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News Service of the Southern Baptist Convention

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February 24, 1978

78-26

**House Unit Joins Battle
Over Tuition Tax Credits**

By Carol Franklin

WASHINGTON (BP)--The scene of the battle over tax credits for tuition has shifted from the U. S. Senate to the U. S. House of Representatives. In five days of hearings the House Ways and Means Committee heard over 90 witnesses.

Educators, parents, students, religious groups, members of Congress and administration figures all had their say on the controversial matter of how to meet the increasing costs of education.

The committee, chaired by Rep. Al Ullman, D.-Ore., has several bills under consideration which would grant a tax credit for educational expenses. The major proposal in the House, the Burke-Frenzel Bill (H. R. 9332), is identical to the Packwood-Moynihan Bill (S. 2142) in the Senate. That measure would provide a tax credit of one-half of the tuition paid to parochial and other private schools up to a maximum of \$500 per student. It includes elementary, secondary and higher education.

The majority of the witnesses at the hearings favored tax credits as a simple means of relieving the pressure on middle class parents who choose to send their children to private schools. Eleven Catholic groups, including parents as well as teachers, testified in favor of such relief. Eleven other private school groups also testified in favor of tax credits.

The Carter administration opposes tax credits for tuition. Joseph A. Califano, secretary of the Department of Health, Education, and Welfare, in an effort to head off the Moynihan-Packwood Plan again explained the administration proposal to expand existing grant and loan programs to include more families in the middle income range. This plan was unveiled at a White House press conference following hearings in the Senate on the tuition tax credit plan.

Student groups, universities and educational organizations split on the matter. Representatives of students on some campuses strongly urged passage of a tax credit measure while the National Student Lobby and National Student Association opposed such action.

The National Education Association, which did not testify in the Senate hearings, scored the proposals as "unsound administratively, unsound fiscally, unsound as a matter of public policy, and unsound constitutionally."

Three senators and 14 representatives testified on tax credits with only one, Rep. Charles W. Whalen Jr., R.-Ohio, opposing the concept. The Burke-Frenzel Bill has 66 co-sponsors in the House.

Religious liberty groups, such as the Baptist Joint Committee on Public Affairs, Americans United for Separation of Church and State and the National Coalition for Public Education and Religious Liberty again opposed tax credits. They were joined in their opposition by citizens groups, such as Save Our Public Schools, which see tax credits as a threat to the survival of the public education system of the nation.

Members of the Ways and Means Committee also split in their support of tax credits for tuition. Rep. Bill Frenzel, R.-Minn., and Rep. James A. Burke, D.-Mass., are chief sponsors of the legislation in the House. Rep. William M. Ketchum, R.-Cal., and Rep. Edgar L. Jenkins, D.-Ga., both stated their opposition during the hearings.

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Some Washington observers expect delaying action in the Ways and Means Committee in order to allow the House Education and Labor Committee time to push the administration plan through for action on the floor.

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Ballenger Assumes Presidency
During Seminary Problems

By Irma Duke

Baptist Press
2/23/78

RUSCHLIKON, Switzerland (BP)--Isam E. (Dick) Ballenger faces two major problems as he officially takes over the presidency of Baptist Theological Seminary in Ruschlikon in March.

Ballenger, a Southern Baptist missionary, must cope both with a money crisis and with the difficulties imposed by Switzerland's stiff quota system for foreigners, which limits the number of foreign faculty members the seminary can have.

Because of the system, used to protect the Swiss labor market, Ballenger had difficulties getting his own visa renewed and recently another Southern Baptist missionary's visa was denied.

As the seminary's interim president since last summer, Ballenger has already become well acquainted with the 28-year-old school's financial problems, too.

"The American dollar is at an all-time low and the costs of goods and services here are extremely high," he explained in an interview in his Ruschlikon office. For example, he said, the seminary has to pay \$15 an hour to get professional painting done. To cash a check of any amount, it must pay a fee of \$3.

The continuing decline in the value of the American dollar in comparison with five major currencies in Europe aggravates the financial situation. On one day in mid-February, the value of the dollar dropped 3.2 percent against the Swiss franc.

Asked about future plans for the seminary, Ballenger said that his "biggest worry is continuing what we're doing. It's a very difficult time. The money is just not there."

During its February meeting, the Southern Baptist Foreign Mission Board voted to give the seminary an additional \$48,730 to cover a 1977 deficit in its operating budget. The institution is sponsored by Southern Baptists through the Foreign Mission Board in close cooperation with European Baptist unions.

Financial support from European Baptists is limited, however. Ballenger said per capita gifts to church causes from Europeans are higher than in the United States but the number of European Baptists is much smaller. According to BaptistWorld Alliance figures, Europe has only about 1,172,000 Baptists. Of this number, over half live in Eastern Europe and cannot send money out, explained J. D. Hughey, the Foreign Mission Board's secretary for Europe, the Middle East and South Asia.

Ballenger said it has been difficult for the institution, which has 55 full-time students, to collect much in tuition because the students could get instruction free or much cheaper in public institutions.

The other problem, Switzerland's quota system for foreigners, recently led to the denial of a visa for E. Wesley Miller, the Foreign Mission Board's mass media representative for Europe. Miller's office has been at Ruschlikon and he has occasionally taught courses at the institution, which offers bachelor of divinity and master of theology degrees and special studies programs. But upon completion of missionary furlough, his visa application was reviewed and denied.

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Ballenger, who also serves as the Foreign Mission Board's field representative for Europe, said the government asks two questions of foreigners who want to live in Switzerland: Is it necessary to reside in Switzerland for your work? And do you render any service which specifically benefits Switzerland?

Miller and Ballenger felt that the answer to both questions in Miller's case was "no." His mass media work has actually been throughout Europe, not just in Switzerland. Ballenger said that they agreed that if Miller's staying would prevent granting of a visa to a full-time professor, it would be better if he moved elsewhere. Ballenger said the seminary, which has eight faculty members and a visiting professor, needs a church history professor now.

Despite current problems, Ballenger has done some planning for the institution's future. He hopes to begin a summer study institute of theological education. The institute would allow laymen and pastors with limited formal education a learning opportunity and would make use of the facilities when the normal school terms are not in session. He also suggests expanded use of the seminary as a conference center during the summer months, but in both cases a director will be needed.

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Irma Duke, news editor and information coordinator, Foreign Mission Board, wrote this during a trip to Europe and Asia.

(BP) Photos mailed to Baptist state papers by the Richmond bureau of Baptist Press.

Campbell Named Chief of BP
Sunday School Board Bureau

Baptist Press
2/23/78

NASHVILLE, Tenn. (BP)--Bracey (Buzz) Campbell, who joined the Southern Baptist Sunday School Board in January as supervisor of news and information, will serve as the chief of the Baptist Press bureau at the Sunday School Board.

Campbell, 30, had been managing editor of the "Nashville Banner," which he joined as a reporter in 1971, after six years on the staff of the "Clarion-Ledger", Jackson, Miss.

Other Baptist Press bureau chiefs are Richard T. McCartney, Baptist General Convention of Texas, Dallas; Walker L. Knight, Home Mission Board, Atlanta; Roy Jennings, Brotherhood Commission, Memphis, Tenn.; Robert L. Stanley, Foreign Mission Board, Richmond, Va.; and W. Barry Garrett, Baptist Joint Committee on Public Affairs, Washington.

W. C. Fields of the Southern Baptist Executive Committee, Nashville, Tenn., directs BP's national office; Robert O'Brien is news editor and Norman Jameson is feature editor.

Coal Strike Big Challenge To
Christian Miner's Commitment

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By Rex Hammock

Baptist Press
2/23/78

ECHOLS, Ky. (BP)--Picket lines are a strain on the commitment of Christian coal miners and the lingering strike by the United Mine Workers of America poses a challenge to the churches of Christian miners, says Derrill Smith, Kentucky pastor.

Each weekend, Smith, a student at The Southern Baptist Theological Seminary in Louisville, Ky., travels to the tiny west Kentucky community of Echols to serve as pastor of the Pond Run Baptist Church.

Ninety percent of the men in the Pond Run congregation work at the several underground and strip coal mines nearby. While most of the men are members of the union, others in the church are management or "company" employees.

Smith says the two groups are getting along well, but he, like other pastors in similar situations, is concerned with the effect of the long-lasting strike on the life of the church.

"So far, I've felt the freedom to express how I feel about the strike," says Smith, adding that he has been especially concerned with the strike's association with violence.

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The area surrounding Smith's church has not escaped out-breaks of violence during the nearly three-month-old labor dispute. Confrontations between picketers and state and local police have resulted in numerous injuries. In some parts of the state, strike-related deaths have occurred.

Smith is thankful that none of the men in his church have been involved with such actions. "We have had to consider what responsibility our Christian commitment means to non-violence," he says.

"Because we are Christians, we have more responsibility for what goes on in this strike," Smith believes. He explains that often distinct lines are drawn between the Christian and non-Christian coal miner. "Those who profess their Christianity feel the strains of commitment when they are underground or at the strip mine...or on the picket line."

The length of the labor dispute is beginning to have a financial impact on the church. In January, the church fell \$300 short of its budget and expectations for February are more dismal.

"But, the financial problem is one of my least concerns," says Smith, smiling. "That's probably because I've continued to be paid."

But he is concerned with the probable results of a continued strike and believes, "Those who are not working are eventually going to run out of funds. I feel that it is the church's responsibility to minister to them with food and other basic essentials."

The issues facing the Christian coal miner are complex. "The fraternity of the miners is overwhelming," Smith says, "which stems from the fact that they know the very real possibility of dying together in the mines."

"But the Christian coal miner must weigh his union loyalty against the question of bringing the nation into jeopardy," he says, referring to the possible power cut-backs and black-outs if coal production does not resume soon.

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CORRECTION

In Baptist Press story mailed 2/22/78, entitled "SBC Leaders Urge 'Bold Growing, Going, Giving,'" change Keith Parks' title from overseas division director of the Southern Baptist Foreign Mission Board to mission support division director for the Southern Baptist Foreign Mission Board. (See graph 6, which begins..."Cothen, Fagan and Keith Parks...")

Thanks,
Baptist Press

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February 24, 1978

78-27

Third In a Series

Behavior Control:
Conduct By Chemicals

By Henlee H. Barnette
For Baptist Press

Jonathan is an extremely hyperactive child with a short attention span. Every morning at breakfast his parents make sure he takes a prescription drug which will improve his conduct and his learning potential at school. At lunch, his teacher sees that he takes another of his pills.

It is estimated that there are three million children like Jonathan under the age of 15 in the United States. Most of these are in public schools. Ritalin is a drug often prescribed for these hyperkinetic or "overactive" children. Some school personnel seek to persuade parents to put their hyperactive children on Ritalin for control and to lengthen their comparatively short attention spans.

Behavior control through the use of drugs is widespread in our society. Numerous drugs (e.g., elavil, thorazine, lithium carbonate, valium, librium) are frequently prescribed to engender mood alteration. Anti-depressant drugs, sometimes called "psychic energizers," may be prescribed in order to stabilize the chemical balance of the brain tissue and to help the nervous system to transmit messages more effectively. Amphetamines ("uppers") can provide a sense of well-being--a needed "boost" or spurt of energy. The term "pep pill" is an apt one for this easily-obtained drug.

Physical endurance may be derived from certain drugs. Athletes have been known to use them. Olympic participants and race horses have been disqualified, however, for the use of such drugs.

Drugs now exist to be used by the military in case of war to immobilize people without destroying their cities. These chemicals paralyze the victims' limbs and leave them in a state of confusion. Whole populations can be incapacitated by such chemicals.

Therapeutic drugs for epilepsy are now a reality. Certain drug compounds control seizures, but no single drug has yet been discovered to control all the main types. The physician must discover which drug will control a particular type of convulsion or seizure. Perhaps scientists will soon discover drugs which will fully control this disease altogether.

Psychotropic (mind alerting) drugs sometimes are ingested to stimulate religious experience. A few psychedelic churches exist in the United States. The Native American Church is composed of about 250,000 Indians who use peyote (button-like tops from mesquite cactuses yielding an intoxicating drug) as a sacrament in their worship. It is the only religious group which can legally use this drug in its services. The Church of the Awakening in New Mexico also uses peyote. However, the Neo-American Church has lost its court battles to use LSD as a sacrament.

Some individuals ingest drugs for religious or mystical experience. It is claimed by them that consciousness-changing drugs produce an encounter with ultimate reality or God, a sense of unity with the universe, and an awareness of transcendence, along with a feeling of love and brotherhood, and a sense of the sacredness of all things.

But research does not support the claim that drugs produce a genuine religious experience or a realistic relationship to society. In some cases they may produce an aesthetic but not an authentic mystical experience.

Drug induced religious experience is highly subjective. Its source is in the individual. It is like a magnifying mirror and all that the drug user sees is an enlarged image of himself

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or herself. "I take LSD primarily for the religious experience," declares a high school student. "Before I dropped acid I was an atheist. Now I believe in God." He reasons that he and God are a part of nature and that he himself is God!

Behavior control by use of drugs raises serious ethical issues. For example, recent reports of the mind experiments of the CIA indicate that some of the subjects were unaware that they were participants in any kind of experiment. This raises several questions: Were the subjects fully informed about the nature of the drugs, their immediate and future consequences? Were they really free from pressure when they consented to be subjects?

In the use of behavior modification drugs with school children, what are the long-term effects of behavior modification drugs on these children? Could it be that the school situation needs therapy?

Psychedelic religious experience fails the ethical test. Alleged feelings of love turn out to be an in-group morality which generally excludes even parents. The experience is individualistic and socially irresponsible. It is a transient experience. After the "trip" on drugs, God is as far away as ever. Authentic theism does not produce--as does a bad trip on drugs--pain, paranoia, and the fear of becoming insane. Christian experience of faith is not a periodic "trip" to ecstasy, but a pilgrimage of disciplined and sober living.

In the light of biblical revelation, the use of drugs to facilitate or to produce religious experience is prohibited. The sorcerer "pharmakeus," (from which is derived pharmacy) who uses drugs in religious rites has no place in the kingdom of God (Galatians 5:20; Revelation 21:8). Genuine religious experience comes through prayer, discipline, and the Holy Spirit. It is directly related to obedience to God's word and will.

Many issues confront the Christian conscience when the subject of behavior modification by drugs is raised. Since love means to will the well-being of another, any use of drugs which knowingly involves the risk out of proportion to benefit to the health of persons is a violation of love. As the Apostle Paul puts it: "Love hurts nobody" (Romans 13:10, Phillips). (BP)

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This is the third in a five-part series on Christians and biomedical issues, written by Henlee H. Barnette, Ph.D., Clinical Professor, Department of Psychiatry and Behavioral Sciences, University of Louisville School of Medicine. Barnette prepared these articles in consultation with the Southern Baptist Christian Life Commission.

WMU Announces
Award Winners

Baptist Press
2/24/78

BIRMINGHAM, Ala. (BP)--Sarah Wilson Myers, a Baylor University graduate, and Chaundel Warren, a Golden Gate Baptist Theological Seminary student, have been named recipients of the annual Elizabeth Lowndes Award.

The \$200 cash award is given each year by the Southern Baptist Woman's Missionary Union to children of Southern Baptist home and foreign missionaries. The decision is based on school records and recommendations from colleges. The candidates are nominated by the Southern Baptist Home Mission Board for children of home missionaries and the Foreign Mission Board for children of foreign missionaries.

Mrs. Myers, a summa cum laude graduate from Baylor, is the daughter of Mr. and Mrs. Michael H. Wilson, missionaries to Taiwan. Her husband, Michael, is the son of missionaries from Vietnam. Miss Warren, a graduate of California Baptist College, is the daughter of Mr. and Mrs. James R. Warren, home missionaries in California.

The Lowndes award was established in 1936 as a tribute to Mrs. W. C. Lowndes, treasurer of WMU for 40 years.

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Supreme Court Acts in
Catholic Baptist Cases

WASHINGTON (BP)--As the U. S. Supreme Court returned to the bench for the second half of its current term, the justices acted on a number of church-state cases, including two of importance to the Roman Catholic Church.

The high court agreed to decide whether the National Labor Relations Board can force Roman Catholic dioceses to allow lay teachers in their parochial schools to unionize. A number of federal district courts have tackled the issue in recent years, but this is the first time the Supreme Court has accepted such a case.

Specifically the court will rule whether the government can force the Roman Catholic hierarchy of Chicago to permit unionization of parochial school teachers who teach "secular" subject matter rather than specifically "religious." The Seventh Court of Appeals has already ruled that the federal agency cannot force unionization without violating separation of church and state.

In another church-state case involving the Catholic hierarchy, the justices declined to review a case challenging Massachusetts highest court's decision to permit state aid for the construction of low and moderate-income housing by a church agency.

The Massachusetts Supreme Judicial Court ruled last September that an urban planning group, part of the Archdiocese of Boston, may receive state funds without violating the First Amendment to the U. S. Constitution because building the housing has a secular purpose, a primary effect other than the advancement of religion, and involves no tendency to entangle the state excessively in church affairs.

The high court also refused to hear a challenge from a Baptist school in Hialeah, Fla., that a lower court violated its free exercise of religion right by declaring that the school may not exclude black students.

The school, run by New Testament Baptist Church, an independent church, has an admissions policy which denies enrollment to blacks because of its interpretation of Scripture that blacks constitute an inferior race.

In its written argument submitted to the justices, the school maintained that lower courts erred in holding that the beliefs underlying the school's racial policy were not sufficiently "religious" to qualify for First Amendment protection and that the school's right to have such a policy was outweighed by the constitutional right of black children to equal educational opportunity.

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PCPA Names Boyd
Executive Secretary

Baptist Press
2/24/78

NEW ORLEANS (BP)--Robert M. Boyd of the Southern Baptist Sunday School Board was elected executive secretary of the Protestant Church-Owned Publishers' Association at the conclusion of the group's biannual meeting.

Boyd, 50, is the third executive secretary in the 28-year history of PCPA, made up of 26 publishing houses. PCPA fosters and maintains cooperation among denominational publishers concerning problems relevant to the member houses.

As executive secretary, Boyd, who also will continue in his present board job, will direct and manage activities of PCPA as well as serve as an ex-officio member of the organization's various committees.

James Clark, executive vice president of the Sunday School Board and a PCPA board member, said Boyd's new duties with the publishing group will take most of his time. He will continue in the recently announced position as temporary supervisor for an ethnic division in the board's office of planning.

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Clark said that Boyd's election to the PCPA post was in the planning stages when his new Sunday School Board position, which he moved to from the post of director of the board's conference center division, was announced recently.

"The role of the professional trade association is an increasingly vital one as the complexities of the publishing ministry grow geometrically," said Boyd, who noted the various religious publishing houses need each other. "PCPA provides the vehicle for such sharing of ideas, understanding and processes."

Clark said Boyd's selection was an honor to the Sunday School Board and to the Southern Baptist Convention. "His broad background with Southern Baptists and long experience with the denomination's coordinating committee will help Boyd to render able service," he said.

A native of Hopkinsville, Ky., Boyd received his master of religious education degree from Southern Baptist Theological Seminary, Louisville, Ky. He served in two churches in Kentucky and Texas before joining the Sunday School Board in 1958.

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Sapp Links Repentance And
Environmental Pollution

Baptist Press
2/24/78

NASHVILLE, Tenn. (BP)--Repentance, the oft-preached keynote of personal redemption, is likewise the key to redeeming a polluted environment, W. David Sapp told an environmental conference in Nashville.

Sapp, director of organization for the Southern Baptist Christian Life Commission, told the conference sponsored by the Tennessee Department of Conservation that the human race, in its quest for personal redemption, has often overlooked the redemption of nature. Nature, he said, cries out for man's repentance.

"Repentance," he explained, "means turning around. In relation to our polluting, it means to stop it. And it means to start cleaning it up. It means to become a co-worker with God in the process of redeeming nature."

Couching the environmental message in terms familiar to most church-going Americans, Sapp emphasized that "violence to the environment" through pollution and other destructive actions must be understood as sin. And sin, he explained, is "far more than mere illegality or self-destructiveness."

"To sin is to have violated God--not just to have violated his law, but to have violated his intention, his work, his person," Sapp said. "The environmental sinner is responsible and answerable to the God whose property he or she has abused."

Sapp said that learning to obey God's charge to keep the earth, as well as to till it, will require that Christians face up to some tough environmental issues, including the controversial question of nuclear power.

He praised President Jimmy Carter's decision to delay the development of the nuclear breeder reactor until evidence is obtained about the reactor's potential dangers.

"Considerations about nuclear power," Sapp said, "are qualitatively different from considerations about other forms of power because we know so little about nuclear power and because it will affect so many people for so many years."

He pointed out that one study indicated that a single accident, however unlikely, at even a conventional nuclear power plant, could kill 45,000 people.

"Loving our neighbors as ourselves means not subjecting them to even a remote possibility of that kind of accident just because we're in too big a hurry to solve our energy problems in a manner which will not disrupt our economic system," he said.

"The issue is not economics or convenience. The issue is, 'What will we do with God's world? What kind of world will we live in? And what kind of world will our children live in?'"

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