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Brazilians Avoiding
Baptist Controversy

By Eric Miller

RICHMOND, Va. (BP)—Brazilian Baptist leaders are concerned they could face a controversy similar to the one in the Southern Baptist Convention, but they are working to help prevent it and have some advice to offer Southern Baptists.

Brazilian Baptists potentially could divide over theology as Southern Baptists have done, said Roberto Alves De Souza, editorial coordinator of the Religious Education and Publications Board and professor at Bethel Baptist Seminary in Rio de Janeiro.

One reason for concern centers on the Brazilians' realization "that much of our theological formation as well as the books and literature which we have are highly influenced by theologians and missionaries who come out of the Southern Baptist Convention," Souza said. And many of Brazil's seminary professors, including Souza, have studied in Southern Baptist seminaries.

To help settle the controversy, Souza suggested that Southern Baptists "look more toward the element of love and of mutual understanding, comprehension, tolerance -- recognizing that no one has the final word concerning God's Word and remembering that we're all in search of the meaning of God's revelation to us."

Christians need "mutual respect for the other, believing that God can give some understanding to everybody," he said.

Southern Baptists' controversy "has made us more cautious," Souza said, "and alerted us to the need to do our best screening in selecting professors" who will show concern for a student's spiritual life, as well as his academic performance.

What the world needs is a "deeper consecration of our lives," said Orivaldo Pimentel Lopes, executive secretary of the Brazilian Baptist Convention. A spiritual commitment to God, as modeled by Jesus Christ, can "bring about that kind of peace and harmony which needs to prevail to enable us to have a mutual respect that God expects us to have one for another as our brothers in Christ," he added.

Souza and Lopes, along with Samuel Cardoso Machado, president of both the Brazilian Baptist Convention and the National Mission Board in Rio de Janeiro, and Eraldo Sewa Campos, president of the Religious Education and Publications Board, visited the Southern Baptist Foreign Mission Board in May on their way to a meeting at Baptist World Alliance headquarters in McLean, Va.

Brazilian Baptist leaders say they believe the possibility of a split in the Brazilian Baptist Convention is slim now.

That is because "our hearts are set on evangelism and mission work," Souza said. "We're involved in expanding our mission work as far as we can throughout the earth. And I believe as long as we have love for missions and love for those who are lost, and our desire for mutual respect one for the other, and as we are at the present time focusing upon really winning the world to Christ, I don't see much possibility of division occurring."

L.G. Chaddick Receives
HMB's 'Brantley' Award

By Jim Newton

KONA, Hawaii (BP)—The Southern Baptist Home Mission Board awarded its annual "Clovis Brantley Memorial Award" for outstanding Christian social ministries to L.G. Chaddick of Los Angeles.

Chaddick, area director of youth and family services for the Southern Baptist General Convention of California and the Home Mission Board, is heavily involved in disaster relief and counseling families and individuals with problems. He was also deeply involved in Southern Baptist ministries during the Olympic games in both Lake Placid, N.Y., and Los Angeles.

The award, named for the late Clovis A. Brantley, who pioneered in the establishment of Baptist centers and Christian social ministries for the Home Mission Board, was presented to Chaddick and his wife, Anna Laura, during the annual meeting of state directors of missions ministries sponsored by the Home Mission Board.

Paul Adkins, director of the missions ministries division for the Home Mission Board, called the Chaddicks "two of the finest missionaries and models for ministries I know." Adkins praised Chaddick for his involvement in both disaster relief and counseling services.

During last year's Air Mexico plane crash in Cerritos, Calif., Chaddick was on the scene within three hours, doing crisis intervention counseling with family members of the 67 victims through the American Red Cross on behalf of Southern Baptists.

The Air Mexico plane, which collided with a Piper PA-28, crashed in the back yard of a Southern Baptist couple, Frank Estrada, killing Estrada, his daughter and son. Chaddick is still counseling the surviving family members, including a son who still cannot understand why he was spared.

Another plane crash in 1978 in San Diego introduced Chaddick to crisis intervention counseling. A few weeks before the Pacific Southwest Airlines plane collided with a Cessna 172 near San Diego, Chaddick had met the the PSA corporate communications officer and the new head of the American Red Cross, both of whom were members of Southern Baptist churches in San Diego. Chaddick was asked to serve as chaplain to the families of victims and to the airline staff members.

During the last nine years, Chaddick has been involved in all kinds of disaster response ministries, and has gone through intensive training by the American Red Cross in disaster relief. He has ministered to the families of floods and mudouts at Lake Elsinore, Calif.; Hurricane Allen in South Texas; mountain fires in San Bernardino, Calif., (all in 1980); an apartment complex fire in Anaheim, Calif., in 1983 which killed 24; a 1983 earthquake in Colinga, Calif., and many others.

He has worked closely with Edd Brown, director of men's ministries for the Southern Baptist General Convention of California who recruits and coordinates the state Baptist convention's disaster response volunteer teams. He usually stays longer than most volunteers, however, in counseling ministries to the families of disaster victims.

Active in the American Red Cross, Chaddick is chairman of the Southern California Voluntary Organizations Active in Disasters composed of about 20 different religious and volunteer organizations. He is also active in the National Volunteer Organizations Active in Disasters (NVOAD).

Disaster response, however, is only a small part of Chaddick's innovative ministries to the needs of people in Southern California, according to Adkins.

Chaddick played key roles in Southern Baptists' ministries during both the 1980 Olympics in Lake Placid, N.Y., and the 1984 Olympics in Los Angeles. During 1979-80, Chaddick worked in the crisis intervention center at the Olympics in Lake Placid. He was chairman of the Southern Baptist ministries committee for the 1984 Olympics in Los Angeles, and worked inside the Olympic Village as a press escort during the games.

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He has also coordinated Southern Baptist ministries, including both personal witnessing and crisis intervention counseling, during the annual Rose Bowl Parade in Pasadena, Calif.

Chaddick first became involved in social work as a bi-vocational minister in Corcoran, Calif., in 1958, when he accepted a job as a social worker for Kings County, Calif. Later he became social work supervisor for Tulare County's welfare department in Visalia, Calif. He has also been pastor of churches in Tulare, Farmersville, and Fresno, Calif.

He has been a missionary of the Home Mission Board since 1972. A native of Beaumont, Texas, he is a graduate of Louisiana College, and Southwestern Baptist Theological Seminary in Fort Worth, Texas. He is currently working on his doctor of ministry degree at Golden Gate Baptist Theological Seminary in Mill Valley, Calif.

His ongoing ministry in the greater Los Angeles area is not so much related to special events like the Olympics or disaster response as it is to counseling with families with problems, he said. Chaddick is currently counseling with about 20 to 25 families each week, considered by most professionals in the field to be a full case load. He has a special ministry, he said, to Baptist pastors in Southern California.

"The fun part of our ministry is conducting marriage enrichment retreats," said Anna Laura. "They are the preventive part of our ministry together as a couple," she added. Chaddick and Anna Laura, are approved trainers for marriage enrichment retreat leaders through the Southern Baptist Sunday School Board and are active in the Association for Couples in Marriage Enrichment. She is church secretary for the Greenleaf Baptist Church in Whittier, Calif.

Honest about their own marriage relationship, Anna Laura said that she serves as a "sounding board" for her husband's frustrations when he is under the stress of trying to help others handle their own problems through counseling. But the thing that caused the most stress in their family was when L.G. wanted to buy a motorcycle, she said.

After years of cajoling, Anna Laura finally gave in and told her husband he could buy a motorcycle, but not to expect her to ever ride on it. Finally, she even relented on that, and discovered the thrill of their Honda 1200 Aspencade touring bike. Now she even rides to church speaking engagements on the back of their Honda.

"It's a great conversation opener," she admitted. "Now I love it." They even drove to Glorieta last year on their Honda.

Riding the motorcycle is one of the ways L.G. handles the stress of his job. "It helps blow out all the cobwebs," he said.

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(BP) photo mailed to state Baptist newspapers by Atlanta bureau of Baptist Press

Missionary Hayashida
Studying African Dreams

By Craig Bird

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LUSAKA, Zambia (BP)—Being a missionary is not usually a dream job, but Nelson Hayashida thinks -- academically speaking -- it should be.

Hayashida, a Southern Baptist missionary and professor at the Baptist Theological Seminary in Lusaka, Zambia, is combining his concern for evangelism with the pursuit of a second doctor's degree from the University of Aberdeen in Scotland by studying the role dreams play in the lives of Zambian Christians.

The issue provides a sharp focus on a major cultural contrast between African countries and the Western world -- a difference which escaped Hayashida in his early years in Africa.

"Here in Africa dreams play such a big part in life," Hayashida explained. "Some African Christians associate dreams with the tribal religions of their past. Since missionaries don't mention it and the literature missionaries produce doesn't mention it, neither do they." But Hayashida suspects that is a result of Africans adopting a surface Western perspective.

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He feels Western society has placed so much emphasis on the conscious state that the unconscious mind is either ignored or left exclusively to psychiatrists.

"It is a hindrance to the authentic African church to not allow for the possibility of a God greater than our conscious experience. There is a place for dreams as long as we recognize the danger if you magnify them to such an extent you distort the meaning."

For example, he said, "there is a West African church where membership is based on dreams and maintained by dreams. That is an overemphasis. I want to help African Christians -- and particularly African Baptists -- understand the validity of dreams as 'a' means God can use to reveal himself."

He reminds his students, "Dreams can be used by Satan for evil purposes," such as when people adhere to a cult figure because he claims to be the man who has "the" word from God. "But if you overreact and ignore dreams you are shut off from the potential benefits."

He also stresses that not all dreams have spiritual significance.

Hayashida is convinced Western man used to place a much higher value on dreams. "Among the early church fathers, dreams were very, very significant just as they were throughout the Old and New Testaments," he pointed out. "But after the first century dreams fell into disrepute."

"Dreams are a link between men and the gods (in African culture). One important way to have entry into the spiritual world is to dream," he said. "I want to learn to what degree dreams still play a part for the African Christian."

His interest in dreams began when some of his students affirmed the role of dreams in their decision to enroll at the Zambian seminary. When he decided to go back to school, the idea of expanding his research and using it for his dissertation seemed a natural progression.

So for the next few years, in the evenings and on weekends, he will be traveling across Zambia looking for differences between the dream lives of rural African Christians and urban African Christians. He also hopes to interview members of indigenous African Christian churches -- "who have had no contact with Western missionaries."

If Baptists in the bush are dreaming more than Baptists in the city or dreaming differently, Hayashida wants to know the reasons.

A major problem will be how much the African can and will reveal to him.

"Non-Africans obviously don't use the language as well as Africans" so some dream images may be difficult to describe. Also, Hayashida plans to return to the same people several times, "so they'll learn to trust me and know I'm taking them seriously."

He already is in contact with other missionaries to get their input and hopes to share his findings with others so they can better understand the culture in which they work.

But Hayashida, a native of Hawaii who grew up in California, doesn't expect his dissertation to be the definitive word on dreams and the African Christian.

Instead he hopes it is a beginning. "It will take Africans going back to their own tribes and researching to really explain it," he points out, since they can work in their own language and own culture.

It's a dream he hopes to build on.

Chaplains Urged To See Beyond
Crowds To Individual Needs

By Joe Westbury

MORROW, Ga. (BP)--When seeking to minister in a society that grows increasingly crowded each day, Southern Baptists need to develop Christ's perspective of being responsive to individual needs, newly endorsed chaplains were told.

"Our view of crowds may be of fear, contempt or conformity, but Jesus' view was always one of compassion which prompted him to action with a powerful touch of love and grace," said Ronald K. Brown, pastor of First Baptist Church, Morrow, Ga., where the endorsement service was held.

A total of 27 chaplains were endorsed during the ceremony at the suburban Atlanta church. They join 1,853 other chaplains who serve "in every imaginable situation around the world," said Huey Perry, director of the chaplaincy division for the Southern Baptist Home Mission Board.

The board does not appoint chaplains as missionaries but endorses them to the employing agencies. In addition to the endorsement the board provides them with pastoral and professional support through personal ministry, seminars and conferences. The chaplains, who are paid directly by the institutions they serve in industry, prisons, hospitals and military, minister throughout the nation and in 17 foreign countries.

Dennis Cochran, an Air Force chaplain assigned to the alcohol rehabilitation unit at Scott Air Force Base, Ill., described how he spent 10 years in the military as an engineer before he felt God's call to the ministry.

"I identified with Elijah hearing the still small voice. God was asking me 'What are you doing here, for I have something of more eternal value for you to do.' It was then, after much prayer and soul searching, that I resigned my commission as major in the Air Force and enrolled in seminary to follow God's leading," he said.

Cochran recently completed his seminary training and resumed his commission, but this time as a chaplain.

"I see the vision of my place as chaplain to be that of an equipper of lay missionaries who can carry the gospel to other people in difficult situations around the world. I thank Southern Baptists for being partners in spreading the gospel with me and for supporting my ministry," he said.

Brown, in delivering the endorsement sermon, said that though Christ was surrounded by crowds through much of his ministry, he frequently singled out individuals to whom he could minister. Crowds take on a different appearance when they are viewed from such a perspective, he added.

"When Christ saw a crowd he instantly looked beneath the surface and instead of seeing hundreds of people he saw individuals. Then he looked beneath their veneer and saw the conflict, the stress, then he moved to minister to those needs," he continued.

Brown said Christ's "compassionate response" should be the model for Southern Baptists as they seek to minister in a world that has little time for individuals and their needs.

"Our response should be similar because we, like Christ, are rooted in a relationship with a loving, caring God. We also are called into service as we share the gospel with the crowds in our world," he added.

Seminarists Help Disabled
Answer Tough Questions

By Scott Collins

FORT WORTH, Texas (BP)--The question most asked of chaplain Nathan Lewis is, "Why did God make me this way?"

Lewis, a student at Southwestern Baptist Theological Seminary in Fort Worth, Texas, has only one answer: "God made you, and he made you unique. You're just different, but you're not worse than anyone else."

The questions come from Lewis' clients at the Fort Worth state school for developmentally disabled people. Lewis, a doctoral student, is chaplain there.

Karen Johnson, a religious education student at Southwestern seminary, works with Lewis as chaplain intern. Two other Southwestern students are doing field education work at the school.

Clients at the school range from the very young to the very old. Although some are in their 70s, few have passed a second grade level of mental development.

Working with adults on that level can be frustrating, Johnson says. So she stays with the basics.

"They know that prayer is talking to God, and they know what the Bible is, and they know that God made them," Johnson says. Upon that basic understanding, Lewis and Johnson develop religious education curriculum, hold chapel services, teach crafts and counsel the clients.

The result is the growth of relationships between chaplains, clients and families, Johnson notes. That growth comes through personal attention to clients, "not just throwing out information."

Lewis visits clients in the hospital and often is asked to speak at funeral services. During those visits, he often is asked by the families to pray. "Everybody wants you to pray, even those people who normally don't pray," he says.

The chaplains' work is part of the school's effort to develop the whole person, Lewis adds. "A person is integrated, and all the parts flow together. We're part of a team."

Working with the "team" causes the seminary students to grow, he says. The students must learn to work with state school staff members and ministers from other denominations.

Both Lewis and Johnson say they have grown to appreciate their clients' uniqueness. "God really accepts them where they are," Johnson explains, "and he accepts me where I am."

At the state school, seminary students "broaden their understanding of what ministry is," Lewis claims. "They grow in self-confidence through the uniqueness of the ministry."

To illustrate, Johnson cites a recent chapel service in the school gym. During the service one client wandered over to a trampoline and started jumping. That annoyed another client who went and jumped on the trampoline until she pulled the first man off.

The service continued, Johnson recalls, even when the entire episode was repeated a few minutes later.

Through their ministry, the student chaplains overcome fears of being around mentally disabled people. "Once you get to know them, you look past their problems. It teaches you to relate to people as people -- to look beyond the person to the needs," Lewis says.

That, he says, is a principle students can transfer to any ministry situation.

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(BP) photo mailed to state Baptist newspapers by Southwestern seminary.