

Associated Baptist Press

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Kentucky group considers options for another seminary

By Marv Knox

ELIZABETHTOWN, Ky. (ABP) -- Seeds of another new seminary may have been sown this spring, as Baptists from across Kentucky met to consider alternative ways to train ministers in the state.

Thirty-seven Kentucky Baptist ministers, most of them pastors, met May 30 in Elizabethtown in the wake of controversy at Southern Baptist Theological Seminary in Louisville.

The 136-year-old seminary, for generations the flagship of progressive Baptist scholarship, has come under conservative control in the past five years. And recent conflicts with new President Albert Mohler -- including the forced termination of a female theology professor, the firing of the female dean of the social work school and the threat of lost accreditation -- have caused numerous Kentucky Baptists to think about looking elsewhere to train the coming generations of ministers.

The Elizabethtown gathering did just that, reported Dwight Moody, one of the organizers of the meeting.

Participants formed the Kentucky Consultation on Baptist Theological Education and discussed a range of alternatives, said Moody, pastor of Third Baptist Church in Owensboro.

"Our real desire -- the only reason for coming together -- was to help in any way possible to bring about the very best options for Kentucky Baptist folk," added Bob Long, pastor of Walnut Street Baptist Church in Louisville and the other meeting organizer.

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"I don't see this as anything that is anti-Southern Seminary," Long added. "But many people perceive a vacuum in theological education in Kentucky. Lots of schools are approaching Kentucky Baptist people with the idea of establishing other kinds of theological education formulas."

The meeting was closed to the press, but Moody and Long agreed to be interviewed afterward.

The new group initially agreed to examine three possibilities, Moody reported. They are:

-- A Kentucky branch of the Baptist Theological Seminary at Richmond, Va., a new moderate school created after Southern Baptist conservatives took over Southeastern Baptist Theological Seminary in Wake Forest, N.C.

The Richmond seminary participates in a consortium of theological schools in the area. It receives support from Virginia and North Carolina Baptists, as well as the Cooperative Baptist Fellowship.

-- A Kentucky branch of Baylor University's Truett Theological Seminary. Baylor, a Texas Baptist school in Waco, started Truett after conservatives took control of Southwestern Baptist Theological Seminary in nearby Fort Worth.

Truett officials previously have talked about operating satellite campuses, including a site in the Dallas-Fort Worth area.

-- A "newly chartered institution uniquely related to Kentucky Baptists."

Advocates of a new Kentucky school have discussed the advantages of developing a school that implicitly understands the special needs of Kentucky Baptist churches and the culture in which they minister.

Both Long and Moody acknowledged other possibilities are likely to arise as the group conducts its study.

Participants at the Elizabethtown meeting empowered Moody to appoint a steering committee to help the group conduct its investigation. Moody hopes to name the steering committee members soon.

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EDITOR'S NOTE: ABP plans to release a more detailed version of the following story Monday, June 12, which will include material from the June 10 congressional hearing.

Value of religion amendment debated by House panel

By Pam Parry

WASHINGTON (ABP) -- America's next "civil war" may erupt if lawmakers amend the U.S. Constitution to give local communities the option of allowing public school prayer, according to a New York congressman.

Rep. Jose Serrano, D-N.Y., made that comment during a June 8 hearing on "Religious Liberty and the Bill of Rights," held by the House Subcommittee on the Constitution. This was the first of several hearings the subcommittee has scheduled to explore the issue of religious freedom before Congress grapples with whether to adopt a "religious equality amendment."

Rep. Ernest Istook, R-Okla., who is working on language for a constitutional amendment, testified that "nobody is proposing that we return to a practice of compulsory prayer." He said that he does not favor compelling religious expression but permitting it by letting people decide for themselves.

"This is a community decision," Istook said.

"It's also the next civil war," said Serrano, who said that majoritarian rule does not protect religious minorities.

Istook countered that strife is caused by suppressing those who want to exercise their rights.

"Since the school-prayer decisions began in the 1960s, a steady and increasing squeeze is being applied to religious expression, so gradually that it is not always obvious, but it is certainly insidious, and is a threat to our

religious liberties," Istook said. "Our explicit First Amendment guarantees of freedom of speech and of freedom of religion and of religious expression have been subordinated to a new concept -- one not found in our Constitution.

"We are being told that freedom of religion takes a back seat and must be restricted whenever anybody complains that it makes them uncomfortable. It is the leading edge of the political-correctness movement. Those who choose to be intolerant of religion are permitted to control and restrict the behavior of those who simply wish to express their belief, as the Constitution is meant to guarantee."

Rep. Melvin Watt, D-N.C., asked Istook how such an amendment would protect religious minorities. The Bill of Rights was designed to offer minorities such protection, said Watt.

"The First Amendment protects us all," Istook responded.

Constitutional scholars speaking on behalf of an amendment said that the problem does not lie with the First Amendment per se but the judiciary's faulty interpretation of its meaning.

"If the Constitution had been correctly interpreted, we would not be here," Istook added.

A Baptist church-state specialist disagreed.

Derek Davis, director of the J.M. Dawson Institute of Church-State Studies at Baylor University, told the panel a religious-equality amendment would "represent radical surgery" from which the nation would never recover because it would repeal the First Amendment's religion clauses.

"It is incredible to me that in the United States of America, where religion is alive and robust, we may be on the verge of adopting funding practices that have for centuries characterized Europe, where religion is essentially moribund," Davis said.

The proposed amendment would return America to "ancient and medieval thinking where religion and government were merged and thought to be indistinguishable in their goals. ... In the end, religion is the loser."

"True religion, genuine faith, is defamed, desecrated and trivialized," Davis said. "This is the lesson of history, yet we are on the verge of repeating the same error."

The subcommittee's next hearing is scheduled June 10 in Harrisonburg, Va.

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Mickey Mantle gets new liver at Baptist hospital in Dallas

DALLAS (ABP) -- Baseball legend Mickey Mantle received a liver transplant June 8 at Baylor University Medical Center, Dallas, a Texas Baptist hospital.

Mantle, 63, had been hospitalized since May 28 at Baylor, one of seven hospital systems affiliated with the Baptist General Convention of Texas.

On June 7, his doctors announced that the former New York Yankee slugger had liver cancer and Hepatitis C. They said Mantle would not survive unless he received a transplant within a couple of weeks.

Nearly 3,000 patients have received donor organs or bone marrow transplants at Baylor. More than one-third of those patients received liver transplants.

Mantle enjoyed a Hall of Fame career as the major league's greatest switch-hitting slugger in spite of a long history of problem drinking. In 1993, he was treated for alcoholism at the Betty Ford Clinic, and he had suffered cirrhosis of the liver.

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-- By Ken Camp

Christians in Saudi Arabia most restricted, study says

STRASBOURG, France (ABP) -- Saudi Arabia tops a list of nations in which Christians face the strictest repression for their faith.

Christians in Iran, Sudan, the Comoros Islands and China also face severe religious-liberty restrictions, according to the 1995 international survey by Portes Ouvertes, a religious organization based in Strasbourg, France.

Using an index with a possible maximum of 100 for total religious repression, the survey estimated Saudi Arabia at 86 points, Iran at 75, Sudan at 73.5, the Comoros at 70, China at 68, North Korea and Qatar at 65, Oman at 64 and Libya at 63.

Of the 30 countries at the top of the list, 24 are predominantly Muslim. Four of the 30 are communist.

The index is based on 25 different criteria including the country's constitution, the attitude of the authorities to Christians and the liberty of churches to go about their own affairs and to play a role in society at large. Discrimination and persecution of individual Christians and other factors such as local conflicts are also taken into account.

"Seventy-five countries are above the figure of 10 and can thus be considered as places where Christians do not have complete liberty," Portes Ouvertes said in its survey, which was reported by Ecumenical News International.

Portes Ouvertes, sponsored by Evangelical and Protestant churches, was established in 1955. Its principal role is to support Christians facing persecution.

According to Portes Ouvertes, the list is based on information received from its offices in 20 countries around the world.

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-- ABP staff

EDITOR'S NOTE: Following is a three-part series relevant to Father's Day.

Author says America needs return of 'good family man

By Marv Knox

NEW YORK (ABP) -- If trends continue, the "primary fault line" dividing Americans in the next century will not be race, religion, class, education or gender, but patrimony -- the presence of a father in the home, according to a new book on the status of fatherhood.

And the growing absence of fathers in American homes will continue to erode the foundation of society, insisted David Blankenhorn, author of "Fatherless America" and president of the New York-based Institute for American Values.

That erosion and the perils which accompany it -- teen pregnancy, crime, violence against women, educational failure and poverty -- will not be controlled until society once again "celebrates the ideal of a man who puts his family first," insisted Blankenhorn, a sociologist who arguably has become the country's leading expert on fatherhood.

Ideal fatherhood provides benefits in two directions, he said.

"Fatherhood, more than any other male activity, helps men to become good men," he began. Statistically, fathers are "more likely to obey the law, to be good citizens and to think about the needs of others" than adult males who are not fathers.

Fatherhood also enriches the lives of children, he added. "It provides them with a father's protection and ... a father's money and material resources. It provides them with what might be termed 'parental cultural transmission' -- a father's distinctive capacity to contribute to the identity, character and competence of his children. And most obviously, (it) provides children with day-to-day nurturing."

Despite those benefits, Americans are changing their minds about "the role of men in family life," Blankenhorn claimed. "As a cultural idea, our inherited understanding of fatherhood is under siege. Men in general, and fathers in particular, are increasingly viewed as superfluous to family life -- either expendable or as part of the problem."

Fatherhood has been "diminished" in three ways, Blankenhorn noted.

"First, it has become smaller," he explained. "There are simply fewer things that remain socially defined as a father's distinctive work.

"Second, fatherhood has been devalued. Within the home, fathers have been losing authority; within the wider society, fatherhood has been losing esteem. Fathers are simply not very important.

"Third, fatherhood has ... become decultured," or robbed of a common definition of what being a father means. This fragments the role a father plays in the family and, as an extension of families, in society, he said.

The decline in the notion of fatherhood has much more than a theoretical impact on the nation, Blankenhorn stressed. It directly involves mothers and their children, and as those affected children grow up, it impacts the communities where they live.

"Tonight, 40 percent of American children will go to sleep in homes in which their fathers do not live," he reported. "Before they reach the age of 18, more than half of our nation's children are likely to spend at least a significant portion of their childhoods living apart from their fathers."

The absence of fathers means more than merely setting one less place at the family dinner table, Blankenhorn said. Rather, fatherlessness leads to increases in youth violence among boys and teen pregnancy among girls, he charged.

A 1990 report by the Progressive Policy Institute notes, "The relationship between crime and one-parent families is so strong" that it overrides other possible relationships to crime, such as race and income, he said.

And psychological development studies on teen boys reveal that boys without a father in the home show higher incidents of rage and greater tendency toward "protest masculinity, the unrestricted aggression and swagger of boys who must prove their manhood all by themselves, without the help of fathers," Blankenhorn said.

"Put simply, we have too many boys with guns because we have too few fathers," he claimed.

Similarly, girls who grow up without a father in their homes are more likely to become unmarried teen mothers, he added. Various studies show the rate of unwed teen pregnancy has risen parallel to the increase in fatherlessness in American homes, he said.

"Adolescent childbearing is inextricably linked to the decline of fatherhood," Blankenhorn insisted. This happens "not only because more and more adolescent boys are willing to impregnate girls without the slightest intention of becoming an effective father, but also because more and more adolescent girls are growing up without a father in the home."

Similar studies document that fatherlessness also leads to domestic violence against women, child sexual abuse and child poverty, he said.

The majority of abusers are stepfathers, mothers' boyfriends and aggrieved divorced fathers, he said. Blankenhorn acknowledged that some biological fathers who are married to the mothers of their children commit sexual abuse and beat their wives. But still-married fathers comprise a tiny minority of the perpetrators of abuse and violence, he noted.

Collectively, the increase in youth violence and teen pregnancy, along with soaring rates of domestic violence, child abuse and poverty, present all of society with heavy burdens and dangerous consequences, he stressed. Even intact, healthy families pay huge social costs, not to mention state and federal costs, because of fatherlessness in increasing numbers of other families.

Tragically, the absence of fathers in America's homes is a matter of choice, he reported.

"Today's fatherlessness is almost wholly volitional -- the consequence not of one collective decision, rooted in social necessity, but of many individual decisions, rooted in personal adult preferences," he said. "At bottom, contemporary fatherlessness is about personal freedom, a lifestyle choice."

An extreme view of individualism has led many parents to seek divorce because it met their needs, rather than the needs of their children, he explained.

This trend has been fed by a complementary view of individualism which says an individual parent -- usually the mother -- can do everything two parents can do, thus denigrating the role of the father in childhood development.

All this leads to "a culture of fatherlessness," where having a father or not having a father is equally legitimate, Blankenhorn said.

In light of this tragedy, America needs to see a return of the "Good Family Man," he prescribed.

"As a father, the Good Family Man is not perfect, but he is good enough to be irreplaceable," Blankenhorn said. "He is married. He stays around. He is a father on the premises. His children need him, and he strives to give them what they need, every day. He knows that nothing can substitute for him. Either he is a father, or his children are fatherless. He would never consider himself 'not that important' to his children."

Blankenhorn reported the results of focus groups from around the country, which were asked to define what a father ought to be. A Good Family Man:

-- Provides for and protects his family. He "knows the value of money" and is willing to work hard to provide his wife and children with the resources to be secure, but not necessarily wealthy. He also puts his family first, both in protecting them from physical harm and also by enabling his children to grow up safe from dangerous social and cultural pressures.

-- Shows he loves his spouse and children through his actions. He spends time with his family. He is not so consumed with work or personal pleasures that he never is home or is totally distracted when he is home. He is openly affectionate with his wife and children.

-- Lives and teaches biblical and moral values. He is a spiritual leader and a good role model for his children. He balances priorities in his own life. He helps his children as a problem-solver, teacher and guidance counselor. He is a good listener and takes the feelings and perspectives of his family into account.

-- Remains flexible. He has not adopted rigid roles for "women's work," for instance. He shares the home workload as a partner with his wife, although he freely acknowledges gender distinctions.

"All these pieces ... fit together, adding up to one man -- the good father," Blankenhorn said. "A good father is not simply a man who performs certain tasks for his children. He is a man who lives a certain kind of life. He is upright. He sets a good example. He has high moral character. He shows his love through his actions. ...

"Undergirding this entire way of thinking is one simple premise. Fathers are necessary. As a guarantor of child and society well-being, the Good Family Man is unique and irreplaceable."

And as such fathers train up their children and instill in them powerful, life-affirming qualities, Blankenhorn stressed, they strengthen all of society for yet another generation.

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Ward Cleaver is 'dead,' fatherhood advocate says

By Marv Knox

NEW YORK (ABP) -- The "Leave it to Beaver" days have faded into the never-never land of nostalgia, according to studies conducted by sociologist David Blankenhorn.

Back in the early '60s, the television characters Ward and June Cleaver raised Wally and Beaver according to a defined cultural standard: Dad had a good job and provided for the family. Mom's life was in the home, creating an inviting nest for her husband and children. And no matter what their problem, the boys knew Dad would work

it out -- in 30 minutes or less.

But now Ward Cleaver is dead. And his place in the family -- provider, protector, nurturer and guide -- is in intensive care, according to Blankenhorn's new book, "Fatherless America."

"Today's expert story of fatherhood largely assumes that fatherhood is superfluous (and) unnecessary or undesirable," wrote Blankenhorn, director of the New York-based Institute for American Values. "An essential claim of the script is that there are not -- and ought not to be -- any key parental tasks that belong essentially and primarily to fathers."

This perspective views the male parent as what Blankenhorn calls the Unnecessary Father -- totally out of date and unneeded.

The Unnecessary Father can be replaced by a good mother, a teacher, a friend of the mother or any of a number of other surrogates, Blankenhorn explained. "He may be useful in some ways. He may be a nice guy, perhaps even a force for good. But he is non-essential, peripheral, 'not that important.'"

Blankenhorn's book describes seven other types of fathers. They are:

-- The Old Father is the father children hate. He is a threat, a tormentor, someone his children want to disown.

Steve Crafts, profiled in the Boston Herald on Father's Day 1992, described his father, an Old Father: "His job was to go out and earn the money and punish the kids when he got home. He had trouble showing affection or admitting he had made a mistake. I resolved not to be like him."

"The Old Father wields power," Blankenhorn described. "He controls. He decides. He tells other people what to do. He has fangs."

-- The New Father is a nice-but-neutered reversal of the Old Father.

"He is nurturing," Blankenhorn described. "He expresses his emotions. He is a healer, a companion, a colleague. He is a deeply involved parent. He changes diapers, gets up at 2 a.m. to feed the baby, goes beyond 'helping out' in order to share equally in the work, joys and responsibilities of domestic life."

Whereas the Old Father saw masculinity as a synonym for power, the New Father rejects that notion as an "obsolete sex role." He's been described as the "like-a-mother father."

For all his nurturing and helpful attributes, the New Father is flawed, Blankenhorn asserted.

"The New Father model is a mirage," he said. "It purports to be about fatherhood, but it is not. There is no father there. The New Father is a ... form of genderless parenthood, a direct repudiation of fatherhood as a gendered social role for men."

-- The Deadbeat Dad is a bad guy, Blankenhorn conceded. "He is morally culpable. He is a criminal; he belongs in jail. He is the reigning villain of our contemporary fatherhood script."

Although the Deadbeat Dad has abandoned his children and their mother (and, chances are, he never married her), he is really bad because he won't pay child support.

The Deadbeat Dad is awful, Blankenhorn said, but he also faulted culture for being inconsistent in its relationship to him. On one hand, culture says fathers aren't important anyway; but on the other, it says Deadbeat Dads ought to be forced to pay.

"If we expect these new men to be fathers, we should start telling them so," he said. "If we do not, we should stop kidding ourselves," because fathers who aren't part of their kids' lives won't pay anyway.

-- The Visiting Father is almost invisible, Blankenhorn explained, calling him "a shadow dad, a displaced man trying not to become an ex-father. He is a father who has left the premises. He still stops by, but he does not stay. He is on the outside looking in."

While the Visiting Father wants to be a good dad, he cannot be, Blankenhorn insisted.

On the positive side, he's basically good to his children, and he represents the majority of fathers who do not live with their families but see them regularly and pay child support.

But he cannot provide an adequate fathering relationship for his children because "visiting" and "fathering" are contradictory terms, Blankenhorn said, contending the full benefits of fatherhood are delivered to children over time through ongoing contact in the home with them and their mother.

-- The Sperm Father "completes his fatherhood prior to the birth of his child," Blankenhorn said. "He is a minimalist father, a one-act dad."

But the Sperm Father also is becoming more prolific, he added, noting this type of father now is responsible for "as many as 30 percent" of U.S. births.

This father can be the mother's one-night stand, a boyfriend who moves on or perhaps even a donor to a sperm bank.

"Today's re-emergence of the Sperm Father as a mass male phenomenon constitutes our society's clearest example of cultural regression," he said. "The Sperm Father signifies a relapse from society to the state of nature."

-- The Stepfather and the Nearby Guy are "substitute fathers," he noted. "They are not fathers, but they serve as what are frequently called 'father figures' -- non-fathers who help raise other men's children."

They are the opposite of the Sperm Father; their relationship to children is strictly social, not biological.

The Stepfather has a much more formal relationship to the children, since he is married to their mother. The Nearby Guy can be the mother's boyfriend, a family friend, neighbor, teacher, coach or "any adult male who is willing and able to take a fatherly interest in a child growing up without a father." For the most part, they are viewed positively, since they are providing some support for children.

Still, the Stepfather does not measure up to biological fathers who remain in families, Blankenhorn said. He cited studies that indicate remarriage "does not appear to have an overall protective effect" on the children.

And, although the Nearby Guy may be commendable, society's willingness to call him a "father" reflects more on the desire for things to turn out well than on the actual relationship between children and a father, he said.

-- The Good Family Man, although representing a minority of fathers, is the ideal dad, Blankenhorn said.

"The Good Family Man puts his family first," he explained. "He is responsible for them. He sacrifices for them." The Good Family Man instinctively assumes the role of provider. Even though his wife may work outside the home, he takes on the responsibility for making sure his children's physical needs are met.

This father also protects his family, from physical danger and from "destructive forces in the larger society," Blankenhorn said. He prepares his children for facing the future in a challenging world.

The Good Family Man nurtures his children. He hugs his children and their mother. He joins with their mother in housework, what Blankenhorn called "hands-on fatherhood."

And this father also "sponsors" his children. "Paternal sponsorship means fathers teaching children a way of life," Blankenhorn explained. "More than providing their material needs, or shielding them from danger, or even taking care of them and showing them affection, paternal sponsorship means ... endowing children with competence and character by showing them how to live a certain kind of life."

The proof of the Good Family Man's effectiveness comes when his children launch out on their own as competent adults, Blankenhorn said.

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Book offers 'modest proposals' for restoring place of fathers

NEW YORK (ABP) -- What can America do to reduce fatherlessness and ensure that every child has a father?

Comprehensive, fool-proof answers don't exist for what sociologist David Blankenhorn describes as the nation's "most harmful demographic trend."

But in "Fatherless America," his new book, Blankenhorn offers the following "modest proposals":

-- Every man in the United States should be requested to take the following pledge:

"Many people today believe that fathers are unnecessary. I believe the opposite. I pledge to live my life according to the principle that every child deserves a father; that marriage is the pathway to effective fatherhood; that part of being a good man is being a good father; and that America needs more good men."

-- The president of the United States should issue an annual report on the state of fatherhood.

The report would document society's progress regarding what might be called "leading fatherhood indicators" -- percent of births outside of marriage, divorced males per 100,000 married males, male prisoners per 1,000 males and percent of children living apart from their fathers.

-- Men should create Fathers' Clubs in their communities.

These clubs would "invigorate fatherhood at the grassroots through organized father-child activities and through community leadership, including reaching out to fatherless children."

-- Congress should permit localities to apply for designation as Safe Zones.

Local leaders who want to create Safe Zones would develop and implement serious strategies for reducing male violence by increasing male responsibility. They would be supported by financial aid and in-kind resources.

-- Public housing should be transformed by married fathers.

The U.S. Department of Housing and Urban Development could change policies to aim at "tilting the balance in public housing decisively toward married couples, especially married couples with children." This would change housing projects from the most fatherless places in the country to places of fathers and family influence.

-- Community organizers should "build the infrastructure for a broad new populist movement to empower families and strengthen family life."

The goals would be "the reversal of family fragmentation, the recovery of the fatherhood idea, the protection of children and the rehabilitation of community values and institutions."

-- An interfaith council of religious leaders should speak up and act up on behalf of marriage.

This should involve recommitment on the part of clergy to requiring premarital preparation and promoting marriage enrichment.

-- Congress and the president should require "that the first question of policy makers regarding all proposed domestic legislation is whether it will strengthen or weaken the institution of marriage."

This would involve examining virtually all changes in tax law and the welfare system, to ensure that regulations don't promote family break-up and out-of-wedlock childbearing.

-- Local and county officials nationwide should draft a vision statement that would seek to make their communities places "where healthy family structure is nurtured and fewer children are born out of wedlock."

-- State legislatures should "support fatherhood by regulating sperm banks."

Regulations could ensure that these modern resources are not used to help birth children in fatherless families.

-- Well-known athletes, who have the attention of the nation's youth, should organize a public-service campaign promoting the importance of fatherhood.

-- Family scholars should write new, sensible high school and college textbooks about marriage and parenthood.

These resources could reinforce the importance of intact families with loving fathers.

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-- Compiled by Marv Knox

EDITOR'S NOTE: This story updates one first issued June 6.

Baptist Standard names Toby Druin as new editor

DALLAS (ABP) -- The Baptist Standard, the largest Baptist newspaper, elected longtime managing editor Toby Druin as editor June 6.

Druin, 60, will succeed Presnall Wood, who announced last year he will retire at the end of 1995 at age 63. Wood's 17-year tenure is the longest of any editor of the Standard, which was established in 1888. Druin assumes his new duties Jan. 1, 1996.

Wood said he "rejoiced" in Druin's election, which will be announced officially in the June 14 issue of the Standard. "Toby Druin knows and loves Texas Baptists and the Baptist Standard, and he will be a great editor," Wood said. "He will have no greater supporter than Presnall Wood."

Druin joined the staff of the Texas Baptist newspaper in 1976. He previously worked for the news service of the Southern Baptist Home Mission Board. He has been associate editor of the Biblical Recorder in Raleigh, N.C., and news director at Baylor University in Waco, Texas. He also worked at Texas newspapers in Amarillo, Borger, Wichita Falls and Plainview and as a music director in Baptist churches.

The Standard's search committee "really sensed the Lord's leadership" in their choice of Druin, according to chairman Danny Andrews, editor of the Plainview (Texas) Herald. "We have a lot of respect for Toby both as a journalist and as a Christian gentleman. It really cinched it when he shared with us his spiritual and professional pilgrimage. You could just see the hand of God on his life everywhere he has been."

Druin is "well-respected by people on both sides of the aisle" within Baptist life, Andrew said, and he has "paid his dues" in denominational and journalistic service. He was selected from among a field of about 20 serious candidates for the editorship.

A native of Amarillo, Druin is married to the former Larra Rodgers. They have three daughters. Druin is a graduate of Baylor University in Waco, Texas, where he earned a bachelor's degree, majoring in journalism and religion.

With a weekly circulation of 260,000, the Standard is the largest of the 39 Baptist state papers. The second largest, the Alabama Baptist, named a new editor May 26 -- Bob Terry of Missouri.

Druin is current president of the Southern Baptist Press Association, the organization of state Baptist newspaper editors. He is believed to be the first associate editor to hold that position.

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-- By Bob Allen

Court says Baptist school can't have police powers

WASHINGTON (ABP) -- The U.S. Supreme Court has upheld a North Carolina court's decision that delegation of police powers to a Baptist college is unconstitutional.

Allowing employees of a religious institution to serve as police officers improperly entangles church and state, said the North Carolina Supreme Court, which tossed out the drunk-driving conviction of a Campbell University student who had been arrested by a campus police officer. The U.S. Supreme Court agreed.

Government actions that excessively entangle church and state violate the First Amendment's ban against governmental establishment of religion, according to the high court.

The student had argued that a North Carolina law that allowed employees of religious institutions to serve as police officers violated the constitutional separation of church and state. Because the law was subsequently repealed, the North Carolina Supreme Court ruled on its constitutionality solely to address the student's appeal.

In siding with the student, the North Carolina court cited a 1982 Supreme Court ruling that Massachusetts could not delegate to churches the authority to veto liquor license applications for nearby establishments. The clear rule of the high court's 1982 ruling, the North Carolina court said, is that a state may not delegate an important discretionary governmental power to a religious institution.

In this case, the North Carolina court said, police power is an important discretionary governmental power. The tougher question was whether Campbell was a religious institution.

Campbell, a Baptist university in Buies Creek, N.C., is affiliated with the Baptist State Convention of North Carolina. While the university carries out laudable purposes related to secular education, the court said, the school's secular purposes and religious mission are "inextricably intertwined."

In another church-state dispute, the U.S. Supreme Court left standing lower-court rulings that Nashville, Tenn., taxpayers had legal standing to challenge the issuance of tax-exempt revenue bonds to David Lipscomb University, a Church of Christ-related school.

Nashville's Industrial Development Board argued that the taxpayers lacked legal standing to challenge the bond issue. The Sixth U.S. Circuit Court of Appeals said taxpayers have a right to sue when the city's treasury is affected.

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-- By Larry Chesser

Athletic funds needed, Sloan says, but Baylor won't compromise ethics

By Laura Horne

DALLAS (ABP) -- Baylor University needs an additional \$5 million a year for its athletic program to compete with other Big 12 schools. But new university president Robert Sloan pledged that the Baptist university won't compromise its Christian ethical standards to get it.

As it enters the Big 12 Conference in 1996, the Waco, Texas, school is "committed to a program that is economically sound and ethically beyond reproach," Sloan said at a June 7 press conference in Dallas.

Sloan was asked how Baylor, as the only private school in the conference, would ethically handle the move to the Big 12 since it is a big business with trials and temptations.

"Never allow the tail to wag the dog," he said. "Baylor is first and foremost a Christian institution. That's our mission. That's our calling. There is a great potential for good, and there is a great potential for evil. It's what you do with that potential."

He also said that in competitiveness, Baylor would be "satisfied with nothing less than excellence."

At the Dallas press conference to introduce the new president, who assumed office on June 1, Sloan said his vision for Baylor University is:

- To reinforce Baylor's historic connection with the Baptist General Convention of Texas and Baptists everywhere.

- To preserve the legacy and traditions of the university.

- To make sure that the university will forge ahead with curriculum that preserves, protects and extends the ideals, values and culture of Western civilization.

- To encourage open debate on the great issues of the day by promoting an environment in which there is a free exchange of ideas.
- To enhance the reputation of Baylor as an institution where scholarly teaching is the heart of the mission.
- To keep tuition and costs in the range of a median-family income.
- To engage in several major capital projects over the next five-to-seven years, including new facilities for the law school, a student center, a seminary campus and a museum.
- To enter the Big 12 with a commitment to excellence and a big flourish.

Baylor has an aggressive plan to expand Truett Seminary beyond Waco, said Sloan. An extension site is planned for the Dallas area in conjunction with Park Cities Baptist Church, but no opening date has been set.

"We want to make sure we have funds in place so we will not draw funds from any other place," Sloan said. "The funds must be in place before the opening date."

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CORRECTIONS: In the fifth paragraph of the June 2 story, "Group blasts Religious Right's 'exclusive claim'...", please change the word "Drafters" to "Signers." And in the third paragraph from the end, correct the spelling of Terre Haute.

END