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News Service of the Southern Baptist Convention

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August 29, 1984

84-122

### Seminary President Declares 'Holy War' In SBC Battle

LOUISVILLE, Ky. (BP)—In a strongly worded challenge punctuated by frequent applause, Roy L. Honeycutt, president of Southern Baptist Theological Seminary, Louisville, Ky., has declared "holy war" on what he called "unholy forces which, if left unchecked, will destroy essential qualities of both our convention and this seminary."

He also revealed for the first time several recent attempts by the inerrantists political organization within the Southern Baptist Convention to draw seminary students into their operation as "campus subversives."

Honeycutt's remarks came during the opening convocation of the school's 125th anniversary year as the oldest institution of the nation's largest evangelical denomination.

"Independent fundamentalists and many sincere but naive individuals recruited to support their political party are seeking to hijack the Southern Baptist Convention," Honeycutt said, adding, their efforts are "damaging local churches, risking the destruction of our denominational heritage and compromising our Christian witness to the world."

Among those historic Baptist principles being endangered by the fundamentalist movement within the convention, Honeycutt said, are:

--The primacy and authority of Scripture: "Adherence of the inerrantist political party has succumbed to a radical form of scientific rationalism. Holy Scripture must now give account of itself before the bar of human reason. They now propose fidelity to their particular and restrictive theory about biblical origin as a test of both faith and fellowship."

--The priesthood of the believer, freedom of conscience and soul competence of the individual: "Hostile critics are misinterpreting both freedom and lordship by propounding a Bill Gothard-style 'chain of command' which places males second only to God, while relegating women and children to the same essential role as families of the patriarchs.

"If Christ has made us free, then we are free indeed. We are free before God, free in the family, free in society, free in the church. We shall never go back to the bondage from which he set us free."

--Leadership of the Holy Spirit in convention governance: "Persons in our generation seeking unity by autocratic and dictatorial control should remember that individuals cannot be coerced into community. History is replete with horror stories of political bosses, demagogues and tyrants. Some people in every age demand a king, saying 'Big Daddy' rather than 'Our Father.'"

--Pluralism in witness and worship: "An authentic community of faith does more than merely tolerate differences--it celebrates their creative presence. Unity does not mean uniformity because God has established the boundaries of Christian community with such breadth as to embrace our diversity within the larger unity created by a cosmic Christ.

"Biblical unity absorbs our differences within a larger purpose discovered in Jesus Christ. Shall we harden convention lines of relationship into an iconoclastic exclusiveness which affirms only the clones who duplicate a single style of ministry and a monolithic biblical and theological system?"

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Honeycutt charged the "independent fundamentalists," whom he said are in the sixth year of their announced ten-year plan to take over the agencies and institutions of the Southern Baptist Convention, "are seeking to legalize life by eviscerating freedom from the gospel. (They) have more in common with Judaizers of ancient Galatia than with the apostle set free on the Damascus road.

"If you meet one of these Southern Baptist Judaizers," Honeycutt said, "tell him those of us who are free by the grace of God in Jesus Christ shall not submit again to slavery's yoke. For us there is no turning back to a limited legalism, no turning back."

The audience, responding twice with standing ovations during the address, overflowed the seminary's 1,600 seat Alumni Chapel. Included were many of the 475 new students attending their first convocation at the seminary.

"I was not unduly surprised by recent reports of unscrupulous and unethical acts by politicians heading the independent fundamentalist party in the convention," Honeycutt said. "Their actions confirm that in every generation there are individuals committed to religious causes who walk on the dark side of ethical conduct."

He described the practice of enlisting students to tape lectures by seminary professors "as well as addresses such as this convocation message for the Dallas war-room with its reported information banks. I understand there may be files on as many as 400 of us cataloged there. It would be a shame to be excluded from such a collection!"

Honeycutt also revealed that "one of the Texas leaders of the inerrantist political party recently invaded the privacy of the president's office, to say nothing of my personal life."

According to Honeycutt, the fundamentalist leader called a student who frequently drives the seminary president's car to the airport to ask "whether the president may have said anything to the student during those trips which might be of help to the caller and other political leaders of the independent fundamentalist party," organized by Paul Pressler of Houston and Paige Patterson of Dallas.

Later, Honeycutt said, he learned of a breakfast meeting in Kansas City, Mo., during the Southern Baptist Convention in which a Dallas leader sought "to enlist several Southern Seminary students as campus subversives."

"Such espionage is needless," Honeycutt said. "If the Texas fundamentalists want a tape of this address, all they have to do is call me, and I'll have the audio-visual department send them one. This seminary has nothing to hide, whether at the classroom lectern or the chapel pulpit," he continued.

"At Southern Seminary, we seek to teach and to live without reproach. We invite all the world to hear and see our actions and our words that they may know to whom we belong."

Honeycutt, an Old Testament scholar and former pastor, became the seminary's eighth president in 1982.

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Churches Must Choose Social  
Security Exemption By Oct. 31

By Ray Furr

Baptist Press  
8/29/84

DALLAS (BP)--Churches choosing not to participate in Social Security on behalf of their lay employees must file for an irrevocable exemption with the Internal Revenue Service by October 31, according to the Southern Baptist Annuity Board.

Under the Tax Reform Act of 1984 passed in late July churches may make a one-time, irrevocable decision not to participate on behalf of their non-ordained employees in Social Security. The law overturns legislation that required churches to include all of their non-ministerial employees in Social Security effective Jan. 1, 1984.

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Harold Richardson, treasurer of the Annuity Board and a certified public accountant, said churches choosing the exemption may actually be giving their lay employees a salary cut.

"Churches opting out of Social Security will force their employees to be classified as self-employed which means they must pay 11.3 percent of their 1984 gross salaries in self-employment taxes," said Richardson. "This tax will continue to increase each year until 1990 when it will be 15.3 percent." He noted churches currently are paying seven percent and the employee is paying 6.7 percent in F.I.C.A. taxes.

While ordained ministers must continue to pay the higher self-employment taxes, Richardson said they are afforded other tax advantages, such as tax-exempt housing allowances, for which the lay employees are not eligible.

According to an IRS spokesperson, the exemption should be filed only if the church is opposed to paying Social Security for religious reasons such as conscientious objection to a social insurance system. However, once the exemption has been granted the church cannot withdraw the decision.

Darold H. Morgan, president of the Annuity Board, said the board has not opposed church participation in the Social Security system on behalf of the lay employee because he does not think Baptists have traditionally viewed this participation as a violation of the First Amendment.

He said: "Unlike taxes which go for the support of government, Social Security funds are designated into a separate fund for the exclusive purpose of providing social protection for the elderly, the disabled and survivors."

Churches filing the exemption are eligible for an IRS refund of the F.I.C.A. taxes paid since Jan. 1. The church will then refund employees their portion of the tax.

Churches choosing the exemption must file Form 8274 with the IRS by Oct. 31. All churches established after this deadline will have 90 days from its founding date to apply for the exemption.

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Czechoslovakian Baptist  
Leader Szec Dies

Baptist Press  
8/29/84

PRAGUE (BP)—Stanislav Szec, executive secretary of the Baptist Union in Czechoslovakia, died of a heart attack Aug. 23, while vacationing outside of Prague.

Szec, 58, was formerly the executive secretary of the European Baptist Federation and was recently nominated to a five year term (1985-90) as a vice-president of the Baptist World Alliance.

This past spring he received an honorary doctorate from Campbellville (Ky.) College.

He is survived by his wife and five children. A daughter, Stanislava, (a Foreign Mission Board scholarship recipient) graduated from Stetson University, Deland, Fla., and currently is studying at Andover Newton Theological School in Newton Centre, Mass.

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Funeral Allows Missionary  
To Witness To Marxists

Baptist Press  
8/29/84

PUNTA ARENAS, Chile (BP)—Leaders and members of three Marxist organizations heard a sermon on resurrection and eternal life at the funeral of a young man in the southernmost city in the world.

The Marxists were among 600 people at Emmanuel Baptist Church for the funeral of 23-year-old Carlos Aquero, the son of a former Marxist mayor of Punta Arenas, Chile.

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"The only Christian in his family, his life touched the lives of many people who normally never attend an evangelical church," said Southern Baptist missionary pastor Victor Lyons, who preached the message.

Lyons had asked church members to bring their hymnals and share them during the service. "As the opening hymn, 'To God Be the Glory,' was sung, it became obvious the Lord was in control," he observed.

After the service, Lyons heard several comments, but the majority feeling was, "We have never heard or felt anything similar in all our lives. God was so real."

Aquero's death, just as his life, turned out to be a strong testimony. When the young man died, his family invited Baptists to come into their home for worship services the two nights before the funeral.

"We don't always appreciate some of our youth who come alone to our churches as we should. We don't always know their situations," Lyons said. "I didn't know that his father had been mayor of Punta Arenas under a Marxist government of the '70s."

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Civil Rights Stance Tied  
To SBC Black Growth

By David Wilkinson

Baptist Press  
8/29/84

RIDGECREST, N.C. (BP)—Growing doubts about Southern Baptists' commitment to civil rights causes could jeopardize continued growth in the number of black Southern Baptist churches, a denominational leader in race relations has warned.

Sid Smith, consultant in the ethnic liaison unit at the Baptist Sunday School Board, said progress toward a healthy multiethnic denomination requires white Southern Baptists learn to appreciate the distinctives and identify with the struggles of black Southern Baptist churches.

Smith presented a profile of black Southern Baptist churches and suggested ways to improve cooperative ministries with black Baptists during a conference on race relations at Ridgecrest Baptist Conference Center, sponsored by the Southern Baptist Christian Life Commission.

Smith noted blacks currently comprise the largest ethnic minority in the Southern Baptist Convention.

He said in 1983 there were approximately 800 predominantly black Southern Baptist congregations with an estimated 250,000 members. At least 95 percent of those churches were dually aligned with a National Baptist convention.

Another 50,000 black Southern Baptists were members of some 3,000 predominantly white churches, he added.

Projections based on the current rate of affiliation with the convention indicate that by the year 2000 the SBC will include about 1.5 million black members and 4,600 predominantly black churches.

Although black Southern Baptists have been attracted by the convention's programs of religious education and missions, Smith pointed out they continue to identify racism and paternalism as the denomination's greatest weaknesses.

The black community, he said, "is largely convinced the United States is repeating an era of the erosion of civil rights of blacks coincidental to the period of the ending of reconstruction during the last century."

At that time, he noted, blacks, who for various reasons were part of the SBC, chose to leave because they "perceived the white Southern Baptist brethren were either on the wrong side of civil rights issues or were silent, unwilling or unready to meet their needs."

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"The dynamics exist today for a repeat of that tragedy," he said. "Already, signs of disillusionment have appeared" in black Southern Baptist churches.

Unless the convention "can adjust sufficiently and quickly enough to meet the perceived needs of the black churches," he predicted many of those churches may drop out of the denomination or move to the periphery of convention life.

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Thirty-five US-2 Missionaries  
Commissioned By HMB

By Leisa A. Hammett

Baptist Press  
8/29/84

ATLANTA (BP)—Southern Baptist Home Mission Board President William G. Tanner told 35 new US-2 missionaries they will face mountaintop inspirations and valleys of service during their two years as missionaries.

During a commissioning service at Second-Ponce de Leon Baptist Church, Atlanta, Tanner urged the young people, ages 22-27, to avoid the temptation of clinging to the mountaintop and to go down into the valley where the people are hurting.

"If we never get to the valleys we will never meet the needs of ourselves and of the people," he challenged. "There will be many hurting people in the valley and they need your help," Tanner added.

The greatest needs, he concluded, are for reaching out, for witnessing and for the personal touch.

Commissioned as US-2 missionaries (two years of mission work in the United States) were six young people from Tennessee; three each from Florida, Georgia, Kentucky, Oklahoma and South Carolina; two from North Carolina and Louisiana, and one each from Alabama, Illinois, Indiana, Maryland, Mississippi, Missouri, New Jersey, Pennsylvania and Texas.

Tennesseans and their appointed locations include: Vicki Bullock of Maryville to Falls Church, Va.; Cathy McClure of Jefferson City to New York; Jill Queener of Nashville to Topeka, Kan.; Claire and Andy Roberts of Knoxville to Snowshoe, W. Va., and Sheri Trotter of Athens to Silver Spring, Md.

Missionaries from Florida are: Charlene Pinion of Plant City to St. Louis; Margaret Roland of De Land to Chicago, and Robin Willoughby of Jacksonville to Bennington, Vt.

Georgians include: Susan Greene of Columbus to Durham, N.H.; Carol Huling of Valdosta to Des Moines, Iowa, and Daryl Watts of Macon to San Francisco.

Kentucky appointees are: Ruth Griggs Baskin of Hopkinsville to Yellowstone, Mont.; Monique Robertson of Bowling Green to Buffalo, N.Y., and Margaret Roland of Covington to Chicago.

Missionaries from Oklahoma include: Vicki McEntire of Roswell to Williamsburg, Ky.; James Stone of Ada to Brooklyn, N.Y., and Micheal Thornton of Tulsa to Yosemite, Calif. From South Carolina are: Tony DeYoung of Belton to Buffalo, N.Y.; Debra Alford of Anderson to Grand Rapids, Mich. and Robin Willoughby of Camden to Bennington, Vt.

Missionaries from Louisiana are: Frances Foster of Springhill to New York, and Bradford Lartigue of Lake Charles to Taos, N.M. North Carolina missionaries are: Debra Alford of Statesville to Grand Rapids, Mich., and Deborah Moore of Waynesville to Lincoln, Mont.

Other missionaries are: Kimberly Scott of Birmingham, Ala., to Brooklyn, N.Y.; Gregory Loving of Effingham, Ill., to Pocatello, Idaho; Randall Robertson of Evansville, Ind., to Buffalo, N.Y.; Deborah Moore of Baltimore, Md., to Lincoln, Mont; Raymond Caldwell III of Caledonia, Miss., to Grand Rapids, Mich.; LuJean West of St. Joseph, Mo. to Milwaukee, Wis.; Christopher Baskin of Princeton, N.J., to Yellowstone, Mont.; Robin Davis of Bryn Mawr, Penn., to Denver, and Deborah Lytle of Corpus Christi, Texas, to Wilmington, N.C.

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