

THE ENQUIRER

THE ENQUIRY

VOLUME TWELVE

NUMBER TWO



steps in your lack of theological development. We would hate for you to develop a neurosis at this crucial

"DEAR JOB"

Advice Column for Suffering
Seminary Students

-from one who has been there before-

Dear Job,

I've got a complaint about the Field Ed office. They just aren't doing their job. Here I've been endowed with such giftedness and I can't share myself with anybody. I think that office needs to get into high gear. There just aren't enough opportunities for self giving.

Mr. Charismatic

Dear Mr. Charismatic,

Rejoice! Relief is in sight.

The Blood Mobile will be on campus in November and you can give your goodies a pint at a time. That is I guess you can. Even the Red Cross gets choosy once in a while. If you come up minus on the charisma gauge, maybe you can get a transfusion.

Job

Dear Job,

After one month at Southeastern, I've concluded that I better take the easiest courses available. I've definitely sworn off any more picky Bible courses or church history. Anybody that expects me to read the whole library is crazy. My time is too valuable. Whatever gets me 84 hours and a "C" average with the least amount of effort is what I need. What do you suggest?

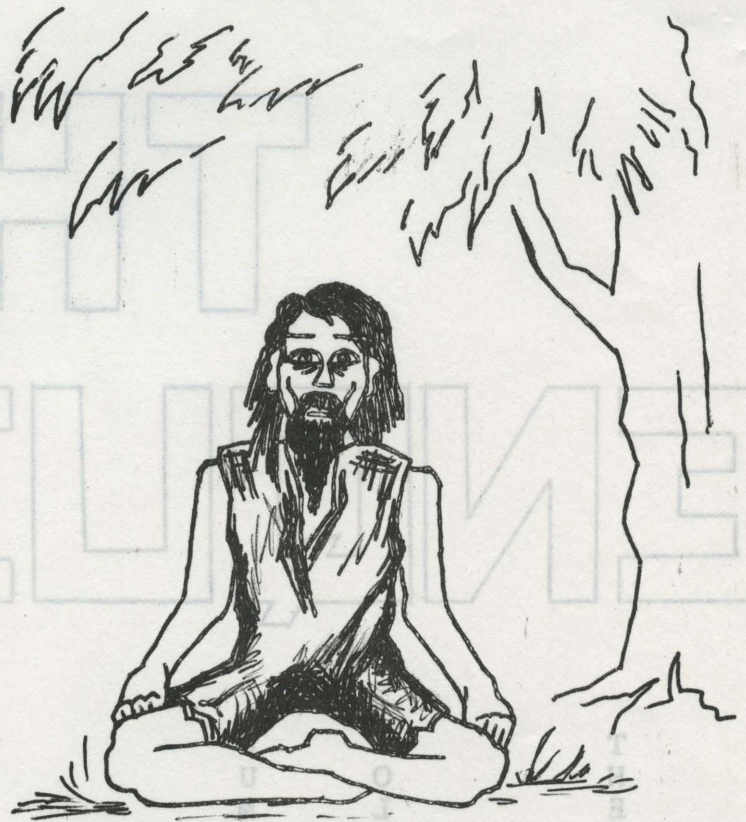
Slow Reader

Dear Slow,

Well, I'm sure you're already learning to fan pages in required reading. Other techniques come with experience. Now you've got to learn to really pick and choose courses which allow you to read one book for two courses, or allow you to count pages from material you've read in the past.

Above all, don't pay any attention to any pious condemnations that mediocrity in academic work is indicative of mediocrity in church work, that dishonesty on reading reports necessarily means you are not practicing what you preach, or that you might indeed make a "D" or "F" in a course merely because you didn't exert "C" effort. We would hate for you to develop a neurosis at this crucial stage in your lack of theological development.

Job



Confidential to "Can't Get It Enough"

Listen, Frustrated, you are just the opposite of the bonehead in the preceding letter. If you are God's gift to the theological discipline, maybe you're also so wonderful as to be a blessing to your family and friends. Remember, a work-aholic, just like an alcoholic, is often escaping from something that he doesn't want to face. So spread the wealth, be yourself.

Job

What is your problem, complaint, or peeve? Send it to "Dear Job," Box 2147, SEBTS.

"Dear Job" exists under the auspices of the Student Government, SEBTS.



Job

THE SECOND FORUM WITH THE PRESIDENT, OCT. 17, 1975

by Larkin Rossitter with Clarence Byerly

President Lolley announced in last Friday's Forum that the final cost for construction of the new library would be \$1,029,000. Added to this will be \$120,000 worth of furnishings. But even then the cost of the building is below the normal market cost of \$35-50 per square foot. Perhaps even more important was the new announced date for completion of the library. Librarian Eugene McLeod said that the company asked for an extra 120 days, projecting completion on Oct. 30, 1976. But the company has economic incentives to finish before then, so Dr. McLeod is hoping that the new library will be open in the Fall, 1976.

Several announcements were made in Forum about the school associations Southeastern participates in. Dr. Hendricks announced that there would be a testing period for seniors on Friday, Nov. 7 at 9 a.m. in which they will answer an A.T.S. questionnaire. Dr. Hendricks said that the Association of Theological Schools is interested in "whether the seminaries in America are coming to grips with the needs of the students and the churches which they serve."

A question was then raised about accreditation by the Southern Association of Colleges and Universities. Dr. Lolley said that Southeastern had received candidate status, the first stage of the accreditation process. The next stage is expected to take an additional 18 months, but even now we can send representatives to their associational meetings.

A number of recommendations and concerns were presented by students present at the Forum. A certificate student recommended that there be a summer program for certificate class students and that a class in Baptist History be offered for certificate students. Another student was concerned about the presence of two "junked cans" next to the trailer park. The problem of smoking

in classroom buildings was also raised. Dr. Lolley commented "I detest having to gulp the fumes of those who do 'but' we do not want a police state at Southeastern" so "be sensitive to those who do not smoke as you smoke."

A student requested that teachers announce their office hours. Another student recommended using teaching fellows in light of Southeastern's large student-faculty ratio. The president gave his usual response to this question, and to many others, "We will look into it." Dr. Lolley also had to tackle the same question from a different angle. One student expressed a number of people's concern, faculty and student, about the increased enrollment in Biblical languages, especially Hebrew. He was asking for additional sections and was wondering if the current class density would continue in the future. Dr. Lolley explained that Dr. Scoggin was on sabbatical, Dr. Rogers was helping coordinate the D. Min. Colloquium and that left only Dr. Durham to teach one section of Hebrew. Introductory Greek sections were expanded from 2 to 3. Dr. Lolley then promised that the school would do its best to provide as many sections as needed.

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NEWS NOTE: Dr. W. Randall Lolley of Wake Forest, president of Southeastern Baptist Theological Seminary, has been appointed to the Meredith College Parents' Association Board of Directors, John T. Kanipe, Jr., vice president for institutional advancement, has announced. The Meredith College Parents' Association was organized several years ago by interested parents to establish meaningful channels of communication between parents and the four-year women's college which would contribute to the advancement of Meredith. Dr. Lolley's daughter, Charlotte, is a freshman at Meredith.

FAMINE CASTS ITS GRIM GLOBAL SHADOW

To realize that half of the world's 3.8 billion people live in constant hunger staggers the imagination. The problem is so huge that we want to shut it out of our thinking. But we cannot--the headlines make sure of that.

The nations of Chad, Mali, Mauritania, Niger and Bangladesh are grim reminders that thousands of people each day suffer and die from lack of food. We see their emaciated bodies fill our television screens. Piercing, hollow eyes look up at us from our daily paper. Our Christian conscience cries out, "What can I do?"

Come with me back to a Judean hillside nearly 2,000 years ago. Thousands have left farms and villages to come to this place to hear the teachings of the carpenter from Nazareth. They have sat for hours, spellbound by the man and his words. His followers note that the day is growing late and that the people are without food. Moved with compassion for the hungry throng, Jesus sends his disciples into the crowd to seek those who might have food with them. From the multitude they return with just five loaves and two fishes--the unselfish gift of a small boy, but hardly enough to feed over 5,000 people. But Jesus takes the meager fare and blesses it and the miracle happens!

We are not miracle workers, you and I, but we can give unselfishly of what we have and let God bless it and use it. That is when the miracle happens!

That is how the hungry world will be fed--by every concerned Christian doing what they can with what they have. There is no way your gift will feed half of the world's population. But it can rekindle the spark of life in a dying child. It can keep a single family alive. It can bring strength to a haggard mother. It can bring hope to a desperate father. It can

do all these things, and that is where survival and love meet--in the name of Jesus. I know that because he cared, you will too! Please--ask the Lord to direct you, then do what you can with what you have.

Bob Royal, Famine Relief

LETTER TO THE EDITOR

I write this letter in the hope that some changes will occur in the intramural football program. I have always enjoyed exercise, competition, and fellowship, which the intramural program should contain, but, in recent weeks, the most outstanding characteristics of the games have been frustration and ill will. There has been some very unsportsmanlike and unchristian conduct displayed, and this should not be ignored or written off as "just human nature." We are supposed to be of a Christ-like nature--an example for Christians to follow.

There are groups of secondary school students who practice soccer on a field alongside the football field. What kind of a witness are we being to these young people when we curse openly and try to fight one another like 8th graders? If one of those kids were to reject Christianity because of our conduct, their blood would be on our hands. Is the loss of someone's soul (even your own) worth a football game? I hope and pray that the attitudes of some of the participants will improve, but if they don't, maybe the intramural program should be done away with.

Mike Clark

IN THE ARENA

by Ray Buchanan

Mutely mouthing truth
Fleeting reality
Silently flees
The uncaged rage
Of pursuing falsehood,
As spectator humanity
Thunders applause.

LETTER TO THE EDITOR

I have nothing relevant, interesting or important to say. And like many of the other contributors to this paper I would like a chance to express it. I am sure you realize that by saying nothing I am saying something, nothing. Right? Of course I am.

The something I wish to write about is nothing, thereby making nothing, something, or to put it another way I wish to make something out of nothing, or nothing out of something, I'm not sure which and I doubt if anyone cares anyhow so I'll drop it. Anyway, I promise that the quality of my letter will be in keeping with the quality previously maintained by the Enquiry. I have as good of a third grade mentality as anyone.

As I ponder what I will say next I am at a loss as to what method I should use. Should I employ the socko bathos of other writers? Should I pad this letter with rambling real-life anecdotes that I have picked up in church the last month? Should I prey on your obsession with material security? Or should I just sling the bull with meaningless sayings like "existential point of reference" and "appearance and reality", finishing the whole thing with some pathetic cliché like "what we need is a little idealism?"

No, writing is not that simple. And it is not my purpose to be informative or interesting. I want to prove that we who are not on the staff of the Enquiry can write as tersely and as disorganized as those who are. So if you think I am going to say anything worthwhile you can forget it.

I hope those who have the intestinal fortitude to read this letter will find it neither repulsive, offensive, nor mildly repellent, rather it is my desire they will find it pointless and treat it with an attitude of

overflowing indifference. Therefore let mediocrity be our goal. In prevarication, qualification and sheer blind boredom lies our hope.

But I have gotten off my subject, and yet I will not offer an apology for doing so as some might. This is my letter and if a reader doesn't like what I'm writing he can just stop reading and throw it in the trash can. Let's face it even if I wanted to write about my term paper for Dr. Copeland I could, it's a free country. And although we are guaranteed the freedom of speech there is nothing that guarantees us the freedom of hearing which could severely limit our freedom of speech, maybe. But I have gotten off the subject of my digression for which I humbly apologize.

It was my purpose to say nothing in this letter, I sincerely hope I have and in doing so have raised the level of nothingness to somethingness and lowered the level of somethingness to nothingness. I hope also that by saying nothing I have said something or to put it another way by saying something I have said nothing. I'm not sure which, and since nobody, including myself, cares, I shall drop it.

Thomas Lord

P.S. I hope everyone got nothing out of this, for I do not want to have wasted my time by writing nothing.

TEMPLES OF THE GOD PO

by Ray Buchanan

Ornate edifices beckon,
Offering mute testimony
To the misplaced values
Worshipped and adored.
Inside,
Hundred Thousand Dollar Organs
Reverently peal forth
The morning anthem:
"O God Our God Of Outward Show."

STUDENT COUNCIL MEETING 10-14-75
by Terry Myers

On October 10, 1975 The Student Council met at 10 a.m. in the conference room of Mackie Hall. President Lana Lawrence introduced the newly elected class representatives as follows; Mike Barker, Beth Collier, and Peggy Stout who are the M. Div. Junior Class Representatives; David Kime, the Certificate Program Junior class Representative, Terry Peele, the D. Min. Representative, Gary Hudson, Th. M. Representative and the new Arts Committee, Chairperson, Nat Burgess.

Dr. Lolley, President of Southeastern was also present and reported that he feels the faculty-administration retreat held last week was successful in opening lines of communication between the faculty, administrative personnel and the board of trustees. He also commented on the rationale behind the plans for his Inauguration which is now scheduled for next March 11. He stated that he had suggested a brief "in-house inauguration with a brief ceremony of installation in the chapel. Lolley was persuaded by the faculty committee on his inauguration that since it would take place during the school's 25th convocation year, that the inauguration would be for the school so he went along with it.

President Lana Lawrence stated that she had met with the faculty inauguration committee and that she had been asked by that group to request student involvement on inauguration day to assist guests for transportation and as tour guides. She then appointed Jim Blanton to coordinate the student support of the program. Two other appointments were made by the Student Council President; Brenda Kneece was appointed as chairperson of the Student Welfare Committee and Beth Collier was appointed as chairperson of the publicity committee.

The resignations of Sue Stroud and Tim Brendle were accepted by the council. Tim is away working as an

intern for the Virginia Baptist Board this semester and Sue works in the day care center during the hour the council meets.

The Academic policies and procedures committee reported that a large number of students had requested taking more hours of classes than were required and were denied because it was felt that the maximum as stated in the catalogue was enough. The Field Education committee reported that efforts are being made to promote communication between the field education office and churches in the area. The issue of whether a student may be interviewed by more than one church at the same time is also being considered. It was also reported that the field education office staff feels that there should be more cooperation between the off-campus ministries committee and the field education office.

It was announced that a special forum would be held on Friday, October 24 at 10 a.m. in the cafeteria, in which President Lawrence will discuss the Executive Committee of the Sou. Bapt. Convention which she attended.

Lana appointed Dan Vincent to survey students to determine the number wishing a December graduation, and to report the finding back to the student council.

Other committees reporting during this session of the student council were: the athletic committee which handed out copies of the new gym policy, the chapel committee which stated that the chapel schedule was working well, and the constitution committee which stated that it needed two other members at large to consider changes in the constitution.

A NEW FACE: RICHARD HESTER

The impress of history is vital to an appreciation of the Bible and an understanding of where the Church is today. A personal history is vital to an understanding of self. When we come to appreciate this truth, we have discovered something at the core of education. Too often our approach to professors is void of an appreciation of their pilgrimage in time and space. Because we don't know where they are coming from, we miss the richness and depth out of which they are sharing with us. I came to see this clearly recently in an interview with one of the new faces on campus, Dr. Richard L. Hester. Besides the usual biographical information about education, former positions, etc., Dr. Hester allowed me a glimpse into his own journey as a minister. Let me share some of this with you. But first the not so trivial statistics:

Richard Hester was raised in Fort Worth, Texas and educated at Baylor University and Southern Baptist Theological Seminary. After receiving the B.A. from Baylor, Hester served the university as acting director of public relations. While at Southern he was assistant pastor of Highland Baptist Church in Louisville and later pastor of the Franklinton Baptist Church in Franklinton, Ky. From 1965-67 he was marriage counselor for the Louisville area Council of Churches, and from 1966-67 served as chaplain at the Silvercrest Tuberculosis Hospital in New Albany, Indiana. Hester received the B.D. degree from Southern in 1964 and the Th.D. in Pastoral Care and Psychology of Religion in 1968. His major professor was Wayne Oates. Other areas of concentration included New Testament and Preaching. He names John Carlton, Bill Hull, and Swan Haworth as significant professors. After leaving seminary, Hester pastored the Parkview Baptist Church in Gainesville, Florida and was later Professor of Pastoral Care and Psychology of Religion at the Graduate Seminary of Phillips University in Enid, Oklahoma. From there, Hester came to Southeastern where he is professor of Pastoral Care.

Dr. Hester is married to the former Beverly Raney and has two children, John (grade 4) and Anne (grade 2). Mrs. Hester is finishing her Master's degree in guidance and counseling education.

Now let us consider that all important personal pilgrimage. Hester sees his commitment to the ministry as having definite stages. Beginning in high school, he was influenced initially by an aggressive conservative pastor and viewed the minister as "performer." While at Baylor, Hester was confronted with certain intellectual issues related to Biblical interpretation and the nature of the Church and ministry and became committed to the ministry as an intellectual pursuit. During his second year as a seminarian he became aware through a course in pastoral care of his own feelings and psychological attitudes. He then began to see the ministry as involved with one's own feelings and helping others become aware of their feelings and emotions. In short he gained a more wholistic understanding of ministry. This was a time of self-discovery and gaining of valuable clinical tools for the care of people. The focal point then was on ministry as helping people work through psychological and emotional problems.

Hester did his doctoral work in the area of pastoral authority. His thesis dealt with attitudes toward pastoral authority among selected seminary students. This study helped him to see how social psychology is an important resource for ministry. In his Gainesville pastorate he encountered an acute social problem in the latter part of the '60's...the race issue. His view of ministry developed further: "If you are going to deal with people's real needs you must deal with social structures and figure out how the Church as a social organism can minister to the world around it," says Hester. "This, of course," he adds, "is not an easy task when people threatened by social changes want to retrench into a safe enclave in which

A NEW FACE: RICHARD HESTER (cont.)

their own needs can be met because of fear and anxiety." Hester's concern was to see the Church get into gear and deal with the racial problem of his community. Sixty families left the church during this intense struggle.

Upon entering the teaching profession Hester became concerned with the educational dimensions of pastoral care: how do people learn? He also became concerned with helping the church as an organization organize and render pastoral care within and without. He extended the question to include the university as an organization which must attend to the personal needs of individuals as well as educational needs. Later Hester came to see the need for the history of theology to inform pastoral care. "We've tended to be pre-occupied," says Hester, "with methods of how to care without sufficient attention to theory that sustains that (caring)." For those who have Hester now, he is raising the question of how American religious experience is a unique resource in informing pastoral care. As he sees it: "Pastoral care can be redirected by paying attention to American history and the evolution of the American minister."

In summary, Hester sees his role at Southeastern as three-fold: One, to provide a basic, foundational course in pastoral care; two, to integrate pastoral care throughout our theological system so that pastoral care is informed by the other disciplines of this institution and so that these other disciplines are informed by pastoral care; three, to relate pastoral care to organizational life.

Hester expressed positive feelings about the competency of the faculty at Southeastern and the openness of the present leadership. He appreciates the degree of freedom he has to go about the teaching task. In relation to teaching method, Hester tries to have in every class some process which is experience based.

Inquiring into his reasons for coming to Southeastern, Hester responded with three. First, he sees more opportunities here to develop a program in pastoral care which has access to a lot of clinical training. Another reason is the influence of a very progressive administration in Randall Lolley. Finally, Hester sees more educational opportunities for his wife in the area of social work here.

Let me conclude by expressing thanks to Dr. Hester for sharing, and welcome!

David Ford

EDITORIAL

A few weeks ago at a Singles Party in the Women's Dorm one particular discussion group talked about the problems of being single at Southeastern. Since this was a group of males and females one important problem which came up was "how to facilitate more and better sharing between the single men and women on this campus." In the light of that discussion and several others I have been in, I want to make some concrete recommendations--many of which are not original with me. The second floor of Mackie Hall should be opened from 6pm until midnight Friday, and from noon until midnight Saturday and Sunday. The sitting rooms and T.V. room in the Women's Dorm should not be restricted access areas, i.e., men should feel free to just drop in during the weekend without planning to see any particular woman. On a weekly or monthly basis there should be an "open house" during a weekend in the men's dorm and in the women's dorm--some Baptist colleges have this practice. Also let's have more than one Singles Party in a year.

Larkin Rossitter

SEMINARY'S PET POLICY TO BE
RECONSIDERED

During the academic year 1971-1972 a group of students presented a proposal to the administration to allow pets in seminary housing. Several representatives from the various housing areas devised regulations and procedures for allowing pets and this was given official approval with some revisions by the administration. The final document allowed students in duplex housing and in the trailer park to keep pets within certain restrictions and with the understanding that the students themselves would supervise and enforce the regulations through a pet policy committee.

During its first year, the pet policy worked very effectively. However, subsequent years have shown a lessening of interest with the present situation being that no pet committee exists. As such, there is no regulation of the pets which are now here and problems have resulted.

As it stands now, there are two distinct alternatives. (1) Since the seminary has neither the time nor the personnel to supervise and enforce a pet policy, pets can be allowed only when students are willing to assume these responsibilities. (2) If student participation cannot be accomplished, then a return to the original policy of "no pets" will have to be implemented and enforced.

If you own a pet and would be willing to serve on the Pet Policy Committee either as an area representative or as chairman, you are urged to attend a meeting on Thursday, October 30 at 3:00 p.m. in the Student Activities' office, second floor Mackie Hall. The purpose of the meeting will be to reactivate the Pet Policy Committee. If sufficient interest is not shown at this time, then plans will be made to implement the original "no pet" regulation within the current academic year. Questions concerning this matter may be directed to Woody Catoe, Director of Student Activities (556-3101, ext. 263).

"Window of the Heart"

by Isamu Matsumoto

As one of many charismatic Baptists on this campus (the rumor says there are about 250-300 on this campus), I was intrigued to read Religious Herald, Sept., 1975 issue (The State Baptist magazine in Virginia). This reports about the decision by Dallas Baptist Association on "charismatic" members in the Association. They have decided to exclude all charismatic members from the Dallas Baptist Association. The reason is not a doctrinal issue, but it is on the basis of "fellowship". They concluded that it is best for them to terminate "fellowship" with those who practice tongues, healings and the Holy Spirit Baptism. These are not historically Baptist practices.

Some charismatics expounded and preached how the Dallas Baptist Association is "poor" in understanding the Scripture while others felt helplessness in the face of the split. What do you feel about it?

It is true that some cannot remain in a traditional denomination for their own reasons while others try to maximize their ability for better functioning in a denomination. The tragedy, (or comedy, maybe) is that everyone has a good "Biblical" reason for whatever he does or does not do. To them, it does not matter whether it is "spiritual" or Biblical. Many are Biblical but they are not spiritual. They lack love for God so their being Biblical does not mean much to anyone. They may know some Biblical facts but have no spiritual insight. Biblical knowledge and spiritual maturity parallel, they should. If they don't we end up having "charis-fanatics" (Bill says) or dry bones elsewhere in the fellowship (in the seminary, too).

(continued on next page)

Woody Catoe, Director of Student Activities

EVENTS

- Oct. 23 C.P.E. Day
Share-a-thon 8-12 a.m.
in Dr. Lolley's office.
- Oct. 24 Special Forum with Pres-
idents Lana Lawrence and
Randall Lolley about S.B.C.
Executive Committee Meet-
ing and SEBTS Trustee
Meeting 10 a.m., cafeteria
- Oct 28 Seminary Family Community
Worship Service 7:30 p.m.,
Binkley Chapel
- Nov. 6 Bloodmobile
- Nov. 14 Forum with Pres. Lolley,
10 a.m. Mackie Hall
- Nov. 21 Student Council Meeting,
10 a.m., Mackie Hall
- Nov. 27-Dec. 1 Thanksgiving Recess

SPORTS

- Flag Football-Tuesdays and Thursdays
Sept.23-Oct.30
- Co-ed Volleyball-Tuesday nights 7 p. m.
Nov. 4.-Dec. 11
- Men's Volleyball-Nov. 4-Dec.11
- Two-Mile Run-Nov. 17 (rain date - Nov.20)
- Paddle Ball Tournament-Dec. 1-6
- Golf Tournament-Nov. 5 and 8

THE HISTORICAL JESUS

by Ray Buchanan

The ultimate
Of interpersonal relationships
Has ceased to be personal.
The eschatological manifestation
Of the ground of being
Has ceased to be manifest.
In the fullness of time
The Word has become theology,
And dwells not among us.

'Window' continued

In order not to become
"charis-fanatic", nor "dry-bones",
we have to be both Biblical and
spiritual-knowledgeable and loving.
What are you, "son"!

BILL DUKE EVANGELISM TEAM

Bill Duke, a junior at South-
eastern Seminary from Florida, is
forming a Youth Evangelism Team
to be of service to any interested
churches. Bill worked this past
summer for the Evangelism Depart-
ment of the Florida Baptist Conven-
tion doing a similar job and feels
this to be of value to North Car-
olina also. The goals of the team
for each church are (1) to train
an army of young people to make
witnessing a lifestyle of sharing
Jesus Christ with the lost people
of this world by use of the Win
Our World (WOW) Witness Training
Materials; (2) to instruct the
youth leadership in the REACHOUT
Strategy of high school evangelism
and discipleship; and (3) to lead
the entire church in a Revival
Crusade. This is to be a Church-
Wide Youth-Led Revival beginning
on Friday night and going through
Sunday night. For complete details
please contact Bill Duke in John-
son Dormitory Room 121, phone number
is 556-1575, or write to P.O.
Box 2122 at Southeastern Seminary.
Bill Duke

All articles, announcements or letters
should be typed double-spaced and no
more than one page long. Some denota-
tion as to person or group must be af-
fixed to any material submitted. Mate-
rials may be submitted through the mail
via Box 2154 SEBTS or through the Enquiry
office on the 2nd floor of Mackie (slip
it under the door). Questions, tips
and comments may be made to the editor--
Larkin Rossitter 556-1417.
Remember, The Enquiry is your student
newspaper, so use it.

THE FOLLOWING PEOPLE MADE THIS
ISSUE OF THE ENQUIRY POSSIBLE

- Larkin Rossitter--editor
- Don Hall Terry Myers
- David Ford Isamu Matsumoto
- Gwen Beck Jan Galloway
- Bob Royal Clarence Byerly
- Ray Buchanan Dick Brunson
- Dr. John E. Steely--faculty adviser