



BAPTIST PRESS

News Service of the Southern Baptist Convention

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March 17, 1977

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Religious Leaders Ask
For U. S. Food Program

By Carol Franklin

WASHINGTON (BP)--Thirty-five nationally prominent religious leaders issued an appeal to Congress and the President which calls for the establishment of a U. S. food reserve program as part of an international network of reserves.

The appeal, issued by Protestant, Catholic and Jewish leaders, is sponsored by Bread for the World, a Christian citizens' movement organizing national support for a food reserve program.

Among those issuing the appeal were Evangelist Billy Graham; Bishop James S. Rausch, general secretary of the U. S. Catholic Conference; Foy Valentine, executive secretary, Christian Life Commission, Southern Baptist Convention (SBC); Rabbi Marc Tannenbaum, director of interreligious affairs of the American Jewish Committee; Robert C. Campbell, general secretary, American Baptist Churches (ABC) in the USA, Inc.; and William P. Thompson, president of the National Council of Churches and stated clerk of the United Presbyterian Church, USA.

The appeal, presented before the Senate Agriculture, Nutrition and Forestry Committee, The House Agriculture Committee and the President's chief staff advisor on food reserves, called for legislation to provide enough grain to prevent famines, regulate prices, and encourage food production in developing countries.

The statement referred to the 1974 World Food Conference at which, it pointed out, the United States "committed itself to such a reserve . . . but we have not yet acted.

"Our nation, as the major producer and exporter of grain, has a unique responsibility in this regard. The response of this country will largely determine whether or not the world establishes a food reserve program," the appeal continued.

The signers of the appeal also cited efforts a year ago in behalf of a "Right to Food" resolution passed by both the House and Senate. This asserted that "every person in this country and throughout the world has the right to food--the right to a nutritionally adequate diet--and that this right is henceforth to be recognized as a cornerstone of United States policy."

The appeal commended Congress for "laying the groundwork for bold new efforts against hunger . . . We now urge an essential step toward implementation of those resolutions: establishment of a food reserve."

Rausch, Tannenbaum and Thompson outlined a legislative proposal before the Senate Committee on Agriculture on behalf of Bread for the World. It calls for a 25 million ton grain reserve supplemented by a separate emergency reserve of 10 million tons.

A dozen representatives of Bread for the World, which was instrumental last year in achieving passage of the "Right to Food" resolution, were introduced to the committee. Among these was Steve Teague, associate pastor of the University Baptist Church, Chapel Hill, N. C. Teague is state coordinator for Bread for the World in North Carolina.

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U. S. Sen. Dick Clark (D -Iowa) said at the end of the hearing that "it has been my experience that the deep concern by the religious bodies for the moral dimensions of the food issue, especially since 1974, has turned U. S. food policy around."

Warren P. Henegar, a farmer from Monroe County, Ind., and a member of the board of directors of Bread for the World, told the committee that Bread for the World's strength "comes from having in its membership a high proportion of parish pastors and lay leaders who are able, through their congregations, to build public support for morally sound policies."

Also on the board of directors for Bread for the World are Owen Cooper, past president, SBC, Gladys Lavender, program representative, ABC, and Sen. Mark O. Hatfield (R.-Ore.), a layman of the Conservative Baptist denomination.

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Board Appoints 25
Home Missions Personnel

Baptist Press
3/17/77

PHOENIX (BP)--The Southern Baptist Home Mission Board's directors appointed 25 persons to mission service during their spring meeting here.

Appointments included one career missionary, four missionary associates, 12 US-2 missionaries, and eight mission pastors who were approved to receive church pastoral aid (CPA).

Tim Terry of Oak Park, Ill., was appointed as a "catalytic" missionary to serve in the Chicago Metro Baptist Association.

Named missionary associates were Walter and Bettye Agnor of Beltsville, Md., and Abdias and Martha Mora of San Antonio, Tex.

Appointed as US-2 missionaries--college graduates who serve two years in home mission work--were: Stan and Joanie Albright of Alabama, Rose Alldridge of Mississippi, Bill Berry of Virginia, Merry Lou Burgess of North Carolina, Sam and Myra Gentry of Louisville, Ky., James Newell of Mississippi and his fiancée Roberta Turner of Alabama, Michael Perry of North Carolina, Glenn Prescott of New Mexico and Gayle Prettyman of Arizona.

Terry, a native of Abilene, Tex., is a graduate of Midwestern Baptist Theological Seminary and the University of Texas. Prior to appointment he was a missionary associate in Chicago for the Home Mission Board's language missions department. He also has served in a special project in the New York City area for the department.

Walter and Bettye Agnor will continue to live in Maryland, their home state, where he will be director of missions for the Susquehanna Baptist Association. Agnor was pastor of Berwyn Baptist Chapel, before appointment, and has served as pastor of churches in Greensboro and Weverton, Md. He was a pastoral missionary for the Home Mission Board, 1959-1966. He has served as pastor for churches in Canutillo and Fort Worth, Tex., Artesia, N. M., and Santiago, Chile.

Abdias and Martha Mora will continue to live in San Antonio, where he will work with Spanish-speaking persons in the San Antonio area. Prior to appointment, Mora, a native of Chile, was a professor at the Mexican Baptist Bible Institute in San Antonio. He has also worked for the Spanish Baptist Publishing House in El Paso.

He is a graduate of the University of Chile and Southwestern Baptist Theological Seminary and has received the doctor of ministries degree from Texas Christian University.

Stanley and Joanie Albright, both Alabama natives, will serve in Gatlinburg, Tenn. He is a graduate of Auburn University.

Rose Alldridge, a Grenada, Miss., native, will serve in Cincinnati, Ohio. She is a graduate of Blue Mountain College.

Bill Berry, a Richmond, Va., native, will serve in Farmington, N. M. Berry is a graduate of Virginia Commonwealth University.

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Merry Lou Burgess, a native of Buie's Creek, N. C., will serve in San Luis Obispo, Calif. She is a graduate of South Dakota State University.

The Gentrys will serve in El Portal, Calif. Sam Gentry, a Louisiana native, is a graduate of Louisiana College and Southern Baptist Theological Seminary. Myra Kampen Gentry, a native of Missouri, is a graduate of Southwest Baptist College and Southern Seminary.

James Newell and Roberta Turner will serve in Orlando, Fla. Newell, a Pascagoula, Miss., native, will be a 1977 graduate of William Carey College. Turner, an Alabama native, will also be a 1977 graduate of William Carey.

Michael Perry, a native of Apex, N. C., will serve in Potsdam, N. Y. He will be a 1977 graduate of Campbell College.

Glenn Prescott, a native of Texas, will serve in Portland, Ore. He will be a 1977 graduate of Eastern New Mexico University.

Gayle Prettyman, a native of Arizona, will serve in Phoenix. She is a graduate of Northern Arizona University and received a masters of religious education degree from Southwestern Baptist Theological Seminary in 1976.

Congress Again Considers
Youth Camp Safety Act

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Baptist Press
3/17/77

WASHINGTON (BP)--Testimony on youth camp safety bills before the Subcommittee on Compensation, Health and Safety of the House Committee on Education and Labor here split evenly on both sides of the issue.

Testifying in favor of federal legislation regarding camp safety were representatives of the Boy Scouts of America and the American Camping Association (ACA). Opposing testimony was presented by Richard Grammer, director of the Association of Northeast Baptist Camps, Glen Burnie, Md., and Ken Hay, director, the Wilds Christian Camp and Conference Center, Kosman, N. C.

Last year the House of Representatives passed the Youth Camp Safety Act, but in the rush for adjournment the Senate never voted on the measure.

In addition to the ACA and the Boy Scouts, the act is supported by Campfire Girls, Girl Scouts, Young Men's Christian Association, Young Women's Christian Association, National Congress of Parent-Teacher Associations, and the National Recreation and Park Association.

Recently a joint committee of three Southern Baptist Convention (SBC) agencies issued a statement calling for Southern Baptists to support good and reasonable health and safety regulations for church and youth camps, but favoring passage of standards on a state by state basis, rather than federal legislation.

Committee chairman, Bob Banks, program director at the SBC Brotherhood Commission and a member of the national ACA board for the past two years, said individual states could frame legislation fitting state needs and that individual changes could be affected on a state level more easily when they became necessary.

Banks, whose committee included representatives of the SBC Sunday School Board and Woman's Missionary Union, told Baptist Press that he does not actively oppose the intent of the proposed federal legislation but thinks there are areas of it in need of modification.

He said it would require significant increases in expenditures by Baptist camps to meet requirements in such areas food service, safety regulations, staff, and space. He said he does not think the present bill ought to include weekend retreats, which it now does for any weekend camping experience longer than 24 hours.

Last year, John W. Baker, director of research services for the Baptist Joint Committee on Public Affairs, examined the bill and reported, "I do not see any church-state problems. There is no doubt that both the state and federal governments have the power to protect the health and safety of the people. The act recognizes that the government does not have the power to interfere with the religious and curricular activities of camps operated by religious groups."

At present four bills are before the subcommittee regarding youth camp safety. The language varies somewhat but the intent of the proposals is to provide national standards for health and safety in camping programs. Each bill is designed to insure "safe and healthful conditions, facilities, and equipment which are free from recognized hazards which cause, or are likely to cause, death, serious illness, or serious physical harm, and adequate and qualified instruction and supervision of youth camp activities at all times." (HR 1326)

Alan J. Stolz, national legislation chairperson on the board of directors of the ACA, Westport, Conn., offered testimony in favor of federal legislation. "The ACA accredits about one-fourth of the camps in the USA . . . We are also deeply concerned that the other, non-accredited camps should at least be confirmed as basically healthy and safe places for children . . . They may be, but no one knows," Stolz remarked.

"This is why since 1966, when Senator Ribicoff first introduced his Youth Camp Safety Act in the Senate, and again in 1968 when Representative Daniels introduced a companion bill in the House of Representatives, the ACA national board of directors has strongly supported the concept of good youth camps safety legislation. We know that we cannot speak for, nor control quality of operation of or directly influence, non-members," he continued.

All of the bills before the subcommittee contain language specifically denying the right of government to interfere in program or personnel. "Nothing in this act or regulations issued hereunder shall authorize the director, state, agency, or any official acting under this act to prescribe, determine, or influence the curriculum, admissions policy, program, or religious affiliation of any camp, camper or youth staff, or the ministry of any camps." (HR2518)

In spite of the extensive provisions in the bill prohibiting governmental interference in the religious and program aspects of camps, Hay and Grammar objected that it would involve serious infringement of their First Amendment rights. Both cited language in the bills which they told the subcommittee caused them concern as to the power granted the government in controlling personnel and program of camps.

They also expressed their feeling that there is insufficient evidence for the necessity of such federal legislation.

Stolz noted that there are currently only 13 states which have "meaningful health and safety regulations. . . There seems little doubt that other states either do not have that much interest in the issue, or simply cannot enact their own efforts without the benefit of federal funding."

Subcommittee staff members said that revisions will be made before final legislation is brought to the House for a vote.

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Micronesia Religious
Survey Approved

By Dan Martin

Baptist Press
3/17/77

PHOENIX (BP)--A religious survey of Micronesia--a sprawling American territory 5,000 miles west of California--has been approved by directors of the Southern Baptist Home Mission Board.

The directors, at their spring meeting here, appropriated funds for the study, to be conducted this summer by Douglas and Ruth Clark, faculty members at Oklahoma Baptist University.

In presenting the matter to directors, the board's executive director-treasurer, William G. Tanner, noted the survey is a joint venture between the Home and Foreign Mission Boards and the Hawaii Baptist Convention.

The survey was undertaken at the request of the Hawaii Convention, according to E.W. Hunke Jr., Home Mission Board regional coordinator who works in the western United States.

"Dr. (Edmond) Walker, (Hawaii Convention executive secretary) told us that 13 years ago the Hawaii Convention asked him to lead in evangelizing the Pacific basin area. Now, with the tremendous growth in Micronesia from tourism, military construction and other building, the need is even more pressing," Hunke said.

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Winston Crawley, director of the overseas division of the Foreign Mission Board, commented that the survey is a continuation of activities already under way in the Pacific basin.

"We have had foreign missionaries on Guam for 16 years, Crawley said, adding that four missionary families currently serve on the American territory.

The families are the J. Wesley Brizendines, the John Calhouns, the Parkes Marlers and the Carl Yarnells. Brizendine is chairman of the Guam Mission and is in student work at Guam University, which draws students from across the Micronesia area.

"The survey has been a joint venture from the start," Crawley said, noting that Brizendine has assisted in planning and arrangements.

"We are interested in examining the spiritual needs of the Central Pacific, and to determine how Southern Baptists can relate to those needs in the most effective way," Brizendine says.

Clark, who teaches sociology and cultural anthropology, said the American trust territory covers "about 3,000 miles, but if you put all the land into one area, it would not equal more than about two-thirds the size of Rhode Island. It is a huge water mass with only a few islands, small and far apart."

While there are some 3,140 islands in Micronesia, only about 100 are inhabited. Population is estimated at 300,000.

The Clarks will visit Hawaii and Guam for consultation with Baptist leaders there, and will center their efforts on the Mariannas, Carolines and Marshalls. They will visit places with exotic names like Truk, Yap, Ponape, Palau, Tinian, Rota, Saipan, Majuro, Kwajalein, and Ebeye.

"We also will look at Guam, which is not part of the trust territory, but is a separate entity," Clark said, noting the U. S. gained Guam following the Spanish American War in 1898.

While the missionaries on Guam are affiliated with the Foreign Mission Board, two home missionaries serve in the South Pacific. In 1976, directors named the Ray Viliamus to American Samoa.

Hunke explained that the Home Mission Board "relates to American Samoa because it is an American possession. Prior to appointing missionaries, we discussed it with the Foreign Mission Board, who gave us their encouragement."

Relating to Micronesia, Hunke emphasized that no action is planned beyond the survey. "We will deal with any decision after the survey has been taken," he said.

Crawley added: "Whatever is done will be done in terms of what is appropriate for all the parties involved--the Hawaii Baptist Convention, the Foreign Mission Board and the Home Mission Board.

The status of part of Micronesia changed in 1975 when the Mariannas requested commonwealth status--similar to that now held by Puerto Rico--and that its citizens become U. S. citizens.

According to officials of the U. S. Senate Interior and Insular Affairs Committee, some 78 percent of the area's voters approved the status change in a plebiscite June 17, 1975.

The U. S. Congress, on March 24, 1976, approved creation of a Commonwealth of the Northern Marianna Islands, to take effect in 1980 when the trustee agreement lapses.

Government officials say residents of the Carolines and Marshalls are considering requesting commonwealth status, among other options open to them.

According to Clark, "All sorts of changes are taking place" in Micronesia, with tourism, construction and military and business activity booming. "The situation is very complex," he said. "No two districts have the same problems."

Clark and his wife, Ruth, an English instructor at OBU, previously have done surveys in the South Pacific, and spent a year and a half teaching in Australia.

"My wife and I will be working on this, trying to absorb all we can about the culture, people, churches and changes. We hope it will eventuate in a book on the area," he said.

Carl Hart Named
Chaplaincy Director

PHOENIX (BP)--Alfred Carl Hart has been elected director of the division of chaplaincy of the Southern Baptist Home Mission Board here, succeeding William L. Clark, who retired Dec. 31, 1976.

The election came during the Spring board meeting of the 68-member board in Phoenix.

Directors also elected Fermin Agustin Whittaker as assistant director of the department of language missions. Whittaker succeeds Daniel Sanchez, who resigned to become director of evangelism for the Baptist State Convention of New York.

In other action, the board re-elected its officers for the coming year. They are Tommy Jones, pastor of Vine Street Baptist Church, Macon, Ga., president; Mrs. I. W. (Nell) Bowen of Forsyth, Ga., first vice president; James Richard Maples of El Paso, Tex., second vice president; Mrs. Sidney (Jeannine) Kingry of Atlanta, recording secretary; and Mrs. W. B. (Ouida) Blount of Winder, Ga., assistant recording secretary.

Hart has been associate director of the division of chaplaincy since 1970. He came to the board after being director of chaplaincy for the Tennessee Department of Corrections.

Previously, he was chaplain of the Brushy Mountain Prison in Petros, Tenn., and of the Shelby County Penal Farm in Memphis, Tenn. He also served as pastor of churches in Tennessee and North Carolina.

Hart, a native of Collierville, Tenn., is president of the American Protestant Correctional Association and has served the APCA as first and second vice president, director, and chairman of the editorial committee. He is a graduate of Bethel College and Southeastern Baptist Theological Seminary.

William G. Tanner, executive director-treasurer of the Home Mission Board, said he is "very pleased" with Hart's election and noted Hart is "a person who is not limited to one area of the chaplaincy, but is familiar with all areas."

As director of chaplaincy, Hart will be responsible to "promote and give direction to the program of chaplaincy ministries of the Southern Baptist Convention." As such, he will oversee work of the Chaplain's Commission, which procures and screens Southern Baptist candidates for the chaplaincy and recommends endorsements where appropriate.

Whittaker, a native of Colon, Republic of Panama, has been Spanish church growth worker for the language missions department with the Southern Baptist General Convention of California. Previously, he was pastor in Pico Rivzra, Calif., and Palgrave, Ontario, Canada. He is a graduate of Toronto Baptist Seminary and California Baptist College.

(BP) Photos mailed to Baptist state papers. # # #

Resolution Commends
Anita Bryant's Stand

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3/17/77

LITTLE ROCK (BP)--The Arkansas House of Representatives has adopted a resolution commending singer Anita Bryant for her "courageous and costly stand to protect American children from exposure to blatant homosexuality."

The resolution, introduced by Rep. Albert "Tom" Collier of Newport, Ark., commended Miss Bryant for her opposition to a Dade County, Fla., ordinance which would ban discrimination against homosexuals in housing and unemployment. She helped organize a group called "Save Our Children, Inc." to fight what she sees as the gay community's recruitment of children.

For these actions by the singer and writer of Christian books, the resolution contends, Miss Bryant has faced possible loss of commercial opportunities, due to pressure from gay rights activists.

Rep. Collier is a member of First Baptist Church, Newport, Miss. Miss Bryant is also a Southern Baptist.

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77-50

'World's Great Art
Tells Easter Story'

By Vernie Logan

WACO, Tex. (BP)--The great Italian artist Fra Angelico wept as he painted the crucifixion scene.

The "Isenheim Altarpiece" by the 16th century German artist Matthias Grunewald has been called "the ugliest and most repulsive but still the most compelling and moving crucifixion ever painted."

Easter has inspired many of the world's greatest works of art, including those by Angelico and Grunewald.

Closely following New Testament accounts artists have depicted the "Agony in the Garden," "Betrayal or Kiss of Judas," "Christ before Pilate," "Pilate's Condemnation," the "Crowning with Thorns," "Christ Carrying the Cross," the "Crucifixion," "Descent from the Cross," the "Deposition," the "Resurrection," and the "Ascension."

Numerous other great works of art employ themes related to Christ's death and resurrection, with most of the artists dedicated to capturing the pathos of crucifixion and triumph of the resurrection.

Hence, Angelico (1387-1455) is said to have been so filled with emotion that he wept as he painted a crucifixion scene.

To understand and appreciate such works of art, it is necessary to consider the importance of the scenes depicted.

Christianity glorifies and glories in the death of Jesus Christ and revels in his triumph over death. Jesus of Nazareth and the Lord, Jesus Christ, is who the artists have tried to reveal.

The paintings and sculptures are meant to do more than "look pretty" but are meant to convey the artists' innermost feelings about the most important events in history. If we are moved to tears, that was the artist's intent.

Subject and treatment of Easter events have varied across the centuries, generally in response to dictates of church fathers who were not adverse to using art to reinforce dogma.

Early Christian artists painting frescoes in the catacombs or sculptors carving sarcophagi did not make use of images of Christ for the first three centuries after his death.

Although they did scenes from the life of Christ, the crucifixion did not appear until the fifth century. Rather, artists concentrated on the cross as a symbol of triumph. Thus, Christ might be shown carrying the cross as a triumphant standard.

Artists of that period preferred to show the death and resurrection symbolically. Jonah and his "big fish" were among the most popular. Just as Jonah was three days in the belly of the fish, so Christ was three days in the tomb. Just as Jonah emerged from the fish, so Christ emerged from the grave.

Images of Christ on the cross in the fifth century were used by the church to counter heretical claims by the Monophysites sect that Christ's nature was entirely divine with nothing human about it. The church's position was that Christ's death on the cross proved his humanity just as his resurrection proved his divinity.

Representations of the crucifixion remained symbolical until the 11th century. An alive Christ, whose body showed no signs of pain and whose eyes were open, was depicted.

In the eighth and ninth centuries, the crucifixion became the most used theme for ivory book covers and for reliquaries. Most scenes showed Christ alive on the cross, with the foot of the cross piercing the head of a serpent representing sin and death.

Other symbols borrowed from ancient and classical traditions were added to imply the cosmic significance of the event. Symbols such as personifications of sun and moon, earth and water, appeared as artists attempted to convey Christ's mastery over the elements and over death.

In the Middle Ages, a prevailing taste for the dramatic and theatrical led artists to create the most realistic scenes of the crucifixion.

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After the 11th century, the dead or dying Christ is seen most often. The "Isenheim Altarpiece" by Grunewald tried to show the crucifixion as the most cruel death in history.

But after Grunewald, tastes changed again. Renaissance man and modern man as well preferred to idealize and glamorize the scene.

Paintings after the 17th century tend to show Christ as an idealized Apollo-type figure. Rubens' paintings of the crucifixion and resurrection, among the most beautiful ever created, are examples.

In early Christian art, the resurrection was not shown directly. Instead, art from this period followed the Gospel accounts and showed eyewitnesses. It was suggested by scenes at an empty tomb of three women usually facing the figure of an angel.

In the fourth century, the resurrection was shown symbolically by the cross displayed like a military trophy with a triumphal crown. Two sleeping soldiers at the foot were an allusion to the guards placed at the tomb of Christ.

The first direct figurations of Christ awakening, rolling away the stone and leaving the tomb occurred in Ottonian Germany in the 10th century. After that time, artistic representations varied in showing him alive in the tomb or arising from a Roman-type sarcophagus as in the "Resurrection" by the 15th century Italian artist, Piero della Francesca.

Piero shows Christ as a strong, almost peasant-type figure, climbing out of a sarcophagus, one foot already on the edge of it. In his right hand, Christ holds a staff with a banner of the cross, a sign of triumph over death. Sleeping guards in the foreground are powerless to prevent his emergence. In the background, additional symbols of dead trees on the left and live trees on the right signify the contrast between death and life.

The most mystical and transcendental painting of the resurrection may be that of El Greco, the 16th century Spanish artist. He interpreted Christ's resurrection as an ascension.

Christ, triumphantly carrying the banner of the cross, ascends or appears to be pulled upward. His followers are shown writhing in despair below him.

The figure of Christ is luminous, almost flamelike in its intensity.

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Vernie Logan is a lecturer in art history at Baylor University, a Baptist school in Waco, Tex., where she specializes in iconography (meaning and content of works of art).

(BP) Photo mailed to Baptist state papers # # #

Eight Pastors to Receive
Church Pastoral Aid

Baptist Press
3/17/77

PHOENIX (BP)--Eight mission pastors have been approved to receive church pastoral aid (CPA) by the Southern Baptist Home Mission Board's directors at their spring meeting here.

CPA is a salary supplement which permits a new mission congregation to have a full-time pastor to lead them to self support. Those persons receiving CPA are listed among the board's missionaries.

Approved to receive aid were: Patrick Ramer of Titusville, Fla., who will become pastor of the Brasher Falls Baptist Church in New York state; Fred Billy of Fort Worth, Tex., to serve as pastor of the Madison Baptist Chapel in Madison, Ohio; Isamu Matsumoto of San Francisco, to serve as pastor in San Francisco; Darryl Newhouse to continue as pastor of the Westside Baptist Church, Santa Paula, Calif.

Also, Glenn Sanders of Chula Vista, Calif., to continue as pastor of the First Southern Baptist Church, Lakeside, Calif.; Gerald Welles of Fort Worth, Tex., to become pastor of the Sycamore Baptist Chapel, Holt, Mich.; Jim Minnick of Tucson, Ariz., to become pastor of the Victory Baptist Mission in Tucson; and John Minor of Rose Hill, Kan., to continue as pastor of the Rose Hill Baptist Church.