

home missions



annual report

A bold new venture in missions

bold

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The word shoulders a heavy load in Southern Baptist life; conjures images and impressions; draws from denominational thought patterns a sure and steady sense and sound. ††† Simply, evangelize means "to give persons an opportunity to hear, accept or reject the message of Christ... to make believers of non-believers..." ††† But such familiar, comfortable statements hide the breadth and depth of the idea. They are the skeleton, a bare-boned description with no blood, no muscle—no emotion or feeling. For concrete expression that gives fullness and clarity to the concept of evangelizing, HOME MISSIONS turned to a local church in a bold setting: Gregory Memorial in a transitional neighborhood of Baltimore. ††† On a sunny day in autumn, members of the church met with pastor Frederick Gamble to discuss what they believed "evangelize" entails; and how it relates to their church's mission. ††† To evangelize, they decided, is "to show our community we love them... It's a matter of being the love of God, where I am... The basic thing is to give a person the chance to feel what Jesus is... It's doing, going; being doers of the Word. The feeling of Christ comes not by word, but by action..." Evangelism is, they concluded, "witnessing and ministering and caring for people." With that thought, they went outside, behind the church, to paint a giant mural of their feelings about "to evangelize."

Continued



Gregory Memorial Baptist Church artists begin to turn their ideas of "evangelize" into a swirl of colorful designs.

to evangelize

Be ye doers of the word AND NOT hearers Only!

NOT ME
READ
LET ME!



CHILDREN
READING
THE
BIBLE

IN AS
MUCH

IN HIS

RIBBLE



NO

T

hearers Only!



GOLD THRUST
INTO BALTIMORE

CARI-
NG!

LET
YOUT
(More Ours)



While on the West Coast, on another autumn afternoon, a group from the several congregations of 19th Avenue Baptist Church in San Francisco—with pastors Dan Coker and Henry Mu—gathered; they were to discuss and to paint the second half of Southern Baptists' twin concepts of reaching out and uniting the lost and the alone. † † † "Congregationalizing"—a coined term—means to "give persons an opportunity to come together to express their faith... to give believers a place to renew and strengthen their commitment to carry the gospel into the world..." † † † But those ideas, too, need grassroots interpretation. And in a unique sense, 19th Avenue lives the word: congregationalize. For 19th Avenue has started churches to bring together four different peoples, from four language groups—Japanese, English, Chinese, Estonian—to share one building and to create the concept they believe characterizes the church of Christ: "To congregationalize," they said, "you have to break down barriers... to become, in the true sense, the family of God." † † † In any language, they said, the lyrics of the song, "In Christ No East or West" expressed their attitude—"... one great fellowship of love." To symbolize their feelings, they chose a theme from Acts: "Of one blood, all nations..." Said one, "Blood is the body's lifeline." Finally, they said, to congregationalize was "to become one..."

Continued



With a mixture of careful accuracy and wild abandon, the members of 19th Avenue Baptist design their "congregationalize" mural.

to congregationalize



"To minister, to tell, to care . . ." "To become one." These are not unusual goals for Southern Baptists. But when given national scope . . . ministering and telling every individual in the United States; giving every person an opportunity to become one in a fellowship of believers . . . then these goals constitute a movement of magnitude: Bold Mission Thrust. ††† "Evangelizing and congregationalizing are possible nationwide," says Gerald Palmer of the HMB. The effort calls for involvement from all workers in the Board's 14 programs and thousands of Baptists at all denominational levels. "We're not drawing little circles around us," adds Palmer. "This demands the total resources of the HMB and state conventions." ††† Already months in planning and coordination, the Board launches Bold Mission Thrust this year—at a time when the agency is clarifying its role in national missions strategy. ††† The theological basis is evident. From evangelism planner John Havlik's perspective, BMT is "the whole gospel for the whole man in the whole community to the whole nation . . . In Acts, Christ's disciples cross barriers. Jerusalem represents the barrier of the city; Judea, the barrier of religion; Samaria, the barrier of race. The 'uttermost parts' represent the barrier of scarce resources, both people and money." ††† The missionary, concludes Havlik, is bold enough to cross these barriers, wherever they may go.

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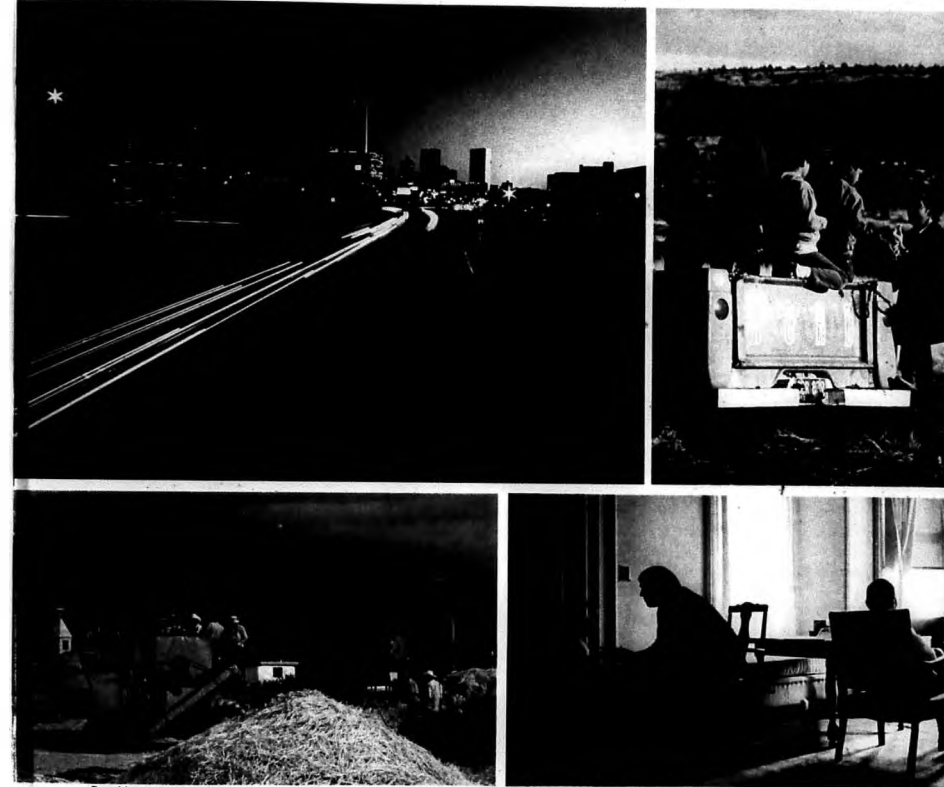


From high above, the city's corridors roll into open spaces; both stand as vivid targets for BMT concerns.

this is bold mission thrust

Crossing barriers in a Bold Mission Thrust, says William Hogue of the Evangelism Division, "calls forth boldness in methods, boldness in objectives." Missions leader Wendell Belew adds: BMT "involves the willingness to risk resources, energies and commitment. For the Board, especially, Bold Mission involves a willingness to extend beyond what's normally accepted or expected. We could operate, ad infinitum, sort of 'as is.' But we've got to do more." † † † The HMB has defined Bold Mission targets: Key cities, where no evangelical witness exists or where evangelicals are in such minority they are unable to penetrate alone the unchurched and unevangelized communities . . . † † † Counties without effective evangelical witness, from metropolises to open spaces . . . † † † Cultural and lifestyle groups, the ethnic and minority people so often bypassed by mainstream churches and denominations . . . † † † Transitional communities, where churches are faced with change-or-die futures . . . † † † In each instance, the HMB will seek to determine national perspective, to suggest national priorities. And to create among Baptists "an awareness of a national concern," says Belew. "But even more, in BMT, the Board will seek new places, new techniques, new persons—individuals endowed by God with the gifts necessary to act boldly to bring into hurting, lost lives the good news of Jesus Christ." ●

areas of concern



Reaching out to persons of all ages, locations, backgrounds, races... this is the basis of BMT's twin objectives.

William G. Tanner



A few weeks ago I noticed a banner across the front of a school playground in Mississippi. It simply read: "It's Great to Be a Student at Bayou View Elementary!" Here was a group of young people who had taken pride in their institution and were prepared to share this pride with everyone in South Mississippi.

The lesson of the school yard lingers on. We have just completed our national Bicentennial. However, along with the opportunity to express our love for our land, the Bicentennial contributed to a deepening and expanding concern for the moral and spiritual welfare of our people. This climate of remembering the content of our greatness has also supplied a much needed platform of optimism in the spiritual realm, which in turn has provided a strong springboard for the propagation of the gospel through the challenging and exciting "Bold Mission" emphasis.

The Home Mission Board has translated the Southern Baptist Convention mandate regarding a bold advance in mission enterprises into "Bold Mission

Thrust!" This little phrase carries a wealth of meaning and commitment for the 2,186 missionaries under appointment by the Home Mission Board and the 100 mission support staff personnel in Atlanta. All of us are quite serious about our responsibility regarding the objectives of Bold Mission Thrust.

To describe these two objectives, Home Mission Board strategists and planners are using and shaping two words: evangelize and congregationalize. Evangelize, simply put, means making believers of non-believers. Congregationalize is a parallel concept of evangelizing—i.e., after leading a person to a saving knowledge of Jesus Christ, providing a chance for congregational expression of his or her faith through membership in and association with a New Testament church.

The time span of this emphasis will carry the concerted efforts and resources of the Home Mission Board into the 1980s. As a mission board advancing its work through 14 varied programs, the HMB is committed to gearing resources within respective areas of work to attempt to reach America for Christ.

Program lines will not evaporate but rather our 14 assignments will mesh, each assisting the other to accomplish this mammoth objective. Bold Mission is concerned with the whole man, the whole community, the whole nation. Consequently a "crisis community" may necessitate an initial thrust in Christian social ministry. Again, an over-churched but under-evangelized area may require a program initiated by the Department of Interfaith Witness. This will aid church-

es to reach across denominational lines to engage people with the gospel. A densely populated inner-city area in a metropolitan center may necessitate a converging witness by both the Department of Cooperative Ministries with National Baptists and the Department of Metropolitan Missions.

In short, if this effort is to be effective, every missionary and every staff person of the Home Mission Board must be vitally involved through his or her program. It is a concerted and correlated effort of our personnel and resources.

Bold Mission Thrust is not simply enlarging totals by adding more missionaries or staff personnel. "It is concerned with persons, communities and our nation having a new and closer relationship with Jesus Christ."

Many have asked me, "How do you visualize the goals of the Home Mission Board and how do you prioritize these goals?" The answer is: our immediate priority lies in the mandate to "evangelize and congregationalize." As a denomination we are more organized and equipped for the challenge of winning our nation to Christ than any other generation of Southern Baptists has ever been.

Today the fields are white awaiting harvest. We have the means, the message and now the mandate to reach our land for Christ. Bold Mission Thrust calls, in fact, for cooperation on all levels of SBC life. But it calls most of all for renewed individual commitment by all Baptists. For, ultimately, Bold Mission Thrust must be a personal venture.

Bold Mission Thrust is you. ●

In his first weeks at the HMB helm, Tanner assessed the mood of missionaries...



With the kids in a New Orleans Baptist center

with language missionary Rafael Melian



at Friendship Center with John Campbell



on the docks with Paul Vandercook



at Sellers Home for Unwed Mothers

by William G. Tanner

executive director's message

As a national agency, the Home Mission Board gives strategy and planning direction to United States' missions efforts. But the heart of home missions remains the 2,000 plus missionaries who serve under joint HMB and state convention appointment. For these missionaries give their hearts and hope and hands in efforts to tell others the message of Jesus Christ. And often the missionary's influence is felt in direct life-changing ways... as evidenced in these reports by persons whose lives have been touched by home missionaries.

**Caroline "Carrie" Gates
Worcester, Massachusetts**

The church takes (elderly) people from the apartments shopping each week; I was part of that program when I met Carl Holden (Christian social ministries missionary at Worcester Baptist Church). I had dropped my scarf and Carl came to return it to me.

He stayed and talked. My husband had been Roman Catholic and I considered myself Roman Catholic. But after he died, I didn't have any church tie.

I was very depressed then; I was past 70 and alone, and not feeling good. I prayed to God many times to take me. I felt I didn't have anything to live for, nothing to look forward to. I remember standing at my kitchen window, watching people go to the church across the street, tears rolling down my face, wishing I could go, too.

But I didn't have the spunk to start it.

Then Carl came to visit. I could talk to him. He cared about me.

I started to go to the church. Over there you've got to belong because everybody knows you. Three years ago I was baptized. Carl baptized me and my older daughter at the same time. I haven't missed a Sunday since.

That's the turning point in my life. I don't look backward any more. Always forward. That's my place over there (at the church). Now if I feel depressed, I have some place to go.

**Ann Keith
Worcester, Massachusetts**

I've lived in these apartments (across from Worcester Baptist Church) for 10 years. For a long time, I was all alone; I never got out, never met anyone.

I'm handicapped (blind). I felt people took advantage of me. There was nothing to my life at all; I didn't feel I could trust anyone. I didn't even believe in myself.

I don't know how Carl Holden heard about me. But he started delivering food to me. I didn't know he was a minister for two years.

He introduced me to Betty Kesseli (another church member). She was visiting one day and touched the right nerve... I'm not in the habit of crying on someone's shoulder but when she asked me questions, I just unfolded.

The next evening Carl and his lovely wife came to visit.

Later Carl introduced me to Carrie. There has been a great change in my life since then. I was alone, but I'm not anymore. Carl and Carrie know any little

thing that bothers me; Carl gets right after it.

Before Carl and Carrie and Betty came into my life, I had little to look forward to. Now Carrie visits every day—and I don't feel alone, even when I am. Carl has given me the desire to live and be part of something.

**Bob Metzler
El Portal, California**

I've worked this claim for the past 30 years and haven't taken out enough gold to pay for the blasting powder. I pay my way working at road construction. Never got many visitors—didn't want them in fact—but Bill Sims (HMB missionary at Yosemite National Park) just started visiting up and down the stream.

One day he wandered into my place and we struck up an immediate friendship. Even though I've had little to do with preachers over the years, we found something to talk about. He kept coming back, helping me move the muck out of the mine and doing some of the chores that take two persons.

Finally, he led me to see that I needed a closer relationship with Jesus Christ. I'd gone to church when I was younger, but for more than 40 years I'd done some rough living. I came to see that I needed a present life with Christ.

I guess you might say I struck it rich, with the help of Preacher Sims.

He now has me busy at the El Portal Baptist Church, doing some teaching and even leading the singing, and helping with the mission in Yosemite National Park.

I may never get to the gold vein that's



A report from persons touched by home missionaries' work.

faces of missions

in this mountain—you'll hear me yell if I do—but these 30 years of work have been worth it, if they were the means of re-establishing this relationship with Christ.

**Ken "Duke" Mosebroten
Portland, Oregon**

I first heard about Elmer (Whiten, director of Christian Social Ministries for the Northwest Convention) from a Baptist minister I met while I was in Lincoln County Jail. He referred me to Elmer and after I was sent on to Oregon State Penitentiary, I looked Elmer up.

He has a little group meeting on Wednesdays and I got into it and started going pretty good. The group was kind of an "island" in the penitentiary, a spot where I could relax once a week. At the time I got into the group, it wasn't necessarily religiously oriented, but we led in to that later.

In fact, it was our idea to bring in a Bible study afterwards. About 70-80 percent of that class stayed for Bible study, just about all of them. It was voluntary.

Elmer did counseling after the meetings and he helped me out with several points, getting my head on straight. My attitude about religion changed. Three or four years ago when I heard someone talking about religion, I figured he was some spineless idiot who didn't have the courage to go another route.

I'm not going to tell you I'm real heavy into the Bible right now. If things keep going at the rate they are now, I shortly will be. And my wife and I are looking for a church to attend after my release in two months. If you had told me that four years ago, I'd probably have slapped you. So you can see things have changed with me.

**James Prettyman
Portland, Oregon**

Like Duke, I first met Elmer at the Oregon State Penitentiary. A friend of mine asked him to look in on me... we dis-

cussed a few things together and Elmer invited me to join his group.

The group would get into discussions and, little by little, Christ or the life of Christ would enter into the conversation. I was hungry inside. And all of a sudden I found something that was feeding me; all of a sudden I was attaining something I could never touch anywhere else. I could never buy or steal! It was given to me and I couldn't understand that. That's where God came in.

Elmer helped me to motivate myself and realize that a Christian is really stronger, not in the sense of vanity or ego but in the sense of discipline, willpower—things I'd never put value on before. Elmer helped me establish values and he taught me to feel good about being a Christian, proud to be a Christian, to talk about Christianity, but not in a paranoid way.

It was something I needed very much. I don't think I'd be out of prison today... well, yeah, you have to give full credit to Christ. Without Christ, I don't think I would stay out of prison.

The only thing that's ever taken the urge to steal away from me is when I turned to God.

**Munja Wallace
Los Angeles, California**

I began going to Berendo Street Baptist Church because of my mother. She is one of the church and she knows which is a good church, the real one. I was brought up in a Christian family in Korea and went to a Christian high school but I never liked it. As soon as I left home to go to college I quit church.

Later I started having a hard time, personal problems. I thought I had to go back to Jesus Christ. The one who helped me do that was Rev. Kim (former home missionary Don Kim, who led Berendo Street Baptist to self-support).

At first I didn't like Rev. Kim's sermons because I wasn't a Christian and didn't

know why he had to shout. But now I know why. He wants to tell so much, so badly; he wants to send a message to people and his sermons are like S.O.S.'s.

Rev. Kim doesn't tell any story which belongs to this wooden pew. He shows us scripture. He is very pure. He doesn't tell anything else beside the Bible.

I am now a Christian because of Rev. Kim and this church. This church has a lot of members who are willing to give their lives. I always cry when I see this and they always grab my hands and start talking: "Just think about Jesus Christ. Just don't think about yourself." And then they start praying. They comfort me.

It is very important to me that Berendo Street is a Korean church. I could read the English, but I couldn't get that clear message. But I think minister Kim's really special whether he speaks in Korean or American.

**Lorinda Farmer
Randolph, Vermont**

I was always active in church, but didn't become a Christian until I was in nursing school. I was saved in a Christian fellowship at that time.

When our family came here, I went to the Congregational church. Their interim pastor was Merwyn (Borders, church extension missionary who was helping the church during a crisis period).

My husband really related to Merwyn; it was the first time in a long time Ed had been active in church. We became very active.

After the church got a new pastor, Merwyn started a home Bible study. He didn't invite people from the Congregational church, but one of the two couples active in it asked us to come. We liked Merwyn, the way he was—so we started with him. When we'd grown to about 20 people, we decided we wanted to be come a church. We felt like Abraham's tent, we moved around so much: first one building, then another. We now

meet in the chapel of a children's home.

We didn't intend to draw other churches' members, but sometimes they come to us at night—as one woman said, "to be fed." Our church has had influence in other ways, too. Like we've grown from no youth group to about 20. The Congregational church didn't have a youth program at all, but now they've got about 15 coming. So our presence has been good for them, too.

Vermonters need the kind of patient, loving witness of people like Merwyn. He's showed us that one-to-one relationships are what matters. Everyone in the fellowship can tell you that it was one-to-one that made them join.

**Lester Jones
Atlanta, Georgia**

About a year ago I moved near Techwood Baptist Center. I had worked at two other missions and had done mission work with a prayer group but for some reason I had never stopped by Techwood. One night Terry Moncrief, (Christian social ministries missionary who directs Techwood) preached at my church and afterwards I shook hands with him and told him I'd come by and see him. I did and just fell in love with him and the mission.

I helped as a volunteer for awhile and soon they offered me a place to live at the mission if I would look after things there. The rent was free so I took it. It was a good decision: I'm enjoying the best part of my life right now.

You don't have the words to say what the ministry of this mission has meant to me. Working here, living here, have helped my Christian life tremendously. And it's marvelous seeing both ends of the mission, getting joy out of it, getting good out of it. I mean, this mission ministers to me and I can minister to others.

Terry is one of the finest men I've ever met: dedicated, concerned. He loves these people and they love him. His min-

istry and leadership have meant a lot to me.

I'm 74 and at my top. You've heard the scripture: It says we have a foretaste of heaven right here on earth. I'm having it.

**Carlos Velasquez
New Orleans, Louisiana**

One day a friend told me about the Spanish department at First Baptist Church of Gretna, near New Orleans. So I went to Gretna and that's where I met Brother Melian (language missionary Rafael Melian).

At the time he was my Sunday School teacher. Every question and doubt I had about the Bible I went to him for the answer. Not only questions about Sunday School lessons. I was witnessing at work and other places, you see, and people would ask me difficult questions. I would go to Melian.

What impressed me about him was his attitude of accepting mistakes. He would say you have to consider that other people have different points of view, sometimes you can be wrong. Don't pretend to know everything. That was helpful to me, a new Christian.

Through Melian's teaching and also the ministry of the pastor, I felt the call of God to his service. I decided to surrender my life.

**Annie Brannan
Columbia, South Carolina**

I'm a widow. Lost my husband a few years ago, so now I live by myself. I got a daughter she comes by and helps me sometimes. I get by on my social security and all; I don't need too much.

Sometimes though it'd get lonely and I go by the Baptist center. That's where I met Brenda (Farlines, associational director of Christian social ministries).

I never finished my schooling and I never learned to read or write. That's something I felt like I needed a lot—I sorely missed it all my life—so Brenda

said she'd teach me how.

Sometimes it was really hard, 'cause I have this eye trouble and I don't hear too well. But she is always patient and never pushes me too hard.

Brenda's a fine person, you know; I always smile when I see Brenda coming.

**Joung Sun Kim
Olympia, Washington**

I was baptized when I was a teenager in Korea. After high school I was lazy about church, but I had a strong feeling I should go.

I came to the United States on a Saturday in 1974 and on Sunday my cousin took me to the Korean mission sponsored by the First Baptist Church of Lacey. There I met Fern Powers and Carole Rodgers ("unofficial" home missionaries whose seaman's ministries are partially supported by the HMB).

Knowing Carole and Fern has changed my Christian life. Before I didn't know I was a missionary. I was a selfish Christian. I knew God loved me but I didn't care about other people. Now I do. I pray for everyone I know who is not a Christian. My mother, my friends, everybody.

And now everything in my life is prayer. I cannot talk well and it is hard for me to witness but prayer gives me the strength. I am a nurse so I have many chances to talk to patients about Jesus Christ.

Without Carole and Fern this would not be true. God sent Carole and Fern from heaven: Angels. We think they are very special persons.

In this area everyone knows about Fern because she has tried to reach the Korean people. She is a very strong woman, going and going, doing so much, not stopping day and night.

We think Fern is a miracle person. A perfect person. Well, she is not perfect but everybody thinks so. No one's perfect. Only God is perfect. The same way with Fern. But she's almost perfect. ●

The retirement of Arthur B. Rutledge as executive director-treasurer of the Home Mission Board was the top news item of the year.

Rutledge headed the agency during 12 of the most stormy years it has faced since being founded in 1845. The storm was not internal, but in society, with race, changing lifestyle, war and poverty heading the list of social problems faced by the agency.

To fill Rutledge's shoes, the board of directors tapped William G. Tanner of Oklahoma.

Tanner, 46, is the youngest man to head the SBC agency in a century. He came to the post from the presidency of Oklahoma Baptist University. Previously, he was president of Mary Hardin-Baylor College and pastor of churches in Texas and Mississippi.

Other top news events included:

- The 1976 Annie Armstrong Easter offering topped its \$9.5 million goal, surpassing '75 by the year's end.

- The directors—headed by Tommy Jones, Macon pastor—voted a 1977 budget of \$24.6 million, with heavy financial emphasis going to Bold Mission Thrust.

- The missionary force increased by a net of 104, the most significant gain in eight years. At the end of the SBC year, 2,186 missionaries were on the field, augmented by 1,282 summer workers and 142 short-term adult volunteers.

- New work was opened in American Samoa in midyear, in cooperation with the Hawaii Baptist Convention, and a missionary couple—Mr. and Mrs. Lefanoga (Ray) Viliamu—were appointed.

ASSOCIATIONAL ADMINISTRATION SERVICE

The program of Associational Administration Service relates to 1,190 associations with about 20,000 elected officials and 800 employed workers, of whom 245 are HMB missionaries.

Among the highlights of the year, according to department director J.C. Bradley, was the calling of Jerry B. Graham as associate director, along with a redefining of the tasks of the staff position.

The department also produced an associational committee manual, which was made available to all directors of missions. Training directors of missions for Bold Mission Thrust and orientation for new directors also were accomplished during the year.

At the SBC annual meeting in Norfolk, an associational emphasis week was approved, and the department was given responsibility for implementing the week, which will spotlight the role and function of the association.

During the past year, in addition to redefining the roles of staff, the work of the department was redesigned, sharpening the sense of direction and work, Bradley said.

METROPOLITAN MISSIONS

The program of Metropolitan Missions relates to directors of associational missions, other associational staff members, pastors and leaders of 200 metropolitan areas across the United States.

The program seeks to "identify priority needs, discover available resources and to use effective techniques for expanding and strengthening Southern Baptist work in associations related to metropolitan areas."

Metropolitan missions has been enhanced by one priority of Bold Mission Thrust: helping churches minister in transitional—changing—communities.

Warren Rust, head of the program, said planning sessions for Bold Mission Thrust in the metropolitan areas were initiated this past summer at Ridgecrest and Glorieta Baptist conference centers. Those who will lead BMT activities in the cities—directors of missions, chairpersons of associational missions committees and associational evangelism chairpersons—were provided planning manuals.

"Related to Bold Mission Thrust, we also have provided consultants at the state level in three areas. These three men—Jere Allen in Alabama, George Bullard Jr., in Maryland, and Phil Tilden in California—will work with churches and state conventions," Rust said.

Other activities include preparation of a PACT kit (Project Assistance for Churches in Transition); an interagency project to relate the total resources of church program organizations to the churches in transitional communities; and a pilot project which seeks ways to reach highly mobile persons living in multi-family housing.

Another activity continued the Urban Training Cooperative, a coalition of the HMB and the six seminaries for urban awareness training.



In 1976, a record number of volunteers were sent out by the HMB and state conventions.

A program-by-program summary of the 1976 home missions events.

the year in review

RURAL-URBAN MISSIONS

The program of Rural-Urban Missions relates to directors of associational missions, pastors and leaders in more than 600 rural-urban associations and assists in the support of more than 120 missionaries.

The program "identifies priority needs, discovers available resources and uses effective techniques for expanding and strengthening Southern Baptist work in associations related to rural, mountain, town and small city areas."

James Nelson heads the program; this year J.T. Burdine of Bismarck, N.D., joined him as an associate.

"Among the many directors of associational missions who were appointed, we formed new missionary positions in counties within conventions which have high numbers of underevangelized people: Wyoming, Kansas, New York, Utah, Idaho," Nelson said.

"Generally, there has been a growing excitement about Bold Mission Thrust in rural-urban associations, as a result of conferences on rapid change. We also have held equipping conferences across the nation to assist directors of missions and pastors in viewing change as an opportunity."

Other accomplishments include adding new programs to assist student pastors in in-service guidance at Averett College in Danville, Va., Louisiana College in Pineville, La. and Ouachita University in Arkadelphia, Ark.

Nelson added his department has increased its concern for bi-vocational pastors. Several consultations have been held to identify needs and opportunities related to bi-vocational pastors, who compose about a third of the SBC's more than 35,000 pastors.

CHAPLAINCY

The program of Chaplaincy Ministries provides Southern Baptists with a con-

tinuing liaison with and supporting ministry to chaplains serving in the military, in hospitals, in institutions and in industrial situations. It also ministers to military personnel and their families.

In December, 1976, division director William Clark, a former military chaplain who had served the department since 1970, retired.

Clark noted the division's goal is to bring Southern Baptist ministers into contact with chaplaincy opportunities; to maintain contact with chaplains and assist them in accomplishing their outreach objectives; and to assist churches, associations and state conventions in providing a spiritual ministry to military personnel and their families, and to persons in hospitals, institutions and industry.

During the year, the division endorsed 218 qualified Southern Baptist ministers to serve in the military, Civil Air Patrol, Veterans Administration, correctional and other institutions, industry and hospitals.

The division staffers also visited with state executive secretaries, with chaplains, at seminaries and with others, including those who fill vacancies or establish chaplaincy ministries.

PERSONAL EVANGELISM

The program of Personal Evangelism, created in 1975, works with churches, associations and state conventions in motivating, equipping and involving persons for a lifestyle of personal witnessing and the training of others for such a lifestyle.

Robert M. Saul, director of personal evangelism, said the highlight of the year's activities was development of a new approach to witness training through TELL machines.

"We have tested it, through the validation phase, and the machines are in 102 churches in 13 states," Saul said.

The TELL devices provide "witness

skill training at a deeper level than ever before," Saul said, noting the machines provide 25 hours of programmed witness skill training, allowing persons to pace themselves on the devices.

The TELL machine will help the department reach its goal of having three million Southern Baptists trained in witnessing by 1981.

The department also has solidified its programming in youth, young adult and renewal evangelism, centering it on the total concept of growing an evangelistic church, the primary thrust of the Evangelism Section during Bold Mission Thrust emphasis.

EVANGELISM DEVELOPMENT

The program of Evangelism Development works with and assists churches, associations, state conventions and Southern Baptist Convention agencies in interpreting, promoting and properly relating the message, methods, motivation and spirit of New Testament evangelism.

Among highlights of the past year, according to John Havlik, department director, was the development of a metropolitan strategy of evangelism to reach ethnics and blacks in the inner city.

"One exciting thing was the pilot project at West Hunter Street Baptist Church in Atlanta, where the community of the church was surveyed and an evangelism strategy established," Havlik said.

He also noted development of resources for the 1977-1979 emphasis of Bold Mission Thrust with the Church Administration Department of the Baptist Sunday School Board.

"This is probably the greatest commitment we have ever had for two agencies with one another. We have a product line of \$350,000 backing the emphasis," Havlik said. "The line includes a book Havlik wrote, 'The Evangelistic Church.'"

Department workers also served as consultants to state conventions in de-



With only church pastoral aid from the HMB, a Mississippi pastor moved his family to Vermont.

veloping programs of evangelism, working closely with three established and three newer conventions to develop long-range plans.

Havlik also has been writing materials for Bold Mission Thrust.

MASS EVANGELISM

The program of Mass Evangelism, initiated in 1975, works with churches, associations and state conventions in all types of mass evangelism ministries and projects, including local church revivals, ethnic crusades, area crusades, simultaneous revivals and other specialized types of mass evangelism.

During the past year, a new staff member, Kenneth Carter, was assigned to revival and small church evangelism strategy, enlarging the scope of the department.

Bobby Sunderland, department director, noted a national conference for vocational evangelists was held prior to the Southern Baptist Convention annual meeting. This was the first time such a meeting has been held in conjunction with the SBC.

Other highlights include preparing of a local church revival guidebook; conducting a series of evangelistic rallies in the Washington, D.C., area; holding ethnic crusades; and developing pilot projects for REAP, a program of rural evangelism which allows smaller churches to have full evangelistic teams, supported by larger churches.

CHRISTIAN SOCIAL MINISTRIES

The program of Christian Social Ministries works with and assists churches, associations and state conventions in expressing Christian life and witness through special ministries.

According to Paul Adkins, director of CSM, the department assisted in the support of 317 missionaries during the past year.



A new and growing effort in ministry was to provide medical help for migrants in Florida.

The department also set in motion the emphasis of training Spanish-speaking people to help Spanish-speaking non-readers, and conducted a number of regional, state, associational and educational workshops on literacy.

Other activities included assisting inner-city churches in establishing week-day ministries, and holding workshops on ministering to alcohol and drug abusers and their families; on ministering in the small church; and on youth and family services.

The department also published handbooks on ministry with the aging and on Christian social ministries.

A separate phase of the work involves disaster relief, and Adkins worked with

representatives of the SBC Brotherhood Commission to establish ways to assist people in times of disaster; a disaster relief mission action guide was prepared.

The department also made funds available after the Teton Dam collapsed in eastern Idaho and the Big Thompson (River) Canyon in Colorado flooded.

CHURCH LOANS

The program of Church Loans serves churches, associations and state conventions by providing counsel on church loans and financing for church building construction and church site purchases.

According to Robert Kilgore, director, the nine staff members of the division provided counsel to some 1,300 church-

es regarding capital finance needs and assisted a number of the churches in obtaining local financing.

Where local financing was not available, loan applications from 210 churches were approved. The loans approved amounted to \$12,585,190.

The program also completed work on a procedure for the purchase and sale of church bonds and continued to implement a procedure of counseling and making loans to black and ethnic Baptist churches.

LANGUAGE MISSIONS

The program of Language Missions helps churches, associations and state conventions bring persons identified

with ethnic groups, other than English, into a right relationship with God, establish language-culture congregations and bring them to self-support.

According to HMB statistics, Southern Baptists now work with 29 ethnic groups, ranging from French-speaking blacks from Haiti to Spanish-speaking, Asiatics, European groups, Arabs, Egyptians and others.

Oscar Romo, director of language missions, lists accomplishments of the past year: The department...

- assisted in support of 879 appointed missionaries, and 175 language pastors;
- led conventions, associations and churches to begin 108 units of new work including activities among three additional language groups: Greek, Aramaic and Cambodians;
- led 361 churches to resettle 768 families (2,777 refugees) from Indochina;
- led 50 language-culture congregations to use lay persons to establish a new unit of outreach; and
- assisted 45 churches in their ministry among internationals.

CHURCH EXTENSION

The program of Church Extension encourages individuals, churches, associations and state conventions to establish churches or church-type units and to bring new churches and missions to self-support.

The program supports the second of Bold Mission Thrust's two objectives: "evangelize and congregationalize" the nation.

One way church extension is carried out is through Church Pastoral Aid, a salary supplement designed to provide mission points with full-time pastors. During the past year, 150 new CPA mission pastors were appointed. In the same period, 29 missionaries were elected to do church extension work. Also, 52 churches which had been started became self-supporting.

According to Jack Redford, director of church extension, the program provided support for 656 missions, 516 mission pastors or interns, 183 missionaries and 92 mission pastors during the past year.

INTERFAITH WITNESS

The program of Interfaith Witness assists churches, associations and state conventions in understanding the faith of and witnessing to people of other religious groups.

The staff—four research and resource persons and four regional directors—is headed by Glenn Igleheart.

"We have handled a good number of requests for interpretations of who Southern Baptists are and what we believe, both in Atlanta and in our field offices," Igleheart said. "The interest has been heightened by President Jimmy Carter.

"One of the areas of specific interest has been from the Jewish Community, which had many questions about Southern Baptists."

Igleheart and his staff also held the first Baptist-Buddhist dialogue in Honolulu during 1976, bringing together about 60 persons from the Hawaii Baptist Convention and Honpa Hongwanji (Buddhist) Mission in Hawaii. "The purpose was to bring together representative Buddhists with representative Baptists to discuss our respective faiths."

The department conducted a Baptist-Jewish weekend, in which Southern Baptist and Jewish faiths were interpreted. The first national meeting of Interfaith Witness state coordinators brought together HMB staff and state workers to discuss the current religious scene, materials and other helps.

COOPERATIVE MINISTRIES WITH NATIONAL BAPTISTS

The program of Cooperative Ministries with National Baptists works with and

assists Southern and National Baptist churches, associations, state conventions and agencies in their efforts to effect cooperative and reconciling relationships designed to develop stronger churches and better ways of working together.

Emmanuel McCall, who heads the program, said one of the highlights of 1976 was a national meeting in which the "directions for the program" were determined. The direction involves three things: Cooperative Ministries, Ministries of Racial Reconciliation and Equipping Ministries.

During the year, McCall received his doctorate from Emory University's Candler School of Theology, and Carlisle Driggers, an associate in the department, received his doctor of ministry degree from Pittsburgh Theological Seminary.

Both McCall and Driggers will publish their dissertations. McCall's is entitled, "Brothering My Brother," and Driggers concerns problems faced by the church in a transitional community.

Another work about racial reconciliation published during the year is *Green Punch and Potato Pie*. Near completion is a dictionary to assist black and white churches in understanding the language usage of each.

"It is designed to assist in ministries of reconciliation," McCall said.

PIONEER MISSIONS

Pioneer Missions focuses attention on priority needs in areas where Southern Baptist work has been initiated since 1940. It also highlights resources and work that expands and strengthens indigenous Southern Baptist work in geographical areas added to the Convention since 1940.

The program is implemented through other programs of the HMB, not through a special staff unit, so highlights of Pioneer Missions are reflected in other reports. ●

Highlights of Supportive Service's year.

SPECIAL MISSION MINISTRIES

This department, part of the Missions Ministries Division, assists the programs by enlisting volunteers for short-term missions projects.

During 1976, the department had an increase in volunteers, reported Don Hammonds, director. Especially significant were the record number of student summer missionaries and Sojourners. Summer missionaries totaled 1,282 and Sojourners, a program for high schoolers, had 58—double the number enrolled in the program's first year of 1974.

Mike Robertson, a campus minister in Kentucky, joined the staff to help coordinate volunteer assignments—including the adult-oriented Christian Service Corps.

SPOTS—Special Projects Other than Summer—enlisted 34 groups from 26 schools—535 collegians—for projects ranging from beach witnessing to inner-city renovation.

"Churches are showing a growing concern for volunteers, and missionaries on the field have a better awareness of the potential of volunteers," said Hammonds. "Together, those factors are resulting in increasing possibilities for volunteers and increasing numbers of volunteers."

The HMB's support and concern for volunteer use, Hammonds added, "has strengthened our efforts to recruit and place volunteers."

With the 1978 mission study emphasis on volunteers, Hammonds expects

volunteers to increase in number—and we plan to give them an opportunity for fulfilling service," Hammonds said.

PLANNING SECTION

The Planning Section coordinates Home Mission Board strategy planning and works with the various state conventions in developing a mission strategy for each state convention as it relates to the Home Mission Board.

"During the past year we have helped to develop priorities for Bold Mission Thrust," said Leonard Irwin, director of the Planning Section. "In this, we have helped put together research data on the states and counties and metropolitan areas which would reflect the needs Bold Mission Thrust seeks to meet."

Two basic Bold Mission Thrust documents—the Evangelism Index and Church Index—originally were developed by counties, providing an analysis of the evangelism and church needs for every county in the nation.

Irwin said the planning section changed the organization of the documents to SMSAs (Standard Metropolitan Statistic Areas) as reflected by the U.S. Census.

"We also are involved with 22 states in long-range planning, helping them work on statement of missions, data collection and analysis goal formulation, program objectives, design and proposal, strategy action design, program and strategy evaluation," Irwin said.

During the year, the section also has done 10 research projects relating to national strategy; developed greater

availability of data for mission planning through computer storage and retrieval; and worked on budget building for the areas related to the Home Mission Board.

SERVICES SECTION

This section is comprised of three divisions: Missionary Personnel, Communication and Business Services.

Twin purposes of the Services Section are to "provide the financial and human resources necessary for the Board's work," said Robert Bingham, director. During the year, progress was made in both areas. The section's emphasis for the year was support of the Bold Mission Thrust and each division put Bold Missions as a top priority.

During 1976, the section also led the HMB in its Bicentennial Celebration, producing and coordinating several Bicentennial projects.

Dick Parlier, volunteer, became coordinator of the HMB's promotion of the Cooperative Program and Annie Armstrong Easter Offering, which has in recent years increased about 14 percent. Parlier previously directed the HMB's Bicentennial Celebration.

Missionary Personnel reported the largest increase in the number of home missionaries in almost a decade: 104. And Business Services' new computer added to services it can offer.

Communication produced more than 9 million pieces of literature in the form of tracts, magazines and brochures; its photo lab printed 30,000 black and white photographs for use in Southern Baptist and secular publications.

I. For Support of Missionaries and Field Ministries of the HMB	\$ 7,950,000
Evangelism Projects	\$ 375,000
*State secretaries of evangelism	
In pioneer areas	
*Evangelism projects in pioneer areas	
*Lay Witnessing	
*Metropolitan evangelism	
*Student evangelism	
*Youth evangelism	
*Conferences	
*Correspondence Bible course	
Church Extension projects	\$ 1,975,000
*Pastor directors	
*Mission pastors	
*Student pastors	
*Special assistance	
*Conferences	
Christian Social Ministries projects	\$ 1,050,000
*Missionaries in Baptist centers, youth and family services, literacy missions	
*Disaster relief	
*Conferences	
Language Missions projects	\$ 2,875,000
*Missionaries to Spanish, Chinese, French, Vietnamese, Slavic, Portuguese, Italian, Greek, Indian, Japanese, Korean	
*Work with internationals	
*Literature	
*Radio and television program	
*Refugee relief	
*Conferences	
Interfaith Witness projects	\$ 100,000
*Missionaries	
*Conferences	
*Materials	
National Baptists projects	\$ 410,000
*Missionaries	
*Youth workers	
*Campus ministries	
*Camp and assemblies	
*Special projects	
*Conferences	
Chaplaincy ministries	\$ 40,000
*Chaplains at Mayo Clinic	
*Chaplain orientation and conferences	

*Ministry to military personnel	\$ 1,125,000
Associational projects	\$ 1,125,000
*Associational directors of missions in pioneer, rural-urban and metropolitan areas	
*Conferences	
*Materials	
II. For Support of Special Projects	\$ 1,650,000
*WMI assistance in pioneer areas	\$ 80,000
Margaret Fund scholarships	150,000
Evangelism TV programs	80,000
Student summer missionaries	275,000
National consultant in evangelism for women	20,000
US-2 missionaries	225,000
Language WMI literature	60,000
Sellers Home	115,000
Mission building and properties	175,000
Work in Puerto Rico and American Samoa	110,000
National Baptist scholarships	35,000
Student work at service academies	20,000
Inner-city work	20,000
Assistance to Vietnamese churches and missions	40,000
Indian leadership training	10,000
Alaska pipeline ministries	20,000
Student work grants in Christian social ministries	45,000
Increase missionaries salaries	150,000

III. For Bold Mission Thrust in Evangelism and Missions	\$ 1,650,000
During 1977-1979, the Home Mission Board will give primary emphasis to the two objectives of Bold Mission Thrust:	
*Let every person in our land have an opportunity to hear and accept the Gospel of Jesus Christ.	
*Let every person in our land have an opportunity to share in the witness and ministry of a New Testament fellowship of believers.	
These Annie Armstrong Easter Offering funds will be used to expand the work of all the Home Mission Board's program in areas related to the two BMT objectives.	
GOAL:	\$11,250,000

IV. All over \$11,250,000 goal: To be used in Bold Mission Thrust.

The major part of the HMB's 1977 operating budget of \$24,600,000 comes from AAEO and Cooperative Program funds.

1977 Annie Armstrong Easter Offering Allocations

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WIDEN YOUR WORLD . . .



In San Antonio, Jovita Galan opens a window to the world outside for her Mexican-American kindergarten students. Now her world and those of seven other missionaries open for you in *AMERICAN MONTAGE*, the HMB's new photo-text book on language missions . . . Through words and photographs, *AMERICAN MONTAGE* glimpses a Korean Bible study in Los Angeles, a Ukranian celebration in Philadelphia, a snowy mountain excursion for Japanese seamen in Washington.

- 8½ x 11-inch hardback
- 60 percent photos; 40 percent text.

\$6.95 at Baptist book Stores.
\$4.95 to HMB Book club subscribers.

Written by Celeste Louds
Photographed by Everett Hullum

For more information, write the Home Mission Board.