exists. These funds include expenditures for gospel
preaching personnel and materials; meals; lodging; fuel; and so on. The
Capital Account covers cost of buildings, equipment, land on which the
mission stands, and so on. For instance, a truck is a capital item, and is

part of the mission's equipment. The gasoline it uses is a general expense item. Stoves that cook food for mission clientele and staff are capital items. Their present value including cost of depreciation is part of the mission's capital assets. The food cooked by the stoves is classified as general expense.

This distinction is one of the most vital factors of proper accounting. If funds are contributed for a capital need, they may not be used for general expenditures. Missioners who have not had opportunity to learn some of these basic facts about handling mission finances must at least be aware they have to acquire knowledge of how to handle them. Lloyd Allen condemns

> "...appalling agency bookkeeping procedures in which there has been literally no distinction made between capital or operational income or expense. Designated gifts for capital improvements have been received, for example, in which monies earmarked by the donor to meet that specific need have been diverted to 'more pressing' needs by the agency. This is simply not a justifiable manipulation!"14

Budgeting is associated with General Account items. Capital Account items are considered separately. When a budget is presented, it is listed item by item. The amount sought for each item is listed alongside each item. Also listed is a separate column showing how much income is projected as needed to meet the budget need.

In reporting to the mission constituency at the annual meeting or other occasion, an annual report may show the General and Capital needs and expenditures (if it is mission policy to show figures that publicly). Sometimes the two accounts are reported separately, but usually all areas are lumped together in a "pie chart" or in some other easily read way.

It is helpful to see what percentages of a budget are anticipated for each item. As mentioned above, the budget for the next year is easier to form when expenditures for prior years are known. Shown below are expenditures for 1982 and 1983 by percentages only of the total each year, at the Baltimore Rescue Mission. Raleigh Holt has given permission to use this as an example. Notice:

1. Amounts of money are shown only in <u>totals</u>.

2. General and Capital expenditures for the two years are combined (Capital items are shown as "New Equipment").

3. Food costs are extremely small. This is true in many missions where there are very large donations of food and/or large allocations of Government surplus.

4. Showing percentages only is a device to help trainees become aware of them more than of amounts of money. Handling money is done more carefully by this tactic.

5. It should be obvious by now that the budget for 1984 was formulated with 1983 and 1982 expenditures in view.

MISSION DISBURSEMENTS[15]

	1982	1983
Salaries	35.0%	34.5%
Withholding Taxes	12.2%	9.8%
Housing	9.0%	7.7%
Health Costs	6.0%	6.0%
Retirement	0.8%	0.8%
Transportation Costs	4.0%	4.0%
Food Costs	0.7%	0.9%
Gas and Electric	8.0%	7.9%
Heating Oil	5.0%	3.7%
Water	1.2%	1.0%
Phone	0.7%	1.0%
Office Supplies	3.0%	2.2%
Janitor Supplies	1.8%	1.3%
Property Maintenance	6.1%	4.3%
Petty Cash	4.1%	4.9%
New Equipment	1.3%	7.3%
Literature	0.6%	1.4%
Miscellaneous	0.5%	0.2%
Total Disbursements	131,862.01	164,522.45
Receipts	150,467.28	178,902.94

Approaches to the Mission's Constituency

Among methods of seeking mission support are approaches made to the immediate mission constituency <u>and</u> to the community outside the mission "family". The latter type of approaches will be covered in Chapter 8.

1. <u>Stewardship banquets</u>: This may be the same as or in addition to the mission's anniversary banquet. <u>All</u> missions should have at least one such banquet, regardless of emphasis at the annual dinner, if more

than one banquet.

> a.   Raising the budget: A major amount of the
> annual budget will be provided by gifts or pledges
> at that time. The guests, mission supporters, come
> expecting to give on that occasion.

> b.   Responsibility and accountability: The
> anniversary occasion blends the mission's
> responsibility to inform its constituency about
> its activities, and a great opportunity to
> give an account of how it has used its resources
> in ministry to the best advantage in the past
> year. Additional advantages include a preview
> of the next year's ministries, and fellowship of
> area believers as they rejoice together in our
> Lord and Savior Jesus Christ.

STRETCH gives valuable tips on stewardship banquets. One such is:

> "Late November or early December is the best
> time of the year for stewardship banquets; the
> reason being that people are more inclined to
> give at this time of year. The year-end, of course,
> has an affect on people's giving...but not to the
> extent you might think. Studies have shown that the
> main reason people give is to help others. Giving for
> tax purposes was one of the least important reasons for
> giving."16

Of course, the main banquet may have to be given at anniversary time, even if it is not during the last quarter of the year which is the best time of the year for financial appeals. Another good time for a banquet would be at the end of the fiscal year, if fiscal and calendar years do not end at the same time.

2.   Reporting Mission Ministries to the Churches: The necessity of reporting to the constituency, and the strategic role of annual banquets as occasions on which to do so, need and additional word. Update has already presented the gospel rescue mission as a para-church extension of the local church. It is dependent on the church, rather than draining from the church. It implements ministries the church cannot do, without the mission as its agent. Whether referring to reports of mission ministries at anniversary time or to other forms of reporting to be discussed later, the following points need careful attention:

a.   Correct spelling

b.   Simple or more varied presentation of ministries,
depending on style preferred by the staff preparing
them and the funds available to produce the material.

c.   Format and content should fit into expectations of
the church constituency and people in the surrounding
communities.

3.   <u>Cooperation with the churches</u>: Walter Keisler once said,

"Every Rescue Mission needs the cooperation
of the churches whether the churches need the
cooperation of the Rescue Mission or not. But
the only way you can expect cooperation from
them is to be cooperative. We have to prove
that we want their cooperation and to do things
for the churches which they cannot do for
themselves."17

Brother Keisler specified such collaboration as encouraging pastors to
send persons in need to the mission; using referral methods; making
emergency calls for pastors; offering musical talent from the mission for
use in special meetings; helping churches publicize special church
evangelistic meetings; offering mission rooms for special church classes
and conferences.

4.   <u>Deputation teams taking part in church services</u>:   These   teams
would visit the churches to acquaint the church more fully with
mission ministries: Dr. F. Dickson Marshall has put together an
excellent document on this subject. He reminds missioners of the
para-church relationship of mission to church, which results in the
church seeing the mission as a part of itself.

"Let us keep in mind that we are not beggars,
we are tellers. We are not asking, we are
giving. We are not being served, we are serving.
Our business of indoctrination is simply telling
and telling and telling again how that God is
working through the Church by way of the Rescue
Mission to bring glory and praise to His dear
Name."18

Dr. Marshall goes on to suggest that the presentation of mission
ministry be made by the mission superintendent or by a staff member who
represents him and is responsible for supervision of some part of the

mission work under the immediate supervision of the mission executive. This is so that the representative may demonstrate full knowledge of the complete operation of the Mission's work. After several pointers about personal appearance of the mission representative, the focus is on "putting the mission program before the church in such a way that the church is aware of its activities and will support it with their prayers and love gifts."

At this point, Marshall repeats the outline given by Dr. William E. Paul for presenting the work of the mission before a religious body. Dr. Paul stresses appropriate use of the Scriptures so as to highlight the need of the sinner to know the Written Word which presents the Living Word. Dr. Paul's outline:

1. Tell something of the history of rescue missions
2. The reason for rescue mission (use Scripture)
3. The work of the mission
4. Tell interesting cases (true stories of conversion)
5. Give an invitation to "Come and See"[19]

Often it is desirable for the mission representative to take a team of mission staff and converts with him, some of whom can minister in testimony and music.

5. "Planned giving": Wills, trusts, endowments, annuities and related instruments are one group of items usually discussed under "planned giving". Legal and other professional advice should be secured by each individual who desires to leave personal assets to a mission. Also, some may want to earn from those assets before decease, and then have the mission be the eventual beneficiary. A few suggestions to keep in mind while getting competent guidance are:

> a. Seek contacts: The rescue mission ought to seek contacts with Christians who have material means in money, property or other items of financial value. It is a valid ministry to represent the needs of those to whom the mission ministers. The mission must see itself as an advocate of those who cannot or will not speak for themselves. If the mission sees itself as a mere fund raising organization, the process will be

false. If the prospective donors see the true
motivation of ministry rather than money-grabbing,
the donors quite often feel a personal share in
ministry if they decide to help. This in itself
is a spiritual service provided by the mission.

b.   Forms of the postponed gifts: Wills,
endowments, annuities, revocable trusts, and
other means of arranging to leave money to
missions or to use some of the money now with
the principal as a possible bequest, all call
for expert counsel. One word here is necessary
with regard to gifts in the form of stocks or
bonds or other investment papers. These may not
in themselves be improper. Mission counsel or
outside professional help should decide in each
instance. If any such gift were of a highly
speculative nature, it is best to liquidate
it and put it into cash at once. No missioners
would gamble. Likewise financial papers must be
evaluated to avoid any risky chance-taking.

c.   Endowments: It is a blessing to receive
endowments if they are put to the right uses. An
endowment is one type of donation given to the
mission so that income earned by investment of
the principal may be spent for mission ministry.

> (1) If an endowment is given to be used
> for one use only, earnings must not be
> used for anything else.

> (2) If the purpose is for general use in
> the mission ministries, care must be taken
> to use the funds for direct contact to reach
> souls for the Lord Jesus rather than for
> any spiritually unprofitable project that
> might suit someone's fancy.

> (3) It is sometimes necessary to explain to
> mission supporters that some funds are ear-
> marked for certain purposes only, and it
> continues necessary to seek additional
> donations because the earmarked funds cannot
> be touched.

> (4) It is equally necessary to use funds that
> are not set aside for a given project or phase
> of ministry, rather than push as hard for funds
> as if no cash were available.

d.   Capital account items: Large gifts of cash
bequests ought to be considered for use toward

> capital needs of the mission, where possible, to
> replenish, repair or add to buildings, equipment,
> and even land.20

STRETCH reminds us that brochures on wills and estate planning are available from the Robert F. Sharpe Co., 5050 Poplar Avenue, Memphis, Tennessee, 38157.[21]

End Notes

1. Rickover, Adm. Hyman G., Remarks delivered to the Columbia University School of Engineering and Applied Science, copyright 1981, and quoted in "Newsletter" the regular publication of the Pennsylvania Chapter, National Association of Social Workers, date not noted, p. 4.

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14.   Allen, Lloyd O., "Finances", op. cit., p. 57.

15.   Holt, Raleigh, "1983 Baltimore Rescue Mission — An Annual Report", p. 20.

16.   "Stewardship Banquets", STRETCH, Vol. 1, No. 10, October, 1982, p. 2.

17.   Keisler, Walter, "Rescue Mission — a Cooperative Organization", IUGM Winona Lake Training Institute, no date, p. 23.

18.   Marshall, F. Dickson, "Indoctrination of Mission Staff and Church Groups to the Local Mission Program", IUGM Winona Lake Training Institute, no date, pp. 46-48.

19.   Paul, William E., Rescue Mission Manual, p. 142.

20.   Furness, Charles Y., adapted from "Wills, Trusts, Endowments", IUGM Winona Lake Training Institute, about 1963, pp. 1-2.

21.   "Planned Giving", STRETCH, Vol. 2, No. 9, October, 1983, p. 2.

CHAPTER 7

INTERNAL BUSINESS AND
THE MISSION COMMUNITY

The Concept of Community

Most gospel rescue missions do not think of a rescue mission as a community. Community, to most of them, is the surrounding neighborhood, area or city - persons and organizations that are not part of the mission organization. Many, if not most, church people also see the community as the persons and organizations surrounding the church. Is it true that "community" refers only to those who are outside a center? Or could the center be a community? It is necessary to examine the concept of community, and see how it relates to gospel rescue missions.

What is a community? A community is a grouping of people who possess or are seeking to obtain all resources, personnel, equipment and facilities necessary to meet their own needs or the needs of others associated with them. Example: A community in a city of many communities would have within itself, or accessible to it by arrangement with outside sources for continual provision, such items as supplies of water, food, housing, heat, utilities like telephone, electricity, cooking fuel and sewerage. It has stores, office buildings, transportation, places of employment. Included are churches, schools, libraries, recreation, medical facilities, and more.

Within each community are small associations of people who are small communities within themselves. A church is a community in that it represents many from the immediate or near-by communities who choose to form a smaller special purpose community, the church. Applying the concept of community stated above, it can be said that a church has within itself all elements necessary to continue in existence and do its work. It has leadership and those who follow the leadership to accomplish the goals of worship, evangelism, mission, fellowship, education and works of mercy.

Biblical passages speak of the Church as a body, and each local church as a body of believers, with gifts and abilities by which to do the work of God as the Holy Spirit leads. In 1 Corinthians 12 there is the clear teaching that each church is a community of believers who do the many tasks necessary to reach goals set forth in the Scriptures.

A closely knit group has five characteristics that draw them together, and give them all features of a small group or community that is intent on accomplishing specific tasks.

1. Structure: Each group has leaders, followers, rules by which it operates, and procedures necessary to observe in order to function adequately. "Ye are God's building." (1 Corinthians 3:9)

2. Goals: Each group has large but clear and specific goals, such as to "preach the gospel to every creature". (Mark 16:15) There are smaller but just as clear goals, like "holding forth the word of life". (Philippians 2:16)

3. Unity: The unity that is held together in the structure as it works toward goals (John 17:21) is applied so as to give unity and collaboration in performing necessary tasks.

4. Dynamic: The power that is ours by the Holy Spirit (Acts 1:8) is that which is the central dynamic when we do what is clearly God's direction in moving toward goals. Members interact and become channels through which the process flows.

5. Time: When there is chronological time in which to do a work and the opportune time (Ephesians 5:16) at which to do it, time over a long period and the other four characteristics move together by the Spirit of God to fulfill the purpose of the church community (or group within it).

In previous pages of this Update, reference has been made to the local church as vital to the existence and successful ministries of the gospel rescue mission, which is a church-related para-church organization.

Each church is its own community. While each gospel rescue mission is closely related to the local church, the mission is its own community as well. It possesses the five characteristics of special group function identified above: structure, goal(s), unity, dynamic, and time (long duration).

It is true that each department of a mission must exist and operate to

perform particular tasks. However, the several departments work with and are helpful to one another as a whole, to do a job as one. This is community.

In the case of a small mission that has no internal on-the-premises activities that house or provide programs in the mission building(s) over long periods of time each day or week, the "community" part of the mission is composed only of the mission workers themselves. They provide services for people who come in during brief periods of time to receive what the mission has to offer, and then leave. In large and multi-function missions, those who work as part of the mission's ministry to clients and are themselves on the premises as clients are part of the mission community, along with the mission administration and related staff.

The missioners who are the community of the mission are referred to as "staff", or "staff and workers", with the chief executive officer as the stated leader of the whole operation. The staff is usually referred to as made up of the administrative staff and operations staff, as stated earlier. Administrative staff was described and their work discussed in Chapters 5 and 6. This chapter, Chapter 7, will further consider the administrative staff and focus after that on the operations staff. Chapter 8 will look further at the ways the mission is a part of the larger surrounding community.

The Internal Structure

Persons: All persons of administrative staff and operations staff are required to be persons who are born again by faith in our Lord Jesus Christ. They are noted for their participation in prayer, Bible-centered life and fellowship in Christ. (Note that "staff" is not used here for many persons called "staff" in positions assigned to clients, but for Christian staff workers who are part of the mission "family".) Reverend William Raws describes how Christians are organized in effective mission ministry in his chapter in Seath's Unto the Least of These.[1]

Structure: The concept of an internal structure located at the mission location(s) is as important to understand as the heart is seen

essential to the operation of the human body. Reverend Raws' comments give practical on-the-job application to the theoretical factors given in Update, describing structure and function of a specialized group, the Gospel rescue mission.

> "It is essential that careful consideration be
> given to the internal organization of rescue missions.
> To a great degree, the quality of the organization will
> determine its effectiveness. Whenever two or more
> people are working together toward a common objective,
> an organization evolves. But two or more people cannot
> work together successfully without an organizational
> agreement being drawn up between them, either formally
> or informally. This becomes the framework for cooper-
> ative functioning. Similar to the skeleton of the human
> body, the internal structure of an organization supports
> its life and function."[2]

Notice how Raws identifies organization as not only a structure but a vital process:

> "We can define 'organization' as the process of
> identyfying and grouping the work to be performed,
> defining and delegating responsibility and authority
> and establishing relationships for the purpose of
> enabling people to work together most effectively in
> accomplishing objectives. (Author unknown)"[3]

On organizing and goals, and planning and tasks, Raws says:

> "Two essential ingredients are to be found in the
> following description of an organization: 'organiza-
> tional structure exists...whenever...two people come
> together to accomplish a mutually agreed task'. The
> first ingredient of an organization is people, but the
> second is a mutually agreed task. This indicates that
> the organization exists for the objectives, and it pre-
> supposes planning in advance of organizing....

> "There are numerous Christian organizations which have
> been established without any clear definition of their
> objectives or goals. Unless the goals have been stated
> in clear and realistic terms, it is probable that the
> organization itself will be ineffective and wasteful in
> time, energy and money. The only way to evaluate the
> worth of an organization is in terms of its progress
> toward and attainment of its objectives. Therefore the
> objectives must be stated in measurable terms. Only
> after this has been done can an internal structure be
> established. Time invested in the clear definition of

objectives will be rewarded by the saving of time and money in the operating phase of the organization."4

Why do Reverend Raws and Update emphasize correct administrative operation of a ministry?

"It is common for the rescue mission to use a shot-gun approach, scattering evangelistic and social efforts over a wide area with the hope that something might strike effectively. All too often Christian organizations are guilty of measuring themselves by the amount of activities rather than by the progress toward accomplishing well-defined objectives."5

Organizational charts vary from mission to mission. Reverend Raws shows one that Update borrows to use as Figure 5. It shows the chart of a multi-function mission without showing some of the additional jobs under department heads. It is a good visual aid to help one see administrative staff as related to one another.

Figure 5[6]
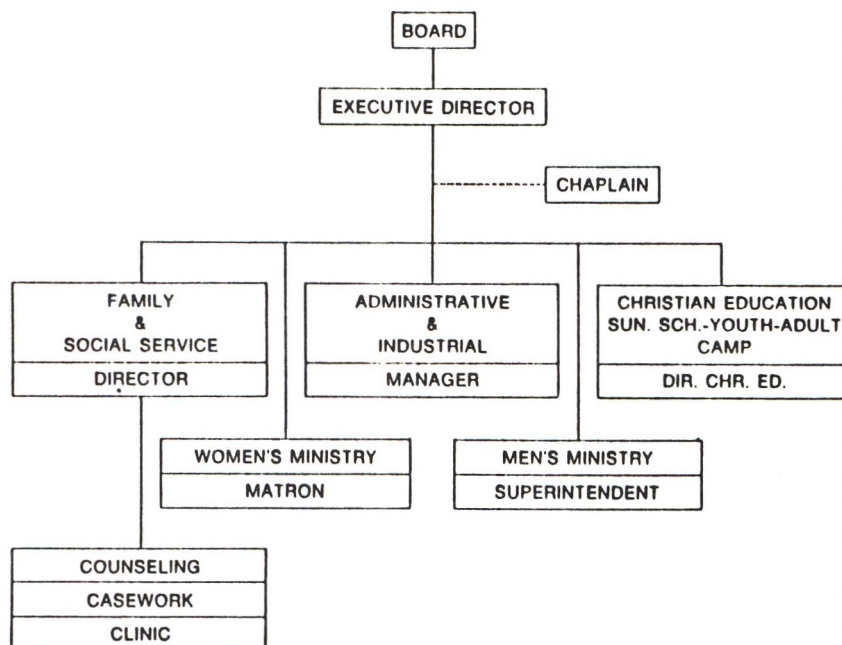
The Administrative Office

Before looking further into internal operations, it is necessary to look at the "nerve center" of the whole ministry. It is that which is directly under the executive director. It is usually directed by the executive director himself/herself or a business manager, a topflight office manager or an executive secretary. The "nerve center", in short, is the place and the people who help in office management, giving direction to workers. Above all, the top person assists vitally to implement the decisions of the executive director.

Lee Holthaus, executive director of the Union Rescue Mission, Los Angeles, has produced an excellent syllabus, "The Ministry of Business". After the Introduction, the headings include: Basic Management Cycle; Planning; Planning Functions; Organization; Leadership; Control. Some of the areas listed as subheads are budgeting, fund raising letter writing, functional areas. All the areas in Holthaus' listing are the responsibility of the executive office. One such helpful listing shows staff persons responsible for supervision:

Functional Areas	Director of Business Affairs
1. Food Service	Food Services Manager
2. Physical Plant	Plant Manager
3. Transportation	Dispatcher
4. Purchasing	Purchasing Agent
5. Remittance Processing	Cashier
6. Accounting	Bookkeeper/Accounting
7. Donor Services (includes computer, circulation mailing)	Donor Services Manager
8. Print Shop	Print Shop Manager[7]

Reverend Curtis Thomas, executive director of Haven of Rest Ministries, Akron, Ohio, has put together a helpful booklet on financial management. He declares it to be available to help other rescue missions as well. It covers the following subjects: The Cash Journal; Appeal Letter Accounting; Faith Promise Accounting; Regional Banquet Accounting; General Accounting Procedures; New Donor Information and Procedures; "Pie Charts" on Income Sources and Constituency Giving.[8]

Brothers Holthaus and Thomas underscore the necessity of being

accurate and thorough in all business transactions. The key persons in so many instances are secretaries, receptionists and clerks of all categories. Their functions are often as vital in record keeping tasks as in the day-to-day flow of business.

Record Keeping

The central office is responsible to keep all necessary records. That includes records from both administrative and operations staff. It includes records of current activities, and those that are to be stored after they are no longer current.

Dr. Paul's listing of items to be recorded will assist any mission to evaluate what items are important and necessary to its own needs.

"The keeping of records is important in a Gospel or Rescue Mission...A service record is as important as bookkeeping.

"Careful and accurate records enable the superintendent, the Board of Directors and the public to compare operations with past results, to measure gain or loss in any Department, to establish a factual basis for conclusions, as a basis for planning and programming.

"Records can be over done...even though the fine records and splendid and accurate case work analysis may make an impression on the Board of Directors. Such a procedure is just as objectionable as the case of a mission which kept no record at all....

"Some place between the two extremes a careful and conscientious mission worker will keep records of:
The attendance at each of the services.
The number of hands for prayer or requests.
The number at the altar or in the prayer room.

"...The service record will include:
The number of applicants for assistance of food or lodging.
The number of clients to whom clothing is given.
The number of jobs secured and whether temporary or permanent.
The number of personal interviews.

"...For transient or homeless men,....
"In all cases, in addition to the man's name, one should secure some identifying information such as the name of his/her nearest relative; a reference; such

information...should be recorded if only for one night's lodging.

"Where cases have become chronic and in all family cases, more detailed case work should be done. This would include:

   (1)   History. Data such as birthplace, residence, nationality,

   (2)   Analysis of the problem, or problems, whether health or unemployment, etc.

   (3)   ...(Information concerning) relatives or former employers.

   (4)   Program (of mission services to help) objective in helping....

"Case records...serve a useful purpose in case of sudden death where relatives are found, and in come cases have established right to a bequest.

"Good and accurate records, therefore, serve as twofold purpose:

   (1)   They should reduce the costs of care, prevent duplication and save funds for the institution.

   (2)   They are, in many cases, of great benefit to the client."[9]

Not including forms representing payroll, and other financial records, the following is a partial listing of forms that could help to pattern records kept in a multi-function mission located at a crossroads of travel by transients in and between cities:

   1.   A 3" X 5" card for basic identification of client

Name _____

Soc. Sec. # _____

Address _____

Town _____ State _____
                                        (ZIP)

Phone No. (?) _____

Date of Birth _____ Handicap? _____

Nearest Relative:

   Name _____

   Address _____

   Town _____ State _____
                                          (ZIP)

(more complete information should be entered on dormitory register and in locked file)

2. Checker-board blank sheet in which to print "activities for the month of _____".

3. Staff leader's report about evening gospel service.

4. Staff interviews of clients each day.

5. Visitation report each day; hospital, prison, homes, families.

6. Tour of Mission facilities.

7. Bible class reports.

8. Reports of outside preaching, teaching, deputation, special meetings, open air meetings, weddings, funerals.

9. Monthly statistical report covering #1 through #8.

10. Daily tally list to implement #9.

11. Family Relief Report.

12. Service Report of Items Given Families.

13. Year's report sheet of items #1 through #12.

14. Food Service Reports (as a sample of how to care for details in one department).

    a. Roster of food service personnel, with schedules.
    b. Kitchen inventory (food).
    c. Kitchen food purchase list.
    d. Number persons served daily, and free or cash.
    e. Snack bar slip, same.
    f. Monthly recap of a through e.

Additional information is filed for other activities, supplies, physical plant and properties, equipment, industrial department, camping and recreation, building and general maintenance, and health and safety. Everything should be recorded by year and month, and by week and day if possible.

Operations and Maintenance

Additional observations about operations and maintenance follow:

1. Persons: Clifford Phillips stresses the fact that persons assigned to operating staff positions need clear statements about their

jobs:

"To whom is this person responsible?
For whom will he be responsible?
What are the boundaries of his work?
What will be an acceptable standard of performance?"10

Reverend Raws reinforces the need for a "job or position description."

"This is simply a documentation of the duties and
responsibilities involved in a position. After forming
an overview of the work elements anticipated and
grouping these in a way that they can best be performed
by people and can be shown on the organizational chart,
the next step is the writing of job descriptions. These
ought to be living and dynamic things just like the
organization structure itself. They must be revised
to meet current requirements.

"Whether the organization is in the formative stage
or has been operating for years, it is essential that
job description be drawn up for each position. The
importance of the job description as a tool in
organizing is seen from the following: (1) It helps
the worker to know what his tasks are and defines his
purpose in being in the organization. (2) It guides
the supervisor in knowing what the worker is supposed to
do and to measure his performance. (3) It enables
those around the worker to know what he is doing and
for what purpose. (4) It aids in recruitment when
replacement of personnel becomes necessary since it
includes job specifications and gives a statement of
the functions and requirements. It may define the
educational and experience requirements and give
minimum/maximum desired characteristics of personality.

"An adequate position or job description can be built
on the following outline:

" I.   Job Summary....
   II.   Job Duties....
  III.   Organizational Relationships....
   IV.   Qualifications (of the worker)....
    V.   Training and Development

"Remember that the statements used in the job de-
scription are to be definitive rather than vague
generalities...."11

2. Physical Properties: Robert Timberlake shares the "Job
Description/Standards of Performance" for the work of Operations Manager
for City Mission of Buffalo:

> "On a daily basis the appearance of all City Mission
> real property shall be clean and in acceptable working
> order. The operations manager should constantly view
> City Mission real property through the eyes of a
> donor, a client, a member of the board, a prospective
> donor, a member of the Health Department, and in
> general assure himself that City Mission property is
> being cared for in a manner that will bring honor and
> glory to our Lord and Savior, the Lord Jesus Christ....

> "Literally all areas of City Mission will be under his
> control....While he is not primarily responsible for
> the spiritual life of City Mission, he should know
> that a spiritual (Christ centered) attitude should
> permeate his entire areas of responsibility."[12]

Clifton E. Gregory speaks of "PHYSICAL PROPERTIES as an integral part
of our ministries, and not just as brick and mortar and partitions and
equipment, etc." He refers to a response made after a group had toured the
rescue mission facilities: "...the thing that surprised and inspired them
most was the spotless interior of the building. The image they had
built up in their minds was in stark contrast to what they actually saw."[13]

Mission leaders have noted similar factors in response to IUGM
questioning. Additional comments are:

"The facilities should reflect the fact that 'someone cares'".

"It is the Lord's house...Therefore clean...orderly...clean wall to
wall, corner to corner, ceiling to floor."

"Know how to clean your facility in case you have to do the work
yourself."

"Poor plant housekeeping causes accidents, it is demoralizing, it is
fire hazardous, it is inefficient....suggests indifference and
discouragement. How then will the worker avoid becoming irresponsible,
careless in his work, or even completely disheartened?"

Dr. Paul refers to the need for awareness of health and safety
factors, which needs no elaboration further.[14]

End Notes

1. Raws, William, "The Internal Structure", in Seath,
    William, Unto the Least of These, pp. 28-38.

2.   Raws, p. 28.

3.   Raws, p. 29.

4.   Raws, pp. 29-31.

5.   Raws, p. 31.

6.   Raws, p. 33.

7.   Holthaus, Lee, "The Ministry of Business". Syllabus, no date.

8.   Thomas, Curtis, no title, syllabus on financial management, no date.

9.   Paul, William E., "Records", Rescue Mission Manual, pp. 163-165.

10.   Phillips, Clifford, "Operating Staff", in Seath, William, Unto the Least of These, p. 41.

11.   Raws, pp. 33-34.

12.   Timberlake, Robert, "Job Description/Standards of Performance...Operations Manager for City Mission", The City Mission Society, Inc., Buffalo, NY, p. 1.

13.   Gregory, Clifton E., "Physical Properties", in Seath, William, Unto the Least of These, p. 76.

14.   Paul, William E., Rescue Mission Manual, pp. 168-172.

CHAPTER 8

EXTERNAL RELATIONS AND PUBLICITY

Communicating with the Surrounding Community

Two terms that are either thought of as synonymous or are seen as two parts of the same thing are "public relations" and "publicity". They are distinctly different, although closely related. "Public relations" has to do with interaction and communication among and between persons and organizations. "Publicity" includes all spreading of information about an organization as reported by others as well as by itself. It also refers to advertisements and newsletters or other media releases by which it describes its services and program activities. Publicity is one major part of public relations, in that it interprets the ministries of the organization for persons to avail themselves of the help offered.

There must be a focus on public relations as a base for publicizing the ministries of the gospel rescue mission. Dr. Seath says, "Public relations has been regarded in some missions alternately as a panacea or as poison - it is neither. This subject is, however, of extreme importance to all missions regardless of size, program and personnel. It encompasses everything from the hearty handshake to TV appearances." To his material on this subject he adds a set of "P R Pointers" and a "Check List for Thinking about our Mission" by which a mission may measure its "PR" performance.

Two of those "pointers" are of paramount importance: "Always put the cause of Christ first." "Remember you are public relations." IUGM Executive Secretary Wooley reinforces the last sentence as he says, "We need to develop the art of being friendly".

One major aspect of friendliness is that of contacting churches for

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the purpose of offering the mission's services to assist church and pastor in any way possible. This includes interpreting mission ministries so that pastor and people may be able to refer persons to the mission. In the following situation, who was at fault (if anyone)?

> "I pastored for three years in one community
> before I realized there was a local mission
> that housed and fed the destitute while it
> ministered to their needs as well."2

Community Relations

At this point there has to be a deliberate look at Community Relations, a subject more specific than merely public relations.

Update believes that one major distinctive to be found in Jerry McAuley's initial operation was a combination of ministering to both spiritual and physical needs. Jerry said, "I wash the man on the outside and God washes him on the inside". This is not meant to insinuate that other persons had not operated missions with a purpose to "minister to the whole person". It is only to say that with the advent of the gospel rescue mission there occurred a particular style and method, of emphasis on restoring the person to his place in the community or making a new place he never had, through a combination of regeneration and rehabilitation. Leonard Hunt caught that "style and method" and said that gospel rescue missions are present in the community to give service to those living in that area, that is not offered by any other organization, and service that is essential.[3]

"The external relationships of our missions have become very important in the last few years, with the very survival of some missions based on the external relationship with the community." Stephen Burger continues on the subject of "External Relationship", in the IUGM Self Study Commission Report:

> "Many cities are rezoning their downtowns, as well
> as their neighborhoods, and many zoning and land use
> decisions are being turned over to neighborhood
> boards....master plans in zoning...lay the plan for the
> future for whatever (a) parcel in an area will be used
> for. This makes good community and neighborhood
> relationships imperative....

"We are concerned both with how the community views us,
and how we view the community, and what the executive
head feels toward his community....

"District presidents give the local mission a 7.5 in its
overall relationship with the community, 7.1 to the
business community, 7.5 local government, and 8.1 with
local police....The greatest concern is the fact that in
every area except local police and evangelical churches,
over 20% of our missions scored lower than 5. It would
seem that the greatest question is not one of a bad
relationship, but one of no relationship.

"76% (of mission executive heads) believe that
the...IUGM should work on a national image for rescue
missions with only 9% responding negatively.

"District presidents feel that the missions could
do more in all their community relations, and part of
that is their communications. Many missions have had
a variety of ministries for many years, but the
commnity thinks only of the transient men's work."4

Every gospel rescue mission would do well to prepare a manual for its
own use to assist in every phase of presenting the mission to church and
community. Clarence Jordan prepared a pamphlet on "Presenting the
Mission". It is clear in its four-part development: "Present What",
"Present When", "Present by Whom", and "Present to Whom".[5] Reverend Jerry
Dunn covered the same areas and added methods and materials in his "Public
Relations for the Ministry of Rescue", with a "Tip Sheet for PR Chairman".[6]

One mission leader, in response to the IUGM questionnaire for
suggestions in preparing this Update, recently proposed that each
Leadership Training Program trainee should "develop his own personal
philosophy" in the areas of development, fund raising, and public
relations". This raises the question, how many differences in philosophy
are permissible under the umbrella of gospel rescue mission ministry and
the IUGM statements of doctrine and reasons for existence? There are
missioners who consider it necessary to have as little to do with the
community as is necessary to function. This sometimes is because of the
growing volume of sin and apostasy in society, with the danger of
contamination to the missioners and their converts. On the other end of
the spectrum are missions that consider themselves partners with community

agencies and have no qualms against asking agencies and businesses for food and other "in kind" items, as well as cash. Clifford Hartzell had a good word:

> "...our efforts to gain a good character for our
> work and for ourselves must always be as becomes a
> child of God, and fitting in a work for Him...
> 1 Peter 2:9: '...ye should show forth the praises
> of him who hath called you out of darkness into
> His marvelous light;' 2:12: 'Having your con-
> versation (conduct) Honest among the gentiles that,
> whereas (although) they speak against you as
> evildoers, they may by your good works, which
> they shall behold, glorify God in the day of
> visitation.'"7

Brother Hartzell continues in the same context:

> "Welfare officials should never be considered as
> unwelcome competitors. A cooperative spirit here
> pays dividends in good public relations, and
> enables us to secure assistance for our needy people
> when the immediate door seems to be closed."8

Update has already said that cooperation with the community without compromise of the gospel is possible and even provides an opportunity. Welfare agencies in most instances look with favor upon gospel missions that consider themselves collaborators with community agencies, to serve rather than to avoid the community.

When missioners give the gospel at every possible opportunity, the outsider in the community usually respects them, even if he does not accept the Christ presented in this way. The outsider has nothing but contempt for "Christian" organizations who keep quiet about Christ while asking the community for help.

It is wise to remember that a gospel rescue mission is a private corporation or chartered agency. As such, it should be aware always that relationships with both private and public agencies that entail collaboration with them also entails explicit awareness that mission identity needs to be kept in mind. About twenty-five years ago, a mission board of trustees adopted a statement, quoted in part below: In these days of increasing governmental actions affecting gospel rescue mission policies, such statements need to be formulated. They should be kept on

hand for ready reference:

> "Goodwill Home and Rescue Mission is by its very
> nature a community organization; it is primarily
> religious and spiritual, and secondarily of social
> service function to implement the primary purpose.
> Therefore, it is tacitly understood that cooperation
> with any community project shall occur only when there
> is no compromise of the Gospel message, and is
> calculated immediately or eventually to establish or
> multiply contacts with souls for immediate or eventual
> evangelization."9

Publicity and Fund Raising

As was true with the subject of public relations in Chapter 6, fund raising efforts directed toward churches received considerable attention. Now attention must turn to publicity and fund raising efforts directed to the community at large as well as to the churches.

1. Newsletters: A newsletter is a brief or more complete report, combined with an appeal. Direct mail campaigns constitute appeals, with the report factor not included except to mention a particular need.

Update's editor came across a touching incident connected with mission newsletter publicity. He was at the Downtown Rescue Mission in Huntsville, Alabama, just as some of the mission men were working on preparing a newsletter for mailing. In all seriousness, one of the men handed the editor a copy of that issue. The very manner in which the man stopped his routine work and handed out the newsletter shouted, "Look what is going on here! I'm proud to represent this mission's great work!"

However else a newsletter is organized, it should call immediate attention to "what is going on" at the mission. A startling fact, a "catchy" phrase, anything outstanding is in order, as long as it is stark truth and not merely a "gimmick" to catch attention. One of the most striking examples of a heart-cry from a mission that combines the best components of a newsletter came recently. Rex Whiteman, executive director of the Atlantic City Rescue Mission, where gambling in Atlantic City has greatly increased the mission's work load, says:

> "Every 3 minutes, day and night, rain and shine,

weekends and holidays...someone comes to our door
on Bacharach Boulevard, desperately seeking help.

"Every 3 minutes, we are face to face with a fellow
human being, a man, woman or child, created in
God's image and in great need.

"Just imagine what it would be like if every 3 minutes
someone came to your door and pleaded with you to help
them."

The letter goes on for a page and a half, giving facts. After the
signature, a "P.S. We need you as we face new opportunities for the
Lord...every 3 minutes".[10]

Dramatic? yes, but very real. And there are many missions with
equally pressured resources, human and material. How many will succeed in
getting vital pictures of "how it really is" to their constituency?

Newsletters may be sent at least twice a year. City Mission Society
of Buffalo puts out an effective letter at least that often. Monthly
letters are issued by many missions, of which the "City Mission News" of
Eugene, Oregon, Mission is an example. Christmas, Easter, Anniversary,
fiscal year end, pre-summer and Thanksgiving are some of the seasonal or
special times when letters are sent instead of or along with monthly issues.

There is no piece of publicity more vital than the Newsletter.
STRETCH points out three problems (Quoted in part):

"PROBLEM #1. UNABLE TO GET ARTICLES WRITTEN,
PEOPLE INTERVIEW, ETC.... To insure that the
job gets done it is best to assign the task of
interviewing, writing and editing to one talented
person, or be willing to do it yourself...

"PROBLEM #2: YOU ARE NOT A PHOTOGRAPHER, YOU DON'T
HAVE A CAMERA, ETC. One of the best investments you
can make is to hire an ameteur photographer with a
35mm camera to come into the mission for a few days
and take pictures of the various aspects of your
ministry....use these pictures over and over in
different publications....

PROBLEM #3: NO EXPERIENCE IN DOING A LAYOUT, NO
ARTISTIC ABILITY, ETC....find a printer who is
artistic and creative and is willing to help you.
Perhaps they might charge a little more, but the
results will be worth it...

"If we only knew how many mission newsletters get

> thrown in the trash without ever being read, I am sure
> we would then be willing to make changes. That is why
> layout and pictures are so important. By nature, people
> glance before they read. If what they see at a glance
> isn't appealing, they don't read."[11]

One type newsletter of particular importance is illustrated by the Sunday Breakfast Association of Philadelphia. Along with other material and a letter, the mission enclosed a card. The card was handled in such a way that it could be mailed by itself, or enclosed in an envelope with a gift:

> Send me "The Sunday B Vision" brochure
>
> I would like to arrange for a tour of the
>   Sunday B facilities
>
> I would like to arrange for the Sunday B
>   Multi-Media presentation
>
> Enclosed is my gift for Sunday B ($ _____)
>
> Name _____
>
> Address _____
>
> City _____ State _____ Zip _____ [12]

The value of such a card is manifold. One publicity factor stands out: long after any description of the brochure or the tour or the multi-media presentation in the other parts of that publicity release, the donor or prospective donor is reminded that the mission desires to involve him/her more personally than merely to release monetary gifts.

Another factor of note is that, in at least some sections of our nation, congregations and community groups expect visual communication, preferably with audio, when a mission presentation is arranged.

2. Appeals in Person: "Appeals in person" refers to a factor that is not only seen in a deputation team visit. That kind of visit is only one of the forms appeals in person may take. Deputation team visits may and often should include audio-visual presentations. Nothing should be allowed to replace or obscure the fact that changed lives of people are the prime objectives of gospel rescue mission ministries, regardless of the form the presentation takes. Also vital to consider is the quality of presentation and central emphasis of the presenters, when seeking financial

help from any source. Lloyd O. Allen stresses that because changed lives are what takes place at the mission, the "presenters" are telling what goes on in order to have solid justification for asking material and financial help. This is description of what happens, and is not begging. Lloyd Allen writes, "Build your case, tell your story...No, 'Won't you support a worthy cause', no begging. You're either deserving of support, or you're not."[13] He writes more about the quality of the presentation:

> "As it is true that every staff person is, in
> his own unique way, a public relations representative
> for the agency, it should follow that he should be
> potentially an effective fund raiser for the agency as
> well. This...presumes that the agency administrative
> procedure includes consistent in-staff training and
> orientation so that anyone representing the agency
> truly knows what he's talking about...

> "Each time a staff person makes a presentation,
> an 'appeal' for financial help should be made.
> Especially if your agency's sole support is derived
> from a combination and/or organizational presentations.
> However, your 'life blood' is on the line whenever a
> presentation is made. Make sure only the ablest
> representatives appear in public, and make certain
> also there's a unity of presentation. That is - everyone
> representing the agency is saying essentially the same
> thing. Getting the story out is vital, but don't
> sacrifice continuity. The 'public' must see a thriving,
> compact, unified, organization that knows what it is
> doing and thus is deserving of support."[14]

Mission leaders also stressed to Update that Leadership Training Program persons be equipped to "speak out about the mission to various groups". Other prominent suggestions include use of radio and TV, with good interviewing format and skills; and learning how to set long and short-term goals for development, fund raising and public relations projects.

3. Funds from "United Way": One of the most frequent questions raised about sources of funds is, "Should a gospel rescue mission ask for or accept funds from the United Way"? (Other names have been and are used such as United Fund, Red Feather, Community Chest.) United Way is a private civic organization that solicits and receives voluntary gifts from

individuals and business organizations for the purpose of distributing them to local private and non-governmental social service organizations. Those organizations apply for eligibility to receive such funds. They make annual application for funding to assist with particular projects and/or regular operating expenses.

Dr. Paul addresses the question of whether missions should make any kinds of appeals at all, to any source. The most obvious reason to appeal is that a gospel rescue mission has no built in ways to earn money by which to support the work, since it is a non-profit operation. Even industrial programs are not operated to sustain the work even partly. Properly conceived and operated, they are to give clients work to make a longer stay at the mission possible for counseling and for biblical ministries and therapy. Dr. Paul has helpful words on seeking no funding at all and seeking outside funding through United Way or other major appeals. Dr. Paul appears to support Update in the contention that trusting God to supply and asking assistance with one of God's ministries are not opposites but part of the same ministry of rescue:

> "Some missions raise their funds by faith alone.
> They never put on a campaign and they never make a
> public appeal. There is nothing wrong with this
> method; in fact, all missions should have prayer
> and faith as the motivating power in their program.
>
> "The fact is that they are asking for money in-
> directly, for every time they present the work, or
> talk about it, the question arises in the minds of the
> listeners, 'How are they supported?'...To tell your need
> and let the people respond as their hearts are
> interested, also gains the sympathy of people who become
> committed to the work."15

Dr. Paul continues:

> "Participating in the Community Fund has been from the
> very beginning a controversial question among rescue
> missions. There were many considerations involved....
>
> "In many cases the leaders in the Community Council were
> critical of the work done by the rescue mission, and in
> some cases, unfriendly....
>
> "Where the leaders in the community were Christian
> minded, the gospel and rescue mission has fared as

well as any other agency. In some cities it was
given preference over most agencies...."16

One drawback with receiving funds from United Way is that regular
giving is likely to decrease. This is because the assumption is made that
the mission's needs for support by churches and individuals is not as
greatly needed due to help from United Way.

Update editor remembers watching a mission do much better income-wise
after it withdrew from the United Way. Improvement upon such withdrawal
does not always happen. Worth remembering is that givers give a much
greater percentage of giving to religious ministries as compared with other
"causes".

In the last few years, it has been possible for givers to give to the
United Way and at the same time specify that gifts be routed to agencies
not regularly serviced by United Way. A mission that is not a United Way
member may fill out an application for approval to receive such funds as
may be earmarked by donors. The mission then may notify their constituency
that their gift to the United Way may be designated to the mission. This
is called "donor option".

4. Government Agencies: Caution needs to be taken in case of
approaches to the mission by local, state or federal agencies for the
purpose of using mission facilities for human needs for which other
facilities do not exist. Missions should consult IUGM Central Office or
other individuals who can serve as advisers or consultants. It is one
thing to provide food or lodging for clients sent by the city that then
pays the mission for costs involved. It is quite another for any agency to
get permission to use mission facilities and receive payment for such use.
If the mission could be in total control as the "private" agency it is,
that would cause little problem. However, government operation of such
projects is liable to develop, in their operations, procedures replacing or
nullifying some of the policies and procedures of the mission.

5. Capital Fund Campaigns: Capital fund campaigns for new equipment
are sometimes necessary. They sometimes need to be appeals separate from
regular or special appeals for general operating funds. This does not mean
that building and equipment are not part of the regular ministry. Very

large gifts or bequests sometimes provide money for special or emergency needs. Capital fund campaigning is very fully dealt with by Lloyd O. Allen under the title of "Capital Fund Campaigning". Brother Allen prefers what he calls "a community-wide 'all publics' involved Capital Fund Appeal."[17]

One recent capital fund need and its resolution is described in IUGM "Horizons" of July-August-September, 1984. Executive Director Timberlake describes how urban renewal caused demolition of the Buffalo City Mission's building at a cost of two million dollars. This, with a previous average annual gift per donor of eleven dollars! The mission hired an outside fund raiser, Brother Timberlake wrote: "Professional fund raising counsel, under God, did what the mission could not otherwise have done."[18]

There are some foundations established by Christians to assist Christian ministries. Each mission should learn how to approach them, as well as other foundations, to apply for grants. It is most important to find out which foundations are in operation to give grants for the kinds of programs with which missions need help. Lloyd O. Allen is again a resource in this area.[19]

There is a most significant article on approaches to foundations. It is "Program Planning and Program Writing", by Norton J. Kiritz, executive director of The Grantsmanship Center. Dr. Kiritz prefaces his article with a proposal format upon which he develops the proposal. The following are an introductory explanation, the proposal format (or outline), and part of the explanation of the "Proposal Summary":

> "Proposals written for foundations and those written for federal grants will differ markedly in final form. Foundations usually require a brief letter; federal agencies usually require you to complete an extensive array of forms and possibly attach your own narrative.

> "We suggest the following format as a basis planning format for all proposals. Thinking through the various sections as we suggest will enable you to draw from the content virtually all that either a private or public funding source will ask from you. Thinking through the various components will also enable you to develop a logical way to approach your plans and programs.

And hopefully this planning will make your programs
more effective.

"The proposal format looks like this:
Proposal Summary
      I. Introduction
     II. Problem Statement or Assessment of Need
    III. Program Objectives
     IV. Methods
      V. Evaluation
     VI. Budget
   VII. Future Funding

"Proposal Summary: The summary is a very important
part of a proposal - not something you jot down as
an after thought. There may be a box for a summary
on the first page of a federal grant application form.
In writing to a foundation, the summary may be presented
as a cover letter, or the first paragraph of a
letter-type proposal. The summary is probably the
first thing that a funding source will read. It should
be clear, concise and specific. It should describe
who you are, the scope of your project, and the
projected cost."[20]

Update is giving this much space on appeals to foundations so that a
mission may use suggestions on preparing proposals as helps to thinking
through any plan for any project, whether submitted for funding or not.
Notice in the last two sentences of the quotation just above: Clear,
concise, specific, who you are, scope of project, projected cost. Notice
also Lloyd O. Allen's "Do's and Don'ts", below:

"DO

Know your institution thoroughly
Research the foundation thoroughly
Keep the proposal within the foundation's
   area of interest
Keep the proposal within the foundation's
   grant-making range
Type a fresh proposal for each foundation
Know when the foundation board meets
Keep the proposal short (Facts)
Keep the proposal simple (Facts)
Keep the proposal accurate (Facts)
State the need clearly (Facts)
Define the solution succinctly (Facts)
Indicate the significance of the work
Provide a clear detailed budget
Tell the period the foundation's aid is needed

Use a <u>short</u>, summary cover letter

"DON"T

Ask a foundation to consider a new area of need.
   (Outside the stated scope)
Ask for more than a foundation is accustomed to
   giving
Use influence to go around the foundation's chain
   of command
Use the jargon of a profession or academia
   (Tell it like it is!)
Use currently popular cliches. (Don't try to be
   clever)
Write two pages where one will do
Zerox proposals and send them out broadside.
   (A real "No No"!)
Make outrageous claims for your project.
   (Just tell the "Facts", Man!)
Dissimulate the Budget (Again, tell it like it is!)
Rush it, or give up if turned down
And finally, it must be remembered that foundation
   giving is precise. (i.e., a specific need is met.)"21

End Notes

1. Morey, Charles A., "Promotion" in <u>Rescue Mission Dynamics</u>, pp. 26-34; as "Public Relations", in Seath William, <u>Handbook of Rescue</u> pp. 41-49.

2. Lakes, Ross A., "Five Good Reasons to Show Caution in Giving", <u>Christianity Today</u>, April 20, 1984, p. 25.

3. Hunt, Leonard C., "The Local Mission, Its Importance and Place in the Community", IUGM Winona Lake Training Institute, no date, p. 13.

4. Burger, Stephen, "External Relationship", "Mission Directors Relationships with the Community", "Physical Appearance", and "Public Relations," in IUGM Self Study Commission Report, Minutes, Enclosure #6, 70th Annual Convention, 1983, pp. 5,7.

5. Jordan, Clarence, "Presenting the Mission", IUGM Winona Lake Training Institute, July 24-28, 1962, pp. 1-9.

6. Dunn, Jerry, "Public Relations for the Ministry of Rescue", IUGM Winona Lake Training Institute, 1963, pp. 1-19.

7. Hartzell, Clifford S., "Public Relations", IUGM Winona Lake Training Institute, no date, p. 42.

8. Hartzell, p. 44.

9. Goodwill Home and Rescue Mission, Newark, New Jersey, (now Goodwill Home and Missions), policy statement concerning "...Carrying on Inter-Agency Relationships", 1962, p. 1.

10. Whiteman, D. Rex, "Every 3 Minutes", newsletter, March, 1985, pp. 1, 3.

11. "Your Newsletter - Part 2" STRETCH, Volume 2, No. 4, April, 1983, pp. 1-2.

12. Sunday Breakfast Association, Newsletter, March, 1985.

13. Allen, Lloyd O., "Finances", in Seath, William, Unto the Least of These, p. 59.

14. Allen, pp. 61-62.

15. Paul, William E., Rescue Mission Manual, pp. 138-139.

16. Paul, Manual, pp. 148-149.

17. Allen, pp. 63-75.

18. Timberlake, Robert, "Why an Outside Fund Raiser?" IUGM Horizons, Vol. 23, No. 3, July-August-September, 1984, pp. 4-5.

19. Allen, pp. 58-60.

20. Kirtz, Norton J., "Program Planning and Proposal Writing", Issue #3 reprint, The Grantmanship Center News, pp. 1-8.

21. Allen, pp. 59-60.

PART FOUR

THE MINISTRIES

CHAPTER 9

PREACHING, TEACHING, DISCIPLING

"Preach the Word"   (2 Timothy 4:11)

Part of the built-in nature of gospel rescue missions is preaching. Gospel rescue missions "Gospel" indicates preaching, for the gospel must be preached. The gospel may be communicated in many ways. As long as the message itself (Christ died and rose again, 1 Corinthians 15:3-4) is preserved intact and not left out or diluted, the gospel is transmitted.

Converts are not saved by a method, but by a message. Note what Paul wrote in 2 Timothy 4:5: "do the work of an evangelist". Put that together with "in season and out of season" (verse 2), "redeeming the time", (Ephesians 5:16); and "always abounding in the work of the Lord" (1 Corinthians 15:58); and the impact tells missioners to preach at every possible time. A trade mark of gospel rescue missions is preaching; on street corners; in parks; during indoor or outdoor or tent evangelistic meetings; in prisons and other institutions; in Bible studies.

Update editor remembers the time he was praised by two "radicals" for preaching the gospel in the open air. Their amazement was expressed because they had never before known of open air gospel preaching! Yet they themselves had often similarly advanced their own causes openly and unashamedly. Space limitations prevent making a further solid case for renewed and improved open air outreach.

Most rescue mission converts come to Christ during a rescue mission gospel service or as follow-up to a gospel service. Below is a "mission policy" of one mission.

"We are glad that the Lord has enabled us to provide so much help to others in the way of food, clothing, shelter and employment. However, if

we had none of these things to give, we would still give the gospel as this is the reason for our existence".

When _Update_ editor read the May, 1976 Report of the IUGM Research Committee on its "IUGM Activities Survey", he had both a positive and a negative reaction concerning one factor. The negative reaction was because the Report states that, "There is a 3% increase in missions reporting no worship services."[1] From another comment in the same Report, _Update_ knows that the reference was to nightly gospel preaching services, and shares the same sorrow expressed by the Committee if the number of times the gospel was preached was a lower figure for no matter what reason. The positive reaction was to the awareness that there likely was a coverage of the 3% and more of contacts by missions reporting, that communicated the gospel in individual and group counseling sessions or other kinds of inter-personal activities. Vigilance should not be relaxed by supposing the best without confirming the matter. The Research Committee well says:

> "...the preaching of the gospel must be at the center of
> the rescue ministry and...there should not exist one mis-
> sion that does not include this in their ministry."[2]

Several factors need noting in becoming aware of the need to "press for decisions" as well as the desirability of discussion methods in communicating the gospel in mission ministries:

1. Content and method: The _substance_ of the gospel message is the essential because it is what changes lives, regardless of the method or means of communication.

2. Style: The preaching of the gospel is _message plus style_. Preaching services are the rescue missions' custom, and are an effective style of presentation.

    a. They are expected by most rescue mission Clients.
    b. They should be deliberately and happily retained as earmarks of gospel rescue mission ministries.
    c. There should be no substitution with any other device. The only exceptions could be the occasions when circumstances dictate other forms of gospel transmission.
    d. They are biblically approved and commanded.

3. The right time to include the gospel: _Update_ is very

pleased at the appearance in recent years of "friendship evangelism". Such ministry could be nullified if there is not clear understanding of the most important point in the process. That point is the one at which the person is asked to "trust Christ", or "believe on the Lord Jesus", or "commit himself/herself to Him as Lord and Saviour". This is carefully led up to by establishing with the person in need of salvation that Jesus' death and resurrection form the basis on which to receive salvation by faith.

In the use of either some kind of relationship approach or a more direct challenge at the outset, it is necessary to realize that it is neither one nor the other that is the only acceptable mode. Both are biblically valid. If possible, Christian workers should be able to use both so as to depend on the Holy Spirit to guide into the use of the better one in each instance. Two examples from our Savior's ministry help here. Our Lord Jesus in John 3 interrupted Nicodemus to tell him of his need to be born again. In John 4, the woman at the well rebuffed Christ, but our Savior established a relationship, one step at a time, before the woman trusted Him as Savior and introduced others to Him.

One wonders what would have happened that day in Sing Sing Prison when one of Jerry McAuley's former "old chums" (Jerry's term), Orville Gardner ("Awful Gardner, we called him") presented the gospel? He had no time to "build a relationship" but only to drive home the gospel challenge. This was what led to Jerry's conversion in his jail cell. Jerry wrote, "He was certainly a changed man....What power could have changed so bad a man? How happy and glad he looked, and I so miserable and desolate...One night I was... thinking of the change in Gardner and his story, when I began to hunger for this new life."[3]

Missions usually have so few occasions on which to build long-time contacts with "clients". For this reason, some missions have two programs. One is for the transients, for "one-nighters" or other short-term ministry. The other is for the treatment group, for longer term counseling, therapy and discipleship. Guidelines indicate that:

1. A mission should assess demands for service and actual or potential sources of funds and facilities for ministries.

2. If in a location where thousands of persons travel

through or live in the mission area, both transient and
treatment groups should be served in depth.

3. If in a less traveled area, focus could well be on a
treatment or longer term program, with nevertheless some
transient provision.

The Gospel Service

The gospel rescue mission preaching cornerstone is the nightly gospel
service. The gospel may be taught or expounded at other times during all
the days in the week, but the trademark of the gospel mission is the
"gospel service". Dr. Paul says, "There is something to be said in defense
of the straight and simple gospel hall. At any rate, its philosophy should
be incorporated in every type of mission."[4] Dr. Vance Havner touched upon
this issue, at least as Update sees it: "Religious movements run a certain
course - a man, a movement, a machine, a monument".[5] As long as the
cornerstone of gospel missions is gospel preaching, articulated by the
centrality of the gospel service, the improvement in the "machinery" will
never cancel out the vitality of the movement sparked by the man (Jerry
McAuley). Dr. Seath quotes a statement by Dr. Paul, that "The heart of the
rescue mission is the gospel service" and adds his own personal conviction:

> "...the gospel service, the heart of the
> rescue mission, should beat and throb with
> the message of the redemptive work of the
> Lord Jesus Christ. This must be a Bible message,
> for nowhere else is found the story of Christ,
> Savior, Lord and King."6

Dr. Seath adds, realistically, that having a nightly gospel service is
for valid reasons not always feasible. After all, Doctors Paul and Seath
were among the most practical of rescuers. They would be among the first
to oppose merely holding a service "just because it has always been done
that way" and would lead in modifying the gospel services as long as the
gospel message was advanced thereby.

Leonard C. Hunt writes of early rescue mission insistence that there
be gospel proclamation to all possible listeners:

> "...and so a hall was usually rented, chairs,
> piano and pulpit secured, the gospel preached,

> redemption testified to, men aided physically
> as a means of evidencing sincere concern for the
> sinner as well as an encouragement to attend 'the
> meeting'. These stalwarts were not aware of the
> therapies, psychiatry, psychological approach,
> theology and such. But they believed beyond
> reason that the above method was God-given and worked....
> With today's emphasis upon the welfare factor of the
> rescue mission, we must never lose sight of this
> established reality, a fact that the service does
> fulfill its definition - a meeting place where the
> greatest number of the unsaved can be reached by a
> limited number of participants in a limited time, by
> limited means, for the greatest good."7

Note that Brother Hunt reinforces Update's contention that physical and material assistance are provided to "evidence concern for the sinner" which is only part of the total concern God wants us to have. The other half of the "concern" is for the sinners' present and eternal well-being spiritually.

With Hunt's statement or early missioners' biblical concern in mind, Update refers again to the danger that any mission might major in some legitimate issue to the exclusion of the biblical spiritual welfare of sinners. There is ample evidence that many missions in the past and present have become only social service centers. Social service operations have their place. However, for a gospel mission to be that and to omit, even reject, biblical ministry to the whole person, is a travesty when identified with the term "gospel rescue mission". This is why IUGM stresses the term "gospel" rescue mission".

It has been observed for many years by this editor that there are "missions" claiming to help "rescue the lost" by only physical and material rehabilitation. These complain that many rescue missions are "evangelical" focusing on religious conversion, while they do not impose particular beliefs on their clients. The sad and heart rending fact is that most such missions have departed from an original biblical philosophy and practice and in so doing fail to give the most needed remedy for body, mind and spirit: the good news that "God was in Christ...we are ambassadors for Christ...be ye reconciled to God". (2 Corinthians 5:19-29) In a "non-gospel" mission one would hardly ever find a gospel service!

Dr. Seath's suggestions for selecting groups from churches to augment staff ministers are set forth along with suggestions for conducting gospel services. The climax is the invitation and its proper presentation. It is the peak of the work of God, the Holy Spirit, who has been touching hearts, often bringing conviction of sin.[8]

Update is not suggesting a set order of service for the gospel service. Each mission has its own, and each Leadership Training Program Trainee does well to study it, understand it in every part, and use it well. Leonard Hunt writes, "Experience teaches that what may constitute a well rounded service in one area of the United States may not fulfill its calling in another place. Good singing, good special music, Scripture and prayer...testimonies, offering and a message can be changed around to meet the needs of a local community. These factors are limited by time and availability."[9]

Following are some tips, culled from several sources with a focus on some basic requirements in addition to those of Seath and Hunt:

1. Staff and workers who are to prepare the chapel and prayer room for use should be instructed by the staff leader of the meeting about usual and special items to notice and handle.

2. A receptionist collaborates with the staff leader in welcoming outside group members and directing them to pre-prayer meeting or chapel.

3. The staff leader coordinates program plan with the leader of visiting group.

4. Songs must be easy for men and women to sing. There should be no music lessons, or lengthy exhortations during the song service.

5. Scripture reading should be from short passages and on the subject of the message.

6. Prayers should be short, audible. Don't preach in the prayer.

7. Testimonies should be short, audible and Christ-centered.

8. Messages must be on an adult level (no "practice preaching") on simple gospel themes, between 20-25 minutes in length.

9. The invitation may be given by a competent leader of
    visiting group, or by the mission staff leader.

10. The meeting must not be controlled, modified, or
    swayed by the audience. Visiting groups must realize
    this is not an informal group meeting. It is a life
    and death struggle to win souls and urge them to
    trust Christ for eternal salvation.

11. No objectionable terms should be used like, "bums",
    "drunks", "you men", etc.

12. Visiting group members should not initiate contact
    with mission clientele about anything not related to
    the meeting itself. Any contacts after the meeting must
    be by permission of and under direction of the mission
    staff.

Special Note: A group that conducts a service should be at least four
    men, and any others of either sex.

    The Speaker should be a pastor, adult, or young person, not a
    child, and be capable of giving a clear presentation of the gospel.
    This is the most important part of any gospel service.

Finally: Competent individuals should deal with those who come forward or
    indicate in some other way that they are responding to the invitation
    to trust Christ for salvation. Each mission needs to communicate to
    groups how the invitation is to be followed up at the end of the
    service and then further by the mission staff. Winning souls to
    Christ is the goal of each gospel service.

Bible Teaching

Bible teaching, Bible classes, and Bible study are integral parts of
gospel rescue mission ministries. Missions sometimes have Bible classes
for other groups who come into the missions. In such a case or in any
classes conducted by the missions in their communities, there must never be
an attempt by missions to substitute for, compete with, or replace the
Bible teaching work of the churches. Dr. Seath deals at length with
mission Bible teaching.[10] He speaks of the Bible as the foundation for
bringing people to a saving knowledge of our Lord Jesus Christ. Dr. Seath
puts his finger on the most critical place of Bible content in the life of
a person who has just made a profession of faith in Christ. He says, "It
is during the period immediately following conversion that the Bible is so
important and must be taught to the new convert."[11]

Many teaching tips are available. <u>Update</u> suggests two "helps":

1. Dr. Gilbert A. Peterson, president of Lancaster Bible College, Lancaster, Pennsylvania, has long featured the following steps using an acrostic on "PREPARE" (adapted by <u>Update</u>).

PRAY:	Seek God's guidance.
READ:	The Scripture you are going to use.
ENRICH:	Use Bible study helps.
PLAN:	Organize material into introduction, main body of the lesson, concusion.
AIM:	Make your lesson goal to include what you want your students to know, to feel, to do.
REHEARSE:	Put material in order and go over and over the points, including important questions.
EVALUATE:	Anticipate how the material will be received, observe how it is being received, and review afterward for improvement in future teaching.

2. Dr. Findlay B. Edge has written a book on <u>"Teaching for Results"</u>. It has long been a standard in Sunday School teaching for clarity and completeness. One citation is helpful here: "A Comprehensive Lesson Plan" and "A Simplified Lesson Plan" are found on pages 160-163.

Discipleship

Recently, <u>Update</u> editor heard a missionary state the need to "disciplize" or "make disciples". Discipling takes place <u>after</u> the sinner has forsaken his sin and trusted Christ as Lord and Savior. Why is that important? A disciple is a <u>Learner</u> (1 Thessalonians 1:6), a <u>follower</u>.

At the same time, it is important to pinpoint when discipleship begins. It begins at the very moment conversion takes place, just as growth in grace, sanctification and new life begin at that time.

Each mission worker is a personal evangelist. He/she is also a discipler. Each worker should identify with the new believer as a person who also is yet a learner, a person needing God's help and guidance as much as does the convert.

E. L. (Bud) Flipse, of Buffalo City Mission, is a long-time discipler. He has instituted a "Discipleship Program" at the Mission. It begins with a curriculum that is "ninety-five percent Bible". Candidates for the

program must already be born again; be willing to change their life style, be willing to obey the teaching of the Bible as they learn it. The backbone of the program includes the personal interview with the Discipleship candidate, essential factfinding, and evaluation. Learning in the Bible studies is augmented by planned learning at work and play. The six related areas for learning are:

1.   Work: mission employment
2.   Sports
3.   Field Trips
4.   Homework
5.   Church attendance
6.   Free time (planned, not left over when all else is done)

In the following list of some discipleship programs used by missions, Bible content is used to bring people to know what the Bible says about salvation, the Christian life, and discipleship with Christ:

1.   Goodwill Home and Mission, Newark, New Jersey: "Goodwill" is now reorganizing its discipleship program. However, it has operated in such a way that each person is presented Bible salvation basics and elementary steps in Christian life and Bible doctrine. This is listed to point out that this must be planned into the process, or it is very haphazard at best.

2.   Haven of Rest Ministries, Akron, Ohio: This plan is described in a syllabus. It contains men's residence forms, regulations and schedules; a welcome; Bible Class study guide; biblical and practical Christian life helps.

3.   Central Union Mission, Washington, D.C.: "Spiritual Recover Program".
     Phase   I   Basic Bible Course,   15 weeks
     Phase   II   Discipleship Course,   15 weeks
     Phase III   Self-Study Program,   12 weeks
     (supervised self-study on Christian walk with Bible memory work)

4.   Atlantic City Rescue Mission, Atlantic City, New Jersey "New Life in Christ Program": A program following the basic 90-day program, and referred to as the Graduate Resident Program. It is integrated with mission work program; completion of nine Bible study books; some leadership in mission activities; mastery of Jerry Dunn's book, "God is for the Alcoholic".

5.   United Gospel Rescue Mission, Poplar Bluff, Missouri: Program developed to fit that setting, entitled "The

Christ Life Program".
Before the program categories are: Transient, Special
Transient, Probationary Transient.

<u>The Program:</u>

Step 1. "Beginnings"   II Corintians 5:17 (9 weeks)
Step 2. "Commitment"   Ephesians 3:17-19 (12 weeks)
Step 3. "Ministers"   Matthew 28:19-20   (12 weeks)

End Notes

1. IUGM Research Committee, "Summary, Analysis, and Results of the 1976 IUGM Activities Survey". p. 7.

2. Research Committee, p. 8.

3. McAuley, Jerry. "Jerry McAuley Tells His Story", New York: Loizeaux Brothers, tract, pp. 4-5.

4. Paul, William E., <u>Rescue Mission Manual</u>, p. 81.

5. Havner, Vance, "Living Permanence", in Day by Day for March 25, Fleming H. Revell Co., Westwood, New Jersey, 1953, p. 69.

6. Seath, William, <u>Unto the Least of These</u>, p. 84.

7. Hunt, Leonard C., "The Service, its importance", IUGM Winona Lake Training Institute, no date, p. 1.

8. Seath, William, <u>Unto the Least of These</u>, pp. 85-86.

9. Hunt, p. 3.

10. Seath, William, <u>Handbook of Rescue</u>, pp. 50-54; see also Seath, <u>Unto the Least of These</u>, pp. 86-88.

11. Seath, <u>Handbook</u>, p. 50.

12. Edge, Findley B., <u>Teaching for Results</u>, Word Books. Waco, Texas.

CHAPTER 10

COUNSELING, HELPING, REFERRING

<u>Biblical Helping</u>

This is a chapter about <u>helping</u>. <u>Counseling</u> has to do with the structural relationships of people in order to help them more accurately than might otherwise be possible. <u>Referral</u> is a technique to provide the help needed but for which there are not the facilities at the mission itself. Each of these three subjects will be discussed in this chapter. The concept of <u>helping</u> permeates all three. It is particularly a rescue term, "Help".

The gift of helps (1 Corinthians 12:28) is a spiritual gift given by the Holy Spirit to many believers as He wills. The concept is close to what gospel rescue missions do. The root meaning of "helps" in 1 Corinthians 12:28 means "to give strong help, taking hold (with the person needing help) on the other side".

How are missions going to minister most effectively? By having the same helpful attitude mainfested in the past, as they reach out into urban areas. Persons trying to "reach the cities" must cease from, or refuse to begin, showing any condescending attitudes toward the "disadvantaged":

> "Let us not think we can smugly and from our
> luxurious distance know and prepare what
> 'slum unfortunates' need, swoop down on them
> with sickening condescension, superiority
> personified..."1

<u>Counseling</u>

What is counseling? Every aspiring Christian worker wants to do it. Aside from definitions, it can be said that counseling is initiated when one person with a need seeks out another from whom to procure help. The process concludes with some more or less adequate resolution of the

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situation or problem. Apart from "informal" counseling, "counseling is a definite and structured relationship for helping the counselee,"[2] as Charles Morey states in quoting another source.

Response by mission leaders to IUGM's questioning about what Leadership Training Graduates should know about counseling can be summed up by one leader who wrote that the counseling should be biblical and the counselor be a good listener and not try to overwhelm the counselee with all he knew. The goal of the counselor should be "to create confidence in the Word of God and to cause the counselee to trust the counsel of God's Word. The life of the leader must be exemplary if he is to expect his counselees to listen to him as he follows Christ".

Merabelle Eitzen adds that there must be knowledge of God's Word, including study of the life and teachings of Christ. There should be participation in seminars, workshops, counseling courses, anything that will improve communication skills. Jerry Trecek emphasizes having an organized counseling program, as was pointed out in some of the discipleship programs mentioned in Chapter 9, and in the manual given to Update editor by Chandler Bergdahl of Market Street Mission, Morristown, New Jersey. Jerry Trecek also points out that the counselees need regular counseling; the counselor should be available to counsel when need arises; the trainee should have grounding in what Christians believe (a book "What Christians Believe", is published by Moody Press) and a thorough knowledge of the book of Romans.

Our Lord Jesus was a peerless counselor. That is not surprising in the light of Isaiah 9:6, "...Wonderful, Counselor..." The following principles are prominent in Jesus' interaction with those He served (counselors today do well to follow His methods):

1. Coming to the point at the right time; facing of reality.
2. Making contact and empathizing with the client using empathy to show identification with the client in his/her need.
3. Beginning where the client is and going forward with him/her, thus lending support.
4. Establishing relationship and using that relationship to bring about change in the

person(s).

The factors of reality, empathy and support are highlighted by Dr. Alan Keith-Lucas, Professor of Social Work, Emeritus, at the University of North Carolina, in his book <u>Giving and Taking Help</u>.[3] As an evangelical Christian lay person, he makes some theological comparisons in that book between ministries of the members of the Trinity and the dynamics of counseling. In a chapter entitled "Helping and Religious Belief" he relates reality with the Father; empathy with the Son, and support with the Holy Ghost.[4]

Helping

Counseling is still the subject at hand, but focus now shifts to the counsel<u>or</u> as <u>helper</u>. Dr Keith-Lucas defines "the whole method of help as 'facing people with reality, with empathy and support.'"[5] In every situation, the helper must see what it is that the helping person must convey to any person in trouble....It is not simply something said. It is something conveyed by words, feeling and action. But in terms of a statement it could be phrased in three sentences, as follows: "This is it." <u>Reality</u>. "I know it must hurt." <u>Empathy</u>. "I am here to help you if you want me and can use me," or, more succinctly, "You don't have to face this alone." <u>Support</u>. (<u>Update</u> has borrowed the 3 words Reality, Empathy and Support from Dr. Keith-Lucas' next paragraph and has put them immediately after each statement above.[6])

There must be attention to interviewing in this discussion of counseling because even the minimum of acceptability in counseling is not possible without mastery by the counselor of at least a skelton idea of interviewing technique on which to build counseling process and procedures.

A simple outline in the mind of the counselor must be drawn upon and utilized, as needed, by each "helper". The circumstances of each situation - emergency, short-term, long-term - will determine the areas to be drawn upon as client needs.

<u>Note</u>: 1. Help is the need of the client (helpee).
      2. Helping is the objective of the counselor (helper).
      3. Helper and helpee work <u>with</u> one another to whatever

degree possible. (Some helpees may be unable to interact due to a temporary or permanent handicap. This would require another approach.)

The counseling program available at the Mission needs to be described somewhere in print and orally along with eligibility of individuals, any fees, and the recommended length of enrollment in a program. (This, of course, can depend on the client's particular need. It is adviseable, however, for each one to know that the counseling sessions will have an end.)

There are three phases in the relationship of Counselor/Counselee. They are beginning, middle, ending.

A descriptive list specifying identity of client (family, camper, resident, transient, etc.) and other important data should be listed, in order, from the beginning to conclusion of a counseling session:

Beginning Phase

1. Client decides to come to the mission and ask for help.

2. Client pre-determines how he/she is going to present himself/herself and what should be revealed about self and situation. (Usually the greater the emergency, the less likelihood to hide important and accurate information.)

3. Did the client set up an appointment before arrival at the mission? If so, did the mission counselor check to see if he/she was known previously and the mission had given help?

4. Use the first contact with a client to begin building rapport or re-establishing a previous relationship.

   a. If records are made for the first time, there should be a face sheet for the new client.
   b. There should be an update of the record if the client has been in previously.
   c. Always be sure to observe Federal Privacy Laws when writing case records and do not share confidential information even with another staff member.

5. Start where the client is: listen, observe, question, (Observe anger, rage, lies, non-verbal communication, body language).

6. Is the need the client presents the real need, one of

the real needs, or what appears to the client to be
the need? There may be other needs, not expressed, that
are the real needs. These can be deliberately hidden
or not recognized by the client. The counselor should
address the presented need and begin to direct the
client's attention to other areas of need.

7. The counselor must be aware that all need is not
material, but may include or be a combination of
situational, physical, emotional, or spiritual. The
problem of sin and whether its presence is directly
or indirectly involved calls for a biblical approach
to problem solving.

8. Counselor-counselee rapport should progress to a
relationship in which reality, empathy and support
are featured.

Middle Phase

9. Engagement - responsibility - accountability: After
discovering the presenting problem and making clear
what the mission can and cannot do to help, a contract
between the counselor and counselee will provide an
objective tool to which the counselee can be responsible
for the duration of the counseling relationship. Such
a contract may be a standardized agreement or may need
to be drawn up individually depending on the presenting
need.

10. Prognosis including evaluation of needs and solutions:
The counselor continuously evaluates the counselee's
situation, including the capacity and motivation for
change. In doing so, the terms of the agreement may
need adjustment or clarification as it becomes more
clear to the counselor what the actual need is.

11. Direction recommended - non directive: A plan for
resolving the felt or presenting need may originate
with the counselor or the counselee, but in approaching
a solution in one area, another and perhaps more basic
or critical area of need may be exposed.

12. Decision by client: Ideally, the counselee should be
presented with options. The counselor should lead the
counselee to the point of decision making but not
make the decision for the counselee. In that way, the
counselee is responsible for his/her own decision. The
counselor needs to understand which decisions he is able
to support and which ones he cannot. The counselee may
not make the decision the counselor would recommend, but
it may be one which the counselor should stand behind.

It would not be unusual for the counselee to ultimately change course, or for the course chosen to actually be best considering the emotional resources of the client.

13. Action: Once direction has been chosen, the counselor can assist in setting priorities so that the action taken is most efficient and effective. As often as possible, the client should be responsible for carrying out the solution.

Ending

14. Evaluation: As changes occur, regular sessions for evaluation are important so that adequate support and counsel are available. In conjunction with all phases of the process there should be the encouraging and clarifying use of Scripture. The counselee needs to understand that accountability goes higher than the counselor alone. Likewise, the counselor needs to understand each individual counselee in the light of God's Word, each a unique and important person. The counselor can never lose sight of his/her ultimate accountability for work with this person.

15. Follow up: Opportunity to support a person who has ended regular counseling can be built into the last phase. A phone call, a visit to the job, a note, all have meaning for the person who has faced the crisis and found help. He/she is reminded that the help is still there and that there is an interest in him/her without the crisis present.

In group settings, counseling principles should be used as outlined above. Care should be taken not to indulge in un-biblical group therapy. Biblical group support is exemplified in the church "koinonia" or fellowship. Methodism with its "class meetings" was a forerunner of today's group meetings. "Self help" and "support group" methods may range from biblical practices to just the opposite. Too often the use of group methods tend to allow "airing of dirty linen", or the extremes of mental if not physical indulgence of fleshly lusts.

Referring

Referral is one step added to helping and counseling that requires a bit of examination. It is often a matter of embarassment to a Christian minister at a church or a mission leader, or to persons representing the

leaders, to be confronted by persons asking for help that the church or mission is not in a position to give. Often the feeling is that the Christian worker "does not want to seem to let God down" by saying the help requested cannot be provided. A person may seek aid from a source where assistance for that need is not available.

Is there a guide-line in such situations? Yes. The Christian organization thoroughly trained "helping ministries" should take the stance that it should give all the help asked if the supply to meet the need is on hand and the person appears to be one with a genuine need. If only part of the material need can be met, or none of it, the organization should be ready to <u>refer</u> to another agency for aid.

In his "Helping Ministries Handbook" Charles Furness wrote:

> "At this point, the person in need...is seen having chosen to approach a Christian agency for help...To what agency should this person be referred? ...Should referral be to a Christian or secular agency?...
>
> "There is one basic answer to these questions. That answer is that the person should be referred to whatever agency will meet the need in the best way to bring about the best result. If a Christian agency can provide the best service, that is the preferable combination. The helping person...should present the spiritual component along with other help at the time of the first contact..."[7]

The referral process can be outlined as follows:

1. The initial contact with the agency receiving the referral is usually made by telephone and includes stating briefly the need and request for consideration of service.

2. If that agency will accept client, inquire who will be expecting the client, proper entrance to use and time for client to arrive.

3. It may be necessary for your organization to provide transportation. You or your representative may need to go with client to introduce him/her to worker in the other agency.

4. There should be a follow up of the referral. Learn what help was given, if any, and whether or not your agency may be able to help coordinate any further help with the agency that helped supply the original

need.

Each mission worker should know the local facilities available: family service agencies; child care centers; emergency shelters; youth centers; services for aging; mental health facilities. It is good to be acquainted with directors of the social agencies, secure their manuals and know who to contact in each agency at the time a referral is being made.

Before a referral to another agency is made, however, be certain a clear gospel presentation, with opportunity to respond, is given to the cient.

Figure 6 is a chart which may help the counselor - "helper" visualize the process referred to in this chapter.

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FIGURE #6

PROCEDURES FOR PRACTICAL HELPS

#1	#2	#3
PERSON IN NEED	CHRISTIAN HELPER	REFERRAL

Interview

Counseling session ← Relationship builds

Use of linkage resources

Liaison with

Needs Assessed

Help by referral

Private or Public helping agency

Problem(s) identified

B

Solutions considered → Decisions made → C Use of and

A B

A

Helping resources sufficient → Help provided

Follow-up where possible

Evaluation

Return to #1 ← Preparation for further assistance

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End Notes

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3. Keith-Lucas, Alan, Giving and Taking Help, The
    University of North Carolina Press, Chapel Hill,
    North Carolina: paper back, 1972.

4. Keith-Lucas, p. 205.

5. Keith-Lucas, p. 76.

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7. Furness, Charles Y., "Helping Ministries Handbook",
    Diss. Western Conservative Baptist Seminary, 1978,
    p. 227.

CHAPTER 11

MISSION PROGRAMS

In the IUGM Directory the various programs (services) offerend in member missions are coded with a letter. The listing of each mission includes the various services available in that mission.

In approxmately 250 gospel rescue missions affiliated with the IUGM there are no two missions with identical programs. This fact was mentioned in Chapter 2 where it was stated that this chapter would offer more specifics.

Feeding hungry people is what almost every mission does. However, the ingredient common to all appears to be the giving of spiritual food, God's plan of salvation for lost men, women, boys and girls, is paramount.

The fact that all twenty-six letters of the alphabet are used to code in the Directory does not indicate that there are merely twenty-six kinds of "services" provided by the rescue missions.

> "...while the goal of every Rescue Mission is, pure
> and simple, the winning of souls for our Lord, yet
> missions by-and-large have found if very advantageous
> to do many things that might be called programs,
> departments or phases of the work all of which are
> spiritual centered and designed to assist in the
> winning of souls."[1]

The programs available in each rescue mission have in many instances been the primary factors for both the mission's birth and development.

The rescue mission to which I have been strongly attached for more than sixty years started out as a place where hungry and unemployed transients could find food and lodging in exchange for a few hours of work, a wood yard. They were expected to attend the nightly gospel services and encouraged to trust in the Lord Jesus Christ as Savior.

Over the years the services of that particular mission have expanded. From time to time some were curtailed. Expansion and curtailment came as the mission's philosophy changed and as the type of clients changed. This Mission celebrates its Ninetieth Anniversary in 1986. It has a vibrant ministry. Individuals are coming to know Christ and growing in Him, but for two decades there has been no woodyard!

An examination and evaluation of each mission's programs should be a regular function for its leaders. An entire program can be damaged when one or more of its parts are not valid in a mission's current needs.

The following is a list of programs registered by missions in the IUGM before the printing of the most recent Directory in 1984:

1. Bible Classes

2. Book store (Christian supplies)

3. Children's services

   after school program
   camp
   day care
   housing

4. Christian School

5. Community Evangelistic Efforts

   Crusade for Christ
   retreat center
   street meetings
   tract ministry
   V. B. S. and Bible Clubs

6. Counseling

   alcohol
   family
   marriage
   spiritual
   supportive

7. Court Advocacy

8. Dental Clinic

9. Discipleship Program

10. Educational Programs

    basic education
    behavioral training classes

        college degree program
        computer science
        correspondence courses (general ed. and Bible)
        high school and GED diploma
        library
        reading classes for illiterate
        release time classes in public schools
        vocational

11.   Emergency Aid

        Financial assistance
        Food, fuel, utility assistance
        Travelers Aid

12.   Employment at Mission

        farm work
        industrial department
        kitchen chores
        housekeeping

13.   Extended Rehabilitation Program

        Alcohol and Drugs

14.   Family Work

        counseling
        emergency housing
        food and clothing supply
        referrals
        transportation to urgent appointments

15.   Fitness Center

16.   Gospel Meetings

17.   Half-way House (or similar facility)

18.   Hospital Visitation

19.   Jail Ministry (local)

20.   Medical Clinic

21.   Medical Ministries

        free room and board to out-patients being
            treated
        loan of sick-room furniture and equipment
        nursing home services
        prescriptions filled for clients at no charge

22.   Men's feeding (from once to four times daily)

23.   Men's lodging

24.   Migrant ministries

25. Ministries to the community

> business luncheon for public
> Christian Business Men's Committe dinner
> Christmas baskets to local indigents
> clearing house ministry
> home for elderly
> home visitation
> hospital visitation
> Mayor's Prayer Breakfast
> ministries at County Fairs
> ministries to shut-ins
> prayer team
> speakers' bureau for schools, colleges,
> churches and retreats
> senior citizen busing ministry
> training and education on ministry of
> rescue for local people
> women's long-term (not emergency) housing

26. Outreach to homosexuals

27. Placement services and training (including labor
pool services)

> labor pool services for mission clients
> students entering Christian ministry
> university students field service training

28. Pre-release Prison Program

29. Publications (monthly news-paper)

30. Puppeteers

31. Radio Broadcast

32. Referrals

33. Single-parent programs

34. Sunday School

35. Telephone ministry

36. Women's Auxiliary

37. Women's shelter

38. Youth Ministries

39. Industrial Work

40. Guest Quarters for IUGM travelers

The IUGM Self Study Commission Report states that there is "excitement...felt"[2] because many local missions are enlarging their

geographical areas of service and are increasing the number of services they are able to provide.

Quoting Dr. Furness, "I cannot emphasize too greatly the fact that...there are many needs of many people in many inner city situations which no one is dealing with. The population explosion,...and multiplication of needs call for the rescue mission".[3]

In response to the IUGM Self Study Questionnaire, Steve Burger then chairman, made several interesting and revealing discoveries:

"If missions were once primarily a Men's Transient Program, it certainly isn't true anymore, and it is changing everyday. Certainly our missions have not abandoned the transient, for 92% operate a program for them with 88% offering all the basic services, but we are expanding our ministries now to include a large cross section of people who we have not always served in many cities.

"One of the areas of largest growth is that of women's programs. 75% of the missions reporting have a program for women with 49% offering emergency housing. Eight new shelters (10%) have opened in the past two years with 15 missions (17%) desiring to start programs in the near future. Family programs and especially family shelters are right behind with 31% now offering housing for families, 3 new shelters in the past two years, and 10 missions who want to open shelters. 65% of our missions are now involved in family work. An interest in both family and women's ministries were mentioned throughout the survey.

"Some of the unique new programs in the last two years:

Children and Youth Wilderness Camping
Ministries to Senior Citizen Homes and to
    Handicapped
Ministering on a military base
Police chaplain program
Pre-school and Day Care"[4]

One area of significant growth is youth services. Today more missions include Youth Programs. For a long time, some of the IUGM member missions have had a strong emphasis on ministering to youth. Their programs have met many needs of youth. Mission leaders knew it was important to reach them with the gospel to prevent them from wasting their lives in sin. Presently there is a trend to expand these youth ministries by employing trained personnel (often from the Christian College) who offer expertise in

current youth needs and are able to identify with them. Also, the age of many coming as transients to the missions today can be classified as "young".

> "Many missioners have a vision and an excitement about new out-reaches as well as expanding to meet need, and better serving their present clients. You can almost feel an expectancy as you read their dreams. They dream for:

>> Retreat centers and camps
>> Crisis intervention programs
>> Rehabilitation programs for women
>> Help for people with special needs like the
>>> handicapped, the mentally ill, senior
>>> citizens, street kids, etc.

> "64% of our mission leaders want to start something new, and many of the needs are quite different than their present programs, and what they have traditionally dealt with."5

It is now One Hundred and Thirteen Years since the first rescue mission was opened in New York City. The programs of most present rescue missions are greatly augmented from that one. "The need for what Jerry McAuley started is still great."[6]

What should be done as future programs are developing? Charles Furness expressed it this way, "Continue the 'original' program because that is the rescue mission distinctive, but diversify, innovate, evangelize more. Capture the cities and everywhere else a gospel rescue mission is needed."[7]

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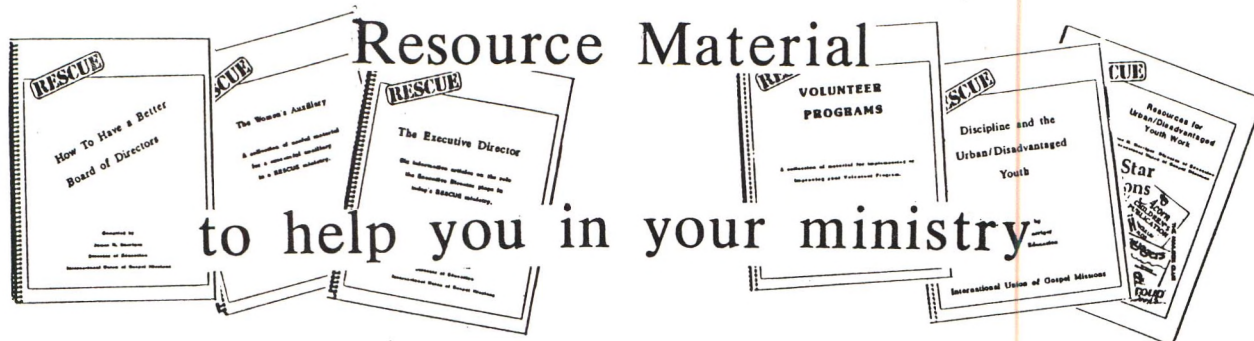
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