

Bold Mission America. . . .

*entering*

# New Frontiers

## Frontiers of the mind

**T**oday some would say that the struggles are all over—that the horizons have been explored—that all the battles have been won—that there is no longer an American Frontier.

But I trust that no one [among you] will agree with those sentiments. For the problems are not all solved and the battles are not all won—and we stand today on the edge of a new frontier . . .

a frontier of unknown opportunities and perils—a frontier of unfulfilled hopes and threats. . . the new frontier of which I speak is not a set of promises. It is a set of challenges. It sums up not what I intend to offer the American people. But what I intend to ask of them.

... I tell you the new frontier is here whether we seek it or not. Beyond that frontier are uncharted areas of science and space; unsolved problems of peace and war; unconquered pockets of ignorance and prejudice; unanswered questions of poverty and surplus. It would be easier to shrink back from that frontier, to look to safe mediocrity of the past, to be lulled by good intentions and high rhetoric . . .

But I believe the times demand invention, innovation, imagination, decision . . .

—John F. Kennedy

William G. Tanner, executive director, HMB: "There is a stirring among Southern Baptists. A restless, anxious yearning.

Hard to pin down, harder to define. . . of a people concerned in an unprecedented, passionate way about the spiritual and moral clouds that enshroud our land, weakening the sunshine of our lives together.

"We feel the stirring among members

of our giant churches; and in tiny home Bible fellowships. It throbs with urgency. Excitement. A sense of commitment to NOW: the time for Christians to act. . .

"Certainly the moment is ours. We stand only a heartbeat away from two pivotal decades in the history of our nation.

Is not this the day for Christians to exhibit in their sacrifice and servanthood the exciting, reconciling awareness that Jesus Christ lives?"

Surely the American panorama—horizon to horizon despair, discontent, dejection and dehumanization; surely the American parade—in sated search of meaning, purpose, direction; surely the panorama and the parade plead YES. Yes, if the answer is Christ, then Christians can be the proof; yes, if Christian lives give meaning to their message. Yes. . .

Tanner: "Three years ago I came to the Home Mission Board, in those hours when denominational leaders first began to sense this grassroots stirring of Southern Baptists, saying, 'Yes, now is the moment. . .

To give voice and unity and coherence to organize and harness the power of the movement a'borning in SBC churches, the denomination launched Bold Mission Thrust: a plan to present to every American the gospel of Jesus Christ—

the good news that you are accepted, you are loved, Someone cares. . . And to offer every American an opportunity for worship and ministry in a fellowship of believers.

Ambitious awesome overwhelming: the denomination was captured by the challenge of bold mission to a nation in which almost half the population do not belong to any Christian church. And the momentum seemed to favor Southern Baptists. Numbers of baptized converts—more than 400,000 a year—and names swelling membership rolls—two consistent barometers of church health—illusioned a bright future.

But those at the Home Mission Board who study trends and turn facts into projections warned Southern Baptists: You are being lulled by huge numbers; You are being drugged by success; You are being serenaded by the security of a satisfied society. They foresaw what has occurred: An abrupt slowdown in growth. . . decline in numbers baptized resulting, this past year, in a quarter-century low. Yet they did not express gloom; they did not succumb to defeat or pessimism; they instead realized the potential of God's grace in a society racked by internal strife; sectionized by mistrust, hatred, anger of brother against brother, sister against sister.

They urged Southern Baptists to cast aside cumbersome traditions to break the molds, to go boldly where others had hesitated to proclaim their message of hope love joy peace in word and deed

and to bind up, to heal the wounds of their broken and bleeding world.

Tanner: "As I began to catch a glimpse of what was possible under God's leadership and with an infilling of the Holy Spirit, I cast about for a term that would express the excitement I found. I sought a phrase, a combination of words, that would seize upon the potential, not the problems; that would symbolize my hope, not others' helplessness.

I remembered 'new frontiers.' —John Kennedy's remarks in 1960 to the Democratic National Convention. Those words stirred me then. And now they seemed appropriate again.

"But they could not be Kennedy's frontiers; Nor could they be the old-frontier mentality that envisioned the challenges of the 1980s as leap-frog conquests: geographic frontiers long since had been crossed; space frontiers had been explored; social frontiers had been shattered by an age of experiment: free love to free speech proved no panacea to the doubt and alienation that shadowed our land; and the massive economic programs instituted to relieve the conditions of the misfortunate—the sick, the widowed, the elderly, the young, the handicapped, the poor—had not cured the ills or returned the pride and dignity lost in American society's relentless march to materialism."

Our nation continues almost as broken and divided, as segregated and sectionized, as hurt and lonely as when John Kennedy first enunciated new frontiers.

We the people remain split in hundreds of ways:

Fragmented by our personal interests  
 that assure quality of  
 food, education, clothes,  
 houses, neighborhoods  
 for ourselves and our children  
 but ignore equality for all.  
 Divided by our drives to compete:  
 to have the biggest and the best—  
 store, Little League team, job,  
 family, business, school, church—  
 so blinded by the end we  
 justify whatever the means.  
 Dehumanized by machines that think for us  
 and an assault of advertisements  
 that degrade us,  
 stealing our humanity in a cascade of  
 deodorant soaps, headache remedies  
 and sex-appeal toothpaste.  
 Isolated by our suburban walls  
 and our inner-city freeways  
 and our high-rise apartments  
 honeycombed like cells  
 complete with security guards.  
 Alienated by our private fears,  
 that *he's* not like *us*  
 nor we like him;  
 that we will fail and be discredited;  
 that we will die before we succeed;  
 that the oval track has no beginning  
 and no end  
 and the race is pointless  
 but must be run—and won—  
 and in the running, our sweat-filled eyes  
 blur images of who we really are  
 and really can become  
 with what we want to be.

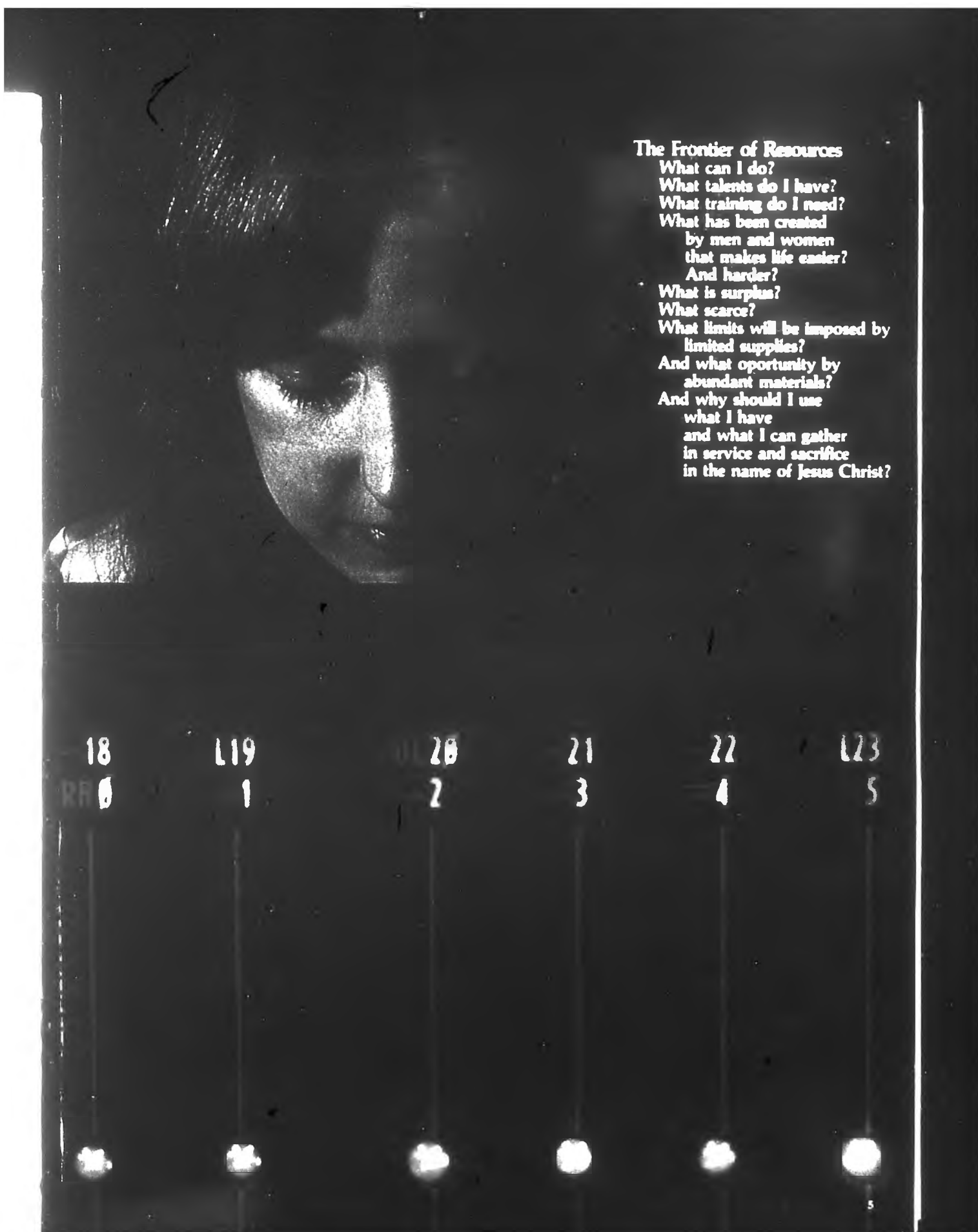
The first frontier, then,  
 of Bold Mission America  
 is the human mind. The inward search.  
 And it becomes the role of Christians  
 to walk uncharted avenues of thought,  
 putting signposts in the dark corridors  
 to light the path to the living Christ.

**Tanner:** "We must conquer this frontier:  
 create community where fragmentation is;  
 piece together where there is division;  
 humanize where there is dehumanization;  
 unite where there is isolation;  
 love and hold and lift up

where there is alienation and despair.  
 For to break confines  
 of culture and environment,  
 to cast off shackles  
 of society and peer pressure  
 is to create human beings  
 who are truly human,  
 who rightly mirror God's image  
 and rightly fulfill God's plan.  
 It is the role of Christians  
 to storm the walls  
 of loneliness and lost-hope,  
 of desolation and desertion  
 to make friends  
 to bring into being a new fellowship  
 of men and women  
 whose task is to do God's will  
 and who understand God's will  
 as the well-being  
 of each and every human  
 And the source of well-being:  
 the light, the salt, the example—  
 Christ  
 who lived, died and lives today for all."

But conquest of the mind  
 is an expedition fraught with difficulty  
 approachable only through the routes  
 of understanding we now know.  
 These can be roughly revealed  
 in a series of questions  
 whose answers allow us  
 to enter the abstract  
 on concrete roads:  
 ways we can move in confidence;  
 with landmarks we can define;  
 and stopovers for which we can devise  
 strategies and approaches and plans.

**Tanner:** "We therefore offer our vision  
 of Bold Mission America . . .  
 the new frontiers we believe  
 we must understand and conquer  
 in the decades ahead.  
 They are the subjects of this report.  
 I urge you to read on carefully.  
 For the questions we ask  
 may stimulate you, too,  
 to seek the new frontiers  
 of mission and ministry  
 in your life of the 1980s."



### The Frontier of Resources

What can I do?  
What talents do I have?  
What training do I need?  
What has been created  
by men and women  
that makes life easier?  
And harder?  
What is surplus?  
What scarce?  
What limits will be imposed by  
limited supplies?  
And what opportunity by  
abundant materials?  
And why should I use  
what I have  
and what I can gather  
in service and sacrifice  
in the name of Jesus Christ?

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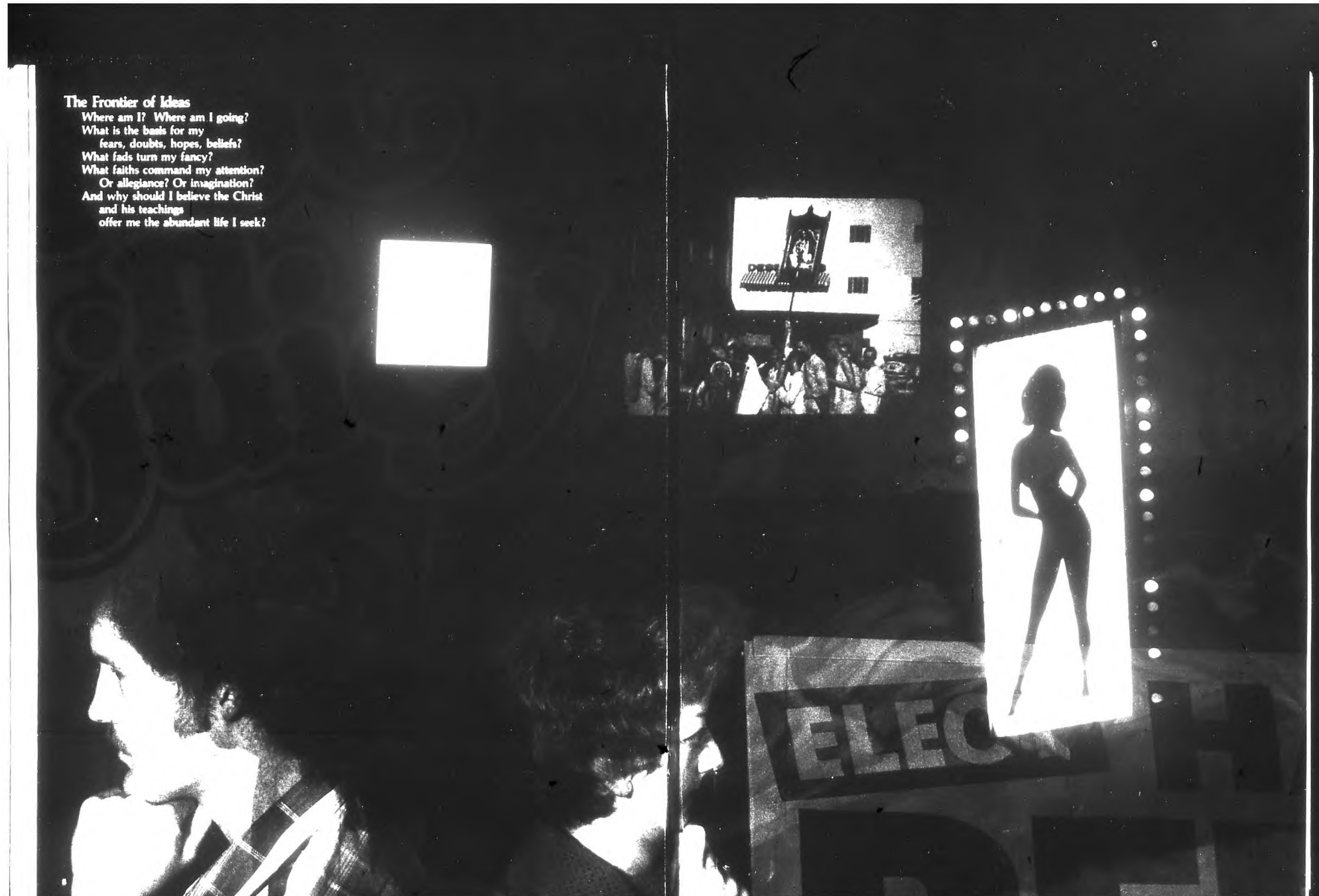
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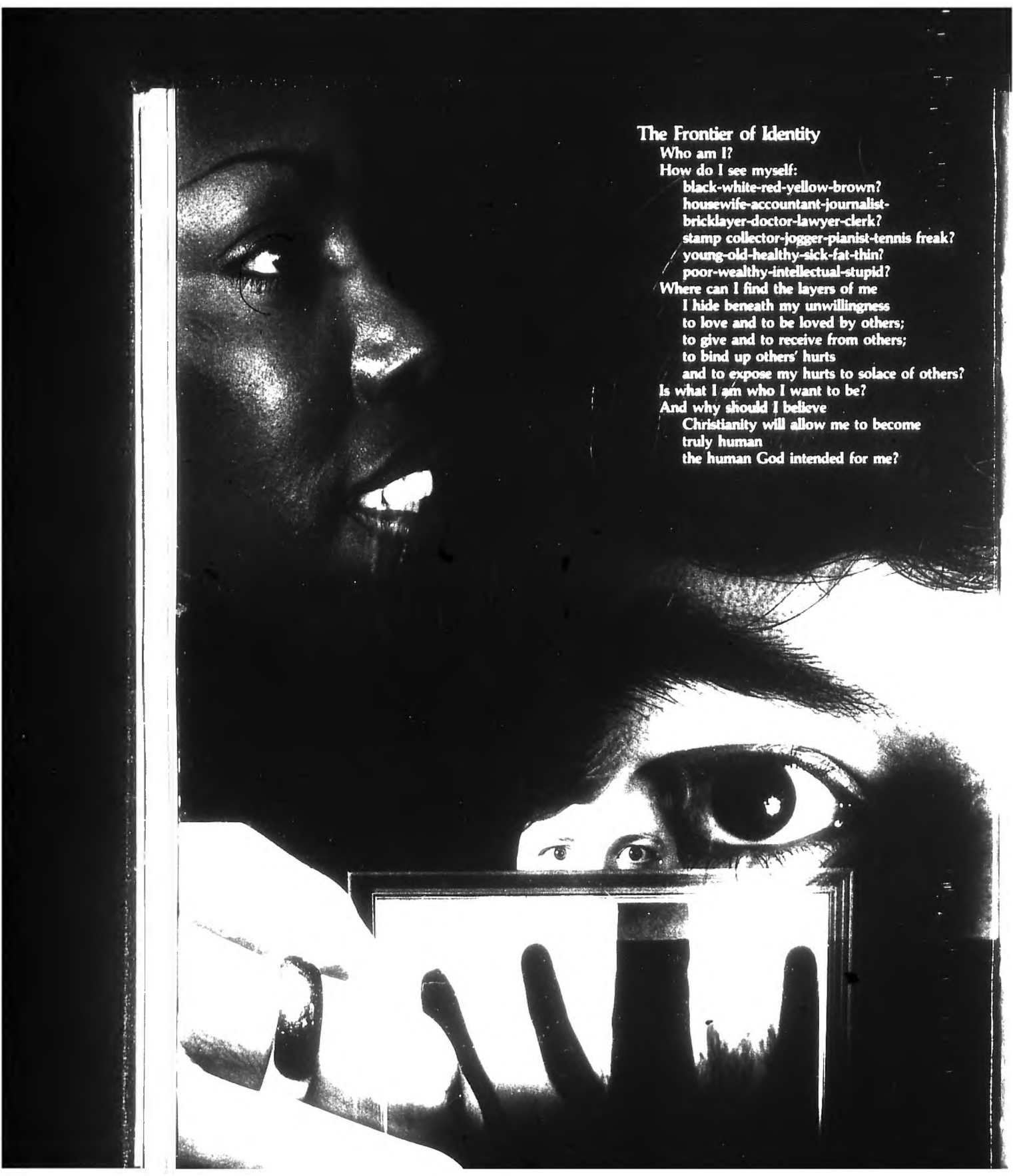
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**The Frontier of Ideas**

Where am I? Where am I going?  
What is the basis for my  
fears, doubts, hopes, beliefs?  
What fads turn my fancy?  
What faiths command my attention?  
Or allegiance? Or imagination?  
And why should I believe the Christ  
and his teachings  
offer me the abundant life I seek?





### The Frontier of Identity

Who am I?

How do I see myself:

black-white-red-yellow-brown?  
housewife-accountant-journalist-  
bricklayer-doctor-lawyer-clerk?  
stamp collector-jogger-pianist-tennis freak?  
young-old-healthy-sick-fat-thin?  
poor-wealthy-intellectual-stupid?

Where can I find the layers of me

I hide beneath my unwillingness  
to love and to be loved by others;  
to give and to receive from others;  
to bind up others' hurts  
and to expose my hurts to solace of others?

Is what I am who I want to be?

And why should I believe

Christianity will allow me to become  
truly human  
the human God intended for me?



## People on the frontiers



*n the beginning came World War II. Technological advances. Computers. Space exploration. Easy credit. Proliferation of bathtubs, breakfast cereals, books and automobiles.*

Television. Repeat: Television.  
Peanut butter on every bread slice;  
a chicken in every pot.

These changed us. Altered patterns of thought.  
Styles of living. Manners and morals.  
Created a new people,  
blessed with a ready-to-wear,  
off-the-rack mindset:  
discomforted by the past; uncertain of the future.

We have written the history of our nation  
in progressive waves of physical frontiers:  
a westward-ho outlook whose key ingredient  
was survival. . . .

Now the story of the United States  
would become the province  
of post-war generations  
whose frontiers turned inward:  
a people angered by moral bankruptcy  
in offices high and low;  
a people rebellious against pointless wars  
and needless dying;  
a people apathetic under the deluge  
of mind-dulling commercial messages  
filled with impossible promises;  
a people seeking meaning,  
amidst the profit motives of their emotions:  
a turned on, tuned out  
deodorized customized standardized  
grade-A homogenized  
people, frantically seeking personal avenues  
of discovery and expression:  
Who am I?  
What is my place, my role, in society?

**Tanner:** "New Frontiers  
acknowledges the questions,  
refines defines them  
explores their import to the human intellect  
not only this year  
but for decades to come.

"New Frontiers  
begins with the individual  
the one from many  
the single face in the faceless crowd;

*isolates warp and weave flowing within,  
moving, driving, harrying that person.*

"New Frontiers  
reflects social economic geographic  
philosophical trends and currents;  
the pulsebeat of the national psyche  
the motions and movements  
sway and swing  
of people in this land:  
the new immigrant  
and the great-great-great granddaughter  
of a founding father;  
the disadvantaged poor  
and the wealthy scion of the builder  
of the golden ghetto;  
the bewildered ethnic  
and the comfortable Anglo whose  
ancestors once owned the culture;  
the forgotten elderly  
and the pushy youth of the  
"make-room-for-me-grandad" mentality.

"New Frontiers  
harnesses the winds that billow  
against the individual  
and offers him/her quiet harbors  
and stillness atop the churning waters:  
inner-peace in the midst of turmoil.

"New Frontiers  
answers the questions  
who am I?  
what is my role, my place, in society?  
with the humanness and hope  
provided by faith in Jesus Christ."

Two of our frontiers consider where  
persons live—and why. Yet the implications  
of these two frontiers are much different.  
And responding to them requires diverse action.  
The first we label "places,"  
the second we call "mobility."

Our first frontier deals with location:  
rural, urban, suburban;

stable neighborhood, transitional community;  
apartment or private home;  
along the urban/suburban fringe;  
in resort or recreational setting;  
in new town or old, old inner city.

Tanner: "By understanding where people live; by recognizing the forces that cause them to live in these places by reaching out to them in ways that reveal our awareness of them and their special needs, we can, we believe, best present to them the good news in a form credible and sympathetic, just and appropriate."

The second frontier—  
though none rank in importance above the others—  
considers the movements of people:  
internal migrants—  
moving from northern climes into Sunbelt states;  
moving from southern regions to the Golden West Coast.  
external migrants:  
fleeing despotic terrors for the sanity and security of U.S. freedom;  
temporary migrants:  
the businessman, student, tourist from foreign shores who reside in the United States only days—months—a few years;  
regional migrants:  
the mobile-American shifting from apartment to resort on weekends, fleeing the cold for warmth in winter months—and the heat for coolness in summer.

Tanner: "Witnessing to these persons presents challenges:  
the need for fresh, unique approaches:  
use of the correct phrase—  
perhaps even the correct language;  
use of the correct action—  
when the deed speaks most clearly.  
They demand approaches based on our awareness of their lifestyle,

their cultural heritage,  
their traditional outlook and character.  
Wherever they are, also need we to be,  
offering them security and stability amid the shifting sands of their migratory existence."

The third frontier enters the world of ideas—  
pop philosophies,  
existential and esoteric concepts.  
Far-East religions.  
Far-out fads.  
Far-in fashions.  
Are you what you eat?  
what you think?  
what you wear?  
what you hear?  
what you touch?

Less personally, but just as importantly, we consider the umbrella philosophies that govern governments, that affect conduct on mass scales: economic, political, ecological ideologies that limit-expand, broaden-narrow burst open-squeeze closed our horizons. We work-live-play under their sway, cobras under the spell of their tunes, unable to act while the music mesmerizes. We defend capitalism as if God were a capitalist; we defend democracy as if God were an elected head of state. We combat others' philosophies while entangled by our own; forgetting that Jesus brought not an abstract system of conduct, but a concrete way of living; not a set of philosophical precepts, but a saying, "I am the way. . . and a promise, "I come that you might have life and have it more abundantly. . . ."

Tanner: "Christians should not fear others' religions, ideologies, philosophies, for they can be secure in the face of sorrow, as well as in the presence of joy, in their awareness of message and meaning of the life, death and resurrection of Jesus Christ.

It is an ultimate good news we know:  
reconciliation of humans and God,  
of man and woman with man and woman in God's unmerited, unlimited grace.  
Our weaknesses are shored up in his strength,  
our failures made acceptable in his success.  
And so we transcend mere religions,  
ideologies, philosophies  
and offer a place as state-of-mind.  
Welcome, we say, to the Kingdom of God."

The fourth frontier approaches the individual, seeking to understand that person's moods, mannerisms, emotions by understanding the ways that person identifies him- or herself. In such exploration, his or her question, "Who am I?" becomes for us, "How does he see himself?" "How does she see herself?"

Tanner: "It is not enough to preach to masses. The message must be given to individuals, persons with specific needs, specific desires, specific awarenesses; it must recognize the unique quality of every human life, single and vulnerable, and it must speak to that person as if it were his or her message. designed, originated and given to him or her alone. It must speak of answers to problems that worry millions as if each answer came in multiples of one. Each morning I see the face of Bill Tanner, standing at my bathroom mirror, shaving. I recognize the face and the complex set of emotions and needs it represents. And I know to stimulate, involve, motivate, encourage, energize the person behind that face, another person, would have to understand what I think about me. So, too, with the Christian claim:

Is it spoken with clarity and tone,  
in a language understandable by your face?"

Each of us sends different images from our heart to our brain; and the pictures of who we are projected on the screens of our lives may not seem the same when viewed by the uninvolved passerby:  
To myself,  
I am a computer expert;  
to you,  
I am a black man.  
To myself,  
I am a woman;  
to you,  
I am a lawyer.  
To myself,  
I am a successful businessman;  
to you,  
I am rich.  
To myself,  
I am a jogger;  
to you,  
I am Hispanic. . . .

Tanner: "As they see themselves, so we must see them. If we are to communicate to them we must move where they are, speak in a language they understand, if we are to present the good news in a manner they value. And the message must match the mood. For we all ease through unmarked passages, complex patterns of human existence, experienced in various time-frames, as the process of living—and dying.

"If we cannot take the unchanging, timeless message of Christ and offer it to individuals—personally, fresh and distinctly for them, then the message will seldom be heard, seldom be accepted, seldom be internalized, seldom be the source of hope, joy and peace God intended it to be."

Finally we consider the frontier of resources.



This frontier asks not only  
of human and physical supplies,  
but also of surplus and scarcity.

Tanner: "Already we see the end of abundance.  
In the energy crunch,  
in soaring inflation  
and daily threats of recession  
we recognize the message  
that life-styles of all will change.  
Some things we take for granted—  
gasoline for our automobiles,  
electricity for our hair dryers,  
even water to drink and wash with—  
all promise to be less available.  
And to cost more.  
Their limitations will strike  
at our conduct of missions,  
altering, forcing hard questions."

Example:

Can in the 1980s we afford missionaries  
who drive 50,000 miles a year  
to begin churches in remote areas?  
Alternate question:  
Can we afford not to have missionaries  
who drive 50,000 miles a year . . . ?  
What, indeed, are our options?

Tanner: "But not all resources face reduction.  
Already we have many technological  
advances we have just begun to tap."

The heart of knowledge resides  
in the coils and circuits of the computer:  
its mechanical brain  
allows us to pinpoint needs  
measure movements  
gauge growth and graphics  
with amazing accuracy.

Government and private studies—  
powerful, inundating information floods—  
reveal population shifts,  
forecast economic and social trends,  
even project/report—surprisingly—  
moral and philosophical developments.

Tanner: "These sources we must tap in the '80s.  
But the most important—  
and the least scarce resource  
for missions of the decades ahead

remains Christian men and women  
who give an hour, a day, a week, a month  
—sometimes a year or more—  
in volunteer service."

"And so we begin the march.  
The song's words and tempo sound a challenge:  
give more than money—  
give time;  
give more than lip service—  
give yourself  
in total commitment  
to the lifestyle of Christ."

"For in the final analysis,  
in all home missions' plans,  
in all her strategies,  
in all her hopes and dreams and goals,  
the most significant element is  
YOU.  
New Frontiers rests with you."

"So think, for a moment, of your own role:  
what is your responsibility  
in Bold Mission America?  
What ideas, talents, dreams could you express?

"Riding the train from Fairbanks to Anchorage,  
through the Alaskan wilderness,  
missionary Harold Hime spoke of bold mission.  
'See that restaurant?' he asked, pointing  
to a large frame structure—  
the only building we'd seen for miles.  
'During winter, that place sees  
hundreds of people.  
Sometimes when the snow's bad,  
folks get stuck there for hours,  
even days.  
Something I think would be  
bold missions would be for  
some Southern Baptist who knew about  
running a restaurant  
to buy that place and work here—  
what a witness he could have!'

"That is the vision we must have.  
And that is the vision already expressed  
by many missionaries, pastors,  
laypersons who—as following pages  
evidence—are thinking boldly  
of new frontiers. . . .



... attempting to meet the needs and  
challenges of a wonderful people."



Because he's seen churches suffer for trained pastors, George Sadler has become a teacher of preachers. Sadler, a home missionary in cooperative ministries with National Baptists, runs Tampa, Fla.'s Baptist Fellowship Center, where each quarter come 175 students—"most black and Baptists," but others from other races and denominations, too. Because it offers educational opportunities for persons of limited education, classes meet nights and Saturdays. "Before we started," Sadler says, "blacks had no place in the area to get training. We serve a dire need."



Helen and Bud Colclasure of Balco, Okla., weren't sure how to use all the five weeks vacation Bud had from his oil company job. So they offered to spend a couple of weeks of 1974 as volunteers in missions. Their experience on the Arizona Zuni Indian Reservation—doing "mostly carpentry work"—led the Colclasures to volunteer again. And again. And again. Since, they've worked in Colorado, Utah, Oregon and Nevada, helping struggling churches with buildings and other programs. They've learned: "It's the first time we ever saw Sunday school at 4 p.m." And been kidded: "A woman saw us working and asked what we were doing. 'We're building a church on our vacation,' we said. She replied, 'You're crazy!'" But the Colclasures disagree. "These are the highlights of our lives," says Bud. "My life changed. I was a ho-hum Christian before. Now my church, my Christian brethren, mean a lot more to me."

Not many police departments have their own full-time chaplain, but the 750-officer Oklahoma City force has one—and it hasn't been the same since Dalton Barnes arrived two years ago. In the early days—"when you have to prove yourself"—Barnes found acceptance came slowly: he rode squad cars, visited officers and family members in the hospital—walked and talked. But as one officer after another found strength and help in his counsel and his concern, word spread that Barnes was "one of 'us,' not one of 'them.'" Many officers really had a "negative attitude toward ministers," he recalls. Barnes never tried to sell himself, but always tried to be available—24 hours a day. Slowly his approach of ministering "without labels" has worn away doubts, and in times of trouble—either personal or professional—officers call Barnes. "There's a risk to this chaplaincy work," he says, "you're very much alone at first. But if you stick with it, it's a very rewarding ministry."

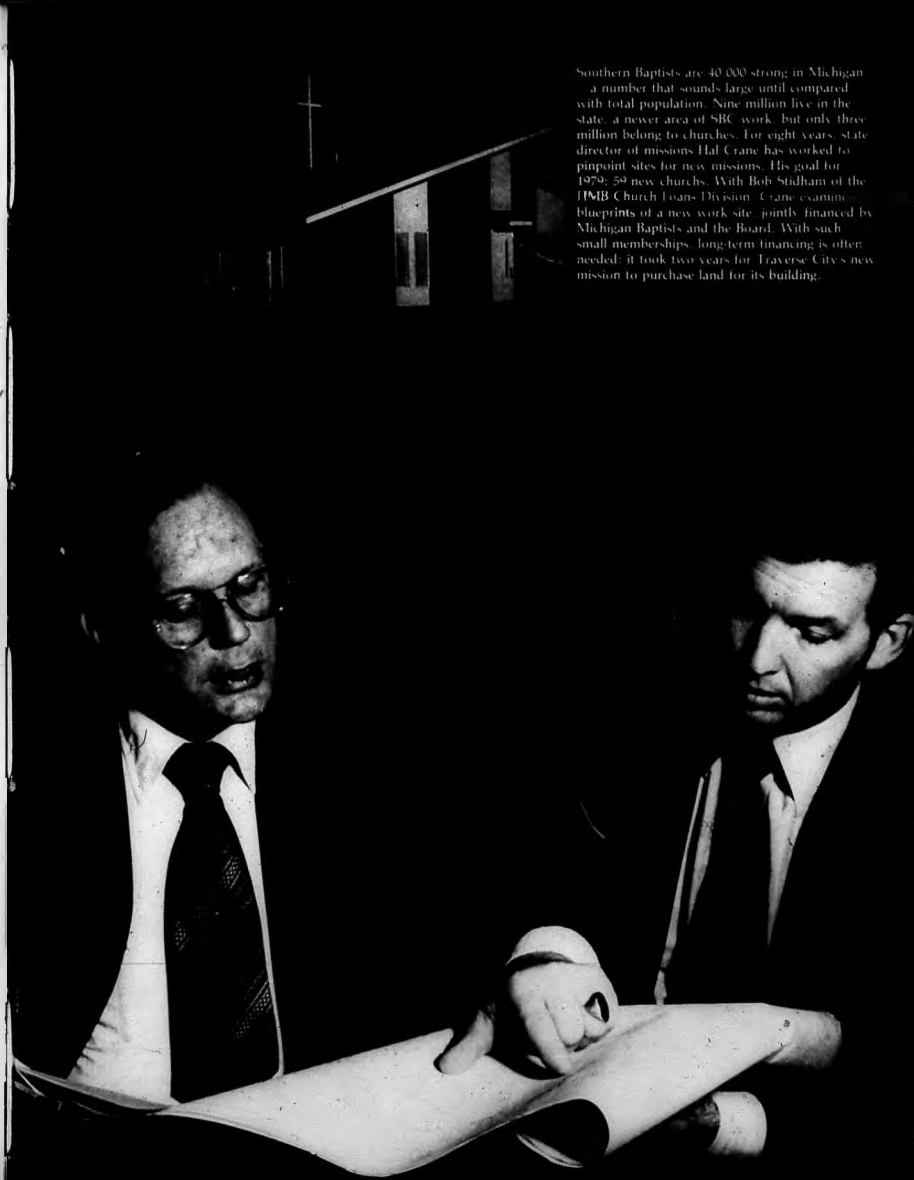
One by one, Jon Gilbert "shepherds" new Christians. They, in turn, become shepherds for new congregations that form, and the congregations grow strong. Pastor of Faith Fellowship Chapel in Danville, Pa., Gilbert plans to begin new mission fellowships in eight counties. In territory where evangelical Christianity is weak, the home missionary in church extension has found it important to solidly ground new converts in basic tenets of the faith. He meets weekly with his shepherds, training them for church leadership roles.



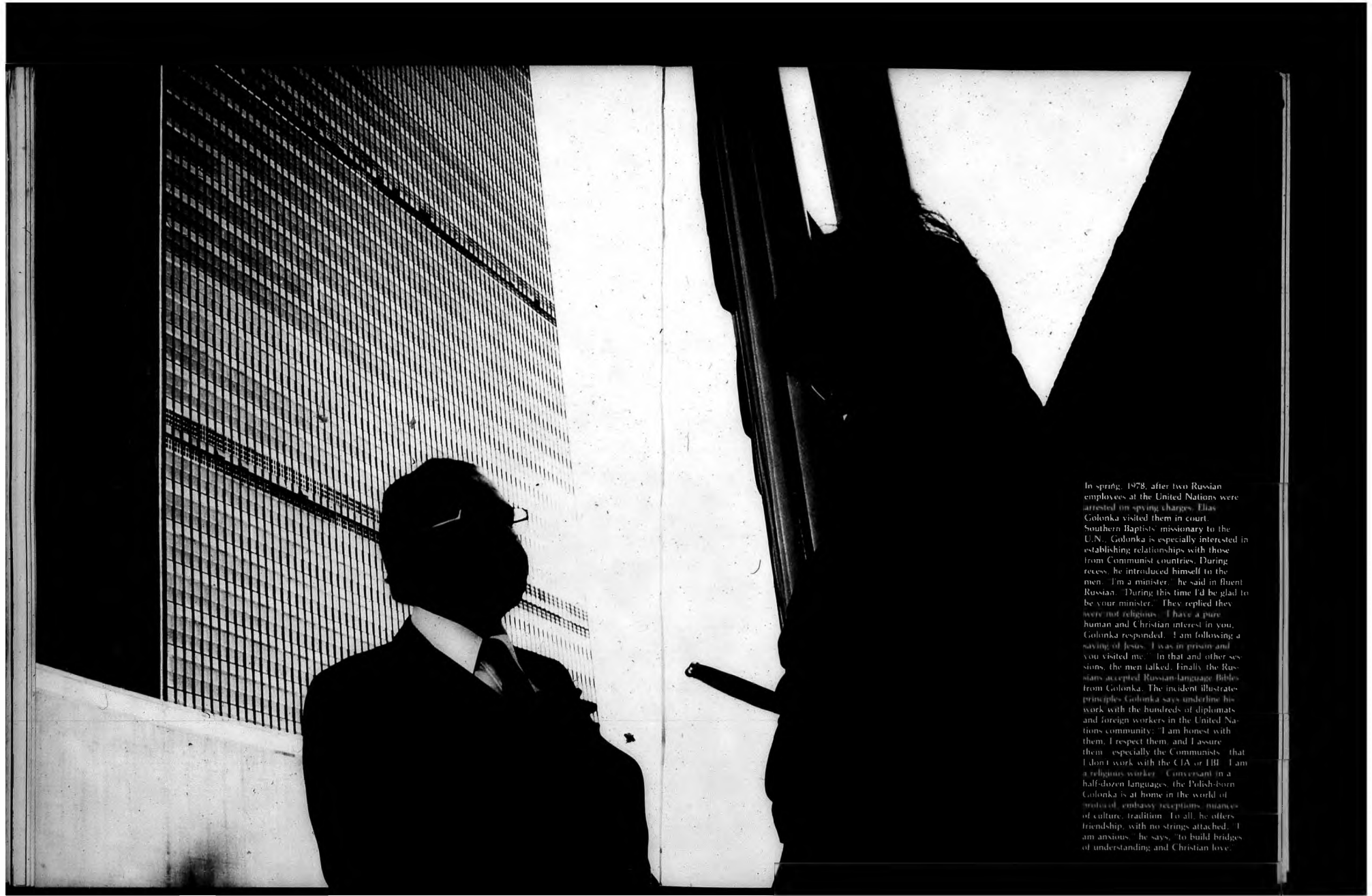


With grit and energy, US-2er Beth Dunn (above left) has forged an apartment ministry where others failed. Her technique "couples" churches and complexes; the churches offer ministries and Dunn acts as liaison, breaking ground with apartment managers who must okay the project, then reporting needs and opportunities. So far, 23 Birmingham, Ala., association churches have been tied to apartments, assuring Dunn "this ministry will continue" when her two-year term of US-2 service ends.

Southern California's Trinity Association—18,000 square miles with 300,000 people—is rapidly turning Hispanic. Soon 60 percent of the people will be Spanish-language background. Aware the association needed to act quickly, Elliott Smith, director of missions (left), led the 19 English-language churches to bring in home missionary Lonnie Chavez "to develop stronger language work. We have only two Spanish missions; our top priority is to start more."



Southern Baptists are 40,000 strong in Michigan—a number that sounds large until compared with total population. Nine million live in the state, a newer area of SBC work, but only three million belong to churches. For eight years, state director of missions Hal Crane has worked to pinpoint sites for new missions. His goal for 1979: 59 new churches. With Bob Stillham of the DMB Church Loans Division, Crane examines blueprints of a new work site, jointly financed by Michigan Baptists and the Board. With such small memberships, long-term financing is often needed: it took two years for Traverse City's new mission to purchase land for its building.



In spring, 1978, after two Russian employees at the United Nations were arrested on spying charges, Eliaz Golonka visited them in court. Southern Baptists, missionary to the U.N., Golonka is especially interested in establishing relationships with those from Communist countries. During recess, he introduced himself to the men. "I'm a minister," he said in fluent Russian. "During this time I'd be glad to be your minister." They replied they were not religious. "I have a pure human and Christian interest in you," Golonka responded. "I am following a saving of Jesus. I was in prison and you visited me." In that and other sessions, the men talked. Finally the Russians accepted Russian-language Bibles from Golonka. The incident illustrates principles Golonka says underline his work with the hundreds of diplomats and foreign workers in the United Nations community: "I am honest with them, I respect them, and I assure them—especially the Communists—that I don't work with the CIA or FBI. I am a religious worker." Conversant in a half-dozen languages, the Polish-born Golonka is at home in the world of "mutual embassy receptions, nuances of culture, tradition. In all, he offers friendship, with no strings attached." "I am anxious," he says, "to build bridges of understanding and Christian love."

She's long felt "called to be a missionary," but few missionaries can match the dedicated language missions work of volunteer Fern Powers of Olympia, Wash. For years she's conducted West Coast Baptists' most active seamen's ministry. Recently she began helping Indo-China refugees resettle in the U.S. Her church and her family have sponsored more than a dozen families. Helping meet their needs took so much time, Powers (below, center) finally quit her job and took another, driving a school bus, "so I'd be able to concentrate on my real work." She's applied to sponsor more refugees, too. "How can U.S. Christians refuse to share from their abundance with people in such desperate situations?" she asks.

Lee Keith speaks four languages, including French. But in Manchester, N.H., a city of 200,000—19,000 of whom are French speaking—the HMB's only French-language missionary has had a hard time feeling at home. Beginning missions has been difficult in the cold climate where most are of Catholic heritage. Yet need is great: 60 percent of Manchester's people attend no church on Sundays. Keith has tried many approaches, including wearing a clerical collar— "It's the only way to say who you are." He's been frustrated at times, but knows he'll eventually find a foothold. As missionary Paul Glenn points out, "I can't relate to ethnic people like Lee can; he can make inroads I can't."



As the United States becomes more and more a pluralistic society, Southern Baptists are confronted with many new faiths. For those in South Florida, understanding and relating to persons of other religions may become easier in years ahead because of Bonnie Whittenbeck (below), the state's first volunteer in interfaith witness ministry. Whittenbeck's duties include holding conferences, encouraging dialogue between Baptists and different faiths, and "sharing convictions as an evangelical with those of other religious persuasions."







Evangelist Wade Akins came to Washington, D.C., because "this is a city the whole world will come to." Flexible, creative, Akins has tried numerous approaches in telling persons about Christ — many of whom have "never heard His name before — literally," says Akins. Two techniques he's found successful: an ice-cream-style vendor's cart, from which he passes out copies of the scriptures; and portable stage, from which he shows movies, gives puppet shows and makes "black light" chalk talks. "It gets people out of those walled houses," he says. And that, for Akins, is the purpose of all his efforts: "To win people, you first have to go where they are."



Louisiana's George Carkeet (above right) builds for Christ. Literally, as well as in his role as pastor of First church, Greenwood. For in areas "that otherwise might never have a church building," Carkeet's Builders for Christ turn raw lumber into church structures. Annually the dozens of volunteers who work in Builders for Christ gather in Greenwood to report their progress: since 1962, the organization has built 104 churches across the U.S.—and touched innumerable lives.



Union Baptist Association, largest in the Southern Baptist Convention, harbors many people, many needs. Wilson Brumley, director of missions, must be aware of Houston, Tex., changing environment and continually challenge its Baptist population "to be innovative, to go where the people are." Among the many programs of the association—whose church membership makes it larger than half the SBC's state conventions—are youth emphases, counseling centers and new methods of helping churches survive trauma of a transitional community.

*Toward A.D. 2000*

*OF*

William Tanner: "Thousands, thousands of persons in the U.S. have not committed their lives to the lifestyle of servanthood and dedication exemplified by the ministry,

death and resurrection victory of Jesus Christ.  
How many are they?  
Where are they?  
Have they not heard the Good News?  
Or have they chosen to reject it?  
And how . . . how can we help them to understand to discover the beauty, joy hope, demands—eternal peace—of life placed in the hands of God? How can we help them to hear?

"These are the life-death questions the ultimate concerns which move the Home Mission Board into coming decades.

Our purpose is to find ways to help them hear. As the national channel through which flow SBC expressions of concern for missions and evangelism, we at the Home Mission Board must see the whole picture—frame edge to frame edge. . . .

And the strategies we develop must reflect our unique role in providing specialized assistance, moving beyond normal pursuits of service into new frontiers; helping local churches, associations and state conventions recognize their responsibilities in the sweeping, kaleidoscopic canvas of nationwide missions and evangelism.

We emphasize frontiers: they express our agency's opportunities; they stress our agency's focus on dynamic, creative methods of presenting Christ's never-changing message.

For our ultimate purpose is to express in thought and action the Christian mandate of making disciples of all persons of encouraging them to begin fellowships which witness and minister in the name and style of God's son: Jesus of Nazareth."

An astounding 40 percent of all Americans—people whose coins say: "In God we trust," whose pledge says, "one nation, under God"—affiliate with no church. And thousands who are church members, in their daily lives express no Christian action or commitment. They must be reached; their lives transformed. The gospel demands no less. Yet the task is enormous.

Tanner: "The Home Mission Board commits its entire organization—field missionaries, Atlanta-based staff—to the goal of announcing the good news to every person in the United States; and to the task of helping motivate, encourage, equip for witness members of local churches. Because the goal far exceeds the potential of any single agency, organization, person: a quantum leap of 700,000 baptisms a year will be needed by century's end merely to keep pace with population growth of our reckless, splintered society. But I believe together—agency, organization, persons—the goal can be reached. . . ."

Recognizing its responsibilities, therefore, the Home Mission Board is committed to: † evaluate all actions and appointments in terms of spiritual impact and potential, concentrating on persons able to cope with witnessing demands created by new lifestyle and pressure groups; † increase programs that heighten evangelistic efforts by local churches and involve all members in lifestyle evangelism. † and proclaim a holistic gospel that expresses genuine concern for a bleeding fragmented alienated society, desperate for the redemptive love of Christ.

Yet this is not enough, this goal to disseminate the good news. For those who experience the life-changing force of God's gift—the new birth—should not be abandoned atop a stunted maturation process, void of the warmth and encouragement, of the succor and guidance of brother-sister believers.

For the Christian journey—the lifelong wandering from old self to new, open and completed human being—proves a winding, weaving struggle in a yawning, trackless morass without the hand of a Christian friend, a few steps further along the route, reaching back to guide the way to safety.

**Tanner:** "Every believer should have opportunity to unite in a fellowship of shared joy and love, sacrifice and promise; in a fellowship of common witness/ministry, gentleness and humility and self-giving. Forms will vary: church-type missions; Bible studies in homes, schools, businesses; all leading toward creation of churches in locations equally broad: communities changing racially, socially, economically; sections experiencing population shifts; in new 'planned towns' and old unplanned cities.

And as certainly as exists the need, must exist this awareness: Traditional patterns will no longer suffice: bold, innovative strokes are demanded if we are to write a new chapter in the story of Christian church growth."

In recent years, Southern Baptist Convention has experienced net growth in number of churches: now 35,000. We have buried more than we buried.

This must continue—saving older, unstable congregations from decay and death; birthing new ones where none exist.

Yet the task demands accelerated schedules: where we have begun 300 churches a year, 600 are needed; where we must have 5,000 new churches by century's end to keep pace, 20,000 are needed.

**Recognizing its responsibilities, therefore,** the Home Mission Board is committed to: ↑ monitor population shifts and new-town developments, alerting Southern Baptists to fresh challenges and needs in time to act in confidence, not react in haste; Sunbelt growth, for example, will require heavy commitments of time, persons, money. ↑ stress congregational witnessing/ministry opportunities in transitional sections, whether they are rural or urban. ↑ urge churches—old, young, tiny, huge—to evidence a lean, aggressive style, culturally, socially, physically responsive to their geographic milieu, conscious of their responsibility to extend themselves beyond four walls, before carpets and chandeliers, into those lonely, forlorn pockets where Christ's message is not heard—or seen.

Despite growing need for, and expanded use of volunteers, the backbone of home missions continues to be the appointed missionary. In 20 years, the missions force must jump by 80 percent—more than 2,200 people—to 5,000. Despite an economy which daily makes our dollars into shadows of their former buying power.

**Tanner:** "The future may change roles of those who serve as home missionaries: they will be catalytic agents, enlisting, equipping, encouraging others; they will be strategists, testing new approaches, methods, techniques in myriad environments.

And from their successes and failures we will learn to encode Christ's commands in language patterns others can—and will—decode receptively and appreciatively. Difficulty of assignments and opportunities in their settings will affect tenure and task. But increasingly, they will be frontline troops, persons in demanding and dangerous, rough and often unrewarding circumstances, speaking messages of love amid hate; of hope amid despair; of certainty amid frustration; of acceptance amid rejection; of care amid concern.

*Persons whose lives evidence their dedication to God and humankind."*

**Recognizing its responsibilities, therefore,** the Home Mission Board is committed to: ↑ continue to seek out persons expressing God's call of mission service in their lives, employing as equals men and women who are capable, called, committed. ↑ strengthen the processes of enlistment, orientation and support of missionaries, whether they are supported by HMB and state conventions/associations or supported solely by the HMB.

But alone, no professional missions force can do enough, alone can enter all new frontiers. Volunteers are vital.

Already the Home Mission Board—through various programs, from student summer missions to Christian Service Corps to lay renewal to Language Missions' Messengers of the Word—sends out over 25,000 persons a year. By 1986, the HMB needs to quadruple the number of volunteers assigned: 100,000 persons should be on the field, serving terms of a few days, few weeks—or two years of Mission Service Corps.

**Tanner:** "Response of Southern Baptist laity is perhaps the most hopeful sign! that Bold Mission America is no pipedream, but a promise: a certainty that in the potential of aroused, active laypersons God's presence will be felt in our land. I am especially enthusiastic about the growing strength of Mission Service Corps: such dedication and commitment is the hallmark of God's people."

**Recognizing its responsibilities, therefore,** the Home Mission Board is committed to: ↑ expand and refine its national network, linking volunteers to places of service. ↑ explore new ways of using volunteers. ↑ challenge every member of every Southern Baptist church to express his/her God-given talents in Christian service. ↑ retrain field missionaries, explaining roles

volunteers play and opportunities they offer; and the challenges of supervision created by the presence of volunteers on the field.

Four of every five Southern Baptists live in the South. Half of all blacks reside in southern states. Yet less than one in 100 Southern Baptists are black. The picture of Southern Baptist work among ethnics is almost as bleak. Less than one in 100 persons of ethnic heritage is Southern Baptist; but at least 20 percent of the American people report some language other than English as its "mother tongue."

With mushrooming immigration, that percentage will grow. And grow. Hispanics, already most numerous of our newcomers, comprise 11.3 percent of the United States' 212 million people. By century's end, they will be the most populous ethnic group—including blacks. Native American population grows rapidly, too. In the past 20 years, it has doubled. In the next 20 years, it will reach two million.

The cold facts: The SBC should, by A.D. 2000, be at least eight percent black and at least 10 percent ethnic.

**Tanner:** "All persons need Jesus Christ. He belongs to no social, cultural, racial or economic class: he belongs to humankind. And any time Southern Baptists limit their witness, excluding those who are different, they cease to witness the truth of God's universal, all-encompassing love. In action, they bear false witness to the total expression of his grace.

"So we who are Anglo-heritage Baptists must exert extra effort, increased sympathy and understanding, in witness and ministry to those who are from racial and cultural backgrounds differing from our own. For in so doing, barriers are bridged; divisive languages, traditions are broken; and the Kingdom lives on earth in the community of believers in Christ."

Recognizing its responsibilities, therefore, the Home Mission Board is committed to:

- † explore all avenues of outreach in an increasingly pluralistic setting.
- † monitor immigration/migration patterns and shorten response when new situations—such as the 1975 Vietnamese influx—occur.
- † begin programs to help new immigrants and internationals living in the U.S.
- † recruit and train Christians of ethnic, black and Native American ancestry to serve as home missionaries to their own peoples.

Just as the nation changes in racial and cultural composition, so too it changes in age, centers of population, family life. Suburbs grow, inner cities decline. Southern and western states gain rapidly, northern and eastern decline slowly. Shifts from country to city continue, but the pace slackens. And in some areas, countryside outgains city.

The population ages, too: 20 years ago, only one in 12 persons was over 65; now one in 10 is. By A.D. 2000, one in eight will be age 65 or more. And family structures alter, decade by decade: single-person families and single-parent families increase; family size decreases. The pressures of society threaten even the most stable family units.

Recognizing its responsibilities, therefore, the Home Mission Board is committed to:

- † adapt programs and develop assistance ministries for the aged, children in one-parent families, divorced persons and others whose family life is jeopardized by their helter-skelter nuclear society.
- † study dynamics of inner-city existence, transitional neighborhoods and residential growth/decline patterns, planning ways to respond to emerging needs of the city.
- † follow rural and urban-fringe trends, guiding Southern Baptists to programs to meet needs of newcomers in both areas.
- † monitor and interpret legislation and governmental budgetary shifts which portend new efforts to renovate decaying cities, stimulate new developments, redistribute population and/or alter

taxation or regulation of church activities. † serve as a resource center for Southern Baptists seeking quality information on futuristic topics, to plan new approaches in missions and ministry for decades ahead.

**Tanner:** "We will reach out to all people, treating them as equals; in partnership with state conventions, local associations, individual churches, sharing from our strength until they are strong. Our goal is to give as our gifts are needed; then to step away, allowing new fellowships we have nurtured freedom to walk alone."

Leadership, resources of the Home Board will be used to encourage local people to move toward self sufficiency. Tension over schedules may occur: When is a church moving too slowly in its efforts to stand alone? When is it moving too quickly? And tensions over "ownership" may surface: Is this a "white man's church"? Why should a northerner attend a "southern" congregation?

Not every church will become self-sufficient within our time frame. Some—limited by location, resources, people—may never achieve total self support. Yet toward that goal will the Home Board and its missionaries move in decades to come, for it is in that spirit of independence that Southern Baptists gather their strength.

Recognizing its responsibilities, therefore, the Home Mission Board is committed to:

- † accelerate its process of developing self-sufficient congregations.
- † develop programs and policies that engender strong local church identity.
- † depend heavily on the input of grassroots thinking in its efforts to establish strategy and garner research that aids local churches moving to self-support.

For the Home Mission Board realizes the basic unit of Christian witness remains the local, autonomous church. Congregations join in cooperative

Text continues on page 38.

At Santa Ana  
enjoy the dance  
point of the par





Mike Mojica, bilingual missionary to the two Laredos—Texas and Mexico—talks to a friend along the Rio Grande.

ventures to form associations and state conventions and finally, the SBC itself.

As part of the structures established by local, autonomous congregations to better perform missions in the U.S., the Home Mission Board seeks, when called upon, to respond to local needs. Likewise, it cooperates with state conventions and associations to accomplish the task of missions.

The Home Mission Board has strong ties with all units of SBC life. But working procedures are far from final: stronger bonds with closer relationships and a greater sense of interdependency need to be perfected.

*Tanner: "For together, we become the mortar and brick of God's mighty fortress on earth, while divided we can withstand few of the pressures and prejudices buffeting us."*

Recognizing its responsibility, therefore,

the Home Mission Board is committed to:  
 † explore new ways to improve relations with state conventions and associations.  
 † develop models of cooperative involvement in which several state conventions or associations—as in large metropolitan areas—join for common outreach.  
 † promote continued establishment of church missions committees, vital link in revealing community needs and suggesting missions approaches.  
 † focus on services for, and in behalf of, local congregations.

And through this all, all the efforts to send out more missionaries, all the efforts to create new awareness of the need to spread God's good news, through exciting, innovative ministry and witness to hurting human beings of all races, ages, sexes, classes; through all the efforts to start churches and bring weak fellowships to strength. . . In all these efforts and more, the Home Board does not work alone; nor do Southern Baptists reach out into a world devoid of Christian expression.



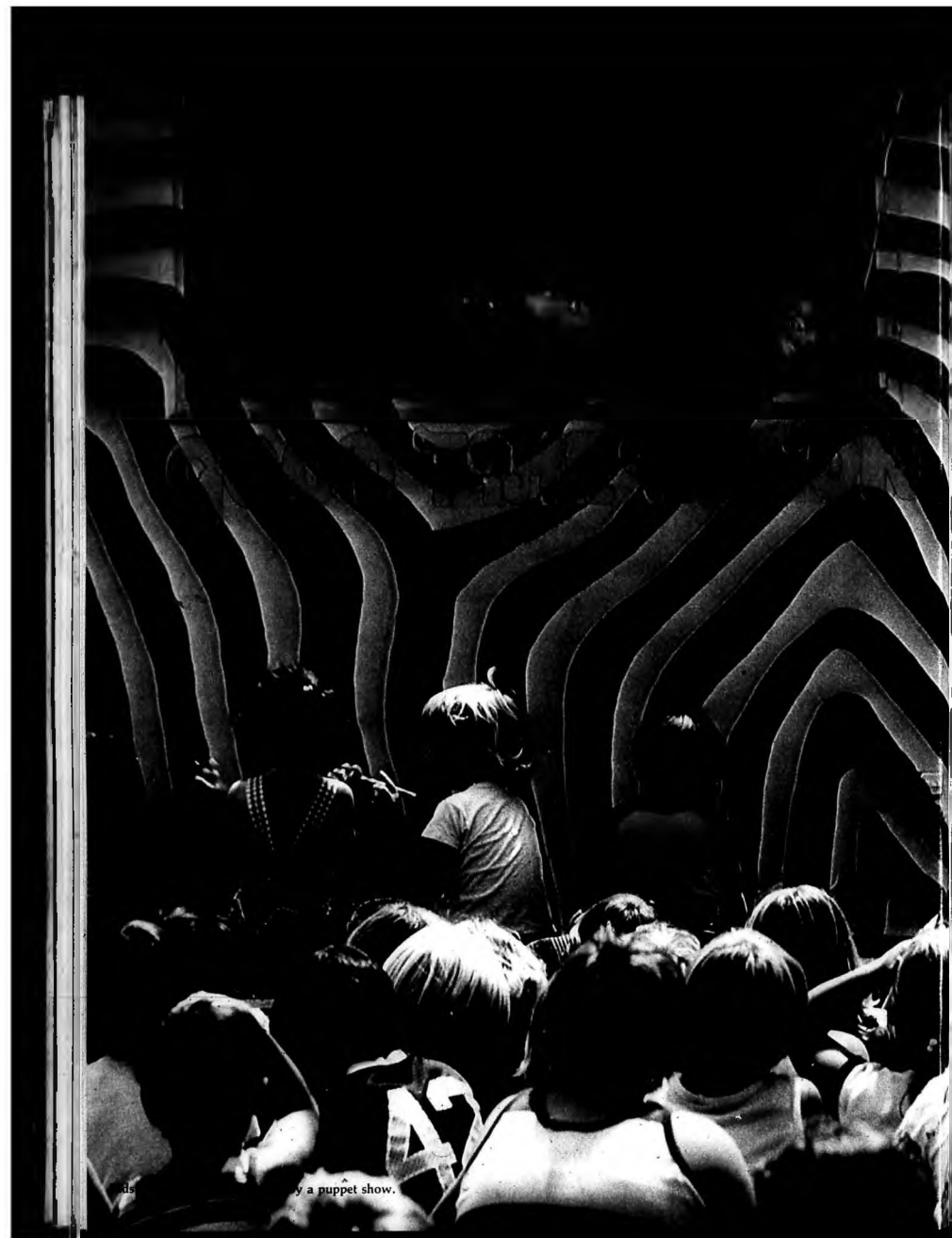
At San Diego Naval Training Center, Capt. George Boyd trains chaplains "to help men adjust to Navy life."



Where people won't come to church, churches go to them.

*Tanner: "It is heartening to realize we work alongside thousands of Christians of other denominations who are equally concerned about the human condition: who also weep for a humankind filled with pride, yet so uneasy; filled with confidence, yet so insecure; filled with independence, yet so alone. These Christians are our kin. God's heirs, too, and we must walk with them, and they with us, or both will be swamped in a national sea of persons whose lives and outlooks reflect little of the content of Christ."*

Recognizing its responsibility, therefore, the Home Mission Board is committed to:  
 † work creatively with other evangelicals, remaining faithful to Southern Baptist doctrine and practice, emphasizing common bonds while respecting the integrity of our fellow Christians when we differ in understanding.  
 † initiate opportunities to exchange views, methods of work, attitudes and outlooks,



Oakland pastor J. Alfred Smith lectures on black church growth at a California pastors conference.

to learn from others, to share what we have learned.  
 † join others, when cooperative ventures can be productive, avoid duplication or competition and advance the Kingdom

**Tanner:** "What then remains before the adventure of new frontiers? Perhaps only two emotions: feelings long hidden under our facades of business acumen, of organizational expertise, of procedural calculations; long buried under our masks of strategies and plans and schemes, under our avalanche of "ized" words that sound meaningful and important but fail to capture those child-like qualities of God's glorious gift of grace: The emotions? A willingness to risk. A willingness to wonder.

"Can we surface them again? Can we again believe God's promise still moves our world, that he cares and his causes are not to be judged by human debit-credit ledgers?

Can we again believe it is better to risk failure in a cause destined to succeed than to gain success in a cause destined to fail?

And can we once again remember the pristine beauty, the magical excitement, we first felt in the discovery that God forgives, loves, accepts us, in spite of ourselves?

So often it seems we stand in positions of comfort and security—surrounded by a world of frailty—and whisper our message of hope and act surprised that no passersby are shaken from lethargy and unconcern.

The tone and tempo are lost: powerless to penetrate the void, unable to generate the energy that grasps and holds audiences. From the safety of our cushioned pews, behind our stained-glass masks, we shout into the fury of the storm and are puzzled so few seek God's refuge.

"Our risk is in our leaving, going out, in faith, to venture against unknown hurricane winds threatening our very beings. Yet in the increased danger

Text continues on page 44.







Head of the new research division of the planning section, O.D. Morris studies future missions projects.

*we are promised a greater reward. . .  
And in our journey outward,  
can we rekindle inward  
the sense of rapture, of awe—  
of childlike wonder—  
that carries our message in freshness,  
sincerity and honesty,  
as from children first discovering their world.*

*"For surely in this spirit  
will be revealed  
the simple and glorious truth  
that Jesus Christ,  
the son of humankind, the son of God  
lives today, tomorrow, forever.  
For us all.  
Amen."* •

## The 1978 wrap-up

### The events and program accomplishments of 1978 hinged on two key involvements of the Home Mission Board: Bold Mission Thrust and Mission Service Corps. William G.

Tanner, executive director, told the board of directors: "Bold Mission Thrust is alive and well."

Key cities relationships have been established with 21 major U.S. metropolitan areas. Consultants report success in assisting associational and state leaders in developing plans for reaching the cities' populations.

In 1976, 730 counties had no Southern Baptist witness. During the past two years, the HMB and other SBC groups have begun work in 156 of these, reducing the number of unentered key-county clusters to 574.

Mission Service Corps, conceived at the SBC annual meeting in Kansas City in 1976, has been taken seriously at the HMB, Tanner indicates.

Response by volunteers and supporters, though not overwhelming, consistently keeps workers busy with orientation and assignments.

By year's end, more than 90 MSC volunteers were assigned to 29 states in six programs areas.

The year marked significant increases in operating funds. Although the 1978 Annie Armstrong Easter Offering goal of \$13 million was not reached, gifts totaled 15 percent above 1977 figure.

The 34th state Baptist convention formed in October, with assistance of HMB personnel. The Nevada convention, organized just 30 years after the first SBC church began there, boasts 75 churches and 14,000 members.

In continuing response of 1975 Convention urging, when messengers recommended upgrading the stance of evangelism at the HMB, the Evangelism Section was restructured.

Other achievements, by HMB program, include:

#### Evangelism development

Evangelism personnel began working with three task forces of state secretaries of evangelism, planning in areas of personal evangelism, seminars on growing evangelistic churches and resources for equipping laity.

The first "Growing an Evangelistic Church" seminar for metropolitan pastors and church leaders was held, offering 26 hours of intensive training in setting church evangelism strategy.

In addition, the first national evangelism consultant for women was appointed. She helps women learn to share Christ from their own unique viewpoints.

#### Personal evangelism

Convention-wide planning has led the Evangelism

Section to train four volunteers from each state to train and equip others. These persons, serving many churches, will become consultants in personal evangelism techniques.

In unprecedented cooperation, the HMB and Church Training Department of the Sunday School Board will offer personal evangelism training programs.

Renewal evangelism, a joint effort of HMB and Brotherhood Commission, took new emphasis in 1978 with particular attention to use and recruitment of volunteers in renewal.

#### Mass evangelism

For the first time in several years, new resources in mass evangelism were offered, including media messages for local church use. One state convention was helped in a pilot-project state-wide media campaign.

The department assisted in placing 500 full-time evangelists in church revivals in new SBC states, in churches which could not afford revival teams without outside financial aid.

#### Chaplaincy

Attention to chaplaincy ministries increased in 1978. The first commissioning service for chaplains was held. The ceremony emphasized the important role of chaplains in missionary efforts of Southern Baptists.

More than 1,300 chaplains are under endorsement of the HMB, including 868 military and 465 civilian chaplains.

*Chaplaincy: Love on the Line*, a book in the HMB's "Human Touch in Missions" series, told of seven chaplains who "go where others cannot, taking God's love with them." The book was well received; nearly all copies sold soon after release.

#### Church loans

During 1978, the Church Loans Division continued to respond to requests for loans from churches unable to find local financial backing.

Through action of the directors, the division closed and committed 256 loans to churches in 25 state conventions. These represented \$18,114,904 in borrowed funds loaned for new buildings, expansion or site purchases.

In addition, the staff counseled another 1,500 churches on future needs and resources.

#### Associational administration service

The department emphasized leadership training

for directors of associational missions throughout the SBC; 76 directors—most in their first year of service—participated in a five day seminar.

Numerous tracts and materials were printed. Promotion for Associational Emphasis Week was given directors at training conferences at Baptist assemblies; 549 associational directors attended.

#### Metropolitan missions

During 1978, metro missions concentrated on meeting needs of Baptists in heavily populated areas. One project, PACT (Project Assistance for Churches in Transition), involved cooperation of agencies of the Convention in giving direction to associations and churches in their efforts to develop techniques for recognizing and meeting specific needs of transitional neighborhoods.

Fifteen conferences of the Urban Training Cooperative, a coalition of HMB staff, seminary professors and state convention leaders, shared theological understanding, psychological insight and social awareness, as well as practical and technical skills, needed in urban environments.

Three regional metro conferences drew 100 associational directors of missions.

Key city emphases continued to receive help from HMB leaders in specialized areas.

#### Rural-urban missions

Staff helped develop awareness of needs and opportunities for cooperative work among state conventions in western energy corridor.

At least 134 communities in the area will receive massive population influx from energy development. The area contains 60 percent of the nation's known energy reserves. Many of the communities have no SBC work. Rural-urban strategists hope to start missions before resident population is inundated by newcomers.

The staff also aided urban-fringe residents confront change as opportunity for growth, rather than desperation. Consultations, like one in Carrollton, Ga., on the Atlanta fringe, helped persons plan for the future.

Bi-vocational pastors received continued emphasis. J.T. Burdine became a national consultant, responsible for developing ministries to bi-vocational pastors; and a pilot project in Weatherford, Tex., assisted the working pastor. Seminary graduates without pastorates were given orientation in small church needs, then moved to the mission field in clusters, where they could help and support each other.

#### Pioneer missions

Even though Southern Baptists are represented in all 50 states, many communities still have no SBC-affiliated congregations. Bold Mission Thrust

aims to remedy this. The organization of the Nevada convention and movement into "key counties" evidences this. But most of the HMB's efforts in "pioneer missions" have now been absorbed by other programs administered nationwide.

#### Church extension

Starting churches in newer Convention areas received major focus. More than 1,000 persons work in church extension, including missionaries and persons receiving "church pastoral aid."

New Bible study fellowships numbered 897. Workers began 152 church-type missions and 198 churches constituted.

In addition, HMB staffers trained more than 200 pastors in church and mission development and more than 150 pastors and missionaries in techniques of church planting.

Seminary students were appointed to 70 places to start new missions; 40 were started.

#### Christian social ministries

New ministries to the blind began with the first national conference on work with the sightless.

A second edition of the *Literacy Handbook* for volunteers was released, and a literacy missions consultant for western states appointed.

Program personnel assisted eight states hurt by disaster, distributing \$55,000 in funds.

Watts community of Los Angeles received attention, with 37 CSM-led Vacation Bible Schools resulting in 750 professions of faith.

In addition, several conferences emphasized concerns of juvenile delinquency rehabilitation; criminal justice; migratory workers; hunger; and alcohol and drug abuse.

Cooperative ministries with National Baptists Leadership training was stressed; the department bettered relations with state conventions, with black Southern Baptist churches and other black church leaders.

*Church Development Guidebook for Black Churches* went through two printings.

More than 4,900 black church leaders participated in training conferences and 1,370 black collegians participated in the missions weekend held at National Baptist Student Union Retreat.

Staffers conducted three conferences with leaders from National and Southern Baptists. They held strategy sessions to reflect their program's changing relationship with black Southern Baptist churches and the other black Baptist conventions of the nation.

#### Interfaith witness

Enormous demand surfaced throughout the Southern Baptist Convention for information

about Christian sects, particularly the Unification Church of Sun Myung Moon. An interfaith witness consultant, Chris Elkins, once a member of the Unification Church hierarchy, spoke to thousands of Baptist youth and adults.

Cassette tape of his testimony sold 3,800 copies. The interfaith witness department printed materials on all faith groups and distributed more than 440,000 pieces—an increase of 94 percent.

Staffers conducted the first round of a national Roman Catholic-Baptist scholars' dialogue and held four local Baptist-Catholic dialogues.

#### Language missions

Baptist witness to five more ethnic groups led accomplishments. Denver's Laser Church Growth Penetration established 12 new units of work among 10 language-culture groups, increasing language missions in Colorado by 150 percent.

A total of 150 new language-culture ministries were established, many using volunteers.

In late '78, language missions director Oscar Romo and missions section director Gerald Palmer visited Cuba, reestablishing contact with missions personnel once connected to the HMB. The visit was the first direct contact HMB leaders

have had within Cuba in 17 years.

In addition, staffers opened ministries to illegal aliens after meeting with U.S. Commissioner of Immigration and Naturalization Leonel Castillo.

Two churches for the deaf were organized.

Personnel advised and assisted the Sunday School Board in publishing the first Spanish materials for use in the United States.

#### Special missions ministries

Special mission ministries, though not an official program of work, aids program leaders in effective use of volunteers throughout the nation.

In 1978, more than 21,600 volunteers participated in home mission work. Many were young people volunteering for one or two weeks as part of a mission youth group.

Nearly 500 adults volunteered through short-term Christian Service Corps, working in church extension, language missions, interfaith witness.

Thirteen college professors worked directly in missions. More than 1,400 college students volunteered for 10 summer weeks and 550 college students spent spring holidays or other short vacations in missions.

#### Planning section

With continued emphasis on long-range planning, this section coordinated a detailed study of the environment the HMB will face during the remainder of the 20th century.

The board of directors added a research division to assist in coordinating research and planning.

Other projects included an in-depth study of the U.S. Trust Territories; major guidance to Nevada as it moved to convention status; the completion of four major planning studies with state conventions; a research project on baptism and church growth; and completion of a survey of female denominational employees for the Consultation on Women in Church-Related Vocations.

#### Services section

Services section provided logistical, financial and personnel support to all 14 programs. Its services vary from simple purchases of office supplies to complex data processing; from proofreading to multimedia production; from processing employee time sheets to screening missionary personnel.

Communication division assisted with promotion of all the programs, as well as Bold Mission

Thrust and Mission Service Corps. An undated Bold Mission Thrust film was produced and distributed. Videotape capability was expanded and an experimental video-cassette for 1979 Home Missions Graded Series was produced.

More than 400 printed pieces were produced and 25 displays were designed and exhibited, including a major award-winning display for the Southern Baptist Convention.

An 18-month study of HMB conferences was completed, developing a data base for future conference planning.

The first Home Missions Experience—a week-long emphasis on home missions on a college campus—was held at East Texas Baptist College in Marshall, Tex.

Personnel division recruited and appointed 159 missionaries during the year, including in-depth testing and evaluation.

Business services provided electronic data processing with an increased number of offices of the HMB having direct access to electronic communications. The division, in cooperation with the Annuity Board, designed a life and health insurance program for Mission Service Corps volunteers, funded by the volunteers themselves. ♦

# Easter Offering

## 1979 Annie Armstrong Easter Offering Allocations

For support of missionaries . . . \$10,700,000  
and field ministries of the  
Home Mission Board

Evangelism projects . . . \$800,000

State secretaries of evangelism in  
newer states  
Evangelism projects in new states  
Lay witnessing  
Metropolitan evangelism  
Evangelism with youth-students  
Youth evangelism  
Conferences  
Media evangelism  
Consultant evangelism with special  
groups

Church extension . . . \$2,300,000

Pastor-directors  
Church pastoral assistance  
Student pastors  
Special assistance  
Conferences

Christian social ministries . . . \$1,600,000

Missionaries in Baptist centers, youth  
and family services, literacy missions  
Disaster relief  
Conferences

Language missions . . . \$3,550,000

Missionaries to Spanish, Chinese  
French, Slavic, Portuguese, Italians,  
Japanese, Indians  
Work with internationals  
Literature  
Radio and television programs  
Refugee relief  
Conferences

Interfaith witness . . . \$195,000

Missionaries  
Conferences  
Materials

National Baptists . . . \$495,000

Missionaries  
Youth workers  
Campus ministries  
Camps and assemblies  
Special projects  
Conferences

Chaplaincy ministries . . . \$110,000

Chaplains at Mayo Clinic  
Chaplains' orientation and conferences  
Ministry to military personnel

Associational missions . . . \$1,650,000

The major part of the Home Mission Board's operating budget of  
\$32,260,000 comes from AAEO and Cooperative Program funds.

Associational directors of missions in  
pioneer, rural-urban and metro areas  
Conferences  
Materials

For support of special projects . . . \$2,000,000

Language WMU literature . . . \$ 75,000  
Student summer missionaries . . . 300,000  
WMU assistant in pioneer areas . . . 80,000  
Volunteer involvement . . . 55,000  
Evangelism in key counties . . . 10,000  
Evangelism in key cities . . . 10,000  
Margaret Fund . . . 165,000  
WMU worker with black churches . . . 12,000  
US-2 missionaries . . . 275,000  
Sellers Home . . . 125,000  
Work in Puerto Rico and American Samoa . . . 150,000  
Increase in missionary salaries . . . 363,000  
Language scholarships . . . 20,000  
Student work at service academies . . . 20,000  
Metropolitan crusades . . . 30,000  
Mass media for BMT . . . 90,000  
Seminary student church extension work . . . 30,000  
Personal evangelism training activities . . . 25,000  
Indian leadership training . . . 10,000  
Student work grants in Christian  
social ministries . . . 45,000  
Scholarships for growing  
evangelistic churches . . . 10,000  
National Baptist scholarships . . . 40,000  
Small church evangelism . . . 5,000  
Student work in newer states . . . 25,000  
Laser project-language missions . . . 10,000  
PACT training/metropolitan missions . . . 10,000  
Bi-vocational pastor leadership . . . 10,000

For advance in critical areas . . . \$2,300,000

The Home Mission Board has been given a major  
role in implementing the 1979-1982 Southern Baptist  
Convention Bold Mission Thrust. The primary em-  
phasis will be in the two objectives of Bold Growing  
and Bold Going. Evangelizing and congregational-  
izing will be given priority in accomplishing the  
objective of Bold Growing.

Increasing the number of mission personnel and  
giving full support to Mission Service Corps and  
other short-term mission volunteers will be given  
priority in accomplishing the objective of Bold  
Going.

The Advance Section of Annie Armstrong Easter  
Offering will be used in implementing those projects  
which will assist the Home Mission Board in ac-  
complishing these objectives.

Goal . . . \$15,000,000

All over \$15,000,000 goal

To be used for Bold Mission Thrust in evangelism  
and missions.

## CREDITS

This special edition is  
WRITTEN by (and wrung out of)  
Everett Hullum, after consultation  
with many people, including  
William G. Tanner, O.D. Morris,  
Charles McCullin and Ken Day  
(primarily of the HMB staff,  
and Walker Knight, HMB editor  
YEARS 'N' RAMP UP, written  
by Judy Touchton.

LAYOUT AND DESIGN is  
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frustrations of early deadlines.  
GENERAL SUPERVISION,  
editing and overall inspiration  
by Walker Knight.

COPYREADING and other  
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by Phyllis Faulkenbury.

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(for photography buffs,  
interpretive photos on pages 5-12  
required multiple exposures at  
several different locations,  
a very difficult assignment.)

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Kenneth Day, Promotion director  
Walker Knight, Editorial director  
Robert Bingham, director,  
HMB Services Section.



William Tanner, HMB executive director, talks with Spanish language missionary David Lema.

*"As I began to catch a glimpse of what was possible under God's leadership, I cast about for a term that would express the excitement I found. . . a phrase to seize upon the potential, not the problems; to symbolize my hope, not others hopelessness. The words that stirred me were: New Frontiers."* — William G. Tanner