

- BAPTIST PRESS

News Service of the Southern Baptist Convention

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June 29, 1988

88-101

Missionary faces charges in Indian hospital dispute

N-FMB

BANGALORE, India (BP)--The missionary administrator of Southern Baptists' hospital in Bangalore, India, will face criminal proceedings in late July soon after she returns to India from a short stay in the United States.

The missionary, Rebekah Naylor, has been accused of breaking a law that governs the operation of factories by leading the hospital in reducing its work force. The Southern Baptist Foreign Mission Board has retained legal counsel for her in the case, and the hearings have been rescheduled several times.

"We're not a factory," said Naylor, a surgeon from Fort Worth, Texas, who came to Bangalore after being appointed in 1973. "The very issue of any hospital being a factory is ridiculous."

A labor reduction by 39 employees triggered a dispute between union workers and hospital officials. Angry workers hung an effigy of Naylor at the hospital's front gates last June and burned it six months later.

Naylor said she found out on a Saturday in mid-December that a police officer held a warrant for her arrest but would give her until the next Monday to appear in court and pay bond. Later she learned the warrant specified she not be allowed out on bail. Without a warning, she would have been required to spend the weekend in jail, she said.

The labor cutback came as the Foreign Mission Board began to reduce its subsidy to the hospital, which has been at the center of Southern Baptist mission work in India since its dedication in 1973. In keeping with a worldwide policy, the board is moving toward making all such hospitals self-supporting.

At its June meeting, the board approved in principle a proposal to release administrative control of the hospital to the Christian Medical College in Vellore, India. Under the proposed agreement, the board would continue to own the multi-million dollar facility and assign missionaries to it. The medical college would manage it and receive decreasing subsidies from the board during the next five years.

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Pastors should inspire, not rule, Hobbs says

By Sarah Zimmerman

F- (O)

Baptist Press 6/29/88

OKLAHOMA CITY (BP) -- The resolution labeled "priesthood of the believer" passed by messengers at the Southern Baptist Convention would be better called "authority of pastors," a Southern Baptist statesman said.

"It (the resolution) affirms the belief of the priesthood of the believer. The issue is pastoral authority," said Herschel H. Hobbs, pastor emeritus of First Baptist Church of Oklahoma City and chairman of the committee which wrote the Baptist Faith and Message statement.

The priesthood of the believer "among other things, means that each person can read and interpret the scriptures as he feels led by the Holy Spirit," Hobbs said in an article he wrote after the convention. The principle of soul competency "means that each person deals directly with God without need for any human mediator, and that he is responsible to God alone."

The resolution affirms the priesthood of the believer, but emphasizes the "role, responsibility and authority of the pastor." Of the 20,000 messengers present for the vote, 10,950 or 54.75 percent, voted to approve the resolution. Although approved by messengers, resolutions are not binding on local churches.

The verse cited in the resolution to support the role of the pastor is Hebrews 13:17 which begins, in the King James Version, "Obey them that have the rule over you." During an interview after the convention, Hobbs said the Greek word for 'rule' in that verse is translated "the one who is in front of you."

The role of the pastor is "leadership and inspiration," Hobbs said. "He is not to rule. He is to lead in planning and to inspire cooperation and guide the people." A pastor is to be an elder or counselor, an overseer or administrator and a shepherd or pastor, he added.

Hobbs noted that the Apostle Paul said he could have ordered the church to do something, but instead Paul urged it to action and appealed to reason.

A dictatorship is "far more efficient" than a democracy, Hobbs said, because decisions are made faster. "It takes a democracy time to get moving, but when it does, it will run over a dictatorship every time."

The Baptist Faith and Message, a statement of Baptist beliefs adopted by the Southern Baptist Convention in 1963, notes that in the church members are equally responsible, but its scriptural officers are pastors and deacons.

The resolution says the doctrine of priesthood of believer has been used to "justify wrongly the attitude that a Christian may believe whatever he so chooses and still be considered a loyal Southern Baptist."

Hobbs agreed that the doctrine could be abused. "While we do believe in the soul's competency and priesthood of the believer, it should not be construed to mean you can believe just anything and be in harmony with accepted beliefs of Baptists," he said.

The Baptist Faith and Message defines a Baptist church as an "autonomous body, operating through democratic processes under the Lordship of Jesus Christ." Hobbs said: "Many people interpret that as 'we're a Baptist church. Nobody can tell us what to do.'"

However, Hobbs noted Baptists are a "body of people held together by certain basic beliefs." The church is to operate "under the Lordship of Jesus Christ. We are not free to do as we please but as Christ pleases," he pointed out. The priesthood of believers and soul competency "are not blank checks to be filled in by each person as he wills."

Baptists are "independent people who express their independence through voluntary cooperation," Hobbs added.

I Peter 2:9 is one of the scriptures used for the biblical basis of priesthood of the believer. Hobbs noted the verse also stresses the "responsibility of priesthood in missions and evangelism to bring the whole world to Jesus Christ."

Concerning other convention controversy, Hobbs said "Our agencies are cooperating in a marvelous way (with Peace Committee recommendations). The fuss is coming from those factions over which no one has control, except their conscience."

The local church should not suffer, Hobbs said, "as long as we keep it at the top. It may hurt our influence with the general public, but it won't hurt the local church unless the pastors who get involved take it back to their churches."

One major problem Hobbs sees in the convention is the lack of knowledge about Baptist doctrine: "We have grown a generation that does not know our Baptist heritage or beliefs. These young preachers were wearing diapers or were in rompers 25 years ago (when the Baptist Faith and Message was adopted.) I would dare say they haven't read it."

--30--(Zimmerman is assistant editor of the Baptist Messenger, Oklahoma Baptists' newsjournal.) Southeastern trustees elect 2 new officers

N-(0 (SEBTS)

WAKE FOREST, N.C. (BP)--Trustees of Southeastern Baptist Theological Seminary in Wake Forest, N.C., have elected G. Paul Fletcher and George E. Worrell as vice presidents for internal affairs and external affairs, respectively, effective July 1.

The hirings fill two of three vacant spots on the administration of Southeastern, which were left vacant when five top officials -- including then President Randall Lolley and Academic Dean Morris Ashcraft -- announced their resignations in November 1987, in disagreement with trustees over the direction of the seminmary.

Current President Lewis A. Drummond, who took office April 1, said a search is underway for a vice president for academic affairs/dean of the faculty.

Fletcher, assistant to the president for business affairs at the seminary since 1980, will be responsible for internal affairs, including financial, information, plant and student services. He is a native of Virginia and a graduate of Wake Forest University. Prior to joining Southeastern he was director of development at Judson College in Marion, Ala., and in private business.

Fletcher, 48, was appointed last fall by trustees to provide transitional services between the resignation of Lolley and the coming of Drummond.

Worrell, 58, director of evangelism for the Missouri Baptist Convention in Jefferson City, will be responsible for financial development, alumni affairs, admissions and public relations. He is a native of Texas and a graduate of Texas Technological University and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Prior to joining the Missouri convention, he was in the evangelism division of the Baptist General Convention of Texas and pastor of two Texas churches.

Seminary professor gets HMB urban training award N-HMB

Baptist Press

ATLANTA (BP)--Larry McSwain, professor of church and community at Southern Baptist Theological Seminary, in Louisville, Ky., has received an award for significant contributions to urban training among Southern Baptists.

McSwain received the recognition during the annual meeting of the Urban Training Cooperative advisory committee.

The cooperative is a joint venture of the denomination's six seminaries and the metropolitan missions department of the Southern Baptist Home Mission Board. It was founded in 1973 to help individuals and churches achieve a more effective Christian mission in an urban society.

The honor recognizes McSwain's involvement in at least 50 urban training events during the past 15 years. He also has produced research on urban issues for the Home Mission Board's mega focus cities and multi-family housing programs.

McSwain is the fourth recipient of the award, which was presented by Jere Allen, director of the board's metropolitan missions department.

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Rogers, Gregory messages available on videotape

N- 55B

Baptist Press 6/29/88

NASHVILLE (BP)--Videotapes of addresses by Adrian P. Rogers and Joel Gregory to the Southern Baptist Convention annual meeting this summer are available from the Baptist Telecommunication Network.

Rogers, who ended his term as SBC president during the annual meeting June 14-16 in San Antonio, Texas, delivered the annual president's address. Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, preached the convention sermon.

Requests by messengers to the annual meeting have prompted BTN to sell the tapes, according to a spokesperson for the Southern Baptist Sunday School Board.

The tapes of each message cost \$24.95 and may be ordered through the Sunday School Board's toll-free telephone number, 1-800-458-BSSB.

Jimmy Edwards, vice president for church programs and services, said the messages were taped as part of BTN's live gavel-to-gavel coverage of the convention meeting transmitted to churches and through many cable systems throughout the country.

"Since the convention, we have had numerous requests for these messages," he said. --30--

Letters overwhelm missionary kids

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By Frank Wm. White

Baptist Press

NASHVILLE (BP) -- Bundles and crates of letters from Sunday school children have overwhelmed four missionary children and their families in the past year and offered opportunities to witness to others.

The four foreign and home missionary children were singled out to receive mail from firstand second-grade Sunday school children as an activity in the July 1987 unit of Bible Learners in the Southern Baptist Sunday School Board's foundation series.

The unit was written by Rob Sanders while at Midwestern Baptist Theological Seminary in Kansas City, Mo. He now is a consultant in children's work in the board's church training department.

"The unit was about caring for church friends. I was looking for concrete ways children could relate to this," said Sanders. "Involving MKs (missionary kids) would be a novel experience for many of the children."

Two of the missionary children received stacks of mail even though they had changed locations from the time the material was written until it appeared in print.

One became somewhat of a celebrity while on furlough in the United States, his mother said. "It was a double blessing for us. When we visited churches, people recognized us and said they had read about us in Sunday school," said Claudia Boyd, mother of nine-year-old David Boyd.

The Boyds were missionaries to Colombia when the Sunday school material was written, but they moved to Argentina after furlough.

Only a few months ago, the Boyds received crates with their belongings from Colombia. Included in the shipment were five boxes of mail for David.

At the time, David had a virus and was in bed for several days. His Argentine friends helped his mother open the letters and listened as she read the hundreds of letters to him.

"It has been a neat testimony to tell them that all these people in the United States are praying for David," she said.

David shared many of the pencils, stickers and other items in the letters with his Argentine friends.

Sarah Schmidt, also in Argentina with her missionary parents, Randall and Cindy Schmidt, received more than 1,000 letters, Boyd said.

The Schmidts live in a r mote area of Argentina and could not be contacted. However, they have a computer and are attempting to respond to the letters.

Timothy Gramly, associate pastor at Trinity Baptist Church in Stockton, Calif., said his daughter Shelly received the letters by way of Iowa, where he had been a church planter when the Sunday school materials were written three years ago.

The post office in Onawa, Iowa, bundled the letters to forward to six-year-old Shelly.

"They came in a trickle at first. Then we started getting bundles. Finally, they began to trickle in again." Gramly said.

He reported Shelly enjoyed the letters even though she was unable to read most of them herself.

John Gilbert, a missionary to Chile, tried to keep a tally of the letters his daughter Brittney received. By April 1988, the total was 1,211 from 44 states. Letters continued to arrive and now total more than 1,500, Gilbert said.

Brittney, an eight-year-old second grader, said the letters made her feel good through the year. Some people are writing a second time, she said.

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FMB names Tom Prevost to direct lay strategy

N-FMB

Baptist Press 6/29/88

RICHMOND, Va. (BP)--Tom E. Prevost will direct a new strategy designed to make better use of the growing ranks of Southern Baptists living overseas who want to help in missions.

As director of the Southern Baptist Foreign Mission Board's newly formed international lay missions department, Prevost, 41, will help develop new methods of ministry overseas involving Southern Baptists and others not considered foreign missionaries by vocation. He also will direct efforts involving non-missionary personnel who fill special job requests from the field.

The department will help enlist people to work through Cooperative Services International, an arm of the board that reaches where missionaries are unwelcome. It also will help the board locate Southern Baptists and others who could spread the gospel inside foreign nations where they travel or live.

A native of Jackson, Miss., Prevost has worked at the Foreign Mission Board since 1983. Before that he was a home missionary in Phoenix, Ariz., and a pastor in California and West Virginia. He is married to the former Carol Page of Amory, Miss., and they have two sons.

In another development, the board has named Norman N. Burnes III to direct its missionary learning department and Arville Senter to be associate director of missionary orientation. Burnes will oversee orientation and training programs offered primarily at the Cauthen Missionary Learning Center in Rockville, Va. Senter will help plan and schedule the seven-week missionary orientation program.

Burnes, from Rome, Ga., is a former pastor and Southern Baptist representative to Israel who has worked as a missionary candidate consultant at the board since 1981. He is married to the former Kathryn Batten of Rocky Mount, N.C., and they have three grown children.

Senter, who grew up in San Angelo, Texas, and his wife, the former Pauline McMahon of Freeport, Texas, were Southern Baptist missionaries in Tanzania from 1963 to 1984. Since then he has been pastor of Town East Baptist Church in Mesquite, Texas, and coordinated an international student program, working with African students studying in the Dallas-Fort Worth area.

They have three grown children.

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(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Senate, House approve revenue foregone subsidy

By Kathy Palen

N-BJC

WASHINGTON (BP)--The U.S. Senate and House of Representatives have voted to maintain current postal rate levels for non-profit mailers through September 1989.

Both versions of the Treasury-Postal Service appropriations bill contain \$436.4 million for revenue foregone -- which subsidizes reduced postal rates for non-profit publications, including Baptist state newspapers and some church newsletters.

During debate on the overall bill, a number of House members specifically mentioned the revenue foregone appropriation.

In an effort to clear up "confusion" over the purpose of revenue foregone, Rep. William D. Ford, D-Mich., summarized the appropriation's background.

"The term itself -- revenue foregone -- derives from the policy set by Congress long ago that certain types of preferred mailers are not to be charged the regular postal rates that most mailers are charged," Ford explained. "The Postal Service foregoes collecting this revenue from the preferred mailers. The Congress then provides this foregone revenue by means of an annual appropriation to the Postal Service.

"It is important to note that this appropriation is not an operating subsidy for the Postal Service. Rather, it is necessary to further congressional policy that certain mailers should not pay the full rate."

Ford continued: "If Congress does not provide a sufficient appropriation in any particular year, the Postal Service is empowered by law to raise the preferred rates to the level necessary to make up the difference. This has happened in the past. Because of appropriation shortfalls in fiscal year 1986, the Postal Service raised preferred rates in January 1986 by an average of about 30 percent. Still another rate increase became effective on March 9, 1986.

"The overwhelming majority of revenue foregone dollars each year goes to the benefit of non-profit organizations, many of which are still struggling to recover from the financial blows of the calendar year 1986 rate increases."

The bill's two versions -- which contain differences in sections other than the Postal Service appropriation -- now go to a Senate-House conference committee to work out those differences. Once a compromise is reached, the bill must be signed by the president before becoming law.

A memo from James C. Miller III, director of the Office of Management and Budget, has indicated the president may veto the bill in its present form. Although President Reagan consistently has opposed the revenue foregone subsidy, other factors were cited by Miller as causes for the potential veto.

Such a veto most likely would be overridden since both houses passed the legislation by more than the two-thirds majority that would be needed for an override.

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Soviet physicians learn eye technique in Memphis

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Baptist Press 6/29/88

MEMPHIS, Tenn. (BP)--They didn't look any different from other Baptist Memorial Hospital operating room personnel in protective gowns, pants and surgical masks, but when they spoke, it was in Russian.

For two weeks in June, Glinchuk Yaroslav and Aleksei Kharizov, physicians from the Moscow Research Institute of Eye Microsurgery in the Soviet Union visited Memphis, Tenn., to observe techniques developed by Steve Charles, an opthalmologist on Baptist Hospital's staff who invented and perfected techniques and tools for a delicate eye operation called vitreoretinal surgery.

Charles met the two Soviets when he visited Russia in August of 1987. "These guys care about their patients, Charles said, adding, "They have pride in their work. ... They have the same case mix (of patients), the same needs, the same ethics."

Kharizov said medical problems in the Soviet Union are similar to those in the United States. "We have the same diseases, the same problems, same equipment," he said, adding smoking and drinking are serious concerns there, as here.

He said Soviet physicians receive similar training, undergoing six years of medical instruction, followed by two years in their medical specialty. In the United States, doctors receive five to 10 years in medical school and residency training.

Although the number of female physicians in the U.S. has reached 15 percent, in the Soviet Union, some 50 to 60 percent of the doctors are women, working in all medical specialties, Kharizov estimated.

American physicians abide by the Hippocratic oath, a code of medical conduct and ethics named after the ancient Greek physician. Soviet physicians, Kharizov said, sign a similar oath before beginning medical practice.

One major difference between Soviet and American medicine, he said, is that all Soviet hospitals are government-owned and operated. His country has no private hospitals such as Baptist Hospital of Memphis.

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Detroit layman plans to become a pastor by starting a church

By Mark Wingfield

Baptist Press

F-HMB

DETROIT (BP) -- Henry Dorsey is neither a pastor nor a missionary, but he intends to become both by starting a church.

He hasn't had a falling out with his current church or discovered some radical insight the church previously ignored. Dorsey is a Michigan layman who sees a need for more churches in his city and feels God has prepared him to do something about it.

"Churches ought to be as plenteous as shopping malls," Dorsey says.

He lives in Southfield, an upper-middle-class suburb of Detroit, and plans to begin a new Southern Baptist congregation there. "A lot of people who live in Southfield have been blessed materially and educationally, but have never been churched," he says. "Among those folks are people who want salvation."

Dorsey has the support of his pastor and of the Michigan Baptist State Convention. Rochelle Davis, pastor of Temple of Faith Baptist Church, says Dorsey can identify with his target congregation of predominantly black middle- and upper-class residents.

Dorsey, 43, worked for General Motors Corp. for 20 years, making his way through the ranks to become an eighth-level superintendent in quality control. He took early retirement through GM's budget-cutting buyout program so he could devote full time to ministry.

Although he had a successful career in the auto industry, Dorsey saw the buyout as a way for him to fulfill a lifelong dream to become a minister. "All my life's endeavors have been preparing me for this event," he says.

God's preparation allowed GM to finance a large part of this church start. In his corporate job, Dorsey learned to teach courses and make presentations to large groups, skills he will now apply to teaching and preaching the Bible. Because he receives an adequate retirement income from GM, Dorsey won't be a financial burden to the new congregation.

Even Dorsey's expertise in quality control has some bearing on ministry, he says: "In the church, we're aiming for perfection. We want people to strive for a sinless life."

To supplement his secular education, Dorsey is attending seminary extension classes in Detroit. He volunteers at the Baptist center three days each week to gain practical ministry experience.

Dorsey is an articulate man with a commanding presence, a contrast to the street people he works among at the center in downtown Detroit's Cass Corridor.

Dorsey walks through the center's security door and begins greeting men and women who have just finished breakfast. They wear rumpled second-hand garments from the center's clothing room; he wears a suit with neatly pressed shirt and tie.

But the difference in appearance makes no difference in communication. Some of the center's regulars have been waiting for him to come and soon strike up conversations about times gone by.

In the dining room, Dorsey announces the morning Bible study. He moves down the hall toward the chapel, with several people trailing behind -- most just curious to see what's going on.

Dorsey hands out Bibles to the four who come in, and the study begins with prayer.

During the course of the lesson on pride, the one woman in the class gets up and wanders out of the chapel. But Dorsey continues teaching without pause, as though he were talking with three of the most influential men in Detroit.

Dorsey speaks boldly about the interpretations of his various texts, explaining meanings behind biblical words and the historical context of the author. His ability to explain the Bible comes from spending time studying the Bible, he tells the class, "You've got to take Bible study seriously."

After the Bible study, Dorsey answers individual questions and then moves quickly back to the dining room, where a crowd has assembled for lunch. Another area pastor is scheduled to preach to the group, but Dorsey has a sermon prepared just in case he is called on.

When it becomes evident the scheduled speaker will not arrive, Dorsey gladly steps into the middle of the room, opens his Bible and begins speaking passionately about God's judgment on immorality.

Dorsey says he is always prepared to preach, because he wants to gain every bit of experience he can. He needs the opportunity at the Baptist center as much as the people there need to hear him.

This ministry to the less fortunate is not just a stepping stone to a greater position for the aspiring pastor, though. He intends to incorporate an inner-city ministry into the fabric of his new church from the beginning.

Dorsey wants to tap the skills and resources of his future suburban congregation to address the ills of the declining urban neighborhoods. "The city's suffering," he says. "I'd like to get some Christians back in the city, because what's a problem in the city today will be a problem in the suburbs tomorrow."

Addressing these social issues opens the door for meeting spiritual needs, which Dorsey says is his main concern. "If we solve social needs, many times this will prepare spiritual soil where you can plant seeds," he explains.

Both in the city and the suburbs, evangelism will be a priority of his new church. Even the preliminary home Bible study is part of this strategy. Dorsey is focusing on winning the heads of households, who will then bring their families.

Eugene Bragg, director of black church relations for the state convention, says Dorsey's plan will prove effective: "He knows where he's going. He's done a lot of thinking about it, a lot of planning."

"I want to teach people to be part of the Great Commission," Dorsey says. "Every member should mature to be a witness, if just within their own block."

He will begin knocking on doors, house by house, before he has property, plans for a building or an official position for himself. "I don't want to get a building and wait for the sinners to show up," he says.

"It's winning souls that makes a difference, not building a large congregation."

Cooperative missions vital to Charlie Brazil's life

By Ken Camp

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Baptist Press

DALLAS (BP)--"Charlie Brazil" has good reason to speak highly of Southern Baptists' cooperative missionary and educational work. Cooperative Program-supported ministries have been woven throughout the fabric of his life.

Valdeci A. da Silva, nicknamed "Charlie Brazil" when he worked with Texas Royal Ambassadors 20 years ago, was led to Christ at age eight near his home in Rio Largo, Alagoas, Brazil, by missionary Boyd O'Neal. Soon afterward, he became actively involved in Embaixadores do Rei, Portugese for Royal Ambassadors, the Baptist mission program for boys.

After undergoing a serious medical problem at age 12, da Silva committed his life to full-time Christian service. Moving to Rio de Janeiro, he began to preach and to work at Shepard College, a school named for Southern Baptist missionary John W. Shepard.

"I am the direct fruit of Southern Baptist foreign missions, and my development in Christ came about through Royal Ambassadors," da Silva said. "I believe in missions. If Southern Baptists hadn't sent (William B. and Anne Luther) Bagby to Brazil many years ago, there is no telling what would have happened to my country. And if Boyd O'Neal hadn't been sent, I might never have come to know the Lord."

In 1966 he came to Texas to attend the University of Corpus Christi, which at that time was a Baptist school. During the summer of 1967 when da Silva needed room and board between semesters, W.L. "Wimpy" Smith and Bob Dixon of Texas Baptist Men found him a temporary position at Zephyr Baptist Encampment.

"I found out that within three weeks he had become the camp pastor," Dixon recalled. "I said, 'If he's that good, we need to have him on our RA state staff.'"

Da Silva worked for several years with Royal Ambassadors and as a mission pastor in Corpus Christi and Port Lavaca, Texas.

"It was such a blessing coming to know and love the kids, showing them the real meaning of life in Jesus Christ," he said. "I believe in what Texas Baptists are doing as far as children are concerned. They are not just our future. They are our present."

During his time in Texas, da Silva also served as an educator, guidance counselor and duly appointed special deputy for Nueces County. In 1972, he received a special commendation from President Richard Nixon and was named "Texas Honorary Citizen" by Gov. Preston Smith in recognition of his work with Texas youth.

After completing a doctorate in religious education at Berean Christian College in Wichita, Kan., he returned to Brazil. He now is pastor of First Baptist Church of Birigui, Sao Paulo, and is president of the Northeast Baptist Association and the Northeast Pastors Conference.

Da Silva remains committed to work with youth. He currently serves on the board of Baptist Children's Home in Brazil and works as a volunteer development officer for the institution, which houses 280 children.

Da Silva also remains appreciative to Southern Baptists for their support of the Cooperative Program unified budget ministries that touched his life.

"I believe in the Cooperative Program," da Silva said. "No one church could do what a program like this does. When we join our hands and unite our hearts this way, each church can play a little part in missions around the world."

Captain: mission field green in military

By Breena Kent Paine

(NOBTS)

NEW ORLEANS (BP) -- "Ministry in the military is the greenest mission field in the world," said Capt. Charles Parker of the U.S. Navy Chaplains Corps. "We have no cultural or language barriers, and there's never a shortage of people to minister to."

In 1967, Parker, a graduate of New Orleans Baptist Theological Seminary, was pastoring a church in Georgia when he read an article that said not enough chaplains were available for all the troops being sent to Vietnam.

"I couldn't stand the thought of sitting in a comfortable pastorate while there were marines in combat without chaplains," he said. "I couldn't get it off my mind. ... I investigated how to become a chaplain, and in four months was in Vietnam."

Now, 21 years later, Parker oversees new chaplains as they come into the Navy. "My only regret as a chaplain is that after one more assignment, I'll have to retire, and I'm envious of the young chaplains coming in who have 30 years ahead of them," he said.

Parker holds many years of memories. Once, while in Vietnam, "I was conducting a worship service in an underground bunker, and a replacement medic corpsman came in and sat in my service with a look on his face of fear, loneliness and depression," he said.

"When the service was over, he told me he'd like to talk with me. So we went on top of the bunker and sat down. He told me he had just arrived in Vietnam that day, and that he left a wife and four children in the (United) States. His wife was a (Baptist) Christian who never missed a Sunday in church with the children. Since they had been married, he had opposed her going to church and tried to stop her. He told her if she loved him, she'd stay home with him."

Then, Parker continued: "He looked at me and said, 'Chaplain, I'm frightened, and whatever it is my wife has got I want.' So I took out my Bible and led him to the Lord. He went with me to my next service that morning. This time he had the look of peace and a big smile on his face.

"The next day, he left my area and joined his unit, and the following day he was killed in action," said Parker. "Because of the combat situation, his wife never knew her influence on him or his decision."

Through the situations Parker has faced in his Navy chaplaincy career, he has found his seminary training to be a strong foundation for facing each circumstance.

"Military ministry is a multi-faceted ministry. It's administration, it's counseling, it's planning, it's preaching, it's leading Bible studies. And in all that, I think the seminary prepared me, because no matter what need surfaced, I always had the background to handle it," he said.

"I feel that the best thing that happened to me in my life was coming to seminary, although I didn't think so at the time. It was only after I left the seminary that I saw all those doors that seminary had opened for me. I think the seminary prepared me for the very diverse ministry that I've found in the military."

From 1981 to 1983, he was on the Naval Chaplains School staff in Newport, R.I. "I taught a lot of New Orleans graduates and a lot of chaplains coming into the Navy. Fifty percent of chaplains on active duty today came through basic training while I was there," he said.

To those who have chosen ministry as a career, he said: "Consider the military chaplaincy as a calling. It takes a strange breed of cat to be a military chaplain, but if you're that breed, it's the only way of life. ... I thank God every day of my life that I'm a Navy chaplain."



News Service of the Southern Baptist Convention

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88-101

Missionary faces charges in Indian hospital dispute

BANGALORE, India (BP) -- The missionary administrator of Southern Baptists' hospital in Bangalore, India, will face criminal proceedings in late July soon after she returns to India from a short stay in the United States.

The missionary, Rebekah Naylor, has been accused of breaking a law that governs the operation of factories by leading the hospital in reducing its work force. The Southern Baptist Foreign Mission Board has retained legal counsel for her in the case, and the hearings have been rescheduled several times.

"We're not a factory," said Naylor, a surgeon from Fort Worth, Texas, who came to Bangalore after being appointed in 1973. "The very issue of any hospital being a factory is ridiculous."

A labor reduction by 39 employees triggered a dispute between union workers and hospital officials. Angry workers hung an effigy of Naylor at the hospital's front gates last June and burned it six months later.

Naylor said she found out on a Saturday in mid-December that a police officer held a warrant for her arrest but would give her until the next Monday to appear in court and pay bond. Later she learned the warrant specified she not be allowed out on bail. Without a warning, she would have been required to spend the weekend in jail, she said.

The labor cutback came as the Foreign Mission Board began to reduce its subsidy to the hospital, which has been at the center of Southern Baptist mission work in India since its dedication in 1973. In keeping with a worldwide policy, the board is moving toward making all such hospitals self-supporting.

At its June meeting, the board approved in principle a proposal to release administrative control of the hospital to the Christian Medical College in Vellore, India. Under the proposed agreement, the board would continue to own the multi-million dollar facility and assign missionaries to it. The medical college would manage it and receive decreasing subsidies from the board during the next five years.

Pastors should inspire, not rule, Hobbs says

By Sarah Zimmerman

Baptist Press 6/29/88

OKLAHOMA CITY (BP) -- The resolution labeled "priesthood of the believer" passed by messengers at the Southern Baptist Convention would be better called "authority of pastors," a Southern Baptist statesman said.

"It (the resolution) affirms the belief of the priesthood of the believer. The issue is pastoral authority," said Herschel H. Hobbs, pastor emeritus of First Baptist Church of Oklahoma City and chairman of the committee which wrote the Baptist Faith and Message statement.

The priesthood of the believer "among other things, means that each person can read and interpret the scriptures as he feels led by the Holy Spirit," H bbs said in an article he wrote after the convention. The principle of soul competency means that each person deals directly with God without need for any human mediator, and that he is responsible to God alone."

LIBRARY AND ARCHIVES Historical Commission, SBC The resolution affirms the priesthood of the believer, but emphasizes the "r le, responsibility and authority of the pastor." Of the 20,000 messengers present for the vote, 10,950 or 54.75 percent, voted to approve the resolution. Although approved by messengers, resolutions are not binding on local churches.

The verse cited in the resolution to support the role of the pastor is Hebrews 13:17 which begins, in the King James Version, "Obey them that have the rule over you." During an interview after the convention, Hobbs said the Greek word for 'rule' in that verse is translated "the one who is in front of you."

The role of the pastor is "leadership and inspiration," Hobbs said. "He is not to rule. He is to lead in planning and to inspire cooperation and guide the people." A pastor is to be an elder or counselor, an overseer or administrator and a shepherd or pastor, he added.

Hobbs noted that the Apostle Paul said he could have ordered the church to do something, but instead Paul urged it to action and appealed to reason.

A dictatorship is "far more efficient" than a democracy, Hobbs said, because decisions are made faster. "It takes a democracy time to get moving, but when it does, it will run over a dictatorship every time."

The Baptist Faith and Message, a statement of Baptist beliefs adopted by the Southern Baptist Convention in 1963, notes that in the church members are equally responsible, but its scriptural officers are pastors and deacons.

The resolution says the doctrine of priesthood of believer has been used to "justify wrongly the attitude that a Christian may believe whatever he so chooses and still be considered a loyal Southern Baptist."

Hobbs agreed that the doctrine could be abused. "While we do believe in the soul's competency and priesthood of the believer, it should not be construed to mean you can believe just anything and be in harmony with accepted beliefs of Baptists," he said.

The Baptist Faith and Message defines a Baptist church as an "autonomous body, operating through democratic processes under the Lordship of Jesus Christ." Hobbs said: "Many people interpret that as 'we're a Baptist church. Nobody can tell us what to do.'"

However, Hobbs noted Baptists are a "body of people held together by certain basic beliefs." The church is to operate "under the Lordship of Jesus Christ. We are not free to do as we please but as Christ pleases," he pointed out. The priesthood of believers and soul competency "are not blank checks to be filled in by each person as he wills."

Baptists are "independent people who express their independence through voluntary cooperation," Hobbs added.

I Peter 2:9 is one of the scriptures used for the biblical basis of priesthood of the believer. Hobbs noted the verse also stresses the "responsibility of priesthood in missions and evangelism to bring the whole world to Jesus Christ."

Concerning other convention controversy, Hobbs said "Our agencies are cooperating in a marvelous way (with Peace Committee recommendations). The fuss is coming from those factions over which no one has control, except their conscience."

The local church should not suffer, Hobbs said, "as long as we keep it at the top. It may hurt our influence with the general public, but it won't hurt the local church unless the pastors who get involved take it back to their churches."

One major problem Hobbs sees in the convention is the lack of knowledge about Baptist doctrine: "We have grown a generation that does not know our Baptist heritage or beliefs. These young preachers were wearing diapers or were in rompers 25 years ago (when the Baptist Faith and Message was adopted.) I would dare say they haven't read it."

(Zimmerman is assistant editor of the Baptist Messenger, Oklahoma Baptists' newsjournal.)

Southeastern trustees elect 2 new officers

WAKE FOREST, N.C. (BP) -- Trustees of Southeastern Baptist Theol gical Seminary in Wake Forest, N.C., have elected G. Paul Fletcher and George E. Worrell as vice presidents for internal affairs and external affairs, respectively, effective July 1.

The hirings fill two of three vacant spots on the administration of Southeastern, which were left vacant when five top officials -- including then President Randall Lolley and Academic Dean Morris Ashcraft -- announced their resignations in November 1987, in disagreement with trustees over the direction of the seminmary.

Current President Lewis A. Drummond, who took office April 1, said a search is underway for a vice president for academic affairs/dean of the faculty.

Fletcher, assistant to the president for business affairs at the seminary since 1980, will be responsible for internal affairs, including financial, information, plant and student services. He is a native of Virginia and a graduate of Wake Forest University. Prior to joining Southeastern he was director of development at Judson College in Marion, Ala., and in private business.

Fletcher, 48, was appointed last fall by trustees to provide transitional services between the resignation of Lolley and the coming of Drummond.

Worrell, 58, director of evangelism for the Missouri Baptist Convention in Jefferson City, will be responsible for financial development, alumni affairs, admissions and public relations. He is a native of Texas and a graduate of Texas Technological University and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Prior to joining the Missouri convention, he was in the evangelism division of the Baptist General Convention of Texas and pastor of two Texas churches.

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Seminary professor gets HMB urban training award

Baptist Press 6/29/88

ATLANTA (BP) -- Larry McSwain, professor of church and community at Southern Baptist Theological Seminary, in Louisville, Ky., has received an award for significant contributions to urban training among Southern Baptists.

McSwain received the recognition during the annual meeting of the Urban Training Cooperative advisory committee.

The cooperative is a joint venture of the denomination's six seminaries and the metropolitan missions department of the Southern Baptist Home Mission Board. It was founded in 1973 to help individuals and churches achieve a more effective Christian mission in an urban society.

The honor recognizes McSwain's involvement in at least 50 urban training events during the past 15 years. He also has produced research on urban issues for the Home Mission Board's mega focus cities and multi-family housing programs.

McSwain is the fourth recipient of the award, which was presented by Jere Allen, director of the board's metropolitan missions department.

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Rogers, Gregory messages available on videotape

Baptist Press 6/29/88

NASHVILLE (BP) -- Videotapes of addresses by Adrian P. Rogers and Joel Gregory to the Southern Baptist Convention annual meeting this summer are available from the Baptist Telecommunication Network.

Rogers, who ended his term as SBC president during the annual meeting June 14-16 in San Antonio, Texas, delivered the annual president's address. Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, preached the convention sermon.

Requests by messengers to the annual meeting have prompted BTN to sell the tapes, according to a spokesperson for the Southern Baptist Sunday School Board.

The tapes of each message cost \$24.95 and may be ordered through the Sunday School Board's toll-free telephone number, 1-800-458-BSSB.

Jimmy Edwards, vice president for church programs and services, said the messages were taped as part of BTN's live gavel-to-gavel coverage of the convention meeting transmitted to churches and through many cable systems throughout the country.

"Since the convention, we have had numerous requests for these messages," he said.

Letters overwhelm missionary kids

By Frank Wm. White

Baptist Press 6/29/88

NASHVILLE (BP)--Bundles and crates of letters from Sunday school children have overwhelmed four missionary children and their families in the past year and offered opportunities to witness to others.

The four foreign and home missionary children were singled out to receive mail from firstand second-grade Sunday school children as an activity in the July 1987 unit of Bible Learners in the Southern Baptist Sunday School Board's foundation series.

The unit was written by Rob Sanders while at Midwestern Baptist Theological Seminary in Kansas City, Mo. He now is a consultant in children's work in the board's church training department.

"The unit was about caring for church friends. I was looking for concrete ways children could relate to this," said Sanders. "Involving MKs (missionary kids) would be a novel experience for many of the children."

Two of the missionary children received stacks of mail even though they had changed locations from the time the material was written until it appeared in print.

One became somewhat of a celebrity while on furlough in the United States, his mother said. "It was a double blessing for us. When we visited churches, people recognized us and said they had read about us in Sunday school," said Claudia Boyd, mother of nine-year-old David Boyd.

The Boyds were missionaries to Colombia when the Sunday school material was written, but they moved to Argentina after furlough.

Only a few months ago, the Boyds received crates with their belongings from Colombia. Included in the shipment were five boxes of mail for David.

At the time, David had a virus and was in bed for several days. His Argentine friends helped his mother open the letters and listened as she read the hundreds of letters to him.

"It has been a neat testimony to tell them that all these people in the United States are praying for David," she said.

David shared many of the pencils, stickers and other items in the letters with his Argentine friends.

Sarah Schmidt, also in Argentina with her missionary parents, Randall and Cindy Schmidt, received more than 1,000 letters, Boyd said.

The Schmidts live in a remote area of Argentina and could not be contacted. However, they have a computer and are attempting to respond to the letters.

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Timothy Gramly, associate pastor at Trinity Baptist Church in Stockton, Calif., said his daughter Shelly received the letters by way of Iowa, where he had been a church planter when the Sunday school materials were written three years ago.

The post office in Onawa, Iowa, bundled the letters to forward to six-year-old Shelly.

"They came in a trickle at first. Then we started getting bundles. Finally, they began to trickle in again," Gramly said.

He reported Shelly enjoyed the letters even though she was unable to read most of them herself.

John Gilbert, a missionary to Chile, tried to keep a tally of the letters his daughter Brittney received. By April 1988, the total was 1,211 from 44 states. Letters continued to arrive and now total more than 1,500, Gilbert said.

Brittney, an eight-year-old second grader, said the letters made her feel good through the year. Some people are writing a second time, she said.

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FMB names Tom Prevost to direct lay strategy Baptist Press 6/29/88

RICHMOND, Va. (BP)--Tom E. Prevost will direct a new strategy designed to make better use of the growing ranks of Southern Baptists living overseas who want to help in missions.

As director of the Southern Baptist Foreign Mission Board's newly formed international lay missions department, Prevost, 41, will help develop new methods of ministry overseas involving Southern Baptists and others not considered foreign missionaries by vocation. He also will direct efforts involving non-missionary personnel who fill special job requests from the field.

The department will help enlist people to work through Cooperative Services International, an arm of the board that reaches where missionaries are unwelcome. It also will help the board locate Southern Baptists and others who could spread the gospel inside foreign nations where they travel or live.

A native of Jackson, Miss., Prevost has worked at the Foreign Mission Board since 1983. Before that he was a home missionary in Phoenix, Ariz., and a pastor in California and West Virginia. He is married to the former Carol Page of Amory, Miss., and they have two sons.

In another development, the board has named Norman N. Burnes III to direct its missionary learning department and Arville Senter to be associate director of missionary orientation. Burnes will oversee orientation and training programs offered primarily at the Cauthen Missionary Learning Center in Rockville, Va. Senter will help plan and schedule the seven-week missionary orientation program.

Burnes, from Rome, Ga., is a former pastor and Southern Baptist representative to Israel who has worked as a missionary candidate consultant at the board since 1981. He is married to the former Kathryn Batten of Rocky Mount, N.C., and they have three grown children.

Senter, who grew up in San Angelo, Texas, and his wife, the former Pauline McMahon of Freeport, Texas, were Southern Baptist missionaries in Tanzania from 1963 to 1984. Since then he has been pastor of Town East Baptist Church in Mesquite, Texas, and coordinated an international student program, working with African students studying in the Dallas-Fort Worth area.

They have three grown children.

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(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Senate, House approve revenue foregone subsidy

By Kathy Palen

WASHINGTON (BP) -- The U.S. Senate and House of Representatives have voted to maintain current postal rate levels for non-profit mailers through September 1989.

Both versions of the Treasury-Postal Service appropriations bill contain \$436.4 million for revenue foregone -- which subsidizes reduced postal rates for non-profit publications, including Baptist state newspapers and some church newsletters.

During debate on the overall bill, a number of House members specifically mentioned the revenue foregone appropriation.

In an effort to clear up "confusion" over the purpose of revenue foregone, Rep. William D. Ford, D-Mich., summarized the appropriation's background.

"The term itself -- revenue foregone -- derives from the policy set by Congress long ago that certain types of preferred mailers are not to be charged the regular postal rates that most mailers are charged," Ford explained. "The Postal Service foregoes collecting this revenue from the preferred mailers. The Congress then provides this foregone revenue by means of an annual appropriation to the Postal Service.

"It is important to note that this appropriation is not an operating subsidy for the Postal Service. Rather, it is necessary to further congressional policy that certain mailers should not pay the full rate."

Ford continued: "If Congress does not provide a sufficient appropriation in any particular year, the Postal Service is empowered by law to raise the preferred rates to the level necessary to make up the difference. This has happened in the past. Because of appropriation shortfalls in fiscal year 1986, the Postal Service raised preferred rates in January 1986 by an average of about 30 percent. Still another rate increase became effective on March 9, 1986.

"The overwhelming majority of revenue foregone dollars each year goes to the benefit of non-profit organizations, many of which are still struggling to recover from the financial blows of the calendar year 1986 rate increases."

The bill's two versions -- which contain differences in sections other than the Postal Service appropriation -- now go to a Senate-House conference committee to work out those differences. Once a compromise is reached, the bill must be signed by the president before becoming law.

A memo from James C. Miller III, director of the Office of Management and Budget, has indicated the president may veto the bill in its present form. Although President Reagan consistently has opposed the revenue foregone subsidy, other factors were cited by Miller as causes for the potential veto.

Such a veto most likely would be overridden since both houses passed the legislation by more than the two-thirds majority that would be needed for an override.

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Soviet physicians learn eye technique in Memphis

Baptist Press 6/29/88

MEMPHIS, Tenn. (BP)--They didn't look any different from other Baptist Memorial Hospital operating room personnel in protective gowns, pants and surgical masks, but when they spoke, it was in Russian.

For two weeks in June, Glinchuk Yaroslav and Aleksei Kharizov, physicians from the Moscow Research Institute of Eye Microsurgery in the Soviet Union visited Memphis, Tenn., to observe techniques developed by Steve Charles, an opthalmologist on Baptist Hospital's staff who invented and perfected techniques and tools for a delicate eye operation called vitreoretinal surgery.

Charles met the two Soviets when he visited Russia in August of 1987. "These guys care about their patients, Charles said, adding, "They have pride in their work. ... They have the same case mix (of patients), the same needs, the same ethics."

Kharizov said medical problems in the Soviet Union are similar to those in the United States. "We have the same diseases, the same problems, same equipment," he said, adding smoking and drinking are serious concerns there, as here.

He said Soviet physicians receive similar training, undergoing six years of medical instruction, followed by two years in their medical specialty. In the United States, doctors receive five to 10 years in medical school and residency training.

Although the number of female physicians in the U.S. has reached 15 percent, in the Soviet Union, some 50 to 60 percent of the doctors are women, working in all medical specialties, Kharizov estimated.

American physicians abide by the Hippocratic oath, a code of medical conduct and ethics named after the ancient Greek physician. Soviet physicians, Kharizov said, sign a similar oath before beginning medical practice.

One major difference between Soviet and American medicine, he said, is that all Soviet hospitals are government-owned and operated. His country has no private hospitals such as Baptist Hospital of Memphis.

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Detroit layman plans to become a pastor by starting a church

By Mark Wingfield

Baptist Press 6/29/88

DETROIT (BP) -- Henry Dorsey is neither a pastor nor a missionary, but he intends to become both by starting a church.

He hasn't had a falling out with his current church or discovered some radical insight the church previously ignored. Dorsey is a Michigan layman who sees a need for more churches in his city and feels God has prepared him to do something about it.

"Churches ought to be as plenteous as shopping malls," Dorsey says.

He lives in Southfield, an upper-middle-class suburb of Detroit, and plans to begin a new Southern Baptist congregation there. "A lot of people who live in Southfield have been blessed materially and educationally, but have never been churched," he says. "Among those folks are people who want salvation."

Dorsey has the support of his pastor and of the Michigan Baptist State Convention. Rochelle Davis, pastor of Temple of Faith Baptist Church, says Dorsey can identify with his target congregation of predominantly black middle- and upper-class residents.

Dorsey, 43, worked for General Motors Corp. for 20 years, making his way through the ranks to become an eighth-level superintendent in quality control. He took early retirement through GM's budget-cutting buyout program so he could devote full time to ministry.

Although he had a successful career in the auto industry, Dorsey saw the buyout as a way for him to fulfill a lifelong dream to become a minister. "All my life's endeavors have been preparing me for this event," he says.

God's preparation allowed GM to finance a large part of this church start. In his corporate job, Dorsey learned to teach courses and make presentations to large groups, skills he will now apply to teaching and preaching the Bible. Because he receives an adequate retirement income from GM, Dorsey won't be a financial burden to the new congregation.

Even Dorsey's expertise in quality control has some bearing on ministry, he says: "In the church, we're aiming for perfection. We want people to strive for a sinless life."

To supplement his secular education, Dorsey is attending seminary extension classes in Detroit. He volunteers at the Baptist center three days each week to gain practical ministry experience.

Dorsey is an articulate man with a commanding presence, a contrast to the street people he works among at the center in downtown Detroit's Cass Corridor.

Dorsey walks through the center's security door and begins greeting men and women who have just finished breakfast. They wear rumpled second-hand garments from the center's clothing room; he wears a suit with neatly pressed shirt and tie.

But the difference in appearance makes no difference in communication. Some of the center's regulars have been waiting for him to come and soon strike up conversations about times gone by.

In the dining room, Dorsey announces the morning Bible study. He moves down the hall toward the chapel, with several people trailing behind -- most just curious to see what's going on.

Dorsey hands out Bibles to the four who come in, and the study begins with prayer.

During the course of the lesson on pride, the one woman in the class gets up and wanders out of the chapel. But Dorsey continues teaching without pause, as though he were talking with three of the most influential men in Detroit.

Dorsey speaks boldly about the interpretations of his various texts, explaining meanings behind biblical words and the historical context of the author. His ability to explain the Bible comes from spending time studying the Bible, he tells the class, "You've got to take Bible study seriously."

After the Bible study, Dorsey answers individual questions and then moves quickly back to the dining room, where a crowd has assembled for lunch. Another area pastor is scheduled to preach to the group, but Dorsey has a sermon prepared just in case he is called on.

When it becomes evident the scheduled speaker will not arrive, Dorsey gladly steps into the middle of the room, opens his Bible and begins speaking passionately about God's judgment on immorality.

Dorsey says he is always prepared to preach, because he wants to gain every bit of experience he can. He needs the opportunity at the Baptist center as much as the people there need to hear him.

This ministry to the less fortunate is not just a stepping stone to a greater position for the aspiring pastor, though. He intends to incorporate an inner-city ministry into the fabric of his new church from the beginning.

Dorsey wants to tap the skills and resources of his future suburban congregation to address the ills of the declining urban neighborhoods. "The city's suffering," he says. "I'd like to get some Christians back in the city, because what's a problem in the city today will be a problem in the suburbs tomorrow."

Addressing these social issues opens the door for meeting spiritual needs, which Dorsey says is his main concern. "If we solve social needs, many times this will prepare spiritual soil where you can plant seeds," he explains.

Both in the city and the suburbs, evangelism will be a priority of his new church. Even the preliminary home Bible study is part of this strategy. Dorsey is focusing on winning the heads of households, who will then bring their families.

Eugene Bragg, director of black church relations for the state convention, says Dorsey's plan will prove effective: "He knows where he's going. He's done a lot of thinking about it, a lot of planning."

"I want to teach people to be part of the Great Commission," Dorsey says. "Every member should mature to be a witness, if just within their own block."

He will begin knocking on doors, house by house, before he has property, plans for a building or an official position for himself. "I don't want to get a building and wait for the sinners to show up," he says.

"It's winning souls that makes a difference, not building a large congregation." --30--

Cooperative missions vital to Charlie Brazil's life

By Ken Camp

Baptist Press 6/29/88

DALLAS (BP)--"Charlie Brazil" has good reason to speak highly of Southern Baptists' cooperative missionary and educational work. Cooperative Program-supported ministries have been woven throughout the fabric of his life.

Valdeci A. da Silva, nicknamed "Charlie Brazil" when he worked with Texas Royal Ambassadors 20 years ago, was led to Christ at age eight near his home in Rio Largo, Alagoas, Brazil, by missionary Boyd O'Neal. Soon afterward, he became actively involved in Embaixadores do Rei, Portugese for Royal Ambassadors, the Baptist mission program for boys.

After undergoing a serious medical problem at age 12, da Silva committed his life to full-time Christian service. Moving to Rio de Janeiro, he began to preach and to work at Shepard College, a school named for Southern Baptist missionary John W. Shepard.

"I am the direct fruit of Southern Baptist foreign missions, and my development in Christ came about through Royal Ambassadors," da Silva said. "I believe in missions. If Southern Baptists hadn't sent (William B. and Anne Luther) Bagby to Brazil many years ago, there is no telling what would have happened to my country. And if Boyd O'Neal hadn't been sent, I might never have come to know the Lord."

In 1966 he came to Texas to attend the University of Corpus Christi, which at that time was a Baptist school. During the summer of 1967 when da Silva needed room and board between semesters, W.L. "Wimpy" Smith and Bob Dixon of Texas Baptist Men found him a temporary position at Zephyr Baptist Encampment.

"I found out that within three weeks he had become the camp pastor," Dixon recalled. "I said, 'If he's that good, we need to have him on our RA state staff.'"

Da Silva worked for several years with Royal Ambassadors and as a mission pastor in Corpus Christi and Port Lavaca, Texas.

"It was such a blessing coming to know and love the kids, showing them the real meaning of life in Jesus Christ," he said. "I believe in what Texas Baptists are doing as far as children are concerned. They are not just our future. They are our present."

During his time in Texas, da Silva also served as an educator, guidance counselor and duly appointed special deputy for Nueces County. In 1972, he received a special commendation from President Richard Nixon and was named "Texas Honorary Citizen" by Gov. Preston Smith in recognition of his work with Texas youth.

After completing a doctorate in religious education at Berean Christian College in Wichita, Kan., he returned to Brazil. He now is pastor of First Baptist Church of Birigui, Sao Paulo, and is president of the Northeast Baptist Association and the Northeast Pastors Conference.

Da Silva remains committed to work with youth. He currently serves on the board of Baptist Children's Home in Brazil and works as a volunteer development officer for the institution, which houses 280 children.

Da Silva also remains appreciative to Southern Baptists for their support of the Cooperative Program unified budget ministries that touched his life.

"I believe in the Cooperative Program," da Silva said. "No one church could do what a program like this does. When we join our hands and unite our hearts this way, each church can play a little part in missions around the world."

Captain: mission field

By Breena Kent Paine

green in military

NEW ORLEANS (BP) -- "Ministry in the military is the greenest mission field in the world," said Capt. Charles Parker of the U.S. Navy Chaplains Corps. "We have no cultural or language barriers, and there's never a shortage of people to minister to."

In 1967, Parker, a graduate of New Orleans Baptist Theological Seminary, was pastoring a church in Georgia when he read an article that said not enough chaplains were available for all the troops being sent to Vietnam.

"I couldn't stand the thought of sitting in a comfortable pastorate while there were marines in combat without chaplains," he said. "I couldn't get it off my mind. ... I investigated how to become a chaplain, and in four months was in Vietnam."

Now, 21 years later, Parker oversees new chaplains as they come into the Navy. "My only regret as a chaplain is that after one more assignment, I'll have to retire, and I'm envious of the young chaplains coming in who have 30 years ahead of them," he said.

Parker holds many years of memories. Once, while in Vietnam, "I was conducting a worship service in an underground bunker, and a replacement medic corpsman came in and sat in my service with a look on his face of fear, loneliness and depression," he said.

"When the service was over, he told me he'd like to talk with me. So we went on top of the bunker and sat down. He told me he had just arrived in Vietnam that day, and that he left a wife and four children in the (United) States. His wife was a (Baptist) Christian who never missed a Sunday in church with the children. Since they had been married, he had opposed her going to church and tried to stop her. He told her if she loved him, she'd stay home with him."

Then, Parker continued: "He looked at me and said, 'Chaplain, I'm frightened, and whatever it is my wife has got I want.' So I took out my Bible and led him to the Lord. He went with me to my next service that morning. This time he had the look of peace and a big smile on his face.

"The next day, he left my area and joined his unit, and the following day he was killed in action," said Parker. "Because of the combat situation, his wife never knew her influence on him or his decision."

Through the situations Parker has faced in his Navy chaplaincy career, he has found his seminary training to be a strong foundation for facing each circumstance.

"Military ministry is a multi-faceted ministry. It's administration, it's counseling, it's planning, it's preaching, it's leading Bible studies. And in all that, I think the seminary prepared me, because no matter what need surfaced, I always had the background to handle it," he said.

"I feel that the best thing that happened to me in my life was coming to seminary, although I didn't think so at the time. It was only after I left the seminary that I saw all those doors that seminary had opened for me. I think the seminary prepared me for the very diverse ministry that I've found in the military."

From 1981 to 1983, he was on the Naval Chaplains School staff in Newport, R.I. "I taught a lot of New Orleans graduates and a lot of chaplains coming into the Navy. Fifty percent of chaplains on active duty today came through basic training while I was there," he said.

To those who have chosen ministry as a career, he said: "Consider the military chaplaincy as a calling. It takes a strange breed of cat to be a military chaplain, but if you're that breed, it's the only way of life. ... I thank God every day of my life that I'm a Navy chaplain."

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June 29, 1988

88-101

Missionary faces charges in Indian hospital dispute

BANGALORE, India (BP) -- The missionary administrator of Southern Baptists' hospital in Bangalore, India, will face criminal proceedings in late July soon after she returns to India from a short stay in the United States.

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A labor reduction by 39 employees triggered a dispute between union workers and hospital officials. Angry workers hung an effigy of Naylor at the hospital's front gates last June and burned it six months later.

Naylor said she found out on a Saturday in mid-December that a police officer held a warrant for her arrest but would give her until the next Monday to appear in court and pay bond. Later she learned the warrant specified she not be allowed out on bail. Without a warning, she would have been required to spend the weekend in jail, she said.

The labor cutback came as the Foreign Mission Board began to reduce its subsidy to the hospital, which has been at the center of Southern Baptist mission work in India since its dedication in 1973. In keeping with a worldwide policy, the board is moving toward making all such hospitals self-supporting.

At its June meeting, the board approved in principle a proposal to release administrative control of the hospital to the Christian Medical College in Vellore, India. Under the proposed agreement, the board would continue to own the multi-million dollar facility and assign missionaries to it. The medical college would manage it and receive decreasing subsidies from the board during the next five years.

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Pastors should inspire, not rule, Hobbs says

By Sarah Zimmerman

Baptist Press 6/29/88

OKLAHOMA CITY (BP) -- The resolution labeled "priesthood of the believer" passed by messengers at the Southern Baptist Convention would be better called "authority of pastors," a Southern Baptist statesman said.

"It (the resolution) affirms the belief of the priesthood of the believer. The issue is pastoral authority," said Herschel H. Hobbs, pastor emeritus of First Baptist Church of Oklahoma City and chairman of the committee which wrote the Baptist Faith and Message statement.

The priesthood of the believer "among other things, means that each person can read and interpret the scriptures as he feels led by the Holy Spirit," Hobbs said in an article he wrote after the convention. The principle of soul competency "means that each person deals directly with God without need for any human mediator, and that he is responsible to God alone."

The resolution affirms the priesthood of the believer, but emphasizes the "role, responsibility and authority of the pastor." Of the 20,000 messengers present for the vote, 10,950 or 54.75 percent, voted to approve the resolution. Although approved by messengers, resolutions are not binding on local churches.

The verse cited in the resolution to support the role of the pastor is Hebrews 13:17 which begins, in the King James Version, "Obey them that have the rule over you." During an interview after the convention, Hobbs said the Greek word for 'rule' in that verse is translated "the one who is in front of you."

The role of the pastor is "leadership and inspiration," Hobbs said. "He is not to rule. He is to lead in planning and to inspire cooperation and guide the people." A pastor is to be an elder or counselor, an overseer or administrator and a shepherd or pastor, he added.

Hobbs noted that the Apostle Paul said he could have ordered the church to do something, but instead Paul urged it to action and appealed to reason.

A dictatorship is "far more efficient" than a democracy, Hobbs said, because decisions are made faster. "It takes a democracy time to get moving, but when it does, it will run over a dictatorship every time."

The Baptist Faith and Message, a statement of Baptist beliefs adopted by the Southern Baptist Convention in 1963, notes that in the church members are equally responsible, but its scriptural officers are pastors and deacons.

The resolution says the doctrine of priesthood of believer has been used to "justify wrongly the attitude that a Christian may believe whatever he so chooses and still be considered a loyal Southern Baptist."

Hobbs agreed that the doctrine could be abused. "While we do believe in the soul's competency and priesthood of the believer, it should not be construed to mean you can believe just anything and be in harmony with accepted beliefs of Baptists," he said.

The Baptist Faith and Message defines a Baptist church as an "autonomous body, operating through democratic processes under the Lordship of Jesus Christ." Hobbs said: "Many people interpret that as 'we're a Baptist church. Nobody can tell us what to do.'"

However, Hobbs noted Baptists are a "body of people held together by certain basic beliefs." The church is to operate "under the Lordship of Jesus Christ. We are not free to do as we please but as Christ pleases," he pointed out. The priesthood of believers and soul competency "are not blank checks to be filled in by each person as he wills."

Baptists are "independent people who express their independence through voluntary cooperation," Hobbs added.

I Peter 2:9 is one of the scriptures used for the biblical basis of priesthood of the believer. Hobbs noted the verse also stresses the "responsibility of priesthood in missions and evangelism to bring the whole world to Jesus Christ."

Concerning other convention controversy, Hobbs said "Our agencies are cooperating in a marvelous way (with Peace Committee recommendations). The fuss is coming from those factions over which no one has control, except their conscience."

The local church should not suffer, Hobbs said, "as long as we keep it at the top. It may hurt our influence with the general public, but it won't hurt the local church unless the pastors who get involved take it back to their churches."

One major problem Hobbs sees in the convention is the lack of knowledge about Baptist doctrine: "We have grown a generation that does not know our Baptist heritage or beliefs. These young preachers were wearing diapers or were in rompers 25 years ago (when the Baptist Faith and Message was adopted.) I would dare say they haven't read it."

--30--(Zimmerman is assistant editor of the Baptist Messenger, Oklahoma Baptists' newsjournal.) Southeastern trustees elect 2 new officers

WAKE FOREST, N.C. (BP)--Trustees of Southeastern Baptist Theological Seminary in Wake Forest, N.C., have elected G. Paul Fletcher and George E. Worrell as vice presidents for internal affairs and external affairs, respectively, effective July 1.

The hirings fill two of three vacant spots on the administration of Southeastern, which were left vacant when five top officials -- including then President Randall Lolley and Academic Dean Morris Ashcraft -- announced their resignations in November 1987, in disagreement with trustees over the direction of the seminmary.

Current President Lewis A. Drummond, who took office April 1, said a search is underway for a vice president for academic affairs/dean of the faculty.

Fletcher, assistant to the president for business affairs at the seminary since 1980, will be responsible for internal affairs, including financial, information, plant and student services. He is a native of Virginia and a graduate of Wake Forest University. Prior to joining Southeastern he was director of development at Judson College in Marion, Ala., and in private business.

Fletcher, 48, was appointed last fall by trustees to provide transitional services between the resignation of Lolley and the coming of Drummond.

Worrell, 58, director of evangelism for the Missouri Baptist Convention in Jefferson City, will be responsible for financial development, alumni affairs, admissions and public relations. He is a native of Texas and a graduate of Texas Technological University and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Prior to joining the Missouri convention, he was in the evangelism division of the Baptist General Convention of Texas and pastor of two Texas churches.

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Seminary professor gets HMB urban training award

Baptist Press 6/29/88

ATLANTA (BP)--Larry McSwain, professor of church and community at Southern Baptist Theological Seminary, in Louisville, Ky., has received an award for significant contributions to urban training among Southern Baptists.

McSwain received the recognition during the annual meeting of the Urban Training Cooperative advisory committee.

The cooperative is a joint venture of the denomination's six seminaries and the metropolitan missions department of the Southern Baptist Home Mission Board. It was founded in 1973 to help individuals and churches achieve a more effective Christian mission in an urban society.

The honor recognizes McSwain's involvement in at least 50 urban training events during the past 15 years. He also has produced research on urban issues for the Home Mission Board's mega focus cities and multi-family housing programs.

McSwain is the fourth recipient of the award, which was presented by Jere Allen, director of the board's metropolitan missions department.

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Rogers, Gregory messages available on videotape

Baptist Press 6/29/88

NASHVILLE (BP)--Videotapes of addresses by Adrian P. Rogers and Joel Gregory to the Southern Baptist Convention annual meeting this summer are available from the Baptist Telecommunication Network.

Rogers, who ended his term as SBC president during the annual meeting June 14-16 in San Antonio, Texas, delivered the annual president's address. Gregory, pastor of Travis Avenue Baptist Church in Fort Worth, Texas, preached the convention sermon.

Requests by messengers to the annual meeting have prompted BTN to sell the tapes, according to a spokesperson for the Southern Baptist Sunday School Board.

The tapes of each message cost \$24.95 and may be ordered through the Sunday School Board's toll-free telephone number, 1-800-458-BSSB.

Jimmy Edwards, vice president for church programs and services, said the messages were taped as part of BTN's live gavel-to-gavel coverage of the convention meeting transmitted to churches and through many cable systems throughout the country.

"Since the convention, we have had numerous requests for these messages," he said.

Letters overwhelm missionary kids

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By Frank Wm. White

Baptist Press 6/29/88

NASHVILLE (BP)--Bundles and crates of letters from Sunday school children have overwhelmed four missionary children and their families in the past year and offered opportunities to witness to others.

The four foreign and home missionary children were singled out to receive mail from firstand second-grade Sunday school children as an activity in the July 1987 unit of Bible Learners in the Southern Baptist Sunday School Board's foundation series.

The unit was written by Rob Sanders while at Midwestern Baptist Theological Seminary in Kansas City, Mo. He now is a consultant in children's work in the board's church training department.

"The unit was about caring for church friends. I was looking for concrete ways children could relate to this," said Sanders. "Involving MKs (missionary kids) would be a novel experience for many of the children."

Two of the missionary children received stacks of mail even though they had changed locations from the time the material was written until it appeared in print.

One became somewhat of a celebrity while on furlough in the United States, his mother said. "It was a double blessing for us. When we visited churches, people recognized us and said they had read about us in Sunday school," said Claudia Boyd, mother of nine-year-old David Boyd.

The Boyds were missionaries to Colombia when the Sunday school material was written, but they moved to Argentina after furlough.

Only a few months ago, the Boyds received crates with their belongings from Colombia. Included in the shipment were five boxes of mail for David.

At the time, David had a virus and was in bed for several days. His Argentine friends helped his mother open the letters and listened as she read the hundreds of letters to him.

"It has been a neat testimony to tell them that all these people in the United States are praying for David," she said.

David shared many of the pencils, stickers and other items in the letters with his Argentine friends.

Sarah Schmidt, also in Argentina with her missionary parents, Randall and Cindy Schmidt, received more than 1,000 letters, Boyd said.

The Schmidts live in a remote area of Argentina and could not be contacted. However, they have a computer and are attempting to respond to the letters.

Timothy Gramly, associate pastor at Trinity Baptist Church in Stockton, Calif., said his daughter Shelly received the letters by way of Iowa, where he had been a church planter when the Sunday school materials were written three years ago.

The post office in Onawa, Iowa, bundled the letters to forward to six-year-old Shelly.

"They came in a trickle at first. Then we started getting bundles. Finally, they began to trickle in again," Gramly said.

He reported Shelly enjoyed the letters even though she was unable to read most of them herself.

John Gilbert, a missionary to Chile, tried to keep a tally of the letters his daughter Brittney received. By April 1988, the total was 1,211 from 44 states. Letters continued to arrive and now total more than 1,500, Gilbert said.

Brittney, an eight-year-old second grader, said the letters made her feel good through the year. Some people are writing a second time, she said.

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FMB names Tom Prevost to direct lay strategy

Baptist Press 6/29/88

RICHMOND, Va. (BP)--Tom E. Prevost will direct a new strategy designed to make better use of the growing ranks of Southern Baptists living overseas who want to help in missions.

As director of the Southern Baptist Foreign Mission Board's newly formed international lay missions department, Prevost, 41, will help develop new methods of ministry overseas involving Southern Baptists and others not considered foreign missionaries by vocation. He also will direct efforts involving non-missionary personnel who fill special job requests from the field.

The department will help enlist people to work through Cooperative Services International, an arm of the board that reaches where missionaries are unwelcome. It also will help the board locate Southern Baptists and others who could spread the gospel inside foreign nations where they travel or live.

A native of Jackson, Miss., Prevost has worked at the Foreign Mission Board since 1983. Before that he was a home missionary in Phoenix, Ariz., and a pastor in California and West Virginia. He is married to the former Carol Page of Amory, Miss., and they have two sons.

In another development, the board has named Norman N. Burnes III to direct its missionary learning department and Arville Senter to be associate director of missionary orientation. Burnes will oversee orientation and training programs offered primarily at the Cauthen Missionary Learning Center in Rockville, Va. Senter will help plan and schedule the seven-week missionary orientation program.

Burnes, from Rome, Ga., is a former pastor and Southern Baptist representative to Israel who has worked as a missionary candidate consultant at the board since 1981. He is married to the former Kathryn Batten of Rocky Mount, N.C., and they have three grown children.

Senter, who grew up in San Angelo, Texas, and his wife, the former Pauline McMahon of Freeport, Texas, were Southern Baptist missionaries in Tanzania from 1963 to 1984. Since then he has been pastor of Town East Baptist Church in Mesquite, Texas, and coordinated an international student program, working with African students studying in the Dallas-Fort Worth area.

They have three grown children.

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(BP) photos mailed to state Baptist newspapers by Richmond bureau of Baptist Press

Senate, House approve revenue foregone subsidy

By Kathy Palen

WASHINGTON (BP)--The U.S. Senate and House of Representatives have voted to maintain current postal rate levels for non-profit mailers through September 1989.

Both versions of the Treasury-Postal Service appropriations bill contain \$436.4 million for revenue foregone -- which subsidizes reduced postal rates for non-profit publications, including Baptist state newspapers and some church newsletters.

During debate on the overall bill, a number of House members specifically mentioned the revenue foregone appropriation.

In an effort to clear up "confusion" over the purpose of revenue foregone, Rep. William D. Ford, D-Mich., summarized the appropriation's background.

"The term itself -- revenue foregone -- derives from the policy set by Congress long ago that certain types of preferred mailers are not to be charged the regular postal rates that most mailers are charged," Ford explained. "The Postal Service foregoes collecting this revenue from the preferred mailers. The Congress then provides this foregone revenue by means of an annual appropriation to the Postal Service.

"It is important to note that this appropriation is not an operating subsidy for the Postal Service. Rather, it is necessary to further congressional policy that certain mailers should not pay the full rate."

Ford continued: "If Congress does not provide a sufficient appropriation in any particular year, the Postal Service is empowered by law to raise the preferred rates to the level necessary to make up the difference. This has happened in the past. Because of appropriation shortfalls in fiscal year 1986, the Postal Service raised preferred rates in January 1986 by an average of about 30 percent. Still another rate increase became effective on March 9, 1986.

"The overwhelming majority of revenue foregone dollars each year goes to the benefit of non-profit organizations, many of which are still struggling to recover from the financial blows of the calendar year 1986 rate increases."

The bill's two versions -- which contain differences in sections other than the Postal Service appropriation -- now go to a Senate-House conference committee to work out those differences. Once a compromise is reached, the bill must be signed by the president before becoming law.

A memo from James C. Miller III, director of the Office of Management and Budget, has indicated the president may veto the bill in its present form. Although President Reagan consistently has opposed the revenue foregone subsidy, other factors were cited by Miller as causes for the potential veto.

Such a veto most likely would be overridden since both houses passed the legislation by more than the two-thirds majority that would be needed for an override.

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Soviet physicians learn eye technique in Memphis

Baptist Press 6/29/88

MEMPHIS, Tenn. (BP) -- They didn't look any different from other Baptist Memorial Hospital operating room personnel in protective gowns, pants and surgical masks, but when they spoke, it was in Russian.

For two weeks in June, Glinchuk Yaroslav and Aleksei Kharizov, physicians from the Moscow Research Institute of Eye Microsurgery in the Soviet Union visited Memphis, Tenn., to observe techniques developed by Steve Charles, an opthalmologist on Baptist Hospital's staff who invented and perfect d techniques and tools for a delicate eye operation called vitreoretinal surgery.

Charles met the two Soviets when he visited Russia in August of 1987. "These guys care about their patients, Charles said, adding, "They have pride in their work. ... They have the same case mix (of patients), the same needs, the same ethics."

Kharizov said medical problems in the Soviet Union are similar to those in the United States. "We have the same diseases, the same problems, same equipment," he said, adding smoking and drinking are serious concerns there, as here.

He said Soviet physicians receive similar training, undergoing six years of medical instruction, followed by two years in their medical specialty. In the United States, doctors receive five to 10 years in medical school and residency training.

Although the number of female physicians in the U.S. has reached 15 percent, in the Soviet Union, some 50 to 60 percent of the doctors are women, working in all medical specialties, Kharizov estimated.

American physicians abide by the Hippocratic oath, a code of medical conduct and ethics named after the ancient Greek physician. Soviet physicians, Kharizov said, sign a similar oath before beginning medical practice.

One major difference between Soviet and American medicine, he said, is that all Soviet hospitals are government-owned and operated. His country has no private hospitals such as Baptist Hospital of Memphis.

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Detroit layman plans to become a pastor by starting a church

By Mark Wingfield

Baptist Press 6/29/88

DETROIT (BP) -- Henry Dorsey is neither a pastor nor a missionary, but he intends to become both by starting a church.

He hasn't had a falling out with his current church or discovered some radical insight the church previously ignored. Dorsey is a Michigan layman who sees a need for more churches in his city and feels God has prepared him to do something about it.

"Churches ought to be as plenteous as shopping malls," Dorsey says.

He lives in Southfield, an upper-middle-class suburb of Detroit, and plans to begin a new Southern Baptist congregation there. "A lot of people who live in Southfield have been blessed materially and educationally, but have never been churched," he says. "Among those folks are people who want salvation."

Dorsey has the support of his pastor and of the Michigan Baptist State Convention. Rochelle Davis, pastor of Temple of Faith Baptist Church, says Dorsey can identify with his target congregation of predominantly black middle- and upper-class residents.

Dorsey, 43, worked for General Motors Corp. for 20 years, making his way through the ranks to become an eighth-level superintendent in quality control. He took early retirement through GM's budget-cutting buyout program so he could devote full time to ministry.

Although he had a successful career in the auto industry, Dorsey saw the buyout as a way for him to fulfill a lifelong dream to become a minister. "All my life's endeavors have been preparing me for this event," he says.

God's preparation allowed GM to finance a large part of this church start. In his corporate job, Dorsey learned to teach courses and make presentations to large groups, skills he will now apply to teaching and preaching the Bible. Because he receives an adequate retirement income from GM. Dorsey won't be a financial burden to the new congregation.

Even Dorsey's expertise in quality control has some bearing on ministry, he says: "In the church, we're aiming for perfection. We want people to strive for a sinless life."

To supplement his secular education, Dorsey is attending seminary extension classes in Detroit. He volunteers at the Baptist center three days each week to gain practical ministry experience.

Dorsey is an articulate man with a commanding presence, a contrast to the street people he works among at the center in downtown Detroit's Cass Corridor.

Dorsey walks through the center's security door and begins greeting men and women who have just finished breakfast. They wear rumpled second-hand garments from the center's clothing room; he wears a suit with neatly pressed shirt and tie.

But the difference in appearance makes no difference in communication. Some of the center's regulars have been waiting for him to come and soon strike up conversations about times gone by.

In the dining room, Dorsey announces the morning Bible study. He moves down the hall toward the chapel, with several people trailing behind -- most just curious to see what's going on.

Dorsey hands out Bibles to the four who come in, and the study begins with prayer.

During the course of the lesson on pride, the one woman in the class gets up and wanders out of the chapel. But Dorsey continues teaching without pause, as though he were talking with three of the most influential men in Detroit.

Dorsey speaks boldly about the interpretations of his various texts, explaining meanings behind biblical words and the historical context of the author. His ability to explain the Bible comes from spending time studying the Bible, he tells the class, "You've got to take Bible study seriously."

After the Bible study, Dorsey answers individual questions and then moves quickly back to the dining room, where a crowd has assembled for lunch. Another area pastor is scheduled to preach to the group, but Dorsey has a sermon prepared just in case he is called on.

When it becomes evident the scheduled speaker will not arrive, Dorsey gladly steps into the middle of the room, opens his Bible and begins speaking passionately about God's judgment on immorality.

Dorsey says he is always prepared to preach, because he wants to gain every bit of experience he can. He needs the opportunity at the Baptist center as much as the people there need to hear him.

This ministry to the less fortunate is not just a stepping stone to a greater position for the aspiring pastor, though. He intends to incorporate an inner-city ministry into the fabric of his new church from the beginning.

Dorsey wants to tap the skills and resources of his future suburban congregation to address the ills of the declining urban neighborhoods. "The city's suffering," he says. "I'd like to get some Christians back in the city, because what's a problem in the city today will be a problem in the suburbs tomorrow."

Addressing these social issues opens the door for meeting spiritual needs, which Dorsey says is his main concern. "If we solve social needs, many times this will prepare spiritual soil where you can plant seeds," he explains.

Both in the city and the suburbs, evangelism will be a priority of his new church. Even the preliminary home Bible study is part of this strategy. Dorsey is focusing on winning the heads of households, who will then bring their families.

Eugene Bragg, director of black church relations for the state convention, says Dorsey's plan will prove effective: "He knows where he's going. He's done a lot of thinking about it, a lot of planning."

"I want to teach people to be part of the Great Commission," Dorsey says. "Every member should mature to be a witness, if just within their own block."

He will begin knocking on doors, house by house, before he has property, plans for a building or an official position for himself. "I don't want to get a building and wait for the sinners to show up," he says.

"It's winning souls that makes a difference, not building a large congregation."

Cooperative missions vital to Charlie Brazil's life

By Ken Camp

Baptist Press 6/29/88

DALLAS (BP) -- "Charlie Brazil" has good reason to speak highly of Southern Baptists' cooperative missionary and educational work. Cooperative Program-supported ministries have been woven throughout the fabric of his life.

Valdeci A. da Silva, nicknamed "Charlie Brazil" when he worked with Texas Royal Ambassadors 20 years ago, was led to Christ at age eight near his home in Rio Largo, Alagoas, Brazil, by missionary Boyd O'Neal. Soon afterward, he became actively involved in Embaixadores do Rei, Portugese for Royal Ambassadors, the Baptist mission program for boys.

After undergoing a serious medical problem at age 12, da Silva committed his life to full-time Christian service. Moving to Rio de Janeiro, he began to preach and to work at Shepard College, a school named for Southern Baptist missionary John W. Shepard.

"I am the direct fruit of Southern Baptist foreign missions, and my development in Christ came about through Royal Ambassadors," da Silva said. "I believe in missions. If Southern Baptists hadn't sent (William B. and Anne Luther) Bagby to Brazil many years ago, there is no telling what would have happened to my country. And if Boyd O'Neal hadn't been sent, I might never have come to know the Lord."

In 1966 he came to Texas to attend the University of Corpus Christi, which at that time was a Baptist school. During the summer of 1967 when da Silva needed room and board between semesters, W.L. "Wimpy" Smith and Bob Dixon of Texas Baptist Men found him a temporary position at Zephyr Baptist Encampment.

"I found out that within three weeks he had become the camp pastor," Dixon recalled. "I said, 'If he's that good, we need to have him on our RA state staff.'"

Da Silva worked for several years with Royal Ambassadors and as a mission pastor in Corpus Christi and Port Lavaca, Texas.

"It was such a blessing coming to know and love the kids, showing them the real meaning of life in Jesus Christ," he said. "I believe in what Texas Baptists are doing as far as children are concerned. They are not just our future. They are our present."

During his time in Texas, da Silva also served as an educator, guidance counselor and duly appointed special deputy for Nueces County. In 1972, he received a special commendation from President Richard Nixon and was named "Texas Honorary Citizen" by Gov. Preston Smith in recognition of his work with Texas youth.

After completing a doctorate in religious education at Berean Christian College in Wichita, Kan., he returned to Brazil. He now is pastor of First Baptist Church of Birigui, Sao Paulo, and is president of the Northeast Baptist Association and the Northeast Pastors Conference.

Da Silva remains committed to work with youth. He currently serves on the board of Baptist Children's Home in Brazil and works as a volunteer development officer for the institution, which houses 280 children.

Da Silva also remains appreciative to Southern Baptists for their support of the Cooperative Program unified budget ministries that touched his life.

"I believe in the Cooperative Program," da Silva said. "No one church could do what a program like this does. When we join our hands and unite our hearts this way, each church can play a little part in missions around the world."

Captain: mission field green in military

By Breena Kent Paine

NEW ORLEANS (BP)--"Ministry in the military is the greenest mission field in the world," said Capt. Charles Parker of the U.S. Navy Chaplains Corps. "We have no cultural or language barriers, and there's never a shortage of people to minister to."

In 1967, Parker, a graduate of New Orleans Baptist Theological Seminary, was pastoring a church in Georgia when he read an article that said not enough chaplains were available for all the troops being sent to Vietnam.

"I couldn't stand the thought of sitting in a comfortable pastorate while there were marines in combat without chaplains," he said. "I couldn't get it off my mind. ... I investigated how to become a chaplain, and in four months was in Vietnam."

Now, 21 years later, Parker oversees new chaplains as they come into the Navy. "My only regret as a chaplain is that after one more assignment, I'll have to retire, and I'm envious of the young chaplains coming in who have 30 years ahead of them," he said.

Parker holds many years of memories. Once, while in Vietnam, "I was conducting a worship service in an underground bunker, and a replacement medic corpsman came in and sat in my service with a look on his face of fear, loneliness and depression," he said.

"When the service was over, he told me he'd like to talk with me. So we went on top of the bunker and sat down. He told me he had just arrived in Vietnam that day, and that he left a wife and four children in the (United) States. His wife was a (Baptist) Christian who never missed a Sunday in church with the children. Since they had been married, he had opposed her going to church and tried to stop her. He told her if she loved him, she'd stay home with him."

Then, Parker continued: "He looked at me and said, 'Chaplain, I'm frightened, and whatever it is my wife has got I want.' So I took out my Bible and led him to the Lord. He went with me to my next service that morning. This time he had the look of peace and a big smile on his face.

"The next day, he left my area and joined his unit, and the following day he was killed in action," said Parker. "Because of the combat situation, his wife never knew her influence on him or his decision."

Through the situations Parker has faced in his Navy chaplaincy career, he has found his seminary training to be a strong foundation for facing each circumstance.

"Military ministry is a multi-faceted ministry. It's administration, it's counseling, it's planning, it's preaching, it's leading Bible studies. And in all that, I think the seminary prepared me, because no matter what need surfaced, I always had the background to handle it," he said.

"I feel that the best thing that happened to me in my life was coming to seminary, although I didn't think so at the time. It was only after I left the seminary that I saw all those doors that seminary had opened for me. I think the seminary prepared me for the very diverse ministry that I've found in the military."

From 1981 to 1983, he was on the Naval Chaplains School staff in Newport, R.I. "I taught a lot of New Orleans graduates and a lot of chaplains coming into the Navy. Fifty percent of chaplains on active duty today came through basic training while I was there," he said.

To those who have chosen ministry as a career, he said: "Consider the military chaplaincy as a calling. It takes a strange breed of cat to be a military chaplain, but if you're that breed, it's the only way of life. ... I thank God every day of my life that I'm a Navy chaplain."