

**BAPTIST PRESS**

News Service of the Southern Baptist Convention

**NATIONAL OFFICE**  
SBC Executive Committee  
460 James Robertson Parkway  
Nashville, Tennessee 37219  
(615) 244-2355  
W. C. Fields, Director  
Robert J. O'Brien, News Editor  
Norman Jameson, Feature Editor**BUREAUS**

**ATLANTA** Walker L. Knight, Chief, 1350 Spring St., N.W., Atlanta, Ga. 30309, Telephone (404) 873-4041  
**DALLAS** \_\_\_\_\_, Chief, 103 Baptist Building, Dallas, Tex. 75201, Telephone (214) 741-1996  
**MEMPHIS** Roy Jennings, Chief, 1548 Poplar Ave., Memphis, Tenn. 38104, Telephone (901) 272-2461  
**NASHVILLE** (Baptist Sunday School Board) Lloyd T. Householder, Chief, 127 Ninth Ave., N., Nashville, Tenn. 37234, Telephone (615) 251-2300  
**RICHMOND** Robert L. Stanley, Chief, 3806 Monument Ave., Richmond, Va. 23230, Telephone (804) 353-0151  
**WASHINGTON** Stan L. Hasteley, Chief, 200 Maryland Ave., N.E., Washington, D.C. 20002, Telephone (202) 544-4226

September 24, 1980

80-151

'Church Plan' Amendment  
Approved By Congress

WASHINGTON (BP)--Congress has given final approval to pension legislation containing a "church plan" amendment which preserves the right of denominational workers and missionaries to participate in denominational retirement plans.

The Senate agreed by a voice vote and the House voted, 324-1, to approve the conference report on H.R. 3904, clearing the measure for President Carter's signature.

Primarily, H.R. 3904 amends the Employee Retirement Income Security Act of 1974 (ERISA) to strengthen financially-troubled multi-employer pension plans, but also contains the "church plan" amendment introduced in the Senate Finance Committee by Sen. Herman E. Talmadge, D-Ga.

Without the amendment, ERISA would have excluded virtually all denominational workers outside local church ministries from denominational retirement plans by 1983.

"The action definitely is a clear reinforcement of the principle of the separation of church and state," said Darold H. Morgan, president of the Southern Baptist Convention Annuity Board and chairman of the Church Alliance for Clarification of ERISA—a coalition representing 27 Protestant, Catholic and Jewish groups which pushed the Talmadge amendment.

Morgan said the successful passage of the "church plan" amendment "represents a tremendous interdenominational effort with many, many people having input," and predicted that it "will greatly strengthen the ministry of the Annuity Board as it seeks to serve those in the churches and agencies."

The Talmadge Amendment clarifies the definition of an employee of a church, convention or association of churches to include any "duly ordained, commissioned, licensed minister of a church in the exercise of his ministry, regardless of the source of his compensation," as well as all non-ordained employees of church agencies and institutions.

Morgan expressed appreciation to denominational leaders who worked closely with White House and congressional staff members to clarify the law with regard to separation of church and state in "an extremely sensitive area."

### Missionary Children Barely Escape Flood

CARACAS, Venezuela (BP)--An eight-foot wall of water roared out of the mountains in Caracas Sept. 18 nearly trapping two daughters of Southern Baptist missionaries George and Veda Lozuk in their house.

Ann and Lauralyn Lozuk swam out a first-floor door of their two-story house after water reached the bottom floor ceiling. Ann, 22, and Lauralyn, 11, clambered onto the roof with their dog from where they were rescued.

Wilburn Hoglen, ham radio operator and Southern Baptist missionary who reported the narrow escape, said several hundred homes were swept away and "It was a miracle they (Lozuk girls) got out with their lives."

None of the other 14 Southern Baptist mission personnel was seriously affected. The Lozuk home was the only mission house near the river that flooded.

The flood left several inches of mud in the homes that remained standing. It destroyed the Lozuk's first-floor furniture, appliances and library.

-30-

### Ad Hoc Committee Forms SBC-Wide Video Network

By Tim Fields

Baptist Press  
9/24/80

NASHVILLE, Tenn. (BP)--A convention-wide video tape network has been formed by an ad hoc committee of Southern Baptist Convention executives.

The committee, which has no official convention sanction or authority, is designed to increase the use of video cassettes in Southern Baptist churches and associations, according to Cecil Ray, general secretary-treasurer of the Baptist State Convention of North Carolina and chairman of the committee.

Formation of the cooperative was announced at a meeting of more than 150 executives during the September meeting of the Southern Baptist Convention Executive Committee.

Ray said the new group--the Southern Baptist Video Network--hopes to produce from 200 to 500 video programs during the next three years, as well as to lead 1,000 associations and 10,000 churches to secure video players.

"The video network is a voluntary cooperative between Southern Baptist Convention agencies and Baptist state conventions with the purpose of producing and distributing to churches video programs dealing with teaching, training and communicating," Ray explained. The goal of the network is to make the tapes available on a loan or service fee basis.

The video network idea began during a 1979 meeting of state convention executive secretaries in Anchorage, Alaska, and was followed by an exploration conference at the Baptist Sunday School Board. The ad hoc committee was formed in December 1979 at the request of of state executive secretaries.

-more-

To finance projects of the network, the committee is calling for Baptist state conventions to contribute nearly \$1 million during the next three years. Each convention is being asked to allocate the equivalent of \$10 per church each year for three years.

"In return for their investment, each participating convention will receive one copy of every video tape produced by the network," Ray explained. "Baptist state conventions can then personalize, duplicate and distribute the tapes to churches any way they wish," he said.

In addition to the \$1 million which the network hopes to collect, the Southern Baptist Radio and Television Commission has agreed to produce the first 25 thirty-minute tapes for "out-of-pocket expenses."

Jimmy Allen, executive director of the Radio and Television Commission, said this would constitute a savings of nearly \$125,000 in production costs to "clients" of the network and would help produce a large proportion of the 60 tapes projected for 1980-81.

Southern Baptist boards and agencies including the Sunday School Board, Stewardship Commission, Home and Foreign Mission Boards, Annuity Board and the Christian Life Commission have submitted nearly 200 proposed titles for video programs to be produced during the next three years.

Several plans for mass duplication and distribution of the video tapes are being explored by the network.

Possibilities for duplication include the Radio and Television Commission, state conventions who have their own duplicating facilities, and commercial sources. Distribution could be through state convention video distribution centers, Southern Baptist Convention agencies and the Sunday School Board.

In addition to production and distribution of software programs, the video network has made arrangements with the Sunday School Board to provide video hardware at reduced prices to Southern Baptist agencies, state conventions, associations and churches.

The discounts made possible by volume purchasing are available regardless of whether a particular agency or state convention participates in the video network system.

Prices for a commercial 1/2-inch video playback unit and an accompanying color television monitor start at approximately \$1,500. Additional discounts will be given for larger quantities. Pooling of orders at set deadlines during the year could result in additional savings.

Although higher priced 3/4-inch units will be available through the Sunday School Board, the video network is encouraging churches to stay with 1/2-inch commercial VHS playback or recording units with two-hour program formats.

The goal of the video network is to produce the majority of tapes in the 1/2-inch format although 3/4-inch tapes could be made available.

Smith Says 'No Group'  
Controls His Presidency

By Robert O'Brien

NASHVILLE, Tenn. (BP)--Bailey Smith told Baptist journalists no group in the Southern Baptist Convention would control him, and he was non-committal about whether he will seek re-election as SBC president next year in Los Angeles.

The SBC president's responses came during a meeting with state Baptist editors and Baptist Press news service representatives during the September meeting of the SBC Executive Committee in Nashville.

"I certainly will be bought by no group," said Smith, pastor of First Southern Baptist Church, Del City, Okla. "I will not be controlled by any group and never have been."

"I don't believe you win with over 51 percent majority and you're supported by one element," he commented of his first ballot victory in St. Louis in the midst of announced efforts by certain groups to control the SBC.

But he would not respond specifically about his plans for Los Angeles and a traditional second one-year term.

Smith was asked if it were true that he had offered a deal to Arizona pastor Richard Jackson that if Jackson would withdraw from the presidential race in St. Louis, Smith would withdraw after a year and allow Jackson's name to be placed in nomination in St. Louis.

Jackson got 1,089 votes (9.81 percent) in the presidential race at the St. Louis SBC, to finish fourth in a six-man field. Smith received 5,739 votes (51.67 percent).

"There is so much that is strange about that, that would make me comment about others that I should not, that I cannot comment on that," said Smith in response to the question.

"I'm serious. I'm not trying to evade the question," he continued, "because there is no truth to it that would be an embarrassment to me, but I might just involve some others that you have not even mentioned for me to answer that question. Because a lot of phone calls were going on, you see. A lot of phone calls came to me, a lot went to Jackson, and, you know, there were a lot of suggestions given to a lot of us."

Asked for a direct "yes" or "no," he refused.

Asked if he planned to serve more than one year as SBC president, which his predecessor, Adrian Rogers, decided not to do, he responded: "I haven't decided."

Smith and the editors discussed at length his plans for nominating members to the Committee on Committees, which will name the Committee on Boards, which will nominate slates of agency trustees for SBC approval.

"I want those who are on the Committee on Committees to be loyal Southern Baptists," Smith said. "I am conservative. That is no surprise to you...I am that, and that's why I was elected...I believe that the conservative approach, of course, is the biblical approach, or whatever you want to call it. The biblical approach is where I must stand."

Asked if he would appoint persons that represent all Southern Baptists, Smith responded that he will appoint "a cross section of Southern Baptists who have believed traditionally what Southern Baptists believe." He said he would consult his vice presidents and state convention representatives to come up with names.

But he added he will not appoint any Southern Baptist who does not believe in the resurrection of Jesus Christ, the return of Christ, the blood atonement, the inspiration of the Bible, the virgin birth of Christ, salvation by grace, or security of the believer.

He admitted, in response to a question, that a person's stance on biblical inerrancy and infallibility "will be an influence" on his appointments. "If somebody came up to me and said, 'I don't believe in the infallibility of the Bible,' I'm not going to jump up and down and say, 'Hallelujah for you.'"

Pressed about his connections with the Paige Patterson-Paul Pressler efforts to control the SBC and take over its agencies, Smith declared:

"If Paige Patterson and Paul Pressler had never been born, I would believe what I believe. I am what I am without the influence of Patterson and Pressler."

He said he would not ask appointees whether or not they supported Pressler or Patterson and had no plans to consult with those two.

Another questioner asked if he agreed with the Pressler-Patterson efforts to control the SBC.

"I don't know what to say," Smith replied. "If we get to battling with great, great political strategies, I think it can definitely hurt the harmony of the Southern Baptist Convention."

"As you know there are those in the 'conservative' camp who feel that when 'the other side'—whatever we call them, 'moderates,' 'liberals' or whatever—when they were in places of leadership they did not consider 'the conservatives.' So that is the motivation for this effort," he said.

"They say, 'Well, when they were the powers that be we don't feel that we were given a fair shot.' Now, whether that's true or not, it is the rationale for the action. Who knows whether it's true or not."

Asked in what way seminary trustees are failing to do their jobs, as some have charged, Smith replied: "I have not said they were. I believe trustees ought to do what they are instructed to do and make those professors stay with the Baptist Faith and Message statement."

Smith said he had been told that a seminary professor had written an open letter to him in the Kentucky Baptist paper (the Western Recorder) in which he said Jesus did not claim to be the messiah.

"If that man confirmed that to my heart, I would be very disappointed in him," Smith said. "So much I say gets taken out of context that I'm not going to condemn that man for that statement. But if what he says is true then I think he is too liberal to teach in our schools."

In response to a suggestion that he call the professor to find out for himself, he said "that would be a good idea."

The letter, from E. Glen Hinson of the Southern Baptist Theological Seminary faculty, appeared in the Recorder's Sept. 17, 1980, issue. In the context of a long statement disagreeing with Smith's view that God does not hear the prayer of Jews, Hinson wrote:

"You may have disenfranchised Jesus' prayer when you said, 'My friend, God Almighty does not hear the prayer of a Jew.' Jesus was a Jew. He lived and died a Jew. Christianity began with the conviction of the first followers that he had risen from the dead. Though he did not 'deny' he was the Messiah, neither did he openly claim 'I am the Messiah.' Others confessed that about him."

An editor asked if the battle over so-called "liberals" and "conservatives" is worth the problems it causes.

"I really wish this were not the issue," Smith said. "I wish it were the issue of who is the most enthusiastic, spirit-filled professor.... We ought not to have anybody who barely passes the test of the Baptist Faith and Message. Our kids when they go into those classes ought to go out with a heart ablaze for God and shake the world for Jesus' sake because of what they heard that professor say in the classroom."

Responding to a series of other questions, Smith said he would like to see more reporting of spiritual results in state Baptist papers, said he had declined memberships on boards related to the Moral Majority political efforts, and admitted that his church had a "horrible" record in Cooperative Program giving and would increase it by 300 percent over the next year.

He declined to elaborate further on his much-publicized statement that God does not hear the prayer of a Jew, but then made a distinction that God heard only prayers of non-Christians who had not overtly rejected Christ.

-30-

(BP) photo mailed to state Baptist newspapers.

---

Baptist Representative  
Dies in Yugoslavia Accident

Baptist Press  
9/24/80

ZAGREB, Yugoslavia (BP)--James A. Williams Jr., a Southern Baptist fraternal representative to Baptists in Eastern Europe, was killed Sept. 22 in a car accident near Zagreb, Yugoslavia.

Williams, 32, was driving alone in a small town called Katina when the accident occurred, according to a telephone report from the victim's father-in-law, Josip Horak. Horak is the president of the Yugoslav Baptist Convention and pastor of the Zagreb Baptist Church. He did not give any other details of the accident.

Williams has been teaching at Baptist Theological Seminary, Novi Sad, Yugoslavia, and at the Protestant Theological Academy, Zagreb. He also worked with the preparation of religious radio programs broadcast from Monte Carlo, Monaco.

The funeral service was scheduled to be held in Zagreb Sept. 27. Williams' father, James A. Williams of Gray, Ga., and brother, Kenneth L. Williams of Dayton, Ohio, made plans to attend the service.

-more-

The Williamses were appointed Southern Baptist missionaries in July 1976. He was born in Atlanta, Ga., and grew up there and in Forest Park and Macon, Ga. He attended Georgia Institute of Technology, Atlanta. He received a diploma from the University of Zagreb, Yugoslavia; the bachelor of divinity degree from Baptist Theological Seminary, Ruschlikon, Switzerland; and doctor of philosophy degree from Southern Baptist Theological Seminary, Louisville, Ky.

Prior to missionary service, Williams also worked on religious programming in Monte Carlo and taught at the theological school in Novi Sad. He met his wife, the former Nela Horak, when he went to Yugoslavia as an exchange student.

In addition to his wife, brother and parents, he is survived by three children: Tanja, Kresimir and Ian; and a maternal grandmother.

-30-

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

Doctrinal Integrity Resolution  
Draws Executive Committee Action

By Dan Martin

Baptist Press  
9/24/80

NASHVILLE, Tenn. (BP)--Doctrinal integrity, the key issue of the 1980 Southern Baptist Convention in St. Louis, drew a response from the SBC Executive Committee during its September meeting.

Committee members were divided over whether to respond to the doctrinal integrity resolution, passed on the final day of the St. Louis convention. The resolution exhorted "trustees of seminaries and other institutions affiliated with or supported by" the SBC "to faithfully discharge their responsibility to carefully preserve the doctrinal integrity of our institutions..."

It also called on trustees to "assure" continued employment of only faculty and professional staff "who believe in the divine inspiration of the whole Bible, the infallibility of the original manuscripts and that the Bible is truth without any error."

Committee members Dotson Nelson of Birmingham, Ala., and Welton Gaddy of Fort Worth, Texas, raised questions about whether the committee should respond to the resolution, or to any resolution, in contrast to motions which are specifically referred to an agency and require a response.

Executive Secretary-Treasurer Harold C. Bennett told members he interprets bylaws of the convention as requiring response on "all matters" referred to agencies, specifically this resolution.

"My interpretation is all resolutions which require action by the SBC are resolutions I must do something about," he said, noting if another interpretation is preferred, he would "like to be so instructed by the Executive Committee or the Southern Baptist Convention."

When J. Howard Cobble, of Avondale Estates, Ga., chairman of the Executive Committee, responded it was the "feeling of the administrative committee and the executive secretary that this item merited response," Nelson replied: "Then we are taking it up not because we have to, but because we want to."

-more-

Gaddy noted he was not attempting to stop discussion of doctrinal integrity, and added: "If we begin responding with this much severity to every resolution, we are setting the agendas for years to come.

"A resolution traditionally has been an opinion, while a motion has called for action. If we want to respond, we are free to do it, and it might be best that we do it. But if we do, it should be at our initiative and not in response to a resolution."

Owen Cooper of Yazoo City, Miss., disagreed, and drew on his experience as former president of the SBC, by noting: "If you draw a sharp distinction between motions and resolutions, it ought to be explained (to the people making them)."

"My feeling is what we ought to try to do is interpret what the convention said and relate ourselves to that, not the procedure by which it was said."

Gene Watterson of Shelby, N.C., agreed and noted: "What is important is not the proper form, but the proper response."

Members voted down an effort by Nelson to table the action until the February committee meeting, defeated an effort to put the committee on record as joining in with the exhortation, and went on to pass an action which did not mention the key words included in the St. Louis resolution.

As adopted by the committee, the action says: "Though the resolution on doctrinal integrity was not referred to the Executive Committee by the Southern Baptist Convention, the committee acknowledges the resolution as adopted by the convention, June 10-12, 1980, and assures the convention that the professional staff of the Executive Committee over the years has accepted the Baptist Faith and Message as adopted in 1963...."

It goes on to include the portion of the statement which addresses the Scriptures.

SBC President Bailey Smith said the resolution does not include the word "infallible," which is a key word for those who proposed the resolution. "They have set it in bold type, capitalized it, and underlined it three times," Smith said in emphasizing the importance of the key words to those who passed the resolution in St. Louis.

Smith said St. Louis messengers were intent on the particular wording, which included the word "infallible" and had defeated a suggestion by Herschel Hobbs, chairman of the 1963 Baptist Faith and Message committee, to substitute the wording of the statement for the stronger language of the resolution.

"Infallible and inerrant are the key words to supporters of the resolution," he said.

Several committee members privately and publicly expressed their fear of such key words and of "growing creedalism" within the convention.

Nelson told the committee: "I said in 1963 when the statement was adopted by the convention that I disagreed with none of the statement, but I voted against the Baptist Faith and Message because I thought it was going to be used as a creed.

"That is being done now," he added.