



## BAPTIST PRESS

News Service of the Southern Baptist Convention

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May 18, 1984

FMB-F

84-75

Indonesians, Canadians  
Get Southern Baptist Help

By Leland Webb

**MANADO, Indonesia (BP)**—Southern Baptist missionaries will begin working this summer with a group of Indonesian Christians who aim to reach everyone in their nation with the gospel.

Since 1971, the group's efforts have been nurtured by Canadian Baptists, who have helped in leadership training and evangelism. Four years ago these Indonesian Christians began calling themselves Baptists because their beliefs match Baptist doctrine. They named their organization the Union of Baptist Churches of Indonesia.

Begun in 1951, the union now claims more than 14,000 members in nearly 150 congregations. Its witness has expanded to the farthest reaches of the country. And it has become a moving force in the Indonesian Baptist Alliance, a cooperative of three indigenous Baptist bodies.

"This church was born with evangelism at the heart of it," declares Ronny Welong, chairman of the union. "From one generation to another they have inherited the will to continue evangelism." The union sponsors a seminary, a Bible school and a theological training school in different areas of the nation.

"I believe we can grow together, all of the Baptist churches in Indonesia," says Alex Tairas, who at 57 is considered the group's spiritual patriarch. "Our vision is, we need to bring all people of Indonesia to Christ."

The group has pursued this vision from the beginning. In the 1950s churches helped send Megtji Wells, a single woman, to the Moluccas (the original Spice Islands) in Indonesia. Others were sent to help her in 1960. A few years later missionaries began work in Kalimantan, the southern portion of the island of Borneo, which Indonesia shares with Malaysia and Brunei. That work flourishes today with the help of Canadians.

The group emerged in the area of Manado, on the northern tip of the island of Sulawesi, when several people from the traditional, Dutch-related church felt the need for personal faith in Jesus Christ and baptism after repentance. A weak Muslim presence provided opportunity for witness and a strong plantation economy in the area provided funds for missionary support.

The group's outreach ministry has grown rapidly. In Kalimantan, for example, Welong senses that God is at work among the Dyak people. "It surprises us to see their openness. It's a phenomenon the Lord has caused," he says.

More congregations meet there than in the Manado region. And the government, though Muslim, welcomes Christian work in Kalimantan because it wants every citizen to follow a religion. Since the Dyak people eat a lot of pork, they are unlikely to turn to Islam, which prohibits pork.

In the late 1960s the Manadans asked for help from the Canadian Baptist Overseas Mission Board, an agency sponsored by four Canadian Baptist conventions. The board is willing to help any group adhering to Baptist doctrines and has 89 missionaries assigned in seven countries.

The Canadians arranged in 1971 to supply seminary teachers to the Manadans. "We have gone out of our way to assume a junior partner role," says John Keith, then the Canadian board's general secretary, now an associate secretary. Since then, one of the Canadian's thrusts has been pioneer work in areas where there is not an established church. Canadians could have 10 missionary families to Kalimantan in the 1990s.

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This summer the union will welcome its first Southern Baptist missionary couple, Charles and Jennifer Townsend, to teach in the seminary. A second couple, David and Anna-May Cochran, are to move there next year after language study on Java.

The Manadans are excited about working with Southern Baptists. "This is one reason we're working with Southern Baptists: they'll help us strengthen and train our people here so that they can reach out to Indonesia," says Welong.

The Baptist union has benefited from Southern Baptist resources over the years. Many of its leaders received training at the Indonesian Baptist Theological Seminary, begun by Southern Baptist missionaries. Tairas was a member of the seminary's first graduating class. "It's very important to ask help from other countries," he says, "because we could not do (it) all by ourselves here."

"The potential for evangelistic outreach in our area is tremendous," adds Welong. "One reason we want our churches strengthened (is) so we can become a sending organization."

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

ACTS Launch Mixes  
Technical, Spiritual

By John Hurt

Baptist Press  
5/18/84

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(C)-N

FORT WORTH, Texas (BP)—The Southern Baptist Convention will mix a bit of modern electronics with the solemnities of a church service to mark its entry into satellite television June 12.

During the annual meeting of the Southern Baptist Convention in Kansas City, Mo., Jimmy R. Allen, president of the convention's Radio and Television Commission, will share the dedication service for the American Christian Television System with Lloyd Elder, president of the Baptist Sunday School Board which is launching Baptist Telecommunication Network (BTN). ACTS is a television network for homes in contrast to BTN, a teaching and training network for churches.

There will be brief messages on video tape from Billy Graham, now in England for an evangelistic crusade; from Bill Moyers, a Baptist who is a commentator on CBS News, and from former president, Jimmy Carter, who is interviewed by Allen at his office in Atlanta.

Modern electronics will come into play when John Allen, executive director of the Alaska Baptist Convention is interviewed from Anchorage. Alaska is a recent state for organized Southern Baptist work and is the site of one of the first low-power stations to affiliate with ACTS. Tyler, Texas, also will be recognized as one of the first cities in which an ACTS television station was built.

Music will be by the Centurymen, a chorus of Southern Baptist Ministers of Music.

On the day of the dedication service, ACTS will start telecasting 18 hours a day. It will include in its first week major portions of the Southern Baptist Convention sessions.

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#### News Analysis

Sun Myung Moon Case Does Not  
Signal U.S. Church-State War

By Stan Haste

Baptist Press  
5/18/84

BTC-F

WASHINGTON (BP)—Lawyers who specialize in church-state constitutional law have legitimate reasons for expressing concern over the conviction of Unification Church leader Sun Myung Moon on charges of tax evasion and conspiracy.

But they should exercise care in making too much of Moon's legal problems.

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Since 1969, when a highly politicized Internal Revenue Service stripped both the National Council of Churches and Billy James Hargis' Christian Crusade of their tax exemptions for criticizing the Nixon Vietnam policy, these attorneys have kept a wary eye on the powerful bureaucrats whose job is to raise money for the government.

That year, both NCC and Hargis condemned the Nixon policy, but from opposite sides of the political fence. While NCC was urging the withdrawal of U.S. troops, Hargis was blasting Nixon for not bombing Hanoi back into the stone age, to use an unhappy phrase from that unhappy time.

So Nixon and his IRS surrogates took the action that would most hurt the critics, stripping them of their respective federal income tax exemptions. Interestingly enough, NCC won its legal battle to save its exemption while Hargis lost his. Hargis, a right-wing extremist, refused to join the case of the left-leaning NCC, although the interdenominational group supported the Tulsa, Okla.-based preacher.

Church attorneys and other lawyers who specialize in the increasingly important field of church-state law have been worried ever since—and understandably so.

But their arguments that Moon's conviction and probable imprisonment mark a new and dangerous day in the all-too-often adversarial relationship between the IRS and the churches do not quite wash.

They are on even shakier ground when some of their number argue that the Supreme Court, by refusing to review Moon's conviction, appears to be siding with IRS in its perceived battle with churches.

In its May 14 notice, consisting of one line in an 11-page list of orders, the high court did not affirm the lower court rulings in the Moon case. What the justices did was to deny review of the case, pure and simple. They gave no reasons, but all lawyers know that except in a tiny percentage of cases, that is the norm. The Supreme Court, when it adjourns its current term about July 1, will have processed some 5,000 cases, of which only about 150 will have received full review and decision.

The justices refused to hear the Moon case apparently because they saw no compelling reason to do so. They were not convinced by the church lawyers' arguments in a slew of friend-of-the-court briefs that churches and their leaders are in imminent danger of IRS intrusion because of the Moon conviction.

In those briefs, filed by church groups ranging from the National Council to the National Association of Evangelicals and by church leaders including Jerry Falwell and Charles Stanley, the church lawyers argued that IRS went after Moon because he is unpopular. They also argued that Moon held the funds under investigation "in trust" for his young followers.

But the government succeeded in convincing a jury at a U.S. district court in New York that the funds belonged to Moon personally, not to the church.

The church lawyers said that Moon is the personification of his church. IRS replied that "religious leaders, no less than the average taxpayer, must assume the risk, when they engage in undocumented transactions, that the jury may not believe their account of the events."

By "undocumented transactions," the government referred to deposits in two Chase Manhattan Bank accounts totaling \$1.7 million over a three-year period that yielded over \$100,000 in interest dividends, not a cent of which was reported by Moon on his income tax returns for those years. Although his church is incorporated as a tax-exempt religious organization, the funds in Chase Manhattan were entered, not in church accounts, but in Moon's name.

Such financial wheeling-and-dealing, of course, virtually invites investigation by the IRS, whose mandate from Congress is, after all, to find taxable income.

(Parenthetically, attorneys for churches need to be reminded from time to time that income tax exemption is a privilege granted churches and other non-profit organizations, not an absolute right.)

Unquestionably, Moon's unpopularity as a leader of what many Americans consider a dangerous cult played on the minds of the jurors that found him guilty. Church lawyers and all others who love religious freedom are necessarily concerned when a religious minority is persecuted. But in Moon's case, Supreme Court justices apparently were unconvinced that persecution was the issue.

Other church leaders, whether of similarly controversial sect-type religions or of store-front congregations, ought to take the Moon case as a warning that they may not be able any longer to play loose-and-easy with church contributions. They ought to be worried.

At the same time, Moon's conviction and Supreme Court's refusal to review it should not be seen as more than what it is. And, to borrow a legal phrase attorneys seem to like, church lawyers should not conjure up a parade of imaginary horrors about its long-term consequences.

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Early Ministry Visions  
Shape Mission's Future

By Charles Willis

Baptist Press  
5/18/84

BRENTWOOD, Tenn. (BP)—Only a few months old and 58 members strong, Clearview Baptist Mission in Brentwood, Tenn., has been making big plans since last December.

There is no building yet, but the sponsoring Brentwood Baptist Church has given the mission a 25-acre piece of land located in a rapid-growth area of the Nashville suburb. With a multitude of opportunities and options before them, members took a most important step in shaping the mission's future when they voted to use the master plan service of the Baptist Sunday School Board's church architecture department.

Jim Coile, landscape architect, asked members to provide a substantial amount of information. Interestingly, the questions did not relate to architectural preferences but to how members envision their church in ministry.

People and programs are major factors in determining the building needs of a church, and putting visions in writing helps both the church and the architect to assure what is done initially is compatible with what the church will be doing in the years ahead.

For Clearview members, that meant thinking through the church's purpose, desired characteristics, desired programs and activities and preferred teaching and training methods.

For a beginning church, the ideas of a Christian life center, television ministry, a drive-in church and housing for the elderly might seem, to some persons, unrealistic. But Coile maintains dreams make a church.

"A church develops as the result of a dream," said Coile. "That's what gives it its character—makes it different from any other church. Even older churches need to go back and look at their original purpose to see if they are on course or if their dream has changed."

While Clearview Baptist Mission has a long way to go to realize all of its dreams, the first stage of development has been realized in setting a course. A master plan, showing the total use of church property, will serve the church well into the future as dreams for ministry.

According to Glenn McCormick, secretary of the board's church architecture department, some 3,600 churches annually use the board's free and cost-recovery architectural services.

In addition to master planning service, the department provides assistance with building and remodeling plans, space planning, furnishings, financing information, interior design and landscaping.

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Bangladesh TV Station  
Tells Baptist Missionary Story

DHAKA, Bangladesh (BP)—The story behind Southern Baptists' resolve to stay in Bangladesh during its bloody war for independence was televised nationwide in April by the Muslim government.

Speaking in Bengali, the people's native tongue, Southern Baptist missionary Jim McKinley said on a popular interview show that during the 1971 uprising, in which Bangladesh was born from East Pakistan, he stayed with the people because of "a pull from within."

"Most people are bewildered about why we stayed here during this time," McKinley said after the interview. "They responded to this very well."

Azad Chowdhury, a television personality with his own cultural show, was the host for the 10-minute interview, broadcast during prime time over two government-run television stations. Most people who don't have personal access to a television set can watch at government sponsored viewing areas in villages.

In his introduction, Chowdhury spoke of the McKinleys as "friends who lived with us." McKinley later said he felt the comment was very significant and probably impressed viewers.

Chowdhury met McKinley at a mutual Christian friend's home in March, and asked him to appear on his show. Chowdhury had read McKinley's book, "Death to Life—Bangladesh," about the McKinley family's experience during the revolution.

During the interview Chowdhury emphasized that the people of Bangladesh would benefit from the sale of McKinley's book. "He asked, 'I understand the money will come back here,'" said McKinley. "I was able to respond, 'Yes. All of it.' That had a very high audience appeal."

The proceeds will build an auditorium and training center for Baptist lay leaders in Bangladesh. The center will be located on property of Immanuel Baptist Church in Dhaka, but will be owned by the Bangladesh Baptist Fellowship (national convention).

McKinley's book was published in 1978 by Highview Baptist Church in Louisville, Ky. More than 40,000 copies have been sold in the States, and many others have been distributed in Bangladesh to people including high government officials. Chowdhury requested over the air that the book be translated into Bengali.

The McKinley family of Kentucky, and the Tom Thurman family of Mississippi, also Southern Baptist missionaries, were part of a small group of Americans who stayed in the country during the war. In March 1971, a telegram urged Americans to prepare for evacuation, said Thurman. "But it seemed logical to stay, so we stayed put."

The missionaries attempted to hold Baptist work together during the bloodshed. As the war drew to a close, reinforcements arrived to minister to many of the 10 million refugees who returned. "With all of this helping and caring, 'long about the mid-1970s they (Bangladeshi refugees) started coming in large numbers looking for Christian teaching," Thurman said.

"The main thing that sticks out in my mind was we were able to share the love of Christ," he added. "The things we were able to do were so minute, but we were there during their dark hour. We were a presence. And God honored that."