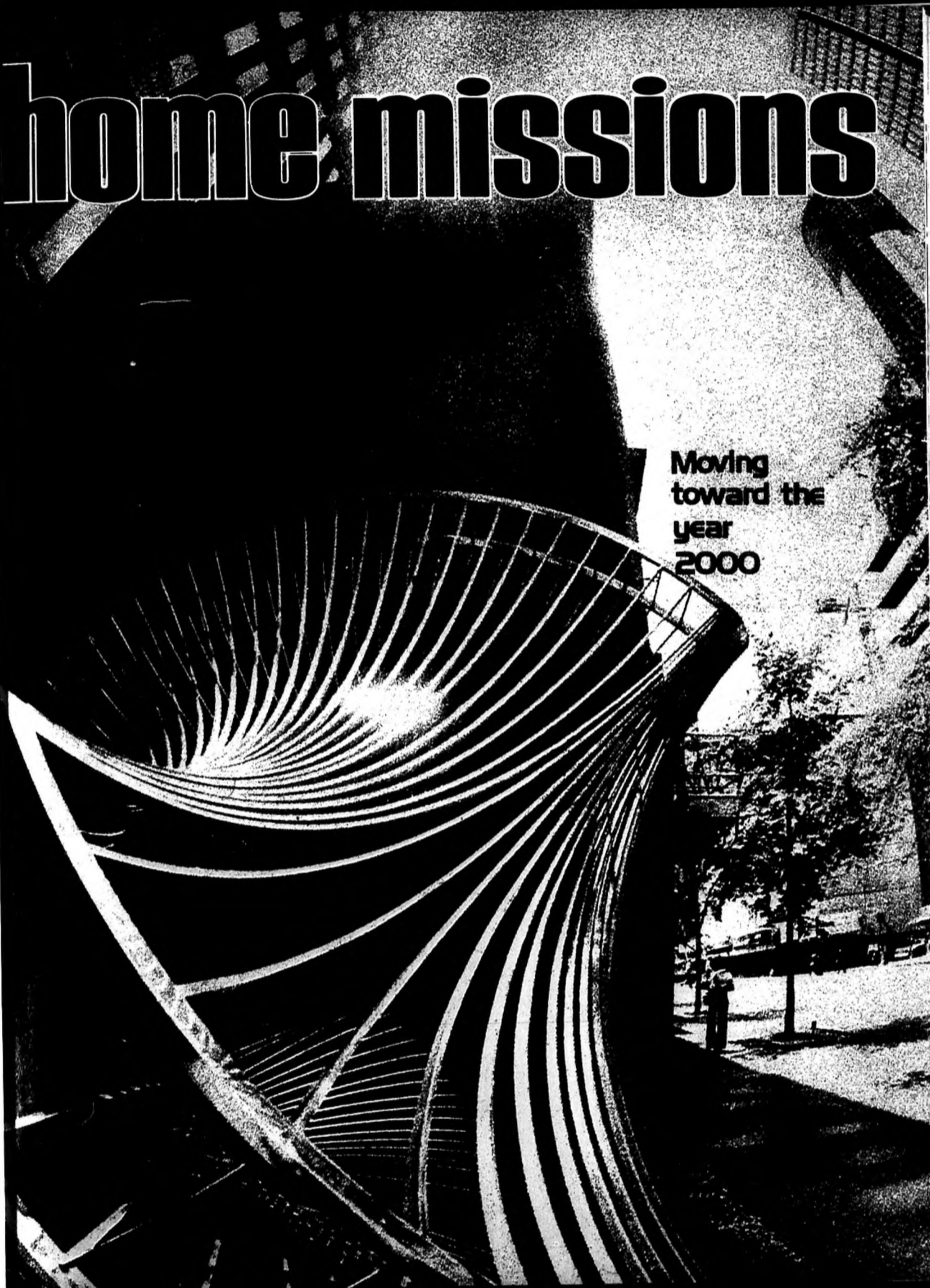


home missions

Moving
toward the
year
2000



home missions

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Opposite: Kansas City's John Dowdy is moving into the future—and how Baptists can relate to its advance—is our subject, beginning on page 12.

Photo by Don Rutledge

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JANUARY PREVIEW

Qualifications for a tour guide

John Dowdy knows Kansas City like the back of his hand. Which is a good thing, since Dowdy has become something of a tour guide lately. Professionally, Dowdy is director of Christian social ministries for Metropolitan Southern Baptist Mission Board, Inc. But for several days this past fall, Dowdy chauffeured HM reporter Celeste Loucks and photographer Don Rutledge around KC, providing a wealth of background information for HM's feature, "Creating Tomorrow." □ "From the first time we contacted him," says writer Loucks, "he provided enthusiastic assistance. When we arrived in Kansas City, Dowdy already had mapped out locations for pictures and lined up contacts. His help was invaluable." Without him, we would have wandered the streets of Kansas City for several more days than it took with his help. □ People like

Dowdy have been helping HM's reporters and photographers all year, most of the time without any credit. But no magazine can exist without such help. Especially if it has as limited a budget, and as large a scope, as HOME MISSIONS. □ So we're beginning our new year with a resolution: to thank everyone who has helped us this year, from the folks at Smith House restaurant (in Dahlonega, Ga.) who allowed us to photograph their heavily-laden tables, to the dozens of pastors who talked to us so openly when we prepared the "Evangelism Today" article. And there are dozens of others out there, more than we can ever name, without whom HM would not be the same. □ To all, thanks. □ And with our resolution comes an admission: "thanks" is probably all they'll ever get. □ Sorry 'bout that, folks.

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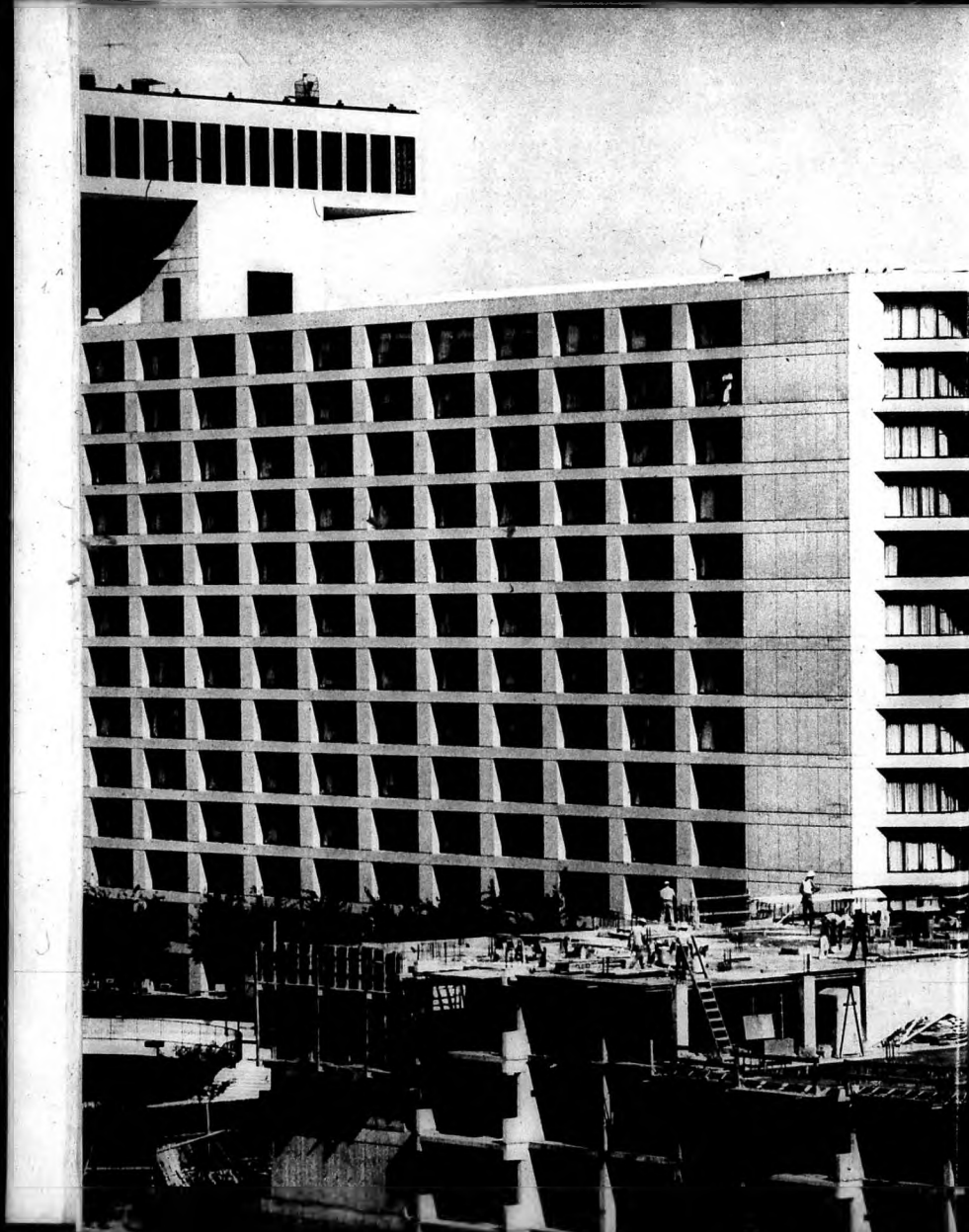
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New church construction set a record in 1996, with the most starts since the mid-1970s.

As the Home Mission Board enters its new year—it is appropriate to review the highlights of the past year. 1996 proved among the most active, most important years in HMB history. The agency reaffirmed its goal to help shape the nation's directions, rather than be shaped by its events, to understand and act on trends, rather than be overwhelmed by them. The Board accepted, as never before, its role as spokesperson for all classes, races and ages of people who face a future of uncertainty and discrimination. From inner-city to open countryside, HMB missionaries and volunteer workers carried the good news of Jesus Christ. Following are the major home missions news stories, as they appeared in Baptist Press reports.

Record baptisms come in cooperative venture

ATLANTA, Ga., Jan. 10, 1996 (BP)—Southern and National Baptists climaxed a 10-year program of increased cooperation by announcing record baptism figures for 1995. The four conventions, which joined in a common "missions and evangelism strategy called 'United in Christ (UinC)' in 1984, "saw it culminate in 903,786 baptisms last year," said John M. King, director of the SBC Home Mission Board's Department of Cooperative Ministries with National Baptists and one of the planners of "A Million Together," the 1995 baptism goal theme. "I think this demonstrates, more than any of us imagined 10 years ago, the

From Baptist Press Reports 1996

power of our cooperation," said Wayne Washington, co-chairperson, with King, of UinC and president of the Progressive Baptist Convention.

In a joint news conference held today, Washington added: "Frankly, we expected a large number of baptisms, but to almost double our objective has amazed us. Clearly this proves that together, black and white Baptists are the most effective missions force in the world."

The four conventions—Southern Baptists, Progressive National Baptists, National Baptists, Inc., and National Baptists of America—have more than 25 million members total.

Southern Baptists, with 16.6 million members, are the largest Protestant denomination today.

The original proposal to unite for missions and evangelism emphases met early opposition, King recalled.

But most of this, he explained, melted when representatives of the four conventions began to meet together. "We got excited about our potential," King said. "And we generated this enthusiasm in our respective conventions."

"And everyone realized that Southern Baptists came as partners, not as potentates," commented Washington.

Yet insiders believe the organization would not have functioned effectively, even with Southern Baptists expressed desire to "enter as equals," without the influence of Robert Rogers, president of the National Baptist Convention and longtime opponent of cooperative Southern-National working agreements.

In 1983, Rogers changed his stand. Speaking to his convention's executive

committee, Rogers said:

"The time has come for black Baptists and white Baptists to pool their talents and resources to win this nation to Christ. In the past, I have viewed cooperation with Southern Baptists as a paternalistic gesture by them. But over the past decade, Southern Baptists have proved they can work as equals, not as superiors."

The success of the 10-year evangelism program comes on the heels of statistics which indicate the number of all-white and all-black churches is declining.

In the past 15 years, numbers of blacks attending SBC churches have grown dramatically—up 300 percent in 1994 alone. Black churches, too, have affiliated with the SBC at an increasing rate, 75-80 per year for the past five years.

At the same time, growth of the three black conventions had skyrocketed with increasing numbers of whites joining....

Nepalese get new church with grant from HMB

CLEARWATER, Fla., Feb. 12, 1996 (BP)—Southern Baptists' first all Nepalese Baptist church has a permanent home.

After almost a year of planning and construction, First Nepalese Baptist dedicated its new building here Sunday.

Construction came ahead of schedule because of a \$50,000 "minority missions" loan/grant from the SBC Home Mission Board.

"This is a grand day for our people," said Pastor Omor Oscaribe, former

Foreign Mission Board missionary serving with the HMB under the Board's world-transfer policy.

"Now we have a place to worship, a place to have fellowship, a place for our children to grow up, learning the Nepalese culture while they become good U.S. citizens," said Oscaribe. First Nepalese formed 19 months ago with 83 charter members, immigrants who had fled Nepal during the hunger riots of 1993-94.

When a large group of Nepalese refugees settled in the Clearwater area, the FMB transferred Oscaribe, a native Nepalese, to the HMB to begin working with his own people.

Oscaribe had been awaiting reassignment since August, 1994, when the Nepal government was overthrown, resulting in an influx into the U.S. of thousands of Nepalese opposed to the new regime.

"This once again proves the mission boards' ability to respond to crisis," said Samuel Perez, director of the HMB's Language Mission Section, who attended dedication ceremonies.

Perez also said the HMB would make loan/grants to three other Nepalese congregations in the next 30 days. The largest of them, New Nepal Baptist of Savannah, averages more than 135 in attendance each Saturday. (Nepalese churches traditionally worship on Saturdays.) The others are in Colorado and Montana.

"All the churches have qualified under provisions of the loan/grant program," said Perez. "These include a building designed for multi-purpose, daily use and activities scheduled in the building at least five days a week.

"Like First Nepal here," Perez said, "the Nepal churches will have day-care as well as some social ministries programs.

"We have no ethnic churches being built today without day-care," Perez added, "because ethnic people want a place to bring their children, where they will be taught the parents' culture, heritage and language.

"Today, we need as never before....

Church Loans grants 300th high-risk loan

ATLANTA, Ga., Mar. 4, 1996 (BP)—The Church Loans Division of the Home Mission Board has granted its 300th high-risk loan since the program of "Mission-Hope Loans" went into effect in 1990.

The loan of \$110,000 to Oaktree Baptist Church of Muskegon, Mich., sends the HMB high-risk loans over the \$85 million mark.

The high-risk "Mission-Hope" loan bank, set up in 1986 by the Missions Division of the HMB to underwrite church extension in areas where Southern Baptist involvement was weak, has been instrumental in recent surges in church growth.

"The program has been especially effective in our mushrooming work with ethnics and blacks," said G. Malcomb Edwards, head of the Division.

"With a third of our churches now either ethnic or black, this fund has become critical, for it enables us to help congregations that are growing, but often are not financially able to expand to meet needs."

The "Mission-Hope" fund is designed to encourage several congregations to use buildings jointly; it also stipulates the creation of weekday programs in addition to traditional worship and church training activities.

In its six years of existence, the program has had only three defaults. In each case—the Surinam congregation in Albany, N.Y., and Anglo fellowships in Helena, Mont., and Clearfield, Utah—the churches reformed and remnants are meeting in home Bible fellowships.

"Sometimes we guess incorrectly," said Edwards. "We anticipate growth that doesn't occur, or we believe a church is stronger than it really is. But overall, we've a good track record. The majority of our loans are being paid back, and a lot of churches are building from strong foundations."

Despite the Home Board's 1996 budget hitting a record \$140 million, the "Mission-Hope" fund has been decreasing for the past several years, and loans have not been....

HMB hits AD 2000 goal of 10,000 missionaries

ATLANTA, Ga., Apr. 28, 1996 (BP)—With the certification of 5,003 laypersons as Homeland Missions Volunteers (HMOV), the Home Mission Board has reached its goal of "10,000 by 2000," four years ahead of schedule, it was announced today.

With the 182 HMOV's approved in 1995 and early 1996, the total number of missionaries now working for the HMB and state conventions is 10,011.

"Our realization of this goal so quickly," said HMB president Russell Whitecloud, "could not have happened without the strong support of the Woman's Missionary Union and Brotherhood Commission.

"Not only did they increase the Annie Armstrong Offering receipts by 112 percent for 1995, enabling us to hire an additional 55 missionaries, but they

also provided HMOV's through their mission-action clinics."

The HMB launched its "10,000 by 2000" program in 1985, the year after election of Whitecloud, the youngest man and first American Indian to be named HMB executive director.

The "10,000 by 2,000" announcing the HMB's plan to have 10,000 missionaries by the year 2000, came after an HMB strategy team, consolidating earlier proposals for increased missionary strength, proposed reclassification of missionaries by the HMB and state conventions.

"We recognize the need to define our missionaries by objective, to emphasize the value of unpaid and semi-paid volunteers, and to credit more accurately the participation of the state conventions in missionary selection and support," said Whitecloud.

Whitecloud added that all current categories of missionaries are now at full-strength. The categories, in addition to Homeland Missions Volunteers, include:

- State-HMB workers (SHW). With more than 2,500 on the field, they represent the largest category of paid workers. State conventions contribute the majority of their support.

- Resource Missionists (RM). This 200-person task force handles missions-related problems and prepares materials; in 1995, RMs and HMB staffers held conferences and missions-sensitivity sessions in 827 churches and 72 associations, an increase of 21 percent over 1994.

- Catalytic Missionists (CM). With more than 1,500 persons, this group serves primarily in training, both directly in field-missions situations and in conferences and clinics. CMs certify, either through WMU and Brotherhood mission-action clinics or through direct participation, all short and long-term Homeland Missions volunteers.

- Experimental Missionists (EM). The HMB now has 419 missionaries in the "experimental missions" programs of the HMB.

"We're slightly above our goal of 400 EMs in this area," Whitecloud reported, "because of beginning this past December, at Convention direction, the program of work with refugees of the Ethnic Missions Division.

"We hadn't planned to have 16 people assigned to the Lithuania refugees, because we didn't expect the Lithuanian revolt to cause such an influx of immigrants," Whitecloud explained.

In the experimental missions program, each missionary or missionary team works in a difficult missions situation—such as rural-growth area or planned city. By means of picture-phone and teletype networks with one of the

Board's three regional communications centers, the team files weekly reports and has counseling/strategy sessions with HMB experts. Reports are computerized and analyzed for applicability to other similar situations.

The first study report, a five-year project in Boise, Ida., involving a team of social ministry and church extension missionaries, will be published....

Home missionary appointed to Pensioners' Protest unit

WASHINGTON, May 20, 1996 (BP)—One member of a Home Mission Board emergency-missions team is among five people named to coordinate the Pensioners' Protest, entering its 23rd day here.

Adkin P. Barber, 64-year-old head of the seven-member HMB "Aged for Action" team, will participate in negotiations with officials of the Department of Health, Education and Welfare and the Social Security Administration.

"We will not compromise; we'll not leave the nation's capital carrying the stigma of uselessness," said Barber at the protest's rally yesterday. "This mandatory retirement law cannot be tolerated. We'll be here until it's repealed."

The 3,000 protesters, camped on the Capitol grounds since Easter, demanded repeal of the Retirement-at-55 Act, pushed through Congress in the closing days of the previous session.

The Pensioners' Party immediately opposed the act, which became law this spring. When preliminary talks with an ad hoc congressional committee failed to produce new legislation, the old people's group marched on the Capitol.

Barber and his team, which has been involved in several events concerning rights for the elderly, immediately joined the group in Washington.

Meanwhile, social ministries missionary Lambert Matthews, the HMB's political lobbyist stationed in Washington, continued to work on Capitol Hill for repeal of the Retirement Act.

"We were one of the few groups that fought this legislation," reported Matthews. "It sneaked through Congress with a shove from the Youth Coalition; most congresspeople had already left for Christmas holidays."

Matthews realized the law would be hotly contested by the Pensioners' Party, the Gray Panthers Union and other senior citizens groups—despite the current 11.3 unemployment rate and the need to bring more young people into

the labor force. He prepared sample legislation for repeal of the act, including in his proposed bill improvements in Social Security and Medicare benefits.

"We feel the elderly here have generated so much interest that the whole package may pass Congress," Matthews said, "despite the previous vetoes by the president."

President Bond has vetoed two retirement and health care benefit increases as inflationary. He has indicated he opposes the Retirement-at-55 Act, however.

The Matthews proposal, adapted and now sponsored by Congresswoman Wilma Buckner (D-Ala.), will be reported out of committee this week, Barber said.

"Lambert and I have taken a straw vote of Congress," Barber added, "and we feel it will pass the House."

The Aged for Action team is one of seven HMB teams that are geared for immediate action in crisis situations.

The teams, which include a paramedic and persons with multi-language skills, construction experience and management skills, came into existence two years ago to work in the San Jose earthquake disaster....

TV revivals dead; personal witnessing key, Thigpin says

MEMPHIS, June 4, 1996 (BP)—"Television revivals have lost their impact," said Dwayne Thigpin, HMB evangelism researcher, "but live, local crusades—aided by intense personal contact by Christians—still grow churches effectively.

"Television's chief value comes in reinforcing the Christian beliefs of those already committed," Thigpin reported to a group of Southern Baptist officials meeting to evaluate the recent, record-breaking Memphis Metrodome Crusade.

The five-day crusade drew 55,411 people; 5,104 people made decisions. But Nielsen ratings revealed low TV viewership, continuing a trend that has existed for several years.

During the past three years, Thigpin added, all SBC revival crusades on television have done poorly, while SBC produced entertainment programs and news specials have gathered growing audiences.

The Home Mission Board's "Growing Old with Grace," a news special about church day-care programs for old people, received 53 percent of the viewing audience, compared to only seven percent for the Memphis crusade.

Both were broadcast to 125 cities via the SBC Radio and Television Commission's communication satellite

(BAPCOMSAT), reported Thigpin, chief analyst for the HMB's Evangelism Section and former consultant for Com/Com, Inc., a computer-communications research network.

Retention research proved respondents remember programs such as "Growing Old" longer and are more influenced to learn about Southern Baptists because of them, Thigpin said. "Even with today's new revival format, it doesn't hold a viewing audience. The competition of sex and violence cuts down on viewers, especially since television censorship has been outlawed on the cables. But even a news program will outdraw a TV revival.

"The one-to-one witness doesn't come across on the TV screen," Thigpin concluded.

The HMB study of TV evangelism, directed by Thigpin, covered various uses of TV in Christian outreach, including the steadily growing number of churches that offer non-resident "TV memberships."

United Baptist of Dallas, among the first to experiment with syndicated TV worship services, reports 19,341 resident members and 58,413 non-resident TV members.

"Non-resident membership wouldn't have been practical if feedback boxes hadn't been developed," Thigpin said. Television industry statistics reveal 58 percent of the nation's homes now have Talkbackers, which enable people to do everything from order products to vote in elections without leaving their living rooms.

"Even with Talkbackers now hooked into the SBC computer network," Thigpin said, "we find few people register decisions during TV revival broadcasts. The ratio of TV response to live audience response was more than 26 to 1."

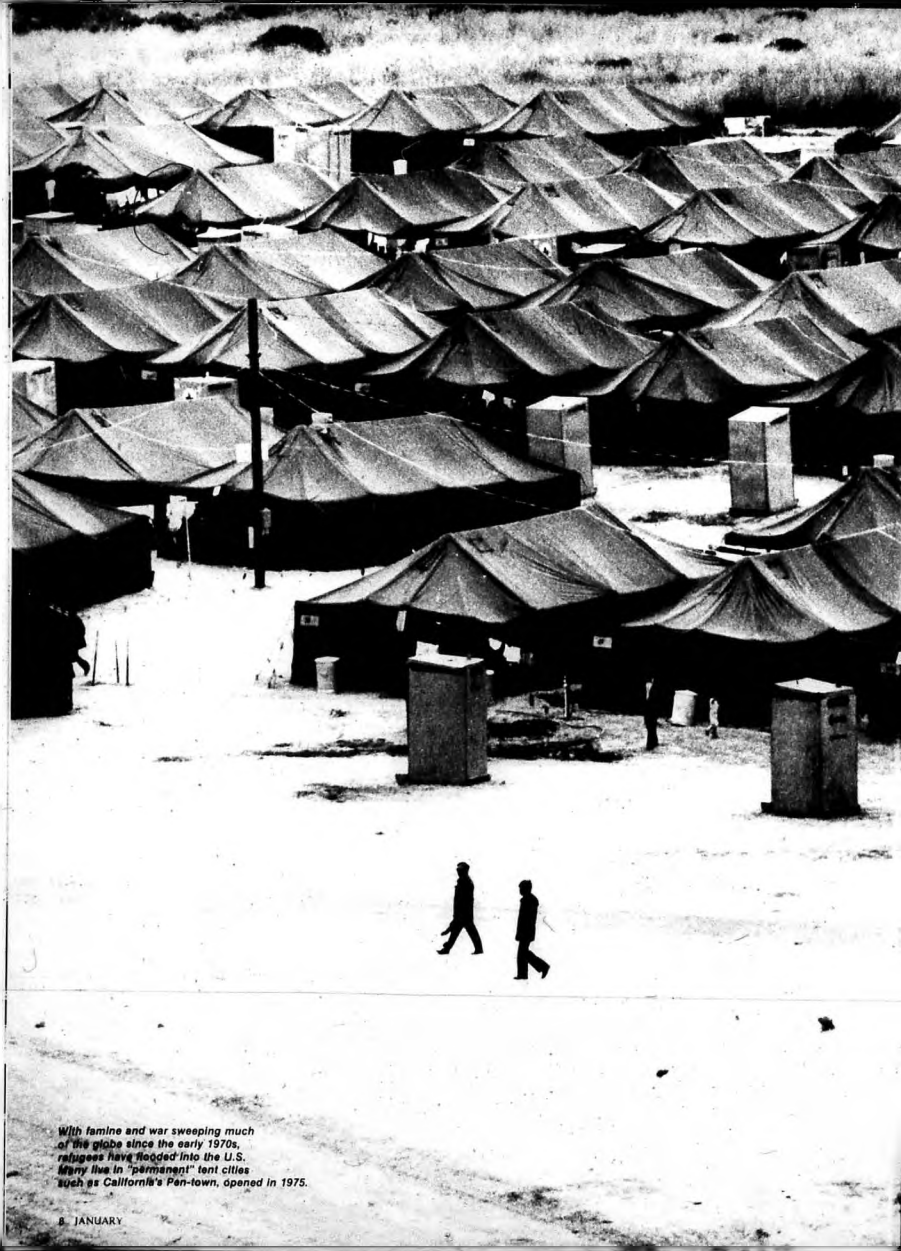
"This study will help us determine our TV goals in the coming years," Evangelism Section director Clifton B. Powell said. "We'll certainly spend less on televising crusades and more on other projects, such as the resort-oriented Boat-and-Bible effort...."

HMB president blasts new Demopolis 2000 projects

NEW YORK CITY, July 4, 1996 (BP)—"The United States is moving toward apartheid, with three million wealthy Anglos destroying the environment of the other 250 million people of this nation," Deborah Mackey, Home Mission Board president, told a national news conference here today.

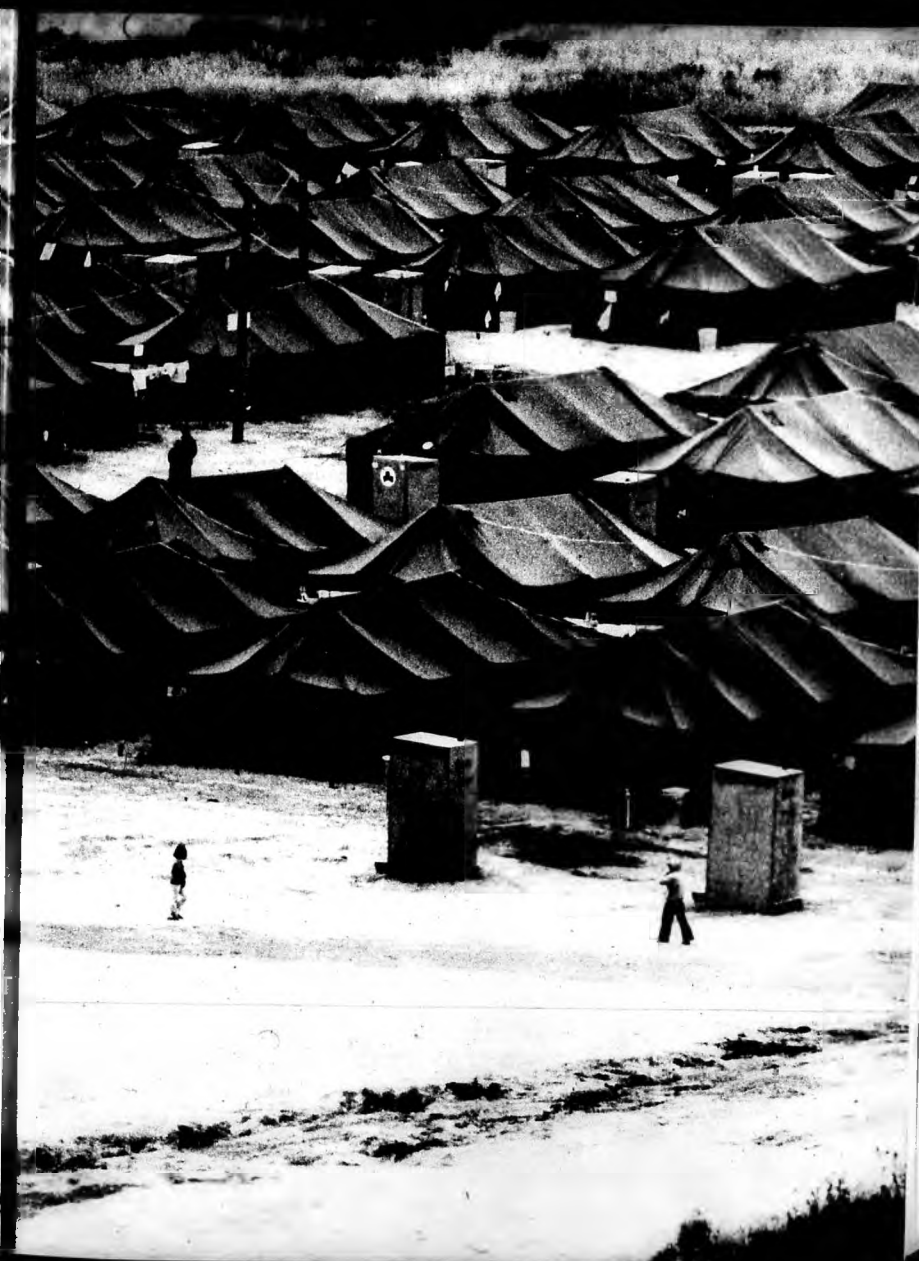
Ms. Mackey's remarks, delivered to the America 2000-Plus Conference

Continued



With famine and war sweeping much of the globe since the early 1970s, refugees have flooded into the U.S. Many live in "permanent" tent cities such as California's Pen-town, opened in 1975.

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condemned the new domed cities as "government-financed segregation based on unjust economic policies. Demopolis 2000 units are practically genocidal in their consequences," Ms. Mackey said.

The HMB leader, keynote speaker at the interdenominational meeting, said that federal funding, tax exemptions and personal zoning which allows only eight percent of the population to qualify to live in Demopolis 2000 cities made them "a social and economical malignancy."

The U.S. now has 11 domed cities, all of which exclude persons over 50 years of age and persons working in trade or labor-related jobs.

Early reports indicate energy consumption for the domed cities is 97 times that of the average U.S. dwelling. "Demopolis 2000 project is an over-reaction by wealthy Caucasians to the growing political power of minorities," Ms. Mackey charged. She said the economic collapse of 13 of the 20 largest U.S. cities and the recent Senior Citizen-Feminist Coalition riots had intensified the national unrest that started 30 years ago with the movement toward black equality. As a result "rich Anglos, under the guise of improving living conditions, are building walled cities to protect themselves from the rest of us," Mackey insisted.

Ms. Mackey's statement reflected the Home Mission Board's increasingly active participation in U.S. political affairs. HMB executive director Russell Whitecloud, also a participant at the conference, echoed Ms. Mackey's controversial comments in an afternoon meeting with media representatives. "The message of Jesus Christ demands our witness in every area of human life," Whitecloud said. "For the Home Mission Board to remain silent while such conditions develop would be a sin."

"We are an agency that confronts the issues that affect missions in the U.S.—we take a stand," Whitecloud said, "despite pressure from some individuals and some churches...."

Fourth Christotowers unit completed on SPORTS route

FERTILIA, N.C., Aug. 12, 1996 (BP)—Joint ribbon-cutting and church constitution services were held here today at Christotowers-IV, the fourth in a chain of 100 church/apartment complexes planned along the urban corridor from Atlanta to Richmond.

A 32-story, 500-unit apartment building, Christotowers-IV conforms to the architectural lines followed in the

three units completed last year in Georgia, South Carolina and southern Virginia.

The building literally is a self-contained village with shops and stores occupying the first three floors, apartments the middle 27 and school-church-recreation facilities on the upper two floors. It is designed to accommodate 2,000 persons in one, two and three-bedroom quarters.

Construction of the building was underwritten by a Home Mission Board loan of \$4.3 million. Christotowers conforms to new HMB loan restrictions that require any buildings constructed with HMB funds to be multi-purpose, used daily and be capable of producing income.

Apartments in the complex can be rented on a long-term basis or can be purchased from the Christotowers Corporation, a consortium formed by the Georgia, Virginia and North and South Carolina Baptist conventions to meet the challenge of church extension and construction in the burgeoning strip city between Atlanta and Richmond.

The corridor, rapidly developing over the last decade with the completion of the Southeast Piedmont Omni-Rapid Transit System (SPORTS), along the Piedmont crescent from north Georgia to Richmond, already has attracted some 12 million people to new towns and communities not even on the drawing boards less than 20 years ago.

Roughly paralleling the former route of Interstate 85, SPORTS combines along its 800-mile track a local and express monorail system with 10-lane expressway and regional airports at strategic sites.

The growth of the strip city along the route and its challenge for evangelism and ministry prompted the formation of the Christotowers Consortium in 1991.

The Consortium initially has projected 100 Christotowers-type facilities along the SPORTS route and has options on twice that many sites. The initial buildings will be the high-rise type, but other designs are being considered. The plan—sites and buildings—is the result of a survey by an HMB's research team, which spent almost two years gathering and analyzing data.

G. Malcomb Edwards, director of the HMB's Church Loans Division, and Sylvester Blackford of the Church Extension Section, represented the Board at today's ribbon-cutting. They also participated in the Lord's supper service that followed in the auditorium on the 32nd floor, climaxing the constituting of Christotower IV Baptist Church.

Sam Beasley, a church extension missionary who serves as pastor of the church and director of the day-care

program, and Karen Hulman, principal of the public elementary school which shares the facilities, were principal speakers at the opening ceremonies.

"This marks another milestone," they said in a joint statement.....

HMB volunteer section gets new Betadata computer

ATLANTA, Ga., Sept. 6, 1996 (BP)—Southern Baptist Home Mission Board officials hailed the addition of a new Betadata 1000 computer in the Special Missions Ministries Section as the "dawning of a new day" in coordinating the section's ever-widening ministries.

"This new computer will enable us to predict areas of need even before the need arises and begin grooming our volunteers for the job," said Board executive director Russell Whitecloud.

The Betadata 1000 replaces a 1984-model Alphadata 500, which no longer has the capacity required to meet SMMS's growing demands. It will be transferred to the HMB's Kansas City regional center.

The new 1000 initially will be used to compile data on needs for ministry and evangelism throughout the United States. The data will be fed to it from HMB regional centers across the nation. The KC center, which will get the old Alphadata 500, is the largest.

The regional centers and the Atlanta office coordinate the efforts of the more than 5,000 certified Homeland Mission Volunteers (HMOV), who have taken a special two-week, field training program to obtain certification and who are ready to volunteer for assignment anywhere in the United States.

The centers also process and coordinate ministry projects for the more than 15,000 Southern Baptists who volunteer annually for long- and short-term home missions work.

The new Betadata 1000 has the capacity to analyze data and predict where needs will arise, select the volunteers to meet the need and send them materials to orient them to the developing situation weeks before the volunteers actually arrive on the scene.

"This means that we will be in a position to act in the beginning phases of such things as resort developments, rather than react to situations that already exist," said Garland E. Smoot, director of the HMB's Special Mission Ministries Section. "It should greatly increase our effectiveness."

The new computer has almost limitless capabilities, Smoot added, and will be put into use in SMMS's assistance to the other areas of Home Missions activity. The section is an over-arching

element of the HMB organization, serving every phase of the.....

Rutledge Center introduces interfaith witness courses

KALISPELL, Mont., Oct. 7, 1996 (BP)—The Home Mission Board has added "Faiths Awareness" to the 1997 agenda of its Rutledge Center for Cultural Sensitivity, located in this rustic mountain setting.

Takasi Benefield, HMB missionary in Interfaith Witness, will direct the program.

"Faiths Awareness comes in response to the growing demand for in-depth interfaith witness training," said Rutledge Center director Gordon Hardwick.

"Religious pluralism is a way of life in the U.S.," Hardwick added, "but many Baptists are still ignorant of others' faiths."

"Our object is to give Baptists a place to come and study today's religions—from Cynicism to Ecologism to Catholicism. Representatives of the different faiths will teach their religions. Then we'll try to help Baptists put this in the context of Baptist religious experience. We hope our people will come away with an understanding of and ability to reach the followers of these other faiths," Hardwick explained.

The Rutledge Center, dedicated in 1993, provides sensitivity training for Baptists in several areas: urban life; culture shock; cooperative living; rural rejuvenation.

Open all year to clergy and laity, the center offers two-to-five week courses of study and conversation with nationally known experts in secular and related religious fields.

All sessions have been booked solid since mid-1994, and by early March of this year registration for 1996 classes had closed. Because of demand, the center may expand in 1998, Hardwick said.

The center also conducts a clergy retreat facility, open 52 weeks a year, which is co-sponsored by Baptist seminaries.

The center, leased at minimum rates from a group of Baptists laypersons, is only one effort by the HMB to prepare unity for missions.

The Board's main thrust remains in working with existing institutions, as in its seminary sequence for a religious education degree in interfaith witness.

The HMB's Interfaith Witness Department has this year held 311 Faiths Awareness conferences in local churches. Benefield pointed out, to exceed the record 298 conferences held

in 1993. More than 15,000 people have attended these training sessions.

"These seminars help church people face the challenge of the new religions," Benefield said. "They come away more open in their outlook, more secure in their willingness to dialogue with those of other faiths. But the conferences also whet the appetite of many others, who want to know more about interfaith witnessing."

"The new Faiths Awareness School at Rutledge Center is designed for these people," Benefield said.

The HMB and Interfaith Witness Department are still committed to local and regional conferences, however, Benefield said.

He said the department had trained more than 100 IF Witness leadership volunteers in 1996. This 11 percent increase from 1995 means the department has trained more than 600 IF Leaders since its program for lay persons began seven years ago.

The department's training is done in two-week sessions at the HMB's Laity Center outside Denver, Colo. IF Leaders are equipped to conduct local interfaith witness conferences and.....

Indians open reservations to Anglo missionaries

MEXICAN WATER, Ariz., Dec. 13, 1996 (BP)—Walter Ferguson returned home here today, moving back among the Indians he was forced to leave 15 years ago when all missionaries and other non-Indian agencies and institutions were ordered off the reservations.

"This is a great day in my life," Ferguson said as he opened the Southern Baptist Home Mission Board's office in the new building constructed by the Inter-Tribal Council.

Southern Baptists, Roman Catholics and the National Council of Churches have offices in the building near the four corners junction of Utah, Colorado, New Mexico and Arizona.

"I never thought 15 years ago when we were ordered to leave the reservations we would return," Ferguson said, "but we continued to pray and finally the day has come."

For 15 years Ferguson had been a missionary to the Navahos, living in Mexican Water, when in 1981, the Inter-Tribal Council ordered all non-Indian mission efforts and other activities suspended. The council was prodded into the move by American Indian Movement leaders who felt Indians were being manipulated and treated paternalistically.

"Feelings of opposition were so intense then that I feared we might

never be able to establish a formal relationship again," Ferguson recalled. "But, thank God, that day has come."

The missionary said that in spite of the breakdown of relationships, work among the Indians has continued.

There are 23 Indian congregations in the Four Corners area with some 2,000 members. All are pastored by Indians from the area. Last year they had more than 200 baptisms.

"Our efforts at developing Indian leadership back in the 1970s really paid off," Ferguson said. "When we were ordered off the reservations, the Indian pastors and laymen simply took over and carried on the work. They hardly knew we were gone."

Ferguson said that being forced to do without direct support from state conventions of the Home Mission Board had made the Indians self-sufficient and self-supporting.

"In spite of the fact that we are reopening our office here at Mexican Water," he explained, "it will only be to serve in an advisory capacity and to listen to the Indians. They have developed new techniques in church-starting themselves and we want to learn...."

And now, folks, a few words from our sponsor, circa 1976

The scenarios you've just read are based on interviews with Home Mission Board staff, plus the imagination engendered by a large sausage-and-mushroom pizza before bedtime.

They have a basis of fact; they are possible. But they aren't meant to be predictions, definitely not like a weather forecast. In fact, probably little of what they contain will happen. Why, then, should we present our "1996 BP reports" scenarios?

Basically, to make you think; perhaps to wonder; to speculate, too, on what lies ahead. And to prepare you, ever so slightly, for the possibilities of the immediate future.

The remaining pages of HM are devoted to the next 20-25 years—the span leading to 1996 and beyond. Between the trends of today and the year 2000 stand thousands of chances to change what should be changed, to preserve what should be preserved—and to decide which is which. But unless we are aware, much in those scenarios may be written—or never written. Our hope is that maybe, if enough Baptists are prepared, they will make the choices necessary....

Lured by technology, torn by cultural tensions, pushed into high density housing and bombarded by the media, humanity hesitates at the brink of the 21st century.

Catapulted into a maelstrom of change, humankind grasps frantically for order and meaning, dazzled by scientism and technology, disillusioned thousands seek refuge in the occult or some authoritarian forms of existence.

The next 25 years are crucial. As the nation enters its third century of existence, the church must offer stability with expanding flexibility, communicating God's peculiar concern for individuals through a highly technological and often impersonal range of media.

Predictions beyond the ambiguities of the fortune teller are difficult to make. Yet the eye of missions must strain for some glimpse into the future in order to meet the needs of an increasingly fragmented population.

Missions must anticipate tomorrow in order to deal intelligently with today.

Orrin Morris has been future-gazing. At the request of the Home Mission Board, Morris, HMB regional coordinator, did extensive research to compile a list of trends that he believes will affect the church between now and the turn of the century.

HOME MISSIONS found many trends are already occurring, and decided to try to illustrate their essence, if not actual evidence.

The question was where to go for examples. Because

national trends usually originate on the eastern or western seaboard and move inland, the obvious choice was a city on either coast.

Instead, HOME MISSIONS arbitrarily traveled to Kansas City—within 200 miles of the country's geographical center—for its view into the immediate future.

We half expected to find a dusty cowtown along the old Santa Fe Trail, not far removed from the days of shootouts and Wyatt Earp. And although Kansas City is cradled within more than 1 million square miles of fertile soil—the world's largest fertile land mass—and is a major agricultural center, we were surprised.

For the Kansas City which greets 20th century visitors has grown into what the new *Saturday Evening Post* calls the "cosmopolis" of the heartland: a city of European sculptured fountains, rolling hills and jutting skyscrapers.

Kansas City's estimated 1.3 million persons occupy a six-county area which straddles two states and stretches almost 40 miles from north to south.

Because of its central location, KC is a national and international distribution center. With the establishment of the University of Missouri School of Medicine, it is a potential regional health center. And already it is close to ranking among the leading national convention centers.

Added to the fact that HM's projections found

Creating Tomorrow: Directions For A Multidimensional Day

by Celeste Loucks • photography by Don Rutledge

illustration in KC, we discovered its metropolitan planners are looking critically at its future. "No city can wait out the decade between censuses to learn what has happened," state city planners. "City agencies have to gear their efforts toward monitoring what is happening."

In 1974, the Kansas City Development Department launched an "Alternative Futures Program" to prompt city-wide strategy. Some of their considerations ran parallel with those named by Morris: the widening split between primary and secondary labor markets; urban growth and sprawl; income distribution; economic developments. The city also grapples with deterioration of public schools, dwindling energy resources and a shift in median population age, from 28 to 40 years.

"The Alternative Futures Program is intended to impact on current decisions rather than on future decisions," states a segment of that 1975 report. "Tomorrow is not created by tomorrow's decisions; rather, tomorrow is created by today's decisions."

"There are several possible futures of Kansas City," the report continues. "One of those futures will be created by the decisions that are being made now."

And what is true for the city is also true for the church. What follows are Morris' trends for the future—with their implications for action today.

Smog settles over Kansas City skyline.



Trend: Rural growth

For the first time this century, the march from rural to urban has experienced an about-face. Although he questions the duration of the trend, Morris believes rural areas will continue to experience specialized immigrations: the retired, the upper-class, some semi-retired executives who commute to work three or four days a week.



Jim Nelson, director of Urban-Rural Missions, is gearing up for rural growth. From 1970 to 1973, he says, rural America experienced a 4.2 percent population increase, while city population fell 2.9 percent.

The "energy corridor," stretching from Wyoming to Four Corners, N.M., is one example of a rural area with "staggering population predictions. Farmington, Cortez and Durango," he

says, "expect another quarter of a million people by 2000." However, with non-agricultural in-migration, the churches face "ferment," Nelson warns, "a lot of ferment."

Beyond easing churches through upcoming transition, Nelson expects a need for further flexibility in the function of churches located in sparsely populated areas.

This may mean return of the old circuit preacher, who travels from church to church and serves several congregations in the same area.

Or some churches which cannot afford a full-time pastor may call a bi-vocational pastor. "A lot of laymen could become Bible-teaching preachers," Nelson explains.

The community which cannot maintain full-time church activity may have a "branch Sunday School," sponsored by a larger fellowship in the association.

"We've learned we can't expect all churches to move unilaterally to establish missions," Nelson says. "I think the association has to be more conscious of establishing church-type missions."

Beyond that, he maintains, "Rural areas are experiencing so many changes—just in the past year—six months—it's hard to predict what will happen."

Trend: Grassroots strength

Twenty-first century man will balk at force-feeding from his government. With 256 governments in the Kansas City Metropolitan area—212 with property taxing powers—Kansas City planners are moving toward "two-tier" government. Grassroots community or neighborhood governments, responsive to the people, will operate in conjunction with a centralized government geared for efficiency. In response to public interest groups and ethnic power groups, neighborhoods will form quasi-governmental groups to lobby more effectively.

"Each community has a uniqueness over which no national group can superimpose its will," comments Mildred Blankenship, literacy specialist in the Christian Social Ministries Department.

"I think a very important part of our work is just listening to what the man or woman in the pew is thinking."

"The genius is in getting down to the grassroots," she concludes, "it is the key to all we do."

Morris says the association, the state and the national conventions will be caught in the squeeze of traditional roles and new demands. Missionaries, pastors,

Sidewalks and street signs sprout amid a rural section of Kansas City.



churches and associations want input into designing national and state goals. "Listening sessions" will be a part of all levels of denominational life. Although congregations will allow some unilateral



decisions as the responsibility of state and national denominational leaders, they will exercise greater local autonomy.

Local congregations may delegate to associations a stronger role in social services and assent to state conventions exercising influence over broad areas of concerns.

But Morris underscores the assertion of local autonomy.

"More and more," comments Blankenship, "we're becoming a consultant to state conventions, particularly in the older, established areas."

The local group presents a viewpoint from the perspective of a small area. "We see the whole," she says. "We can project from seeing the denomination as a whole."

Blankenship expects national administrations will help smaller groups "hold onto their cultures—and yet be part of the larger culture."

"We will work to keep a healthy tension between the two."

Because she believes the Home Mission Board has taken this attitude of sensitivity in the past, Blankenship does not see it, as a new trend.

"I never say, 'This is the program,' and lock in. Rather than spoon-feeding our people, our role is to help them develop."

Continued

Trend: Inner-city "outs"

The walls of at least one church in Kansas City have been levelled. Grass grows where its foundation once stood. Other churches in the inner city's transitional neighborhoods have closed the doors and moved to the suburbs. Orrin Morris predicts central cities in large metropolitan areas will continue to be major concentrations of persons with diverse racial and cultural backgrounds, and this will affect the church; only a few will have the strength to stay and minister.

"It's hard to grow a church—without some form of homogeneity," admits Charles McCullin, the HMB's assistant director of Christian Social Ministries. Yet this will be the challenge of associations and churches serving central cities.

"Practically every neighborhood will be caught up in cultural transition," says Morris.

While some churches struggle to reflect the ever-changing racial and ethnic mix of the population, others

will join the ranks of disbanded congregations, Morris says.

"It's important that churches be open to all people and try to work out ways of dealing with diversity," comments McCullin. "But it's difficult for a church to continue, with a wide variety of cultural and educational backgrounds among its members."

"I would like," he continues, "for the Department of Christian Social Ministries to assist associations to hire directors

of social ministries—to help churches determine the needs in their communities and to relate."

He considers weekday ministries of increasing significance in transitional church programs.

And he says, "Many suburban churches could share their resources with central city churches."

"But this," he admits, "means they must reorder priorities."

McCullin believes churches need to invest themselves with a hope for a return

other than money. They need to get a sense of doing things because they are right.

"This," McCullin concludes, "implies a change in our concepts of leadership for pastors and for mission superintendents."

But the transition could be reversed if the energy crisis gets more severe.

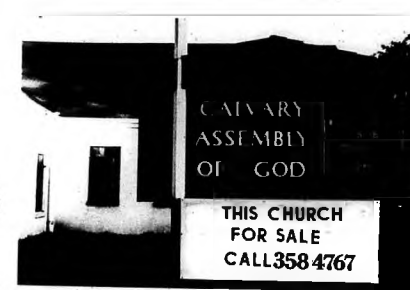
"Then," says McCullin, "the rich will move to the central city and the poor will have to live in the suburbs."

"The rich live where they want to. The poor take what's left."

The Calvary congregation moved to a nicer neighborhood.



McCullin



Trend: Up and out

The Golden Ghetto—Kansas City's Mission Hills section—sprawls across two states, its tasteful homes in landscaped neighborhoods with long green malls and sparkling fountains. The culturally deprived ghetto dwellers of the central cities will have counterparts in the isolated wealthy inhabitants of such suburban developments, says Orrin Morris.



Corder

Standing in the spray of a Mission Hills fountain, a Kansas City pastor surveys the stately homes. "The fellow who is driving a Cadillac and living in a \$200,000 home—no one invites him to church," he says.

"We think these people don't need the church. Or even if we don't believe that, we practice it."

"We're scared of their money. We think we have nothing to offer."

"We're scared to go to the

down-and-outs—and the up-and-outs."

The church, whether found in a deteriorating inner-city—or couched in country club surroundings—will have to revamp its thrust in order to meet the needs of the community.

Lloyd Corder, director of the HMB's Division of Associational Missions, says a society reorganizes not so much according to location as vocational and cultural interests.

"The churches," Corder believes, "face problems of integrating people of different lifestyles, education and wealth."

"The congregation has two choices: to maintain a congregation that enjoys diversity—or specialize."

The biggest problem facing churches is the rapidity of change, according to Corder. Often, a single congregation can't cope with the demands.

In some cases, he believes a church may need to help establish separate churches for people it cannot serve.

On associational levels, his opinion that awareness of churches relating on cultural and economic bases is crucial, reinforces Orrin Morris' comment that the association will experience strain in proportion to the degree of diversity and number of highly stylized congregations in its jurisdiction.

"Associations will have difficulty if they continue to be like they have been. It's our job to cause them to change," Corder asserts.

Continued

"No middle class can touch this," said a Kansan about Mission Hills, as seen through a fountain.



Trend: Multi-hued identity

Fifteen years ago, U.S. citizens may have envisioned total assimilation of immigrants. Instead, only about four percent of the nation's newcomers have melted into the mainstream. A greater number maintained identity with their cultural groups; the rest became bi-lingual. Morris predicts identity with cultural groups will continue and periodically intensify. At times, he thinks cultural patriotism will result in conflicts over spatial and political territories.

Every other person in the United States today is of ethnic background. Population figures indicate of the 214,120,000 persons living in the United States, 114,059,000 are language-culture persons.

Located on the corner of KC's 23rd Trafficway and Summit streets is the First Mexican Baptist Church. Across the street is the Chihuahua Mexican Restaurant. Down the street, in front of a cultural meeting



Romo

place, a group of Chicano men laugh and talk. Although freeways have intruded and a community of blacks settled nearby, these Spanish-speaking people cling to remnants of their past.

They are a small piece of what Oscar Romo, director of language missions for the HMB, refers to as the American mosaic.

Migration of these language groups toward metropolitan areas is expected to continue, and

institutions, such as the church, must either adapt or lose.

So far, 17.6 percent of the churches in metropolitan associations are in crisis, due to cultural transition, claims a survey of churches in communities in crisis, prepared by the HMB Survey and Special Studies Department.

Adaptation will take many forms. Some churches will provide multi-ethnic settings. For example, in instances

where the husband is Anglo and the wife Japanese, the church may provide separate worship experience within the same facility, with the separate congregations sharing equal responsibility for the building.

While in the past, ethnics have been on the receiving end of missions, Romo insists in the future, language minorities will contribute their time, talents and uniqueness to the church.



Brantley

Trend: High density

Ola Kelly is one of hundreds of senior citizens who live at John Knox Village in KC's suburban Lee's Summit. According to Orrin Morris, most resident changes will be higher density situations: the Ola Kellys in retirement centers, the poor in housing projects, college students in dormitories and young adults in apartments.

Pressed elbow to elbow and pushed into a shrinking cubical of territory, humanity will contend with new complexities of interaction. And unless human beings learn to cope, their reactions may resemble those of cornered animals.

Climbing crime rates, intensified racial and cultural clashes, as well as increased dissolution of marriages could result. "Even more church splits," Morris predicts.

John Knox Village offers illa-care retirement living.

Clovis A. Brantley, associate director of the Christian Social Ministries Department, suggests the churches of the future may make wider use of behavioral science. If conflict arises between husband and wife or parents and child, Christian social workers may be called on for counseling.

For serious emotional problems, the church may employ qualified psychologists. "If he's needed, then the pastor can be called in," explains Brantley.

For churches too small to maintain their own staffs, one social worker may be employed by several churches.

Brantley believes the church will become deeply involved with every facet of human need.

"Jesus said nothing can prevail against the church," Brantley reminds. "The church may take different forms, offer more services like prenatal care and well-baby clinics."

Also, they may provide services like funeral counseling, social security seminars and legal assistance.

While many churches are now in the business of day-care for children, Brantley expects new programs of day care for senior citizens. "Children can drop the grandparent off at the church each day on the way to work."

Brantley predicts the church will gear up for crisis situations, from natural catastrophes to intrapersonal problems.

"Churches will make wide use of ministries and not just traditional programs. The church, he says, "will provide services from cradle to grave." —Continued

Trend: Confrontation

Young and old, back to back, black and white, head-on: wealthy and educated versus illiterate and poor—Orrin Morris predicts the future will be punctuated with ever-widening gaps, as society's classes and races confront each other in the demand for their share of the American dream.

Future tensions, due to gaps of race, age, education or wealth, "will probably invade the affairs of most churches in the next quarter century," Morris contends.

"Frustrations are hard to leave behind when one comes to church. Intense polarization may seriously threaten the church."

He further warns, "Baptists tend to react after an event. We fumbled the ball when Civil Rights evolved. We stood aside during the Hippie movement. We are usually two years late—and \$5,000 short."

Ed Wheeler seconds Morris' contention—at least in race relations.

"Courts can change laws. But the church has the responsibility to change attitudes, emotions and feelings," says Wheeler, associate director of Cooperative Ministries with National Baptists.

He sees the mission of tomorrow's church as one of reconciliation.

And, he asserts, "we're at the point of making decisions that determine whether the gaps widen or narrow."

Wheeler says a minority of embittered blacks and a minority of racist whites have been activated by recent busing issues, but the majority of both black and white people are uncommitted.

"My question is," Wheeler continues, "whether the churches can move fast

keep conservative, racist elements in the white community and the radical, vindictive elements in the black community, from gaining so many converts so that there are no means for reconciliation."



enough to change the attitudes of these uncommitted, to make meaningful strides in time to

But Wheeler admits, "Before the church can save others, it's got to be able to swim."

He believes the churches need to come to grips with these issues through Bible study and dialogues within the memberships as well as through awareness seminars.

Already some black and white Baptists in Alabama, Virginia, North Carolina and Kentucky, he says, are meeting together.

"But we've got to move beyond meeting, eating and talking. We've got to speak out on the gospel mandate of brotherhood."

"There must be social equality in our dialogue with one another."

Trend: Multi-media morass

Rolling off giant presses, blaring from picture tubes to invade life at the speed of an electronic impulse, media will generate their own crisis, says Morris. He expects the media to dazzle audiences with information—and simultaneously contribute to a widening credibility gap.

In order to keep pace with the rest of the world, Kansas City planners place high priorities on communications.

Already, in this midwest metropolis, several dozen printing companies produce more than 60 publications.

Spangler Printers, alone, does \$4 million in advertising, and within 25 years, expects to push its volume to the \$10 million mark.

Morris says "the Word" will be disseminated to specialized audiences in myriad forms.

And James Sapp, HMB director of communications, says, "The communication of the Gospel now has more competition for the eye and ear of constituents. But instead of throwing up our hands and saying, 'we can't compete, it's too expensive,'" Sapp contends, "we must make every communication dollar count."

He believes differences between highly educated and the uneducated audiences will become more acute, and churches will have to vary their presentations accordingly.

A further complication will result from burgeoning growth of ethnic congregations, which will demand specialized communications.

To deal with these various audiences, churches will maintain media centers stocked with videotapes and cassettes. Some churches will "produce their own training aids to meet their particular needs," Sapp predicts.



Spangler provides advertisement printing for mid-America.

In the future, denomination and church leaders must seek feedback on their effectiveness, sometimes through techniques such as professional audience polls.

"Our young people," he says, "need to get in (secular) journalism and television to help the media maintain integrity."

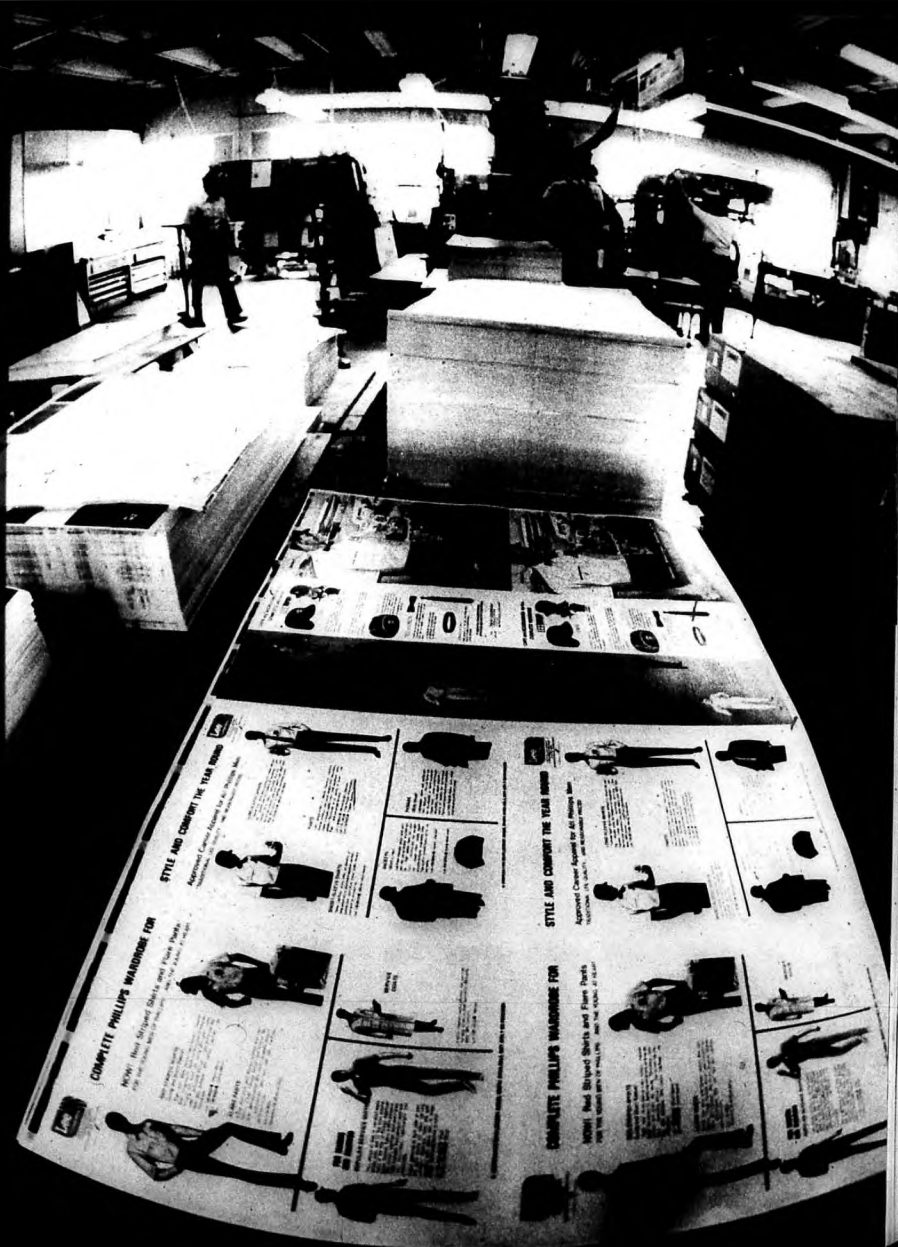
With its responsibility to air a percentage of community service hours, cable TV will offer avenues for religious broadcasts. But religious communication will be on the defensive, too, as part of an overall "information overload."

"People have become very skilled at screening out," Sapp explains. "We're going to have to keep a freshness, crispness, a credibility about our materials and messages."

Although the future will offer sophisticated equipment and new communication techniques, no technological breakthrough can erase skepticism arising from media overkill. In the final analysis, Sapp believes, the ultimate communication will be related day-to-day through individual lives.

"The thing that will count most is the Christian experience," Sapp feels, "a quality of life which is really different."

Continued



Bud Taylor fishes in front of his Lakewood condominium.



Trend: Out-migration

Condominium living on a lakeside, as at Lakewood in Lee's Summit, within Kansas City, is one example of a trend Orrin Morris sees toward out-migration from major urban areas. Regions offering a combination of moderate climates, abundant jobs and a variety of leisure time activities will grow in population in the next two decades.

After a grueling day, Bud Taylor leaves his Kansas City office and heads toward what others might consider a vacation spot. But to Taylor, the condominium overlooking a man-made lake and only minutes from the rolling golf green—is merely home.

Before supper, he may land a couple of bass stocking the three-year-old lake, or just bask on the

rustic dock and watch sailboats glide in and out of the sun.

A 45-minute drive from downtown Kansas City, Lakewood is one of thousands of such developments that, nationwide, give "urbanites" an escape.

Already, one of every five Americans moves each year. In the next decades, according to Morris, people

will continue their exodus from city to suburb—and beyond. The general population migration will drift toward coastal areas and the Great Lakes—as well as to recreation-oriented locations. But countertrends are juggling the predicted movement of people.

"Every word we have is that there's an out-migration from the Great Lakes,"

comments Jack Redford, head of the HMB's Church Extension Department.

"Coastal areas are centers toward which migration draws—but not overwhelmingly. Freeways are a factor in location of population. But petroleum supplies may alter that."

Redford maintains the areas to watch for church extension "are the 1,000 counties just beyond the major cities."

With movement of population toward suburban areas, Redford explains, many churches must cope with spurts of new growth and vacuums created by the deaths of older churches.

"One goal we have is to establish 1,000 store-front churches across America," Redford says. "We've found that you start little churches—not big churches."

Morris predicts changes

in residence may result in many new comers experimenting with deviant lifestyles.

However, Don Mabry, director of church extension in Florida, adds that the majority of people will carry their culture—lifestyle—with them to their new locations, at least to whatever extent possible.

But church extension in the 1980s and '90s will be aware of both groups, Redford says.



Redford



Jack Young, Calvary Baptist pastor, talks to student Tim Snively outside an office building.



Trend: Renewal

The charismatic movement of the 20th century will spawn a burgeoning lay witness in the next century, Orrin Morris predicts a renewed interest in evangelism, as well as a more universal acceptance of church members with backgrounds varying from "Southern white."

"The lay person in the future will demand more of the action," foresees John Havlik, director of the Department of Evangelism Development at the HMB.

"He doesn't want to serve on a committee," continues Havlik, "as much as he wants to be involved in evangelism and missions ministry."

Havlik believes the root of this movement lies with the charismatic emphasis of man's discovery and utilization of his own spiritual "gifts."

It will be the responsibility of the 21st century church to help members exercise their gifts: of healing (working with sick and mentally retarded); interpreting the Word of God; teaching and witnessing.

Within this context, Havlik says the pastor becomes more important as a "trainer," equipping his members to branch out in these various ministries.

Although he maintains mass evangelism goes hand-in-hand with one-to-one ministries, Havlik says evangelism will have to move out of its Hollywood complex.

Right now, he thinks the rural church may go for a spectacular, "county fair" approach. But as town and country become more sophisticated, there will be less demand for the "Miss America/pro-football image" in evangelism.

"I don't think the world will keep on buying theatrical

evangelism," Havlik insists. Youth, he believes, will demand the church see its goals in relation to the rest of the world, "in the light of secular organizations such as the NAACP," other minority groups and labor organizations.

Large-scale revivals, Havlik says, "can be helped by input from black churches."

Revival in the black community continues to be an effective method of church growth, because blacks avoid what Havlik calls "rinky dink" sensationalism, and rely on "straight Gospel": singing, preaching, relating the Gospel of Jesus to the needs of the world.



Trend: Incorporated ministry

Religion is big business. As institutions mature, according to Morris, internal and external relationships will grow in complexity. Religious agencies will function more like private and public corporations. At 910 Pennsylvania Avenue, Kansas City, in a tall office-apartment complex, is one example: an incorporated social ministry agency, "Metropolitan Southern Baptist Mission Board, Inc."

Articles of incorporation, a constitution and bylaws were drawn up when four Kansas City area Baptist associations formed "Metro Missions," a separate corporation to deal with Christian social ministries. "For the first time in our history," reads the association report, "we have a corporate body as a vehicle through which Southern Baptists in our metropolitan area can pool their God-given resources for a more comprehensive ministry."

Hettie Johnson, director of business services for the Home Mission Board, expects to see business playing a more important role in religious institutions.

"Running a small church, like running a small business, was so simple 25 years ago," she says. "But with more government involvement, multiplied by the size of many Baptist institutions, the church and missions are forced into complex and expensive operations."

"Our employees have to weigh all kinds of considerations," she says. "Generally, benefits equal about a third of salary, and we have to provide them if we are going to stay in the job market."

Health care at the HMB amounted to almost \$1 million in 1975, she explains. "I think the national trend will be earlier retirements, which the Board will eventually follow. This will mean extra costs."

Some churches pay for municipal services. The HMB pays taxes on its buildings.

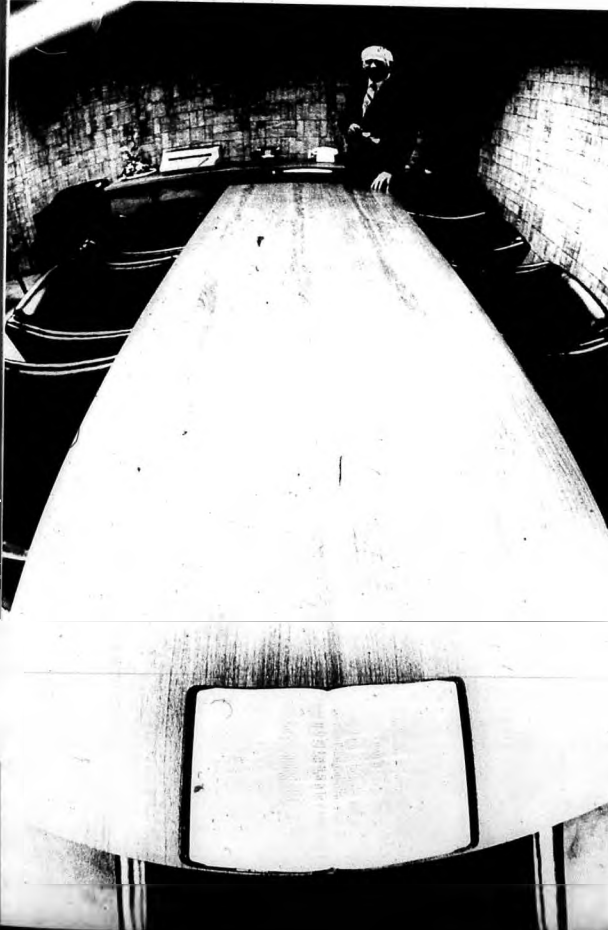
"While we still enjoy a status of isolation because we are tax-exempt, I believe we will be taxed in the future in some categories that now are non-taxable," Johnson comments.

Turning to other areas, she says, "The use of computers is growing. We have new equipment coming in. People will have to think cybernetically."

Inflation rates will affect budgets, too. "In the past," she explains, "we have simply tried to make cost-of-living increases; this has been a major drain on new funds the Board has received."

And if travel expenses continue to mount, she admits there is possibility of developing regional administrative offices, even though "this might create administrative fragmentation."

Continued



Paul M. Lambert directs missions for KC association.

Trend: Worn-out neighborhoods

Wood-frame, mass-produced homes—many with overgrown yards and unkempt exteriors—populate KC's Belvidere Heights neighborhood. Like other fast-growing suburbs built in the 1950s to house the nation's mushrooming new-family population, the area faces decline. If decline is to stop, expensive repair and renovation costs confront the section's quickly erected homes, schools, shopping centers—and churches.

Deteriorating public schools, many left empty as the population ripples row-on-concentric-row into suburbia, are a priority in Kansas City.

Keith Zeff, chief of area planning for the city development department, says people pushing southwest, away from the center of the city, have left a number of single family dwellings and empty schools in their wake.

The older, multiple dwellings house single adults and young couples, a segment of population difficult to church.

Beyond this, Rust says, "Clusters are forming around the perimeters of cities and there, with industries, shopping centers, office parks and housing vying for space, conflicts exist, just as they did downtown, before."

"Urbanization is the problem in the suburbs—as well as in the cities."

The church, and the people it serves, are in a state of flux. Because he does not foresee a slacking in this mobility trend, Rust says the church needs to respond

continually to the surrounding community.

"There are some positive signs of effective outreach and ministry in the light of these trends," he insists.

People formerly delegated to positions on the congregations' fringes, such as divorcees and minorities, for example, come to the forefront of a church that ministers to its neighbors.

"The housing is older. The population is older. The schools are not needed," he laments.

While the city examines ways of pulling the population inward—through attractive developments like Crown Center—it is also looking for other uses for school buildings.

As many people leave for better neighborhoods, they frequently forsake the churches "which represent their previous social or geographical level," agrees Warren Rust, HMB director of Metropolitan Missions.

As people move from urban to suburban and what Rust calls "exurban" areas, the population at each successive location is altered and the church must reexamine and revamp its mission.

"Poor people," observes Rust, "are locked into the cities and oldest suburbs" and the churches have difficulty ministering to these.

Often, with out-migration, "churches in the central city are left near exhaustion, in terms of leadership."



Continued

Playground scene at Belvidere Elementary School.

Trend: Human dimension

"The fingerprint of a molecule"—that's how George Vaughn, instrumentation specialist at Midwest Research Institute in Kansas City, describes data calculated by the institute's computer in a matter of micro-seconds. By attracting other plants like MRI, planners hope to make Kansas City a scientific and technological research center. Regardless of KC's dependence on such machines, Morris maintains a formerly gadget-worshipping society will make increasingly critical assessments of the secondary effects of "progress." Humans will rely more on humanitarian disciplines for solutions, he says. Technology will be used for problem-solving, but men and women will provide the answers.

Requiring only a tiny sample, fed into a mass spectrometer, a MRI computer spills out statistical data in time measured not in minutes or seconds, but micro-seconds.

Despite his belief that science will continue to play a major role in humanity's survival, Charles N. Kimball, former president of MRI, says, "I do not see scientists as ultimately directing our destiny. Nor do I see them as the only saviours of society."

Growing skepticism toward scientism and technology may force the church into more of a consumer-advocate role.

Denominational leaders, Morris thinks, will face pressures to study secondary effects of all activities, as ecologists continue to inspire critical assessment of old modes of dealing with problems and the long-range effects of "answers."

Human problems require more than technological panaceas, says Morris. Crowded by machines, humanity seeks harmony which "emerges from man's right relationship with God, man and the natural order."

As people who formerly put their energies and faith in scientific advances look elsewhere for answers, Morris predicts a growing



number of career changes. Churches, he says, need to provide avenues of service to turn the "inverted outward, the service-oriented to constructive Christian pursuits, and the materialistic to altruistic endeavors."

The future, he expects, will demand large, quickly mobilized, specialized volunteer forces.

"In the future, we may have more full-time volunteers doing mission work than career missionaries," comments Don Hammonds, director of Special Mission Ministries.

Already, the HMB is reaching into younger population pools for volunteer workers. Last year, 300 groups of high schoolers totalling 10,000 persons, were involved in volunteer missions. This compares to 25 groups five years ago.

Hammonds sees two-fold value in tapping retirement-age volunteers: to further missions, and to prevent a segment of the older populace from non-productive retirements.

The leisure revolution, which Hammonds partially attributes to technological advances, will provide additional volunteer work forces. With a predicted four-day work week, "you have more than just a weekend to minister to people," Hammonds says.

Hammonds believes short-term missions may gain more widespread appeal. More and more young people, he foresees, may decide: "I could really do this for four or five years."



George Vaughn examines computer readout at Midwest Research Institute.

Trend: Religious diversity

The world headquarters for Unity, a Christian splinter group, is an incorporated municipality within the KC metropolitan area. Occupying 1,400 acres, Unity headquarters houses 250 persons, as well as the Unity seminary, the adult education program, numerous publications and Silent Unity Prayer Ministry. Orrin Morris believes traditional denominations face crisis, while oriental and world religions, as well as the occult and Christian deviation groups like Unity, will expand their influences.

In recent months, Unity Ministries began its first real drive to establish classes and ministries.

California, says a Unity spokeswoman, "has always been good for new thoughts." Ministries in Chicago are flourishing, too. But Unity's biggest growth area now is Texas—the buckle of the Bible belt.

According to Glenn Igleheart, director of HMB's Interfaith Witness, by 1979, Baptists will see their first decline in numbers.

At the same time, he says, "The sects will be going uptown." As many groups, who may have subscribed to strict rules in the beginning, develop more vested interests, they will "mellow."

The Catholic church, according to Igleheart, will grapple with "how to integrate the spiritual renewal movement into the mainstream of the church."

Igleheart says Baptists will ask renewed Catholics, "How can we support you?" He believes Baptists must



explore the contemplativeness and social activism expressed in Catholicism.

Jewish religious identity continues strong, he says. "Worldwide, Jewish selfhood is galvanized by the state of Israel's conflicts with the Arab nations."

"A Jew shows his religion by political activity," Igleheart says. "Synagogue attendance may change, but Jews never measured themselves according to synagogue attendance."

Baptists, he says, will have a role as "reconciler" in the midst of Jew-Moslem tensions.

He believes the Christian churches must determine how they relate to the current emphasis of "life lived in the power of the Holy Spirit."

"The real issue," he insists, "is whether there is something in the church to attract adults that is not Mickey Mouse, but provides a channel for coping and conquering in the modern world."

In the next 25 years, "We will need to live in the global village, feeling comfortable and witnessing boldly. If we do not," Igleheart says, "we will decline numerically, financially and spiritually."

Continued
JANUARY 29

A prophet of gloom— or boom?

Orrin Morris has pored over stacks of library books and compiled fat notebooks on future trends. He has visited state planning offices and consulted several research associations.

After more than 10 years of interest and at least five

years of concentrated study, the lean, graying Morris admits there is still no way to plot the future. "The public wants a Jeanne Dixon—with a perfect track record."

But, he continues with a verbal shrug, "This is so complex—there is no way. I can't even draw a diagram. This is multi-dimensional."

Morris explains each element affecting life is inextricably linked with another. People change—

situations change. One breakdown, or one catastrophe, could throw off a whole chain of predictions.

His current interest revolves around mining of the seas. "That's the sleeper that will explode with the impact of the oil embargo," he says. "It will cause more chaos than any copper

cartel—it is more explosive than the population bomb—though it is related."

With the United States and the rest of the world quickly depleting existing mineral resources, Morris says, man's only choice may be to mine the ocean floor. "We have no idea of all that is down there," Morris remarks, enumerating known sea deposits of oil and manganese, "but we have hunches."

Already, Peru claims a 200-mile-wide coastal boundary, he says, and all nations will vie for their shares. "The poor nations will be the most tantankerous," he predicts. "They have to be—they stand to lose the most."

Morris is concerned that America will not respond to the future in a way that helps sustain underdeveloped nations. Building on an economy "shot with waste," he says, "we have to exploit anyone we have power over in order to keep our people satisfied."

But, he asks, "Why should a man in Zaire starve tonight because we overeat?"

Humanitarian response would require "a massive turnaround" and he admits, "It is not rational to say we can stop all we have set in motion."

Morris used to be annoyed with persons who offered a simplistic "Christ-is-the-answer" solution to complex problems. But, he says, current crises revolve around attitudes. Changes

needed for the world to survive are changes of will. "I am convinced now," Morris explains. "Christ is the answer."

And despite the gloom cast on occasions, the value of predicting is that people can work to prevent the predictions from coming true, Morris feels, or strive to aid their development. ■

photo by Knolan Benefeld



A Conversation On The Future

Photos by Knolan Benfield



Lyle Schaller, Arthur Rutledge, Earl Brewer (left to right).

As part of the Home Mission Board's exploration of "Missions in the Third Century"—a time of looking ahead to the next 25 years as the nation celebrates its 200th birthday—HOME MISSIONS sponsored a conversation on the future. Coming together were HMB executive director Arthur B. Rutledge and two prominent non-Southern Baptists: Lyle Schaller, author and church planner associated with the interdenominational Yocafellow Institute; and Earl Brewer, sociologist with Emory University of Atlanta and an active Methodist layman.

RUTLEDGE: What is the validity of future projections?

BREWER: We know more about the past than we do the future, but we can't do anything about the past. We may know less about the future, but we can do a lot more about it. There is a gamble or risk involved, whether it is projection of present trends or fantasizing, but in our type of world the church especially needs to take that risk. We have the opportunity to bring theology and social views together, limited though our views of the future may be. We disclaim any authority, but knowing a little bit we go out in faith.

SCHALLER: There is a distinction between technological projection, which we make with some confidence, and how people behave or react. The telephone company is well known for its projections, enabling them to project needs well in advance, but they were caught unaware by the emergence of vandalism. They did not build street telephones to withstand it. The late President John Kennedy said we should place a man on the moon before the end of the decade. We did that, but no one predicted the negative response to spending that much money. So predicting how people will behave is more difficult than predicting the scientific.

RUTLEDGE: How far ahead can we make our projections with comfort?

SCHALLER: I'm most comfortable in taking a present

development which is going to help us understand the future. For example, the most significant revolution in my lifetime has been that for centuries we trained people to fit into existing structures, institutions, schedules, patterns. Now we're changing everything to accommodate people. Looking at that we can understand other things, for this includes the black revolution. Such thinking gives us a frame of reference for the future.

BREWER: Another difficulty of looking ahead is represented in Dr. Rutledge's book, *Tomorrow Starts Today*. I do not know the time frame of your writing, but there was not a representation of developments in the energy field. Ecologists have been talking about the need for a lower-energy society, but nobody foresaw the oil embargo and the resulting crisis. What would be the implications for mission work of a lower-energy society? If you were redoing the book, this crisis aspect of energy would be more prominent.

RUTLEDGE: That is a fair observation, and energy limitations will have serious effects on the travel of staff and missionaries. Inflation is a related item. Over a five-year span we have not kept up with inflation, although our funds have increased significantly. Our missionaries may really have a little less buying power than five years ago. Economists do not talk about zero inflation, but about three or four percent.

One other related item: I do talk about the growing desire of laypersons to be involved on a volunteer basis with missions. This comes at a time when we cannot increase the number of missionaries as we would like. These volunteers can help offset both the energy crisis and inflation. In addition we will have a more knowledgeable group of people in the churches.

SCHALLER: Inflation is an important topic here. Interests

rates from an economist view are low, because you can borrow money at about nine percent and if inflation equals nine percent, that means the net interest rate is zero. But try and persuade a church building committee that nine percent is sensible. We have been trained to think four, five or six percent.

How we conceptualize the future is important, and people thus come out on opposite ends as to the implications.

RUTLEDGE: Our church loans division has found itself borrowing money at a higher rate than it was loaning money.

SCHALLER: One of the most intriguing things in your manuscript was the concept of recruiting on a volunteer basis among older people, teenagers and others. We tend not to think of these as missionaries.

BREWER: This attaches itself to a developing trend in the church and in society. As people feel themselves more alienated from the large corporations and big institutions, including government and church, there's a growing development in volunteerism. How long this can be sustained and nourished, I don't know.

Churches have always been the largest contributor to volunteerism in our society. The church organization that latches on to this will be ahead, if it can provide facilities for inspiring, for training, for supervising, for developing movements around the contributions of Christians to their church, to society, and to themselves.

RUTLEDGE: We have a volunteer, Bill Wilson, on our staff who is leading our efforts. He said, "I'm willing to give half of my time to recruiting other people."

SCHALLER: Studies made in the late '60s, during the war on poverty, sought an answer to the question, "Where were you trained to be a leader?"

About 35 percent answered, "I learned in my church; there I gained both the skills and the self-confidence to see myself as a leader."

The second answer totaled only about 15 percent.

RUTLEDGE: Paralleling the rise of the volunteer force has been a change in our mission force, as missionaries have shifted to both the catalytic and equipping roles.

SCHALLER: I would see this as part of a major trend. In the last 35 years, as southerners moved north, the SBC followed with churches. You are the fastest growing religious group in Manhattan.

That movement was an internal migration. Now comes immigration to the States, and my perception is that Baptists are already doing more with ethnic churches than anyone else. There will be pressures to reduce immigration, but there will continue to be an increase from South America, Africa and Asia.

RUTLEDGE: What kind of migration can we expect to affect the South in the next few years?

BREWER: If economic development continues, there will be migration from different parts of the country into the South. The newcomers will be somewhat different from the people now here. Some blacks will come back and some southern whites will return. Many will have Catholic backgrounds.

There will be other minority groups, too. For example, the Korean group in Atlanta is growing very rapidly, servicing Japanese equipment. There are going to be more union-type people, and this is going to put pressure on the traditional anti-union sentiment. Also a substantial number of manager-types will come. The Jewish community has been growing fairly rapidly. There is going to be more pluralism, rather than just a bi-racial composition.

I would like to raise a related issue. As you include the

Continued

blacks, the Spanish-speaking, the Indians, what is this doing to the standard brand Southern Baptist church? What is it doing to the agencies? As you become involved in issues on a nationwide and international level, what is it doing to support?

RUTLEDGE: This has been a silent revolution. Two Mexican-Americans have just been added to the directors of the Home Mission Board. I have asked the committees to name them before, but this is the first year. The Christian Life Commission has one Mexican-American, and the Foreign Mission Board has a black. We are beginning to make a breakthrough.

We have made modest steps on our staff, with two blacks in key leadership roles, and a Mexican-American to lead our work with ethnics. Several other ethnics hold staff positions.

The movement into the entire nation has helped overcome regionalism. Even the Anglo churches outside the South are more indigenous, not just transplanted southerners. Mission volunteers are now on the field from these states.

We have not had a decrease in income. Our Board is receiving the greatest amount ever, not only through our Cooperative Program, but through the Annie Armstrong Easter Offering.

SCHALLER: That's important, for in other denominations, we see that to a substantial extent the designated giving is a vote of sorts indicating their confidence.

Picking up on the earlier point, I could conceptualize that in 1990, if you continue to lead in developing congregations among the new immigrants and among the ethnics, that your convention might experience a caucus of, say, Spanish-speaking people from Chicago. Some people with savvy politically from Chicago contend that when we stop having Irish mayors in Chicago they will be followed by Mexican-Americans.

RUTLEDGE: In the late '60s we did receive a lot of criticism. In 1968 we were assigned by the Convention the task of leading out and implementing the "Statement on the Crisis in the Nation." I received more negative mail the next two or three years than all the other years put together. But up to that point we have had acceptance with the expansion and with the pluralism.

Someday there may be a shock when people realize that there are some pretty influential blocs.

I don't see a caucus in the immediate future, and we've not been accustomed to them. In the meeting in Dallas, we had a suggestion: some Mexican-American aggressiveness showed with a resolution brought by a young Mexican-American from California urging larger representation on the Boards.

SCHALLER: For 120 years in the Lutheran Church, Missouri Synod, never had anything resembling a caucus at its conventions. That's all they have had for the past six years.

RUTLEDGE: It can happen.

Dr. Schaller, you have projected that one of the major denominations of the future would be identified as "charismatic." Would you comment on that?

SCHALLER: The most important development on the religious scene in my lifetime has been the emergence of what is called the Charismatic Movement. The point I raise is how are we going to respond? I find indications with other Protestant groups that they cannot believe a sizeable number of their denomination is charismatic, but indications are that many pastors and thousands of members are charismatic.

RUTLEDGE: Would you define "charismatic"?

SCHALLER: By this, I am saying three things. One, the

person reports a distinctive religious experience. We would describe it as a post-conversion or a second religious experience, which the person identifies in time and place. Second, the person reports the reception of a distinctive gift one of the New Testament gifts of the Spirit. Third, the person identifies himself as charismatic, and this is essential. They have to see themselves as charismatic.

RUTLEDGE: The rejection you heard coming from other

The failure to break through the old traditional style into a new style will be most pronounced in a church with



a stagnant membership . . . a new church may be needed, but it'd be better for the old church to change.

denominations did not cause you to reevaluate your projection?

SCHALLER: No, and if we don't say the door's open within the existing denominational families, then I see the emergence of a very large charismatic denomination. Thus far, the Roman Catholic Church, the Episcopal Church, and to a lesser extent the United Presbyterian and the American Lutheran Church are the only denominations saying there is room for the charismatics inside our family.

RUTLEDGE: Could you give us an example of the extent of the Charismatic Movement within the denominations?

SCHALLER: I was with some Missouri Synod district presidents a year ago in St. Louis. I asked, "How many of you have more than half a dozen pastors in your district who are charismatic?"

Several raised their hands, but one who didn't was a close friend. That afternoon I met with some of the circuit leaders from this man's district (about 12 to 15 parishes constitute a circuit). I asked them, "How many pastors in your circuit are charismatic?" There are about 15 circuits in a district, and

one circuit had more charismatic pastors than the district president thought were in the whole district.

Many, many pastors who identify themselves as charismatic will not do that within the denominational setting because they feel they will be rejected. My hunch is that every denomination has two or three times as many charismatic pastors as the leadership of the denomination thinks.

BREWER: At Emory two PhD dissertations are being written in this field: one by a Methodist and one by a Baptist. They are not institutionally oriented, but are concerned with the quality of experience in a charismatic group. They are leaning toward working with Catholic groups because they are more visible.

SCHALLER: And they are visible because there is acceptance.

BREWER: We're having the interesting experience of a Baptist PhD student working in a Roman Catholic group. I asked him why he did not work with a Baptist group, and he said, "I don't know where they are."

RUTLEDGE: Why do you feel that this movement has surfaced today with such strength, when we have had charismatic experiences throughout history?

SCHALLER: I've fretted over this a lot, and this is sheer speculation. The most common answer is: "It's the work of the Holy Spirit." I think it is, but why is the work of the Holy Spirit manifest in this way?

Two things. One is a great many people are finding the liturgical and routine worship services are not meaningful. In many congregations, including Catholic, Episcopal, Presbyterians and Baptists and others, the individual sits as spectator and not as participant. People are looking for a worship experience in which they act rather than watch. It's sort of anti-liturgical, and this may explain why more Catholics than Baptists are involved.

Second, I'm impressed with the number of professionals, particularly engineers—the technological people—everything except the social behaviour sciences—who are involved. They have experienced some disillusionment and lack of satisfaction with their professions or vocations that causes them to be more open to this experience.

BREWER: I tend to agree and I would like to press on two or three points. There is meaninglessness in the routine and the ordinary, whether in worship, the work-a-day world, or family. It's the increasing sense of going around in a circle. So you get the reverse. The response is the need to transcend this ordinariness into the extraordinary, however defined. You see it in the music, the movies, as part of the youth revolt, the so-called sexual revolution. There is extra effort to add a little zest and excitement, and difference, and quality to what has become a fairly meaningless and humdrum existence.

The other side is the "standard brand churches," including some carrying the name Pentecostal, have participated in the loss of meaning and the loss of the transcendent, so that the Bible no longer evokes images of the holy and of the transcendent symbolic meaning system. The liturgy no longer carries transcendent weight. The hymns no longer lift us out of ourselves. The prayers we hear in public are vain repetitions.

Many Jacob's ladders move between this ordinariness and transcendent realms. The charismatic experience is one type. Others go into group therapy, encounter groups, things like that. I see this as a challenge to the churches to become a transcending community again. In the Christian tradition, the transcendent community is the resurrected community.

SCHALLER: The implications of the movement are that if denominations reject the charismatic, or if they simply do

not accept them, there will be the formation of charismatic sects which will then combine to be denominations. I could see this as a very rapidly growing denomination. But the acceptance of charismatics has proceeded far enough by many denominations that this probably won't happen. Those which do accept them will be the most vital denominational bodies.

BREWER: We need to develop a community, a Christian community, which is open to the gifts of the Spirit throughout its structure, including such gifts as the gift of foresight, the gift of planning, the gift of prophecy. Some may need to be reinterpreted. We need this so charismatics can become a part of what the whole church is about as it develops into a transcendent community.

RUTLEDGE: What do you see important affecting the non-metropolitan areas of our nation?

SCHALLER: Much of the population growth and maybe a vast majority of the increase will occur in rural nonfarm areas, counties outside the traditional standard metropolitan statistical areas. The Agricultural Department categorized these some time ago as "Tomorrow's America." These are counties where industry is moving and where large educational institutions have grown up.

If we don't say the door's open within existing denominational families, then I see the emergence of a very



large charismatic denomination... but thus far, only a few are saying there is room inside.

The counties are not immediately next to a metropolitan area. The population growth is gradual, with people coming in to practice a job that didn't exist until they filled it.

The churches will need assistance in relating to the new growth. Hundreds of existing congregations will need strengthening and, in a sense, renewal. These self-identified small rural churches and small-town churches are essential. How they respond is much more important than starting new congregations.

Continued

BREWER: The failure to break through the old traditional style into a new style will be most pronounced in a church with a stagnant or declining membership. I'm involved in a study of 71 counties in North Georgia for the United Methodist Church. In some of these areas where the population is increasing with non-farm people moving in, the Methodist churches involved are declining in membership. If this transformation is not made, you're going to have a small, struggling traditional rural church that will keep declining in its membership. You may find the need to start a new church to get this other mix, but it would be so much better if the church that's there could transform itself, maybe relocate. It's going to be an important issue for the future.

RUTLEDGE: Would this include the resort communities?

BREWER: Yes, because the jobs are there. Whether the second-home movement is going to continue will depend on the energy crisis. We are going to have a redevelopment, of what we call the rural communities.

RUTLEDGE: Many of these counties are developing along the new interstate highways. You can see this with the 1970 population reports.

SCHALLER: This is the transportation tool that provides the jobs for the factories. Two things are significant for Southern Baptists:

One, a larger number of these counties are outside those states where Southern Baptists have been strong, and you may not have a single church in the county. So you will not be renewing congregations, but developing churches.

The second part, we will see in the 1980 census that many are resort counties where two major items of the economic base are the resort trade and the post office, which brings in the Social Security checks for the retired. Many who build a home go out every summer now. They will retire there, and are retiring earlier than expected. Regardless of the gasoline situation, people will be living in rural resort areas in sizable numbers.

RUTLEDGE: As part of our new missions thrust, we are taking a good look at the counties where we do not have any type of Southern Baptist witness—832 in all. After we have studied them for their general characteristics and potential growth, we will attempt to begin congregations where needed.

SCHALLER: Large cities are going to be a place for the lonely, older individual. This will be a very significant dimension of urban strategy. Congregations will substantially include a great number of one-person households. We have a lot of these already, but they think of themselves as family churches when they are not. Their programs are geared toward people who are no longer in the congregations, and they overlook the people who are there or are potentially there.

Of course, everybody wants to be a two-generation family church.

RUTLEDGE: I would like to comment on churches adapting to change. We have Southern Baptist churches in Atlanta going out of existence because they are unwilling to adapt to racial or economic change, or they realize too late the need to change.

By the same token, we go into inner-city Philadelphia and buy a vacated church building. We start anew where others have not done well. The reason is we didn't have history to cope with. We didn't have any image built up over a hundred years, traditions we could not change. We started new, knowing what we're in. And we do well. It's not that we are superior. We fail here in the same kind of situation. It's a commentary on our human nature.

SCHALLER: Another point: Congregations will fool you. You see a rural church where the population has increased. Some people have joined and with the growth they decided to relocate and build a new building. You rejoice that they've decided to change, but that may be a very subjective interpretation. What this may be is they saw the enemy coming and built a new fortress to keep them out.

“We have SBC churches going out of existence because they are unwilling to adapt to racial or economic conditions; or they realize too late the need for change. But we often succeed where others have failed.”



“We have SBC churches going out of existence because they are unwilling to adapt to racial or economic conditions; or they realize too late the need for change. But we often succeed where others have failed.”

RUTLEDGE: Do you have any summary remarks?

SCHALLER: If I were going to go beyond anything we have talked about, it is to ask, “How do we have a program that renews people distinctive from the renewal of churches?” There is a tremendous hunger by people for Bible study, prayer, mutual support, caring fellowships. Many congregations are not doing this, because they think they already have such groups.

BREWER: I would second that.

Throughout the whole movement of the house church, encounter groups, and the like, how have Southern Baptists been involved? What have you learned from other Christian groups, and how are you involved with others in facing the issues we have talked about? What can you learn from others? I see this as difficult to answer, for you have tended to be a separatist denomination in terms of ecumenical and interfaith relationships. You have become much more cooperative in recent years. Also, it is difficult because of your bigness, and it's awfully difficult for bigness to cooperate. You have a great deal of richness to contribute to the Christian movement today, but I believe the movement can contribute to you, too. •



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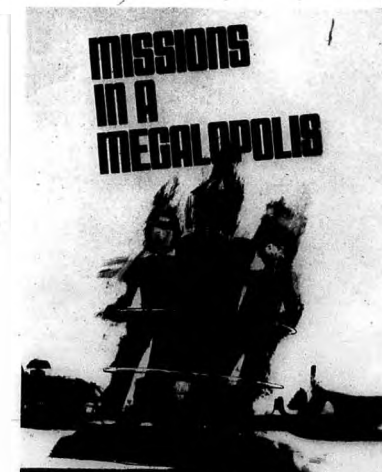
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EXECUTIVE'S WORD by Arthur B. Rutledge Responsibility for "Bold Mission"

A decade and a half ago I read a book titled *A Changing America*. A helpful volume, it gave an introduction to what lay ahead. More recent forecasts, such as in Toffler's *Future Shock*, are at once sobering and exhilarating.

Tomorrow Starts Today, the 1976 home missions study book for adults, puts it this way: "We have always had change. What makes life so exciting, and sometimes so difficult at this point, is the rate of change. The changes of the past 30 years in American society have been more numerous and more dramatic than in all the previous 170 years of our national existence. The changes of the next 30 years are likely to be even greater. People who are concerned about the spiritual health of our nation and of the world need to listen, learn, plan and act."

In the face of spectacular technological and social change during recent decades, the SBC has—almost imperceptibly—undergone significant changes.

Geographically the Convention has become a national body. Now cooperating Southern Baptist churches are in all 50 states plus Puerto Rico. For the past 33 years there has been an average growth of almost two new churches per week in states where Southern Baptists had not worked previously.

Since the early 1940s a dozen new state conventions in fellowship with the SBC have been formed. By now our roots of witness and ministry are sunk deep in the soil of most of the states of the union. The people of America have come to know who Southern Baptists are. They have come to know of their commitment to Jesus Christ as Lord, their belief in the Bible, their love for the church and their zeal in witnessing—and their growth.

Great changes have occurred socially as well. With this spread into all parts of the nation, Southern Baptists are now

more diverse than ever. There is wide variety of lifestyles, of social customs, of political viewpoints and of ethnic makeup. Southern Baptists, no longer the homogeneous fellowship we were once, are learning to look upon persons as persons regardless of individual differences.

Nowhere are these social changes more evident than in the emerging attitudes toward persons of non-Anglo Saxon background. There are now some 2,000 Southern Baptist-related churches and missions composed largely or altogether of persons of a minority group.

In California, where Southern Baptists' growth has been exceptional, the fastest growth for the past few years has been among ethnic peoples.

At the Miami Convention six months ago, the Convention reflected its awareness of these people and their involvement in SBC life by electing more persons of ethnic extraction to serve on denominational boards than in any previous year. Two Latin-American laymen were elected directors of the Home Mission Board and a Chinese woman and a black man were elected to serve on the Foreign Mission Board.

And there have been spiritual changes, also. As *Tomorrow Starts Today* says, "In the providence of God, Southern Baptists have become the largest evangelical body in the nation. Our foreign missions program encompasses more missionaries in more lands than that of any other evangelical denomination. Our home missions program, it is believed, likewise serves through more missionaries and in more locations than any other denominational homeland missions program."

"This furnishes no ground for pride. Rather it is a sobering reminder that Southern Baptists have a heavy responsibility in the shaping of the spiritual and moral life of the United States. The Bicentennial theme, 'A Past to Remember—

A Future to Mold,' speaks to Baptists. Our size, our strength and our nationwide involvement thrust upon us an opportunity and an awesome responsibility."

Such changes, for the better as I see it, plus the spiritual and moral needs of millions of persons, present us with new and larger challenges than ever before. The 80 million or more unchurched persons in America today are four times the total population of the nation when the SBC was formed. Despite the affluence, the mobility, the comfort and the leisure brought on by almost incredible technological advances, many persons hunger for God. They reach out for purpose, for meaning, for fulfillment. Thank God, more seem to be turning to Christ than in many decades.

This Bicentennial year provides a beautiful backdrop for a new challenge to the people of our nation to turn to Christ as Lord. The denominational theme for the year, "Let Christ's Freedom Ring," calls us to share the knowledge of the One who liberates from guilt and fear, from loneliness and emptiness, and gives "abundant life."

In home missions this is also a year of intensive preparation for the remainder of the 1970's. The key words are "Bold Mission." They come from the SBC overarching theme for 1977-79: "Sharing Christ in Bold Mission in a Secular Society." This Board has voted to focus its resources during these years on two basic efforts: (1) evangelization and (2) starting new congregations.

"We pray that the years ahead may be under the guidance and power of the Holy Spirit, the most fruitful we have ever known. We pray that this may indeed provide the spiritual acceleration needed for a great spiritual and moral upturn in our beloved land during the final quarter of the 20th century. •

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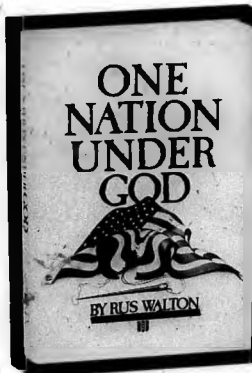
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AT BAPTIST BOOK STORES
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COMMENT by Walker Knight
A future with hope

My nature is to look on the brighter side of any problem, to gravitate toward solutions and promises of improvement, and to feel that somehow the problems can be solved if we adequately use the energy and gifts God has given us.

But such optimism has not kept me from being sensitive to the nature of problems or to their difficulties. Neither does it demand the solutions come immediately. My relationship with God tends to give me hope for the future.

I am acutely aware that man can destroy himself with his modern weapons; that we are busy polluting the air, the land, and the oceans; that we are corrupting our environment; and that we are failing to handle the problems of world hunger and peace. Our global civilization is a closed community so interdependent that every mistake we make is exaggerated.

Living within such a climate and constantly hearing many scholars' doomsday predictions, we are especially sensitive to the note of hope. Herman Kahn, leader of a team of scientists at the Hudson Institute in Croton-on-Hudson, N.Y., has sounded just such a belief that the future can be bright.

He says, "We believe that available skill, sound management and sensible policies can transform some of the issues of today into memories."

According to Kahn and his associates, many of those who despair of solving the major problems are misreading certain current realities and their implications for the future.

In an Associated Press report, Kahn

said, "Many of the issues causing such concern today are more the growing pains of success than precursors of doom. The application of . . . intelligence and good management in dealing with current problems can enable economic growth to continue for a considerable period of time."

The policies of no growth advocated by some scholars would "consign the poor to indefinite poverty." The Hudson study indicates economic growth is "likely to continue for many generations, though at gradually decreasing rates."

Mankind is in a transition period in the industrial revolution, according to the Hudson study. In the next 50 years mankind will go through "a great transition from a world which was a vale of tears and suffering . . . to a place of relative joy, fulfillment, peace and prosperity for nearly everyone."

HOME MISSIONS and our attempt to look into the future with possibilities projected through scenarios, in a small way parallels the work of the Hudson Institute. Their team developed a transition scenario that includes these features:

- Rates of population and production growth will level off.

- In 200 years, the world population will be about 15 billion, compared to the present four billion, and the average income will be about \$20,000 in current dollars.

- The gross world product in 2176 will be about \$300 trillion, compared to the present \$5 trillion.

- Shortages of raw materials will be

overcome through substitutes, redesigns and alternative processes.

- The world will have enough land and water to feed itself, if used properly.

- Through innovation and progress with new technology, energy problems will be overcome and supply will be sufficient.

- Pollution problems will be solved and, in fact, are in the process of being solved.

Such notes of hope and possibility need to be sounded. To accept the belief that present problems are either beyond recall or that efforts to solve them will only make them worse contributes to the difficulty. Each of us has faced the attitude that such and such a problem has no solution, or we have faced individuals who make only negative contributions.

The future calls each of us to think positively in terms of possibilities.

We stand at the close of two centuries of organized life for our nation and look now to the third century. A view back encourages us with the role that our faith has played in this history, while realizing that not all our contributions have been positive. Southern Baptists do feel a responsibility for the future, and this year we will launch a Bold Mission Thrust as part of the immediate future.

Emphasis assigned to the Home Mission Board will concern itself with seeing that every person within the United States hears the good news of God's work in Jesus Christ and with the possibility that each receives the opportunity to be a part of a New Testament fellowship of believers.

Jack R. Taylor:

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BROADMAN

MEDIA by Phil Davis

After novelty and fad

Depending on which end of Martin Marty's new book—*The Pro & Con Book of Religious America*—one begins reading first, a religious person can swell with pride or be thrown into despair. Designed as a "flip-over" book—half of it is always upside-down. Marty's "Bicentennial argument" explores what is spiritually wrong and right with America. Treating 12 themes in short chapters, Marty does not shy away from paradox, but plows right into the complexities of American religious life. For instance in his arguments on "Spiritual Amnesia and Spiritual Awareness," the historian points out that much of America's spirituality has been high-lighted by a fickle chase after novelty and fad. "If it's new, some say, salute it." Looking around us at the proliferation of cults and weird liturgy of avant-garde Christianity, who can deny the validity of this?

On the other hand, all the basics for protecting and propagating biblical faith—denominations, Sunday school, humanitarian societies affiliated with religious organizations, sending and supporting missionaries, and the local church pattern—were developed within a few years after 1776 and have been preserved and grown stronger through the years to the present.

Marty quotes Joseph Pulitzer as telling a group of journalists that the task of a newspaper was to "afflict the comfortable and comfort the afflicted." On a religious plane, this book is a perfect vehicle for doing just that to religious America.

The Pro & Con Book of Religious America Martin E. Marty (Word Books, 293 pp., 1975) \$6.95

As we prepare to enter our third century with shortages in many fields, we find that we face a plenitude in one area—the number of crises. Crises in energy, ecology, race relations, drug addiction—you name it. One crisis, as real as the price of gasoline is the one facing the nation's churches—*The Crisis in the Pulpit*.

In a readable new book, Chevis F. Horne, longtime pastor of the First Baptist Church in Martinsville, Virginia, lays out the facts of the crisis on the line and pinpoints ways in which a courageous pastor can work his pulpit out of its complex state.

No prophet of doom, Horne nevertheless believes that the current state of affairs is the worst pulpit crisis in the history of the church. He claims it has

been produced by four things: a change from man's faith in God to man's faith in himself; the institutional church fighting for its survival as an end in itself, forgetting that Christ died, not for the church, but for the world; man's quest for personal freedom turning into a resistance to some of the Bible's absolutes; and a failure of pulpit-to-pew communication due to theological language and realities.

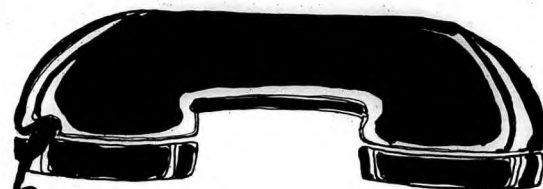
It is doubtful if any pastor is not aware of every point in this book. However the much-decried crisis in the church is, in essence, a crisis in the pulpit. Reading the insights in this presentation of both cause and cure may be just what a weary, disheartened pastor needs to spark a renewal in the church.

Crisis in the Pulpit Chevis F. Horne (Baker Book House, 144 pp., 1975) \$4.95

A nation-wide program in observance of the Bicentennial—American Issues Forum began last September and is now in full swing. Suggested by Walter Cronkite and sponsored by the National Endowment for the Humanities, the forum stimulates discussion on relevant national issues in groups all over the country. For groups that wish to celebrate the Bicentennial from the viewpoint of religious values, Project FORWARD '76 (Freedom of Religion Will Advance Real Democracy) has prepared a book of essays. Project FORWARD '76 (in which SBC's Christian Life Commission plays a part) is a national interreligious enterprise designed to encourage a spiritual emphasis in the observance of the Bicentennial.

Answering the question "How do we understand the relationship of religious faith and loyalty to the nation?", nine thoughtful essays by distinguished churchmen give a spiritual direction to such topics as "The Land of Plenty" to "The Business of America." Throughout the book, one theme dominates: "That religion has been a major force in the shaping of America and that the religious dimension must continue to be taken with utmost seriousness if liberty and justice for all are to have a solid foundation." The writers probe for reality not only in our abstract values, but in the way we face day-to-day religious living.

FORUM: Religious Faith Speaks to American Issues Edited by William A. Norgren (Friendship Press, 56 pp. oversize paper) \$2.95



Have you heard the HOTLINE is back?

Well, it is. Beginning January 1st the Home Missions HOTLINE returns with all new stories and current mission news and happenings.

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READERS' REACTIONS

More of the Human Touch

I appreciate very much the in-depth reporting you are doing. My own knowledge of home missions is increasing monthly.

Also, *The Human Touch* is a magnificent production. I read it through at one sitting and then read it again. I am eagerly awaiting Volume 2.

Mrs. Charles A. Swann
Nashville, Tenn.

• Your August issue concerning the Vietnamese refugees and their resettlement in this country really spoke to my heart. I used a couple of the articles as missions stories with my summer missions group. The boys and girls were really concerned for these people who no longer have homes of their own.

Sammy Swinson
Ft. Worth, Tex.

Closed doors

I was greatly disturbed by chart I saw as a part of the article "Choices Amid Change?" (Sept. HM).

The reasons stated for the closing of most of the churches were utterly ridiculous. There were some who had low membership and Sunday School enrollment and perhaps made a wise move. However, at least two of the churches had Sunday School enrollments of over 300 people. They could have used the changing situation as an opportunity for greater ministry rather than shutting the door.

The chart disturbed me for it is long past time for white people to recognize that God loves the black man, too. The color of skin has no bearing on one's ability to commit himself to Jesus Christ and serve him in a very worthy manner.

Jerry E. Harper Sr.
Littleton, N.C.

Evangelism news

Look who kicked the evangelist this time!!!

Having given over eighteen years of my life in the field of evangelism I feel qualified to answer for my fellow soldiers in the ministry.

Some fights are lost even though we win. A bulldog can whip a skunk but it just isn't worth it. I already smell because of your editorial on evangelists, and I haven't even begun to fight.

Writer Toby Druin is not my target. The editor is. I can understand how a man with parts of the facts could come to Druin's conclusions, but for a magazine of HM's acceptance among SBC churches to allow such a "culmination of concoctions" to be printed is beyond my imagination.

It seems to me that the article ("The Evangelist Today," Sept. HM) is against the evangelist. If this is your feeling on this subject, and your approval by printing it indicates it to be so, I ask you to take a survey on how many Baptist pastors surrendered to the ministry under evangelists and during revival crusades.

Evangelists never fit into any of the neat little categories of the clergy. The settled ministry always resents the intrusion of these wondering (sic, Ed.) prophets who disturb their congregations. He is smilingly dismissed as "controversial" by the smooth diplomats of the ecclesiastical machine who rest at ease in Zion.

He is the bitter foe of all who are trying to legislate a counterfeit millennium under religious auspices by making political projects look like moral issues. He will always be on better terms with heaven than on earth.

In actual fact God has given in the Bible the old time method of revival in the pattern of Elijah, John the Baptist, Jesus, Peter and many others and they were all different... except for the fact they were "CONTROVERSIAL."

Jerry Wayne Barnard
Houston, Texas

• Whether intentional or unintentional, conscious or subconscious, "The Evangelist Today" was negative enough to discourage almost any pastor from initiating a full-time evangelist for a meeting. Through the years we have used the services of several of these men. Not all, but most all did exceptionally fine jobs.

I fear that the many "good ones" will have a more difficult time as a result of our magazine's treatment of the subject.

Donald C. Brown
Baton Rouge, La.

• Now that all the faults of the evangelist have been so greatly exposed, and exploited by the pastors and Mr. Druin, would you in all fairness to the evangelist

lists in the SBC, have Druin write about the faults of the pastors? Many of those faults no one has ever dared to write about.

I, myself, am a retired evangelist. During those 35 years I learned much about the pastor—how he works and how he thinks. In 1953-54, over radio, we brought many of those faults to the attention of the people in our area. Many of these preachers were furious. Others made excuses to justify themselves. Others said they would make amends for those things and correct them; that they had drifted into them by following others.

How can a man expect to be the servant God wants him to be, when he lies and cheats, and works against other ministers and members of the church? I could talk all day giving examples of how pastors are failing God because of these things.

J.D. McClellan
Spartanburg, S.C.

Shipping along

"When the Ship Comes In" (Sept. HM) is excellent and appeals to me very much.

Two comments about the idea of follow-up:

(1) There may already be a directory of seaman's services in the various ports in the USA, something that could be given to the seamen as they are touched in one area. We Southern Baptists, if we do not have it already, could have a directory of our people or seaman's missions that could be on a sheet to give to seamen in any port for reference in the next. A general directory of evangelical missions to seamen might be worked out.

(2) Trust the Holy Spirit to lead converts to missions and aid this by the directories. This is already happening to some extent I am sure.

C.H. McClure
Canton, Ill.

You are what you eat?

The fact that you planned to cover what other organizations (Nov-Dec HM) are doing makes me hope you will be aware of Bread for the World. Their basic premise is that what governments often neglect or completely ignores

out what Christian groups do in relief efforts.

Also hope you are aware of "The Other Side," a Christian evangelical publication whose Sept-Oct issue is on World Hunger.

Bill Moore
Southfield, Mich.

• Enjoyed my Oct. issue very much, but was disappointed not to find the list of chaplains. I always clip it and pray for them as I pray for the missionaries in my Home Life. Had to skip July, too. Please remember next quarter.

Garnet Bradley
Jonesboro, Ark.

• Some of the research I have done indicates that the problem of world hunger is so massive and complex it leaves one wondering, "What can be done?" In the July-August, 1975, issue of VANGUARD, the director of the Mennonite Central Committee pointed out a six-point program on world hunger: (1) awareness raising, (2) lifestyle adjustments, (3) food production maximization, (4) population management, (5) responsible food policy and (6) emergency relief. I am particularly interested in the first point, awareness raising.

What effect have all our efforts as a denomination had on the problem in terms of policy changes in our national government? Are we as a denomination coordinating our efforts with other denominations and organizations as we confront such a complex problem? The Lutheran Church in America recently held a conference for farmers, who discussed the world hunger problem and made recommendations from their perspective as producers of food. I guess my main question is, "Has awareness been translated into action?"

My concern is how can I help bring about the changes that are needed in our lifestyles, policy changes at the national level, etc., to help overcome this and other social problems?

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The Church Missions Committee Manual



Gearing up for the Bold Missions thrust for 1976-79, several Southern Baptist departments cooperated in developing the Church Missions Committee Manual. The guide is designed to facilitate missions outreach of local churches into areas lacking Southern Baptist witness. Included in the guide is a sample survey of community needs which can be met by your church. The manuals are available at local Baptist Book Stores. \$2.95

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