



# BAPTIST PRESS

News Service of the Southern Baptist Convention

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85-105

## Korean Christians Believe They Can Evangelize Asia

By Erich Bridges

YEOSAN, South Korea (BP)---You might call Nah Yuun Ho the Johnny Appleseed of Korean foreign missions.

Nah plants trees. Ginkgo trees. The little Baptist church he leads is surrounded by almost 8,000 of them. And Nah wants to buy land adjacent to the church to plant more.

What's the connection between ginkgo trees and foreign missions? Money. Ginkgo seeds are a hot item among Koreans and Europeans (especially Germans) for medicinal purposes. Ginkgo advocates claim the seeds lower high blood pressure and build resistance to various diseases. Nah and his congregation sell their harvest and put the profits in a special mission fund. Their ultimate goal: to support two Korean Baptist foreign missionaries.

"I really believe in growing a church, a pastor must have a vision and a strategy," Nah explains. "When a church is founded, there must be a strategy that we are founding this church to proclaim the gospel here, of course, but also to proclaim the gospel in the lands and regions beyond."

Nah has no shortage of vision. He's one of the few rural Korean pastors who acts on the conviction foreign missions isn't just for large, wealthy churches in the cities. But many of the more than 1,000 Baptist pastors in South Korea earnestly agree the time has come for sending Korean missionaries throughout Asia and points beyond.

"I heard Pastor No Chang U say he thought the progress of the gospel started in the Holy Land, went through Europe and across to America going west--west to the Far East--and maybe it's time for Koreans to take the ball and carry it back to Jerusalem," says Don Jones, Southern Baptist mission administrator in South Korea.

No Chang U, also known as Stephen No, heads the Baptist Church Development Board in Seoul. "I've found many pastors who have such vision," he reports. "Someone said, 'If Korea does not carry out this purpose which God gave, then God will scatter the Korean people like Vietnam.' We must accept this mission."

The Baptist seminary in Taejon, one of the largest institutions of its kind in the world, is producing more graduates than Korean church staffs can absorb. "Where are all those people going to go?" asks Jones. "My personal feeling is that we're seeing God calling out a great number of young people and he must have a plan to send them somewhere, so Korean Baptists have to get ready to send them."

The challenge is turning potential into reality. "Koreans have the heart for missions and the mind for it," says Han Ki Man, pastor of Seoul's fast-growing Yoido Baptist Church. "But we don't have the experience."

Han and his congregation of some 6,000 help support two Korean Baptist missionaries now working in Paraguay and American Samoa. Large urban churches like Yoido participate in several small Baptist foreign mission societies. But Baptists nationwide have no single channel, no Foreign Mission Board or Cooperative Program, through which to send and support missionaries.

Across the whole Korean Protestant spectrum, foreign missions is growing fast.

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Historical Commission, SBC  
Nashville, Tennessee

More than 20 Korean mission agencies supported some 500 missionaries around the world by 1980, according to Evangelical Missions Information Service. But the movement is very young; only a dozen or so Korean missionaries began their careers before 1970. And few have ministered to non-Koreans on the field.

Korean foreign missionaries have encountered their share of problems, too. Good mission education is hard to find in South Korea. Getting visas to enter many countries is difficult. Once on the mission field, Korean missionaries often must master English, the international tongue, in order to study the language of the people they want to serve.

Sometimes big churches compete with weak mission societies for missionary loyalty and obedience. Sometimes--the nightmare of "faith" missionaries--churches withdraw support entirely.

But problems haven't dampened Korean enthusiasm for missions. As custodians of perhaps the fastest-growing Christian movement in the Far East, the Koreans see themselves as God's instruments for finishing the evangelization of Asia.

China, the giant next door, holds special attraction. Manchuria in the north claims some 1.5 million ethnic Koreans living in Jilin Province. South Korean Christians know China is closed to missionaries. But they await their opportunity.

Koreans also have easier access to some countries that reject or only grudgingly accept American and other Western missionaries--including Asian nations as well as the Islamic lands of the Middle East, where Korean Christians have quietly worked in industry and technology.

At a major Baptist consultation on global evangelization strategy held at Ridgecrest (N.C.) Baptist Conference Center in June, Yoido pastor Han asked Southern Baptists to consider sending missionaries to train Korean missionaries for foreign fields. He and colleague No Chang U also joined Baptist leaders from five Asian neighbors--Japan, Taiwan, Singapore, Hong Kong and the Philippines--to explore ways to cooperate in foreign missions.

But No believes what Korean Baptists need most, if they want a foreign mission program that will fulfill their potential, is internal cooperation. "Without cooperation among the Baptist churches, the church will not grow," he insists. "One of our strong points will be mission work. But in order to do these things, we must cooperate!"

Whether that will mean an effort modeled on Southern Baptists' Cooperative Program, or an entirely Korean strategy, remains to be seen. It may take five, 10 or 20 years to accomplish. But if it effectively harnesses the energy and vision of Baptists like Nah Yuun Ho, the Johnny Appleseed of missions, it's bound to succeed.

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

Nigerian Government Ousted;  
Missionaries Believed Safe

Baptist Press  
8/29/85

RICHMOND, Va. (BP)--News from Nigeria was scarce in the wake of the country's Aug. 27 coup, but Southern Baptist missionaries there are believed to be safe.

The new government immediately cut communications from the country, but reports which filtered to Ivory Coast and England indicated no violence during the takeover.

Meanwhile, U.S. State Department officials said they felt there was no danger to Americans in Nigeria, according to Betty Kay Abell, the Southern Baptist Foreign Mission Board's associate director for West Africa. The state department indicated the country was calm and activities were returning to normal the day after the coup.

Almost 100 of the 120 Southern Baptist missionaries assigned to Nigeria were in the country when the military overthrew the government and named Maj. Gen. Ibrahim Babangida, the army chief of staff, as president and leader of the armed forces. Babangida led the 1983 coup which overthrew a civilian government and installed now-deposed Maj. Gen. Muhammadu Buhari.

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Balanced Life Includes  
Self, Church, Community, Family

By Leisa A. Hammett

RIDGECREST, N.C. (BP)—According to a Southern Baptist counselor, a healthy life is possible when there is balance between four major needs.

Gary Jones, Southern Baptist Home Mission Board director of counseling services, identified self, family, church and community as major needs Christians need to have in equal proportions for a healthy life.

Speaking to associational directors of missions' wives during home missions week at Ridgecrest Baptist Conference Center, Jones explained that having a positive self-image is biblically based.

Humans were created in God's image, said Jones, and are objects of his love and resurrection, not his wrath. The Bible, he continued, refers to human sin but it also addresses Jesus Christ's affirming act of dying to redeem men and women.

Jones also differentiated the easily confused terms, self-denial and self-rejection. The latter, he said, is as foreign to Christianity as selfishness. Yet, the church often affirms self-rejection under the guise of self-denial, he said.

Self-denial is periodic and temporarily puts another's needs (such as child rearing) before your own, Jones said, warning if Christians did not recognize and respect their own needs they would not be effective in church or other responsibilities. Proper diet, quality exercise, adequate rest and spiritual care are all needed for proper care of oneself, he said.

"When we take good physical, emotional and spiritual care of ourselves, it is easier to balance the other demands of our lives," said Jones.

To achieve balance in marital and family relationships, Jones stressed the marital relationship needs to be kept primary. Divorce often occurs when the empty nest syndrome strikes a couple who placed more importance on child rearing than marital intimacy. Marital intimacy cannot be substituted by child rearing, Jones added.

In addition to needs for self and family, Jones said Christians also need the balance of church interaction but warned against tendencies to be too involved or not involved enough in church activities.

"It's important to plug into church in a giving and receiving role in addition to everything else in our lives. We need a local church connection," said Jones. However, he noted over involvement in the local church is often at the expense and neglect of individual and family needs.

Last, Jones addressed the need for community involvement to counterbalance life. Community involvement, he said, has a biblical basis, adds perspective and can bridge individuals into fulfilling retirement. "If we only associate with other Christians," he questioned, how will we be 'salt' and 'light' like the Bible says we should be?

Achieving balance among community, church, self and family needs, Jones concluded, is a continual life process. It is a discipline, he continued, because it involves the pain of giving something up.

Christians enjoy overinvesting and being told they are "committed" or "spiritual," he explained. But, Jones warned, rebalancing every six months or when needed is easier than "burning out" and abusing your health, family, and marriage.

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CORRECTION—In (BP) story, "WMU Has Style And Is In Style," mailed 8/22/85, in eighth paragraph please change Tanner quote from, "largest unchurched nation is giving more foreign missionaries" to "largest unchurched nation, receiving more foreign missionaries."

Thanks, Baptist Press

## Missionaries Escape Blast In Beirut Market By A Day

BEIRUT, Lebanon (BP)---Southern Baptist missionaries Ed and Anne Nicholas bought groceries in a Beirut supermarket just one day before it was leveled by a car bomb Aug. 17.

Triggered by an estimated 550 pounds of explosives inside a parked sedan, the blast blew up the supermarket, set ablaze about 50 parked cars and hurled five bodies into the Mediterranean Sea some 300 yards away. More than 50 people died and 100 were wounded.

Many of the 13 Southern Baptist missionaries now on the field in east Beirut had shopped at the supermarket often.

The bombing was one of the worst yet in east Beirut, which has remained comparatively orderly during the bombings, kidnappings, sniper fire and street battles that have long wracked west Beirut. It was one incident in what has become known as the "war of the car bombs" between Christian and Muslim factions in the city.

During the most intense fighting in mid- and late August several Southern Baptist missionaries were forced to spend time in places of shelter, such as the Arab Baptist Theological Seminary in Beirut. They had resumed normal activities by the end of the month.

The Nicholases, of Texas, were appointed missionaries in 1956. Until 1978 they worked in Gaza. He is dean and professor at the Arab Baptist Theological Seminary. She works with the Arab Baptist Publications Center.

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Good Marriage Needs  
Commitment, Training

By Frank Wm. White

Baptist Press  
8/29/85

RIDGECREST, N.C. (BP)---Divorce is bringing tragedy and despair to Christian marriage and churches should be taking marriage more seriously, two marriage enrichment counselors feel.

"Churches could help improve marriages but they aren't doing it yet," said David Mace.

Mace and his wife, Vera, are credited with developing marriage enrichment when they began marriage enrichment retreats in the United States in 1962. The couple recently led session on marriage enrichment for campus ministers during a student conference at Ridgecrest Baptist Conference Center.

Newlyweds need training in the first year of marriage to help them have a fulfilling relationship, according to the Maces. "If all churches would make a commitment to marriage and provide training, we could cut the divorce rate in half," he said.

The Maces have developed a pilot program in Kansas City, Mo., with a six-week training session and follow-up counseling for newlyweds. However, he said community organizations have been more willing than churches to participate.

The skills for making a marriage work should be developed in the first year because a marriage will begin to deteriorate within the first year, he said. "That is contrary to the popular belief that romance will carry a couple through the first year. As the romance fades the marriage begins to weaken," Mace explained.

Fifty percent of the marriages in the United States will end in divorce. That doesn't mean the other 50 percent are successful marriages. Only about five to 10 percent of all marriages are truly satisfying, according to Mace. "The other 40 percent just limp along and are not as good as they could be." he said.

Most people think they have a marriage after the ceremony but a wedding only brings together the materials for a marriage, materials which must be used to build a marriage. "It is a matter of learning commitment," said Mace who has been married for 52 years.

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The Maces have developed their theories on marriage through more than 40 years of marriage counseling and marriage enrichment work.

They began with marriage counseling and discovered it was too late to salvage a marriage when the couple sought counseling. They found through marriage enrichment retreats that elements of problems were evident even with couples who did not have apparent problems.

A fully satisfying marriage requires three essential elements, according to the Maces. A marriage must have commitment to work together for change and growth; effective communication; and the ability to use anger and conflict constructively.

Anger and conflict are normally used at the animal level and work to destroy each other. If couples seek to find the source of anger, they can work to relieve it, Mace explained.

Marriages can survive without the three elements, but they will not be as fulfilling, he said.

The Maces have been working with couples during the first year of marriage for six years. Now they are able to study some of the marriages that were based on training in the first year. "The results are exciting," Mace said.

But, Mace cautions, simply having the information is not enough. The training includes support groups which work together for at least a year so couples can work with each other on using the principles of a good marriage.

The Maces hope to expand their newlywed training program to other cities and hope that it eventually will be as accepted equally with marriage enrichment.

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Tribe's Response To Gospel  
Spawns New Pastors' School

Baptist Press  
8/29/85

THIKA, Kenya (BP)--The first pastors' school for men from Kenya's semi-nomadic Maasai tribe opened Aug. 12 with 19 pastors and assistant pastors attending.

The Maasai have long been resistant to change and only seven percent of the 250,000-member tribe have become Christians, said Harold Cummins, a Southern Baptist missionary who works with the group. But when Nairrotiai Kiriswa, who is more than 105 years old and known as a "killer of many lions," became a Christian in 1982 and changed his name to Paul Kiriswa, many Maasai became interested in hearing about Jesus Christ. The Maasai, who have great respect for the wisdom of age, consider Kiriswa "the oldest man anyone knows."

Within the past year 165 Maasai, including Chief Ole Papu, have become Christians and been baptized, said Cummins. The Maasai Pastors' School will train leaders for the new churches primarily through Theological Education by Extension, which offers classes near the pastors' homes.

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CORRECTION--In (BP) story, "Blacks, Whites Need To Form Relationships, Then Churches," mailed 8/27/85, in 17th paragraph please change the number of black Southern Baptist churches started within the past three years to 59. The figure in the original story (354) is incorrect. We regret the error.

Thanks,  
Baptist Press

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