



-- FEATURES

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Missions Is Carrying Coffin
At Chilean Indian Funeral

By James Lee Young

TEMUCO, Chile (BP)--It was a cold rainy night as Southern Baptist missionary Jean Huckaby and I drove the empty, dark streets to meet four Mapuche Indians from the nearby reservation.

The man who had called was a Baptist and knew the missionaries had carryall vehicles that would suit the Indians' sad task.

The Indian's friend had lost his wife in childbirth, and her body was in the morgue at the regional hospital in Temuco.

We pulled up to where the men said they would meet us and got out. A drizzle of rain made the night seem even colder, but the Indians paid it no heed. They talked in quick Spanish to Huckaby, explaining the situation.

A pine coffin lay across the street on the curb where it presented a curious and not-too-pleasant picture, even to the local carabineros (police) who wanted it moved.

The four hoisted the coffin, carried it to the back end of the carryall and slid it into the vehicle. Huckaby tried to adjust it to fit, but it wouldn't. So we removed the bolts, then the lid so the casket would ride inside with the back gate closed.

Three Indians climbed into the vehicle's back seat. Huckaby drove; I sat between him and the Baptist Mapuche. We rode, mainly in silence, to the hospital and pulled up to a gate, where the four got out and went around to the hospital's entrance.

Some 20 minutes later, a hospital employee opened the gate. Huckaby drove the carryall into an enclosed area, turned it around and backed it up to the double doors. Then began a half-hour wait for the body to be delivered from the hospital morgue. The coffin--a pine box with no lining--was lifted from the carryall and placed in a back room near the doors.

Huckaby talked briefly with his Baptist friend and found that the Indians had come a long way by ox cart from the reservation to the highway, after the woman began having physical problems. They got on a bus with her and rode to the hospital in Temuco. She died in the hospital. We did not know what happened to the baby and did not find out that night.

The widower was not a Christian, and his Mapuche friend had already tried to witness to him verbally. Much of the witness, however, came through the Baptist Indian's and the missionary's willingness to help. The Indians had no other way to get the body back to the reservation for burial.

"People here are very close to death," Huckaby explained. "There is no middle man, no one to shield them from the reality of death. The only thing the undertakers do here is furnish the coffins and burial sites. The rest is up to the family." I watched as the father of four children stood stoically by the coffin waiting for his late wife's body.

Huckaby and I walked outside while the Indians dressed the body and placed it in the coffin, fastening the lid on. No one had cried.

They brought the coffin out and again placed it in the carryall's back section. But again it wouldn't fit, so we had to take the lid off--this time with the body inside.

The Indians, Huckaby and I climbed into the vehicle and bounced over the cobblestone streets of Temuco toward the Mapuche reservation. Finally, in the country, we left the main-road and bounced even more over rocks and ruts and mudholes on what was supposed to be a road.

After about an hour the Indians began to ask Huckaby to blow the vehicle's horn, which he did. Sound carries a long way in the country night air, and they wanted to alert their family and friends they were coming.

Some winding turns, and we came to a halt in a field. Huckaby sounded the horn a few more times, then we lifted the coffin over a fence to carry it to the Baptist Indian's home.

That's when I became a pallbearer at a Mapuche Indian funeral. One of the Indians lit a candle and we were off.

The coffin was heavy as we walked in silence through the mud and drizzle the 100 or so yards to the house. Huckaby was to my left, and two Indians carried in front.

As we came to the house, I noticed to the left a thatched-roof structure and on the right, a larger but none-too-pretty building. This was the Baptist Mapuche's home. He opened the front door and went inside; then we lifted the coffin into the house. It barely went through the door, width-wise.

Not wanting to violate custom or courtesy, I waited outside as Huckaby and three Indians went inside. The man of the house (the Baptist Mapuche) invited me inside.

I walked into a small, makeshift living room that even most North American hunters would find lacking. There were virtually no luxuries. It reminded me of movies I had seen about the old west. It was home to them. I was at once impressed with their strength and their poverty.

Huckaby and I were both escorted to the head of the coffin at the far end of the room from the door. I was told later these were honored positions. The room filled with Indians until there were about 10 or so standing around the coffin. Then I realized--they had asked Huckaby to preach the funeral. He hadn't known either this would happen. I heard someone coughing behind the wall, and Huckaby spoke to them in Spanish, explaining we were there because Christ loved them. He preached a Christian message of salvation; then he prayed for the family. Our Mapuche Baptist friend prayed also, entrusting his friend's late wife to God's care.

The stirring of the candle flame made the whole scene chilling, yet even more sad.

The funeral ended. The husband took out a handkerchief and dabbed at his eyes. I still hadn't seen any tears. His Baptist friend dabbed at his own eyes. That was it--no other crying or emotion.

Huckaby went around the room, stopping to shake hands with each Indian and say a few words of comfort. I stood quietly, waiting, again not wanting to be out of line or discourteous.

They thanked us; four of us hoisted the coffin and carried it outside. Then four Indians picked it up and began to follow the lead Indian who carried the candle toward the widower's home--where the woman's body would be buried, after a "wake."

As we followed, the sight of the candle flame silhouetting the flapping mantas (like serapes), hats and the coffin created an eerie effect.

Huckaby and I climbed the fence, got into the carryall and drove away. As we pulled away from the field, I commented on what an unusual adventure it had been.

His comment: "That's missions."

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**Investigation of Moonites
And Korean CIA Continues**

By W. Barry Garrett

WASHINGTON (BP)--U. S. Rep. Donald M. Fraser (D.-Minn.) and the Subcommittee on International Organizations which he chairs continues to investigate alleged Korean CIA activity in the United States and possible connections with Sun Myung Moon and the Unification Church.

The latest witness was Chris Elkins, a former member of the Freedom Leadership Foundation, an organization started by Moon, the Korean evangelist and founder of the Unification Church. Elkins was subpoenaed by the subcommittee and testified about lobbying, electioneering and harassment activities by members of the Unification Church.

Fraser announced, at later closed sessions of the subcommittee, that Neil A. Salonen, president of the Freedom Leadership Foundation and president of the Unification Church in America, and Arthur Hummel, assistant secretary of state for East Asian and Pacific affairs, would offer testimony.

"The purpose of the inquiry is to examine these allegations and report any findings of apparent illegality or serious impropriety to agencies of the executive branch for appropriate action," Fraser said.

The subcommittee chairman reported that "in previous hearings, we have received sworn testimony indicating links between the KCIA (Korean Central Intelligence Agency) and persons or organizations affiliated with the Rev. Sun Myung Moon."

The testimony to which Fraser referred alleged:

--That KCIA agents have maintained contact with the Freedom Leadership Foundation (FLF) and that at least three American secretaries were hired by the Korean embassy upon recommendations of the FLF which furnished candidates at the request of the KCIA;

--That a close associate of Moon has had access to secret communications facilities at the Korean embassy;

--That American members of the Unification Church are taught to regard Korea as the "fatherland" and to lobby in the U. S. Congress on behalf of positions of the South Korean government;

--That a close associate of Moon has a background of Korean intelligence work; and

--That Radio Free Asia, a project run by a close associate of Moon, was controlled by the South Korean government.

In his statement to the subcommittee, Elkins pointed out that persons in the Freedom Leadership Foundation, the Ginseng Teahouse, Collegiate Association for the Research of Principles and other Moon-related organizations "are all in essence members of the Unification Church and act in behalf of Moon in various roles and situations.

"They all believe that Moon is the Messiah and revere his word as God's. A good portion of them would give their very lives for him. I am not aware of any overt brainwashing activities, and I have been quite involved in their recruitment procedures. Emotional control is more the term," he said.

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Elkins told the subcommittee about lobbying activities by Moonites especially for "legislation concerning military support for Southeast Asia and Korea in particular." He told of election campaign activity by Moonites in behalf of candidates for Congress. He said that one candidate reportedly promised him a place on his staff if he were elected.

In September of 1974, Elkins reported, leaders in the Unification Church planned an "egging" of the Japanese embassy and, if possible, the ambassador himself. Although the eggs were purchased, the "egging" was scuttled at the last minute. The anti-Japanese disturbances were slated following the murder of the wife of the Korean president by a Korean living in Japan and in connection with President Gerald Ford's proposed visit to Japan in 1974.

After the 90-minute hearing on September 27, a Unification Church spokesman was handing out copies of a Salonen rebuttal under an FLF letterhead. The statement denounced Elkins' charges as "outrageous", sought to discredit him personally, and called the congressional investigation into alleged links between Moon and the Korean CIA "outrageous . . . harrassment of our church and orchestrated 'trial-by-media.'"