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March 21, 1990

90-42

NOBTS trustees OK budget,
officer-election study

By Al Shackelford

N-10

NEW ORLEANS (BP)--New Orleans Baptist Theological Seminary trustees approved a \$7 million budget, voted to study the process of electing trustee officers and honored Landrum P. Leavell II on his 15th anniversary as seminary president March 13-14 in New Orleans.

Trustees also named a new director of the School of Christian Training, created a church growth center, and asked their chairman to write to the Southern Baptist Convention requesting that prospective trustees commit themselves to the seminary before being nominated.

The approved budget for the 1990-91 fiscal year was set at \$6,995,005, of which \$4,754,665 is projected to come from the SBC Cooperative Program unified budget. The budget includes a 3 percent salary increase for faculty and an additional 3 percent increase in retirement.

The trustees also approved an increase in charges for fees and rent of about 10 percent. The new charges will be in effect for two years.

When the trustee nominating committee was to bring its nominations for trustee officers, Kenneth C. Kohl, an attorney from Washington noted the bylaws make no provision for a nominating committee.

Chairman Ernest L. Carswell, pastor of First Baptist Church in Taylors, S.C., first ruled the point of order was not "well taken," since the trustees have followed the procedure for at least 10 years. Carswell later reversed himself when the trustees agreed to allow the nominating committee chairman, Paul G. Moak, an automobile dealer from Jackson, Miss., to make the nominations personally and to elect them without opposition.

The new officers are chairman, Carl L. Wood, pastor of University Baptist Church, Wichita, Kan.; vice chairman, Moak; and secretary-treasurer, Charles Rhinehart, an engineer from New Orleans.

After the election, the trustees tabled by a 16-12 vote a motion to amend the bylaws to add a nominating committee to the list of standing committees. Then they approved without opposition a motion to create a committee to study the election process and report at the March 1991 meeting, prior to the election of officers.

In presenting his 15-year report, Leavell recounted growth in the seminary's enrollment and facilities. Enrollment has grown from 954 in 1975 to 3,707 in 1990, including off-campus centers.

In recognition for Leavell's service, the trustees approved a monetary bonus for the president and expressed their personal appreciation by donating funds for a trip to Europe for Leavell and his wife.

Jimmy W. Dukes was named director of the School of Christian Training, replacing Jerry L. Breazeale, who retires May 31. Breazeale, who has held that post for 14 years, was named professor emeritus of New Testament and director emeritus of the School of Christian Training.

In addition to his new responsibility, Dukes will continue as associate professor of New Testament and Greek. He has been on the faculty since 1984.

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D... is a native of Jackson, Miss., and a graduate of Delta State University in Cleveland, Miss., and New Orleans seminary.

The trustees voted to ask their chairman to contact the convention office, requesting that prior of the nomination of a trustee, the prospective nominee be asked to pray about the nomination to determine personal commitment to support the seminary.

In other action, the trustees approved the use of the former Baptist Book Store building as the site for a proposed church growth center. The center, which will provide instruction and resources on church growth and evangelism, would be patterned after a similar center at Fuller Theological Seminary in Pasadena, Calif.

In revising its priorities for capital needs improvements, the trustees listed renovation of the Roland Q. Leavell Chapel as its first priority. The renovation will be given priority in fund-raising efforts.

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CLC offers 'qualified' support
for child-care bill in House

By Louis Moore

N-(O)
(CLC)

Baptist Press
3/21/90

NASHVILLE (BP)--The Southern Baptist Christian Life Commission is expressing "qualified" support for portions of the Stenholm-Shaw child-care bill in the U.S. House of Representatives.

In a letter to selected Southern Congressmen, CLC Executive Director Richard Land said the bill (H.R. 4294) "most adequately expresses the deep concerns of Southern Baptists on those issues of the child-care debate which the convention has asked the Christian Life Commission to address."

"At the 1988 annual meeting of the Southern Baptist Convention, a child-care resolution was adopted overwhelmingly without any apparent opposition," he said. "This resolution expressed the perspective that any child-care legislation adopted by Congress should emphasize tax credits, state and local as opposed to federal regulation, principal benefit to low-income families and separation of church and state."

The Stenholm-Shaw bill "relies primarily upon an expansion of the Earned Income Tax Credit and utilizes existing programs rather than creating a new federal bureaucracy," Land said. In his letter, he specifically praised the portion of Stenholm-Shaw known as the "toddler tax credit" for families with small children who do not claim the Dependent Care Tax Credit.

"The Toddler Tax Credit is an innovation in the child-care debate which would only go to parents of small children under age 1-year who do not take the Dependent Care Tax Credit and has been created specifically to address the needs of 'stay-at-home moms,'" he said. "This aspect of Stenholm-Shaw seeks to remedy the Southern Baptist Convention's resolution's complaint that 'some tax subsidy programs for child care discriminate against families who choose home child care by taxing all families to subsidize government-approved day-care facilities.'"

He pointed out in the letter that other Baptist agencies may judge the bill differently than the CLC because they have been given a different assignment than the CLC.

"The commission does not address church-state issues, which are addressed for Southern Baptists by the Baptist Joint Committee on Public Affairs and the Southern Baptist Public Affairs Committee," he said.

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In an interview, Land said: "I am aware that Stenholm-Sh... contains provisions concerning religiously based child care and vouchers which are of grave concern to many Southern Baptists. I am not unaware of those concerns or of the resolutions those concerns have produced at the state convention level. However, I am not supposed to address these concerns.

"In light of the current debate on program assignments, I did very seriously consider not addressing the legislation at all, but came to the conclusion that in doing that I would not be fulfilling the commission's responsibilities in the areas that have been assigned to it by the Southern Baptist Convention.

"I hope Southern Baptists will understand that my motives in giving this explanation are indeed explanatory, not advocacy."

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EDITOR'S NOTE: After he wrote this article on the dangers of driving in Africa, missionary Craig Bird, the Baptist Press correspondent for Africa, was involved in a car accident in Nairobi, Kenya. He and his family were unhurt when another vehicle crashed into the rear of their car.

Driver beware: perils of
road haunt missionaries

By Craig Bird

F- FMB

Baptist Press
3/21/90

NAIROBI, Kenya (BP)--The new Southern Baptist missionaries busily took notes as veteran Harold Cummins shared philosophy, how-to tips and guidelines for planting churches in east Africa.

Three decades of experience and hundreds of churches validated Cummins' comments. So when he announced his "primary goal between now and retirement," each of the first-termers concentrated even harder.

"My major objective the next few years is ..." he paused dramatically " ... not to die on a Kenya road."

The rookies' nervous laughter showed that, even though they had been in Africa only a few months, they had enough firsthand experience to identify with what Cummins was saying.

Dead missionaries don't organize churches, or preach sermons, or tell people about Jesus. Missionaries involved in auto accidents that kill others are hampered -- and sometimes paralyzed -- by grief and guilt. Those robbed on the highway must deal with fear.

Events in recent months vividly illustrate some of those realities.

In November, as missionary Tim Tidenberg drove through Dar es Salaam, Tanzania, a 6-year-old boy standing beside the road darted into traffic, hitting the side of Tidenberg's vehicle so hard he caved in the door and broke the mirror. The boy died. After two court appearances, Tidenberg was cleared of responsibility for the tragedy.

In December, 70-year-old Imogene Martz flew from her home in Birmingham, Ala., to visit her missionary son, John Martz, and his family in Namibia. Leaving the airport, the car she was in was involved in a head-on collision. While awaiting surgery to put a pin in her broken leg, she died Jan. 21.

In January, missionaries James and Harriett Gibson were late getting home to Iringa, Tanzania, because of car trouble. As Gibson drove through a village, a man appeared out of the darkness, directly in front of their car. Gibson jammed down on the brakes, but the car slid into the man, killing him. Villagers stoned Gibson's car, but later police reports included a statement from village elders that the accident was unavoidable.

Also in January, missionary Dennis McCall was headed home in Burundi after going to the bank. He was driving slowly, but a man stepped into his path and was knocked down. McCall jumped out of his car and found the man was OK. But his relief was tempered when he returned to the car and discovered his briefcase, containing \$800 and important papers, had been stolen.

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To drive in Africa and many other developing areas of the world is to risk dying or killing someone else at a rate beyond the comprehension of most Americans. Many African drivers are almost as apt to pass uphill and around curves as on straightaways because of a common African world view that fate controls everything and individuals have no influence over their destiny.

Economic realities mean numerous roads are in poor repair, mined with potholes that can blow tires or break axles and rutted shoulders that can roll a bus.

Many vehicles roar around with faulty brakes, bad lights, bald tires and loose steering. Repairs are too expensive for drivers. Public transport, buses and taxis are dangerously overloaded. Roadsides teem with pedestrians.

The overwhelming majority of Africans cannot drive, again for economic reasons -- they cannot afford a car. They have no more reason to understand mechanical devices than many homeless Americans have to grasp computers. Children in rural areas are not taught to "look both ways before crossing the street" because cars so seldom pass.

Driving in the Third World any time is bad, driving at night is worse and driving at night in the rain is worst. Most people must walk to and from work. That means tired people walk long after sunset to get home. The roads are easier to walk on, and when rains come, muddy roadsides make the roadway even more attractive. Rain also cuts visibility and increases braking distances.

Although saying Africans are more superstitious than Americans or Asians or Europeans would be absurd, folk beliefs also play a part in making driving unsafe.

Missionaries in Ethiopia notice that people often dart right in front of cars, sometimes crisscrossing with someone running from the other side of the road. The best explanation missionaries have found for the practice: a belief that evil spirits trail close behind people, and if they can dash close enough in front of a vehicle the spirits will get run over.

In many African countries, the night is almost pitch-black before non-Western drivers turn on their headlights. Police often stop drivers who turn on their lights at dusk or in rainstorms and instruct them to turn them off. Zambia missionaries got this answer when they asked why: lights attract evil spirits, so don't turn them on until it's absolutely necessary.

Since a car is a sign of wealth in Africa, drivers are targets for robbery attempts, from a parked car being ransacked to ploys that prey on good-Samaritan instincts by holding up people who stop to help someone they think is in trouble.

Despite the dangers of driving in Africa and many other parts of the world, only 11 Southern Baptist missionaries are known to have died in auto accidents abroad in this century. The low death and injury toll among missionaries, most of them believe, is a result of God's protection, aided by common sense.

Survival rules include not driving at night -- some missionaries, such as Cummins, will camp out to keep off the highways after dark -- traveling in pairs when driving outside cities, and driving significantly slower and more defensively than in the United States.

"I assume there could be a truck in my lane any time I go around a curve, and I assume the pedestrian will step in front of me," a Kenya missionary admitted. "I'd guess my average highway speed is 15 miles per hour slower now than the first year I was in the country."

After several near-misses, some missionary couples quit riding together -- at least temporarily -- to keep from orphaning their children in a single fatal accident.

The horrors of the road are some of the deepest, and most unexpected, impressions U.S. family members, friends and volunteers get when they visit missionaries on the field.

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"We've always prayed a lot for our children," one mother missionaries said after a visit. "But now we'll know how to pray for them better. Before we never thought about being concerned about something as simple as their safety while driving. But that will be at the top of the list from now on."

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Texas evangelism leader
Freeman dies at age 83

By Orville Scott

N-Texas

Baptist Press
3/21/90

DALLAS (BP)--C. Wade Freeman, director of the Texas Baptist evangelism division from 1947 to 1974, died March 20 in Dallas. He was 83.

Freeman was a pioneer in many evangelism emphases, including Encounter Crusades, simultaneous revivals, personal evangelism, the Texas Baptist youth evangelism conference and partnership evangelism in foreign missions.

In the late 1940's he led Texas Baptists to involve laypeople in the annual evangelism conference for preachers. By the 1950's, the statewide evangelism conference had become the largest annual meeting in Southern Baptist life.

In 1963, Freeman helped direct the Japan New Life Crusade, a forerunner of Partnership Missions that has involved thousands of Southern Baptist volunteers in overseas missions.

In 1964 in Texas, he helped direct the Latin American Crusade, which culminated in the establishment of the Rio Grande River Ministry.

Freeman also helped begin the annual Hispanic evangelism conference preceding the Texas Baptist evangelism conference.

Freeman was former pastor of First Baptist Church of Sulphur Springs, Texas.

A one-time St. Louis newspaper boy, he earned degrees from Oklahoma Baptist University in Shawnee, and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

He is survived by his wife, Roena Milam Freeman; two sons, C. Wade Freeman Jr. of Washington, D.C., a retired former Baptist pastor, and Harold Freeman, professor of preaching at Southwestern Seminary; and a daughter, Mary Sue McLarry, wife of the pastor of Lake Highlands Baptist Church in Dallas.

In lieu of flowers, the family has requested that gifts be sent to Southwestern Seminary, Box 22000, Fort Worth, Texas, 76122.

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Land: Christians must confront
worsening environmental crisis

By Louis Moore

N-CO
(CLC)Baptist Press
3/21/90

NASHVILLE (BP)--Critical environment problems worldwide require serious, thoughtful Christian responses, Richard Land, executive director of the Southern Baptist Christian Life Commission, told a diverse group of political and religious leaders in Nashville.

"Both the (environmental) problems and the concern they have generated have reached the stage where something must and will be done in this decade," he said.

"For Baptists and other evangelicals, the only question is whether we will engage the issue and aggressively join the debate, or whether we will continue to leave the field to a largely secular environmentalist movement which sometimes sounds as though the creation of man was an act of aggression against the animal and mineral kingdoms" as one commentator has observed."

"Christians must remember that our Heavenly Father tells us a great deal in the Bible about our responsibilities concerning his creation."

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Land made the remarks during a panel discussion at a meeting of about 300 Tennessee church leaders. Sen. Albert Gore Jr., D-Tenn., who has been described as the leading congressional advocate on environmental issues, was the keynote speaker at the session.

Gore said the earth is engulfed in an environmental crisis that will worsen to catastrophic proportions within 40 years.

"We must look at the whole earth, and when we do, the patterns are very apparent," Gore said.

The rising level of carbon dioxide in the atmosphere, oil spills in the oceans, smog, polluted ground water, dying species of animals and beaches littered with garbage washed ashore from dumps in the sea are all indication of the problem, he noted.

"Many people see what's happening and don't understand why world leaders don't see it, too," Gore said.

"Can we glorify God while busily destroying as much of creation as we can put our hands on? Can we say we are good stewards when we destroy one-half of all living things God has put on earth?"

"The earth is not ours. We are obligated to keep it."

Much of Gore's presentation was devoted to presenting data about global warming trends caused by rising amounts of carbon dioxide in the atmosphere. He distributed charts showing a projected astronomical leap of carbon dioxide in the air during the next 37 years, and said such a change portends serious implications for all living things.

"Is it ethical to push carbon dioxide up that high in 37 years?" he asked.

Land reminded the audience, "We are stewards of God's creation, and we will give account of our stewardship."

Another panelist, Bishop James Neidergeses of the Roman Catholic Diocese of Nashville, said: "The faith community must play a vital role in developing an ethic to sustain the earth. ... We are not to exploit, but to care for it (the earth) and use it wisely.

"We find ourselves confronting another holocaust, one that endangers the air, plants, animals, water and all of life."

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CORRECTION: In the 3/15/90 Baptist Press story titled "HMB trustees OK venture with Koreans and Brazilians," please change the name of the pastor in the ninth paragraph from Ki Man Park to Ki Man Han.

Thanks,
Baptist Press

Benson trades judge's bench
for seminary classroom desk

By Brenda J. Sanders

F- (O
(MWBTS)

Baptist Press
3/21/90

KANSAS CITY, Mo (BP)--One year ago, Jerry Benson sat at the judge's bench in a court of law. Today, he's seated at a desk in a classroom at Midwestern Baptist Theological Seminary.

A former attorney and municipal judge, Benson now is a theology student at the Kansas City, Mo., school. He feels God has called him to foreign missions service in Africa.

"I know some people think it's odd that the Lord would make somebody a successful attorney and judge, with all the financial security and prestige that goes with it, and then ask that person to drop it all and become a missionary -- but that's exactly what happened," Benson said.

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"I think God has created a situation in my life that can be used to gain the attention of people who are caught up in the materialistic nature of today's society. Our world judges success by the type of job you have or how much money you make.

"But when I give my testimony, I tell people that real success is found when you lay your life on the altar and say: 'Lord, here is everything that I am. Tell me how you want me to use my life for your glory.'"

Benson grew up in Watonga, Okla., a small town northwest of Oklahoma City. After high school, he joined the Navy and saw 23 countries in seven years. He now believes God used that experience to whet his appetite for life in a foreign land.

After the Navy, Benson earned a bachelor of science degree at Southwestern Oklahoma State University in Weatherford, and a doctor of law degree at Oklahoma City University.

Benson then worked for a legal aid society, representing indigents. Then Oklahoma Attorney General Larry Derryberry asked him to become an assistant attorney general. He held that job for two years, gaining experience and insight into the hierarchy of the legal profession.

Next, Benson returned to Watonga to practice law. He joined a successful lawfirm, and a few months later was asked by the mayor to become a municipal judge. He was both an attorney and judge for the next 10 years.

Then, Benson said, "the Lord tapped me on the shoulder."

Raised a Lutheran, he and his family always were active church members. However, he said, he did not come to a saving knowledge of Jesus Christ until he was married, at age 33.

He and his wife, Evelyn, later became members of First Baptist Church of Watonga. It was there that they first became interested in missions.

In July 1987, the church's pastor, J. Martin Edwards, asked Benson to join a group planning a mission trip to Ecuador. He went on the trip and since has participated in six other volunteer mission trips. Most recently, he traveled to Kenya in late January.

It was during a July 1988 mission trip to Jamaica that Benson and his wife sensed God's call to career foreign missions service.

Throughout that week, Benson said, "the Lord directly used me to save about 70 people, and I started thinking about how he was using my life."

By the end of mission trip, the Bensons dedicated their lives to foreign missions. Since then, he said, he has sensed God's leadership to become a mission evangelist and church planter, and he believes his mission field will be a Africa.

At Midwestern, Benson has participated in Midwest Missions, an annual program that sends students to serve in mission areas during spring break, and Practicum, a summer field seminar that focuses on starting new churches.

He currently is multi-family housing minister for Marlborough Baptist Church in Kansas City, Mo. Through the past year, he has been instrumental in starting Southtown Baptist Mission in Kansas City, a congregation that held its first worship service in October 1989.

Benson has no regrets about turning from the financial security and prestige of his former lifestyle.

"The way my wife and I define happiness is by doing the Lord's will," he explained. "We think it's better to be broke and in the Lord's will than to have all the money and power in the world and be out of the Lord's will."

Bud Fray keeping world in
front of Southwestern Students

By Chip Alford

CO
(SWBTS)

FORT WORTH, Texas (BP)--Bud Fray keeps a worn copy of an outdated, out-of-print missions textbook in his office at Southwestern Baptist Theological Seminary.

"The Progress of Worldwide Missions" has some good illustrations, but Fray doesn't make much use them in his lectures. His interest in the book is purely sentimental.

While a student at Southwestern in the 1950s, Fray used the book as a text for an introductory missions class. "I wrote in the margin, 'If God ever sent me anywhere in the world, I'd like to go here ... and I drew an arrow to Eastern and Southern Africa,'" he said.

That turned out to be a prophetic arrow, as only a few years later Fray and his wife, Jane, left for the southern African nation of Zimbabwe to begin what would be a 28-year career as Southern Baptist missionaries. It was a calling Fray hadn't expected, but one God had been preparing him for all his life.

Fray accepted Christ as a 9-year-old boy at First Baptist Church of Kennett, Mo., where he was born and raised. His father operated a sawmill there and also worked as a building contractor.

Fray lived 16 years in Missouri before his family moved to Fordyce, Ark. After high school, he enrolled at Ouachita Baptist University. It was there Fray began experiencing what he describes as the "first probes of the Spirit of God" calling him into full-time ministry.

"But my father wanted me in business with him," Fray recalled. "I was torn in that direction as well. I finished college and got married thinking I would be a Christian businessman."

But during his first year in business, Fray said the call to preach became too strong to ignore. He enrolled at Southwestern in 1951 to prepare for the pastorate. During his seminary career, he was pastor at two small churches: County Line Baptist in Walton, Texas; and First Baptist of Bynum, Texas.

But Fray began to experience a gradual shift in his call. His view of ministry began to expand.

"I had no background in terms of being a world Christian," he remembered, "so, I had to have a lot of enlightenment. And the Lord used a basic introductory missions course here at the seminary under Dr. Cal Guy to get the process going."

The "process" was completed during a Missions Day chapel service at the seminary. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, spoke on the topic, "Can Jesus as Lord Send You Anywhere?"

"I remember I was utterly struck by the Spirit of God that if Jesus is my Lord, he must have the prerogative of sending me anywhere he wants me, not just back to Arkansas or Missouri," Fray said. "At the invitation time, I made the commitment that I was 'sendable.'"

Although she had kept it secret from her husband, Jane Fray had been called to missions as a 10-year-old girl. "That was tucked away in her heart, and when I went to tell her about my commitment, we had the most wonderful time together."

During his tenure in Africa, Fray was as principal of a boarding school, a church planter and developer, professor at African Baptist Seminary and associate to the Foreign Mission Board's area director for Southern Africa. The Frays were instrumental in starting 42 Baptist churches in Africa during their missionary career. Many were in rural villages where missionaries had not ventured before.

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"The Lord was just planting and developing his church through us," Fray said. "We had experience in crossing a culture, learning a new language, and loving the people who spoke that language. They accepted us, and we felt tremendous fulfillment, so much so that our entire family is very missions oriented."

The Fray's daughter, Mary Carol Crutchley, is a missionary to South Africa, and their oldest son, Jerry, completed a four-year term in Africa as well. The Fray's two other sons, Jonathan and Jeffrey, completed volunteer terms with the Foreign Mission Board.

Fray returned to the United States in 1985 at the invitation of his alma mater, Ouachita Baptist University. He worked there for four years as chairman of the religion department and director of the Center for Christian Ministries.

The Frays came to Southwestern in 1989 to enter what he calls the "wholesale missions business."

"We were on the retail end for those 28 years in Africa. We came here to be full time in preparing young people for missions," he explained. "I see it as multiplication of our lives in ministry through the young folks here. It's a great, great challenge."

Fray is determined to share his worldview of Christianity with his students. "If I could get one thing across to them," he said, "it would be that the heart of God has the whole world in it, and therefore, we cannot know the heart of God and not have a passion for the entire world."

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BP photo mailed to state Baptist newspapers by Southwestern Seminary

Prayer vision vital to missions,
visiting professor tells students

By Chip Alford

F-10
(SWBTS)

Baptist Press
3/21/90

FORT WORTH, Texas (BP)--Jose Calixto Patricio doesn't speak English, but his students at Southwestern Baptist Theological Seminary in Fort Worth, Texas, understand the language of missions he uses in the classroom.

And when Patricio talks about his passion for missions, observers can see why he communicates with the students. But the Brazilian Baptist missionary says enthusiasm alone isn't enough.

"Our church has discovered it's not sufficient just to have a missionary vision," said Patricio, pastor of Jesus is the Way Baptist Church in Puerto La Cruz, Venezuela. "It must be accompanied by a prayer vision."

Between 20 and 30 people from Patricio's church gather every day to pray for missions, and those prayers are having an impact. Despite a membership of only 300, Jesus is the Way currently sponsors six missions in four Venezuelan states and also sends financial support to individual missionaries in India, Bolivia and Panama. The church gives 60 percent of its budget to missions, including 15 percent to the Cooperative Program unified budget of the Venezuelan Baptist Convention.

"A church that has a global missionary vision is a church that takes missionary challenges," Patricio explained. "We believe in the Great Commission and we try to model that as a church."

Justice Anderson, director of Southwestern's World Mission and Evangelism Center, visited Patricio's church and was eager to have seminary students catch a glimpse of that missionary spirit. Patricio agreed to be a national guest professor of missions at Southwestern this spring. With the help of an interpreter who translates his Spanish lectures, he is teaching two courses: Latin American mission history and strategies for growing churches.

Patricio grew up in a Roman Catholic home in Santa Catarina, Brazil. He accepted Christ at age 13 as a result of the Campaign of the Americas, sponsored by Brazilian and Southern Baptists. A year later, he felt the call to missions, but didn't make a commitment until he was 19.

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He prepared for the ministry at Brazilian Baptist Seminary in Rio de Janeiro, where he met his wife, Suely. They were appointed as foreign missionaries of the Board of World Missions of the Brazilian Baptist Convention in 1976. A year later, they arrived in Venezuela.

Before beginning their work in Puerto La Cruz, the Patricios spent six years in the neighboring city of Barcelona, where they started the city's first Baptist church and turned it over to a Venezuelan pastor in 1983 with a membership of 111.

A year later, Jesus is the Way Baptist Church constituted with 73 members, the largest number of charter members in Venezuelan history. Faced with an overwhelming task of evangelism and discipleship, the Patricios joined forces with Southern Baptist missionaries Mike and Rebecca Glen. Together, they work to evangelize the city and expand the missionary vision of their congregation.

"Many pastors in Latin America are afraid to give money to missions," Patricio said, "but I've learned a valuable lesson from God. In measure, as you give out, you receive from God."

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BP photos mailed to state Baptist newspapers by Southwestern Seminary