



BAPTIST PRESS

News Service of the Southern Baptist Convention

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February 7, 1980

80-23

MSC Sponsorship May Aid Cooperative Program Giving

ATLANTA (BP)--Support of Mission Service Corps volunteers may result in increased--not decreased--missions giving through the Cooperative Program, an informal survey has revealed.

While complete statistics are not available for 1979, 10 of 13 churches surveyed which financially support a volunteer mission worker through the Mission Service Corps program, substantially increased their gifts through the Cooperative Program method of missions funding as well.

"When Mission Service Corps was started in 1977, some leaders expressed a concern that support of volunteers would cut into gifts to the Cooperative Program," said David Bunch, coordinator of MSC for the Southern Baptist Home Mission Board. "The informal survey indicates that the opposite may be true."

Gene Watterson, pastor of First Baptist Church of Shelby, N.C., thinks there is a "vital link" between support of MSC volunteers and increased giving to the Cooperative Program.

Watterson, a member of the original Mission Service Corps steering committee, helped forge the basic concept of full-time volunteer mission service for Southern Baptist lay persons and others. MSC hopes to put 5,000 such volunteers on the field for one or two years' service by 1982.

First Baptist Church in Shelby totally supports three volunteers on home mission fields and plans to commission and support seven more volunteers from within the church in the near future.

At the same time, the congregation is working to reach a "50-50" status by 1982, in which 50 percent of their contributions remain for church operations and the other 50 percent is given through the Cooperative Program to support Southern Baptist work around the world.

First Baptist Church of Arlington, Texas, supports three volunteers, who serve in Connecticut and Brazil. In 1979, after starting the sponsorship, the church increased Cooperative Program gifts by more than 20 percent, increased total offerings by 15 percent and hiked the Lottie Moon Christmas Offering for foreign missions by a whopping 30 percent.

Charles Wade, pastor, explains: "We are giving more to the Cooperative Program than we ever have. We have always been a missions minded church, but our Mission Service Corps involvement has deepened and broadened our support for the entire Southern Baptist mission program."

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The trend toward increased gifts after MSC sponsorship isn't limited to large churches. Several small and medium-sized congregations have shown significant jumps as well.

For instance, Ivy Hill Baptist Church near tiny Weaverville, N.C., currently averages 103 in Sunday School. In the fall of 1978, the church voted to support home-town girl Gloria Brown as a MSC volunteer in Montana. That same year, the church also doubled gifts to the Cooperative Program.

Watterson feels personalized missions through support of volunteers helps increase Cooperative Program gifts. "Our people see the Cooperative Program in terms they can readily grasp, because they can SEE missions," he said.

Wade says, "Our overall giving is up because we ourselves are involved in world missions." He uses a special telephone hookup to let the MSC volunteers report to the congregation during Sunday services.

Ivy Hill pastor Worth Emory says: "I am thrilled. Our people have realized the needs around the world and keep wanting to do more, financially and personally." He says there is a new excitement in the church because a hometown girl has become a "real live missionary."

While the survey was far from scientific, it did determine that at least these churches have both supported MSC volunteers and increased Cooperative Program gifts.

"More time will be needed to determine whether a real trend is underway, but as more and more volunteers are assigned, the money that churches give to their support may well prove to be an investment in the future of the Cooperative Program," Bunch said.

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Wood Sees New Battles for
Church Related Colleges

By Stan Haste

Baptist Press
2/7/80

WASHINGTON (BP)--A Baptist church-state spokesman warned here that denominational colleges and universities receiving any form of public financial aid can expect ongoing court battles during the 1980s.

James E. Wood Jr., executive director of the Baptist Joint Committee on Public Affairs, told a gathering of Baptist educators that "the acceptance of public aid--direct or indirect--by a church related college or university is an open invitation to litigation unless an institution is willing to waive its First Amendment rights."

Wood, who recently announced that he will rejoin the Baylor University faculty on June 1, acknowledged at the same time that to refuse all forms of aid from government "would be difficult for both the institution and its students."

Speaking to the American Baptist Association of Colleges and Universities, Wood advised the school administrators that their "soundest preparation" for the inevitable legal fights ahead is "to maintain a pervasively sectarian posture."

"The best counsel I have heard relating to church related colleges," he said, "is that they reaffirm and emphasize their church relatedness and religious character." He added that retaining their "religious vision" is the "crucial issue" currently facing such schools.

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At the same time, he predicted that strong religious identification will be tested in court during the coming decade as church related colleges become "progressively entangled with both laws and lawyers." One key question facing administrators of such schools, he went on, is "how can our institutions be free to educate students within the law in a litigious society?"

Wood, who taught at Baylor for 17 years before assuming his present post in 1972, reviewed the three Supreme Court decisions to date dealing with public aid to church related colleges. In 1971 the high court ruled in *Tilton v. Richardson* that such schools are to be distinguished from parochial elementary and secondary schools in part because colleges are less church-controlled. In addition, the court held, college students are less impressionable than are children at the elementary and secondary levels.

Two years later, in *Hunt v. McNair*, a case involving the Baptist College of Charleston (S.C.), the court upheld a South Carolina law providing public funds for construction of buildings on college campuses not used for religious purposes. Because Baptist College was not permeated with religion and was offering a secular education, the court ruled, it could continue to receive the funding.

Finally, the high court held in 1976 in *Roemer v. Maryland*, that states may provide direct subsidies to church related colleges provided none of the funds are used for sectarian purposes. In that case, involving four Roman Catholic colleges, the court held that the church ties were not strong enough to invalidate the funding scheme.

Acceptance of funds--either through direct kinds of aid or indirect aid such as student grants or the GI bill--will necessarily mean close government scrutiny and even intervention, Wood warned.

He cited the example of a presidential executive order first issued in 1965 demanding compliance with the Civil Rights Act prohibition against discrimination. That order, amended in 1973 to include all institutions holding a contract with the federal government, was eventually withdrawn after a storm of protest by church related schools.

A current example of government "intrusion" into the affairs of church related institutions, Wood noted, was the effort of the Equal Employment Opportunity Commission to require Southwestern Baptist Theological Seminary to file certain forms with the federal agency. A federal district judge ruled recently that EEOC has no jurisdiction over the seminary and other similarly situated institutions.

But in other instances, Wood said, the government can be expected to attempt to regulate when the institutions involved receive federal aid of either the direct or indirect varieties. He cited the refusal last December by Department of Health, Education, and Welfare officials to process a grant application from Oral Roberts University on grounds that the school was "pervasively religious."

In a much publicized recent case, Texas education officials have suspended state grants to students at Dallas Baptist College because the faculty was required to sign what Wood termed "a creedal statement professing a loyalty to biblical inerrancy and disavowing theories of evolution."

In short, Wood concluded, "The level of involvement of government in the affairs of church related higher education may well swell to full blown intrusion" in the 1980s.



February 7, 1980

80-23

Prayer, Lord's Timing
Keys to Finding Family

By Anita Bowden

RICHMOND, Va. (BP)--Savooun Nuon firmly believes in prayer and the Lord's timing.

Prayer brought the visa he needed to enter Thailand to work with Cambodian refugees and the Lord's timing helped him find his family in one of the refugee camps.

A former Cambodian refugee himself, Savooun was to be interpreter for the first volunteer Baptist medical team to Thailand in early November. His employer, a Richmond, Va., pharmaceutical firm, had agreed to give him six weeks' leave of absence with pay.

Details were falling into place like clockwork. Savooun knew friends and church members would take care of his wife and children. But his visa didn't come.

Although visas for the other team members came through on time, the process for Savooun's was more complicated because he hasn't lived in the United States long enough to receive U.S. citizenship.

But "prayer is very powerful," he said. "My church and friends prayed for my visa and it came."

The delay kept him waiting until early December--just long enough to receive a letter from his sister saying she and her family were in one of the new refugee camps in Thailand. Her family had been part of an earlier wave of Cambodian refugees which the Thai government pushed back into Cambodia. Observers had feared many of these people would be killed.

As the only medical translator at Kam Put camp, Savooun was too busy during his first few weeks in Thailand to search for his sister in a camp about five hours to the North of Kam Put. But finally a break came and a missionary couple went with him to try to locate his family.

When they arrived at Khao Dang near Aranyaparthet, they discovered the camp, covering many acres, had 70,000 refugees and expected about 200,000 more. No one they asked seemed to know Savooun's family or how he might find them.

Savooun learned the refugees were grouped by the day they arrived at the camp. Calculating from the letter he'd gotten, he guessed his sister had arrived the last week of November, but couldn't pinpoint the day. That knowledge eliminated a large part of the camp, but still he faced an enormous search in the two hours he had before he needed to leave.

He prayed for guidance and less than 10 minutes later, a man told Savooun he knew where Savooun's sister, her husband and their four children were.

Near the end of his six weeks, Savooun returned to tell his sister and her family goodby. By this time, his mother and brother also had arrived at the camp.

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Since returning to the U.S., Savoeun can't get his family and the camp refugees out of his mind. He plans to act as sponsor to bring his family to America. But it's the refugees he translated for and the ones he witnessed to that he thinks about and wants to return to.

"They were really impressed that we cared enough about them to be there," Savoeun said. "When I first got there, they didn't smile at all. But after we talked to them about Jesus, they started to smile. They have something to hope for now."

Savoeun said about 80 percent of the refugees at Kam Put are almost ready to accept Christ as their savior. Before he left he found a young man and woman among the refugees who had some Bible training and he helped them take over the responsibilities of being the camp's spiritual leaders.

But he wants to do more for them. Savoeun said on Christmas day the Lord gave him the idea of starting a newsletter to the refugees. It would be his way of encouraging them in their search for meaning in all that's happened to them. He wants to encourage them to become Christians and then to grow in their faith. The newsletter's name will be "The Seed."

"I would be helping to plant the seed and cultivate it," he explained.

Now, though, the newsletter is only a "seed" of an idea. He doesn't have the financial resources to develop it further. Savoeun hopes that with prayer and the Lord's timing this idea, too, will work out.

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

Board to Help Churches
As Never Before: Cothen

By Linda Lawson

Baptist Press
2/7/80

NASHVILLE, Tenn. (BP)--Southern Baptist Sunday School Board President Grady Cothen proposed to the agency's trustees meeting here that the 80's be a decade for emphasizing ministry as never before.

Cothen called for the denomination's church program and publishing arm "to help the churches in every way we know how to help." He cited as one example the board's newly-created language unit, which is already publishing materials in Spanish and plans to add Korean, Chinese and Vietnamese publications within five years.

In other actions, the trustees elected Richard Kay to head the office of planning and Steven R. Lawrence as manager of the personnel department.

Kay, 52, has served as associate executive-director of the Southern Baptist General Convention of California since 1962. Cothen said he plans to rely on Kay's ability to plan for the future and his knowledge of state convention work. "These relationships (with the states) are supremely important to us," he said.

Lawrence, 36, has been manager of the board's administrative services department since 1971. He came to the board in 1968 as job salary analyst in the office of personnel and later served as manager of the Broadman trade advertising department from 1969 to 1971.

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With Lawrence's election, the personnel department will be moved in the board organization to report directly to the executive office. Cothen said the move was being made following several studies "in an attempt to ensure we're doing the best job we can to support our employees."

Reviewing the past year ending Sept. 30, Cothen reported "the institution is financially healthy."

He said the new direct sales department approved by the trustees in August 1979 has "begun slowly" with pilot tests being conducted with several types of sales programs. "We still feel good about the possibilities here," he said.

Almost 150,000 copies of the board's home Bible study course were mailed in January, Cothen said. "This has developed in a phenomenal way we had no ability to anticipate."

The weekly television program, "At Home with the Bible," which was launched with the Bible correspondence program in October 1978, recently received an award as outstanding Christian television program from the National Religious Broadcasters.

The trustees adopted several recommendations, including one to change the name of the church library department to church media library department to reflect a move from an exclusively print media concept.

A monthly newspaper tabloid, "Sunday School Growth Journal," was approved to begin publication in August 1980.

Also, benefits for 508 board retirees were upgraded by increasing benefits in the medicare supplement group insurance plan from a maximum of \$50,000 to a maximum of \$250,000.

A list of priority capital needs was approved with construction to be planned as funds are available for Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference Centers.

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American Missionaries
Believed to Be in Iran

Baptist Press
2/7/80

RICHMOND, Va. (BP)--A Southern Baptist missionary couple who evacuated Iran last spring and revisited the country just before the United States Embassy was seized Nov. 4 believe some American missionaries are still there.

Mr. and Mrs. Henry E. Turlington, back in the states following brief stints of service in India and West Germany, said they understand at least two American evangelical groups are still in Iran. One couple represents International Missions and at least two Presbyterian couples are still working there with the Evangelical Church of Iran.

Iranian authorities, including the Ayatollah Khomeini, they said, have allowed freedom of worship, although some congregations have more difficulty than others in exercising that freedom. While there's freedom, it's tenuous, the Turlingtons explained. There's no room for growth, just tolerance.

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However, Turlington said, many don't believe the present regime will last. When he returned to Iran last fall, he said a general man-on-the-street attitude was espoused by a cab driver who said that things were better under the shah, and that the present Islamic rule can't last.

A year earlier cab drivers had shouted "the shah must go" at every stop.

However, Turlington fears there's no leadership to take Khomeini's place if the present regime topples. If that government is overthrown, Mrs. Turlington remarked, the strongest element available to take over is the Marxist one. However, she added, Muslims would not like that because it would require atheistic outlook.

"What would be better," Mrs. Turlington asked, "Ayatollah Khomeini and his Islamic republic or a bunch of leftists?"

Before the revolution, Turlington said the country was not united by the type of government it wanted, but by a common hatred of the shah. Now, the uniting factor is hatred of the Americans and holding the hostages is a way to perpetuate that.

The couple said they were not forced to leave Iran. A dwindling English-speaking congregation around which their ministry was built prompted their departure. "The Iranians wanted to get rid of those associated with the shah and his projects," Turlington said. "They had nothing against us."

This is not the first time the Turlingtons have felt it necessary to leave a mission field. Twenty-one years ago they left Peking, China, as the Communists took over that city.

The Turlingtons, who had served in Iran since 1977, are at Southeastern Baptist Theological Seminary, Wake Forest, N.C., where he teaches missions and New Testament interpretation. Since the board officially closed its mission field in Iran Jan. 1, the Turlingtons don't expect to return, but are planning to go to Bangalore, India, this summer to start a three-year contract teaching at a seminary there.

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Canadian Church Gives
\$9,400 To Lottie Moon

Baptist Press
2/7/80

PORTLAND, Ore. (BP)--A small, rural church in the northwest corner of Alberta, Canada, "has given an astounding \$9,400 to the Lottie Moon Christmas Offering for foreign missions," according to Steve Langston, business manager for the Northwest Baptist Convention.

Worsley Baptist Church, with a membership of about 90, according to pastor Keith Hale, also gave \$5,023 to the annual Southern Baptist offering in 1978.

"God has really blessed the Worsley congregation" and it has always been deeply committed to the foreign mission program of the Southern Baptist Convention, Hale told the Northwest Baptist Witness, news publication of Southern Baptists in the northwest.

Langston said the Worsley gift may be the largest given by a church in the Northwest convention, which covers Oregon, Washington and about 35 churches in Canada.

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"Canadian churches have always given strongly to the Lottie Moon offering," Langston said. Cambrian Heights Baptist Church in Calgary gave \$4,787 to the 1979 offering and Dovercourt Baptist Church, Edmonton, has given \$2,301. Both are small churches.

Worsley is a rural community of about 125 people with a surrounding farm population of 700 to 800. The church was organized in 1967 following several years as a mission and at one time held Sunday School classes in a log cabin. Hale has lived in Worsley for 22 years and has been pastor of the congregation since its inception.

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Students' Offering Provides
2,500 Cambodians Clothing

Baptist Press
2/7/80

NASHVILLE, Tenn. (BP)--Funds contributed by college students during the Southern Baptist Student Conference on World Missions have been used to purchase a basic suit of clothing for 2,500 adult refugees staying in the Kam Put Camp in southern Thailand.

A total of \$6,822.55 was collected during a special offering at the student conference, Dec. 27-31, and channeled through the relief ministries of the Foreign Mission Board for Cambodian refugee relief.

"The majority of refugees coming to Thailand have only the clothes on their backs and are in dire need of replacements. The clothing provided by the students' offering will consist of a bloused shirt and bloomer trousers--typical of Vietnamese and Cambodian style of dress," said John Cheyne, the Foreign Mission Board's associate consultant for relief ministries.

The Kam Put Camp is a government camp near Chanturburi, Thailand, where Southern Baptists have been given basic responsibilities for the 8,000 refugees now residing there. Dan Cobb, a Southern Baptist missionary, supervises Baptist relief ministries in several camps located in southern Thailand.

The board has allocated \$610,000 for Cambodian relief since October 1979 and accepted the responsibility of 25,000 refugees. The four priorities specified in caring for these refugees are to provide medical assistance; food aid to children under five years and nursing mothers; food distribution and food supplement to children up to 12 years and food distribution for 25,000 adults.

"At this time Southern Baptists and local churches have contributed almost \$300,000 for the Cambodian project. Instead of adding the students' offering to the total, we assigned the money to a special project they could specifically identify," Cheyne said.

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