

# The Enquiry

Serving the Southeastern Community

Volume 20, Number 12

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## Peace Group Produces Statement

Simply known as The Peace Group, a growing number of people have met together this year and talked, meditated, prayed and planned constructive action based on their beliefs. The central attraction has varied greatly among the members: some came out of concern about the threat of nuclear annihilation; some, over the the rapid escalation in US government defense spending, and others have come because they sought support as they tried to take seriously Jesus's injunction to love our enemies.

The group initiated contact with other peace groups during the first semester, compiling information and starting to create a network that might be helpful in the future. It soon became clear that a statement of purpose was necessary to shape and identify the group. In discussing this need, the group considered following the lead of other seminaries in authoring a statement of faith in this age of threatened nuclear destruction. Jim Needham chaired a committee that solicited and studied several comparable statements and undertook the arduous task of composing such a statement for this seminary. After many months, the committee drafted the statement called A COMMITMENT TO PEACEMAKING. It speaks for every member of The Peace Group:

WE, THE UNDERSIGNED MEMBERS OF THE SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY COMMUNITY, wish to state publicly that we accept the call of Jesus to be peacemakers.

AS THOSE committed to Christ's Lordship and in the light of the biblical mandate to be good stewards of God's creation and to be at peace with all, we reject the dependence on war as a means to resolution of conflict and condemn the use of nuclear weapons.

WE PLEDGE ourselves to accelerated and relentless opposition to the present arms race. We give ourselves and call on fellow Southern Baptists to join with us in witnessing boldly to the mission of peace through prayer, through education, and through labor.

FURTHER, WE URGE all Christians to petition national leaders to press for an immediate multi-lateral and verifiable arms halt, and then to negotiate mutual arms reductions. We also urge that a fundamental change in the relationship between the United States and the Soviet Union be sought, emphasizing mutual goals rather than antagonisms.

WE INVITE ALL people of faith to join with us, uniting in hope, prayer, and a commitment to work as one people for peace.

\* \* \*

Peace Group members will have copies of A COMMITMENT TO PEACEMAKING available for signing for the rest of this semester.

Only preliminary plans have been made for the fall semester, some of which include the possibility of a conference on Christian peacemaking, regular Bible studies, prayer sessions and support groups which would focus on peace, and providing information on military escalation.

Helping to conserve God's creation is a task to which each one is called. Equally, we are called to be peacemakers. The Peace Group hopes to help facilitate both these callings.

Peace be with you. Join us.

## Seminary Provides Counseling Service

SEBTS provides for its students a counseling center which Dr. Chevis Horne sees as a "symbol of caring; the seminary cares enough to provide counseling." For years prior to the part-time chaplains, the seminary had a position of "Director of Counseling" that was usually filled by a member of the faculty. Then, in 1977, the seminary made a contract with the Life Enrichment Center and remained in some form of contractual agreement with them until 1982.

During the 1979-1980 academic year, some members of the student council expressed a desire for an on-campus seminary chaplain. A student survey supported this desire, so the need was explored administratively. In 1981 Dr. Chevis Horne was employed as a part-time campus chaplain. Because the agreement with the L.E.C. was not being renewed for the 1983-1984 academic year, the seminary added Anne Neil "to serve as chaplain-counselor on campus."

Mrs. Neil says that the counseling center provides someone "who is available to students who need and want counseling." Yet, she pointed out that the counseling center is also available to the spouses and families of students. According to Mrs. Neil, the primary purpose of the center is "availability and support."

(continued on p.7)

## Cookbook Sales to Aid Family

In the last issue of THE ENQUIRY, we transposed two sections of this article by accident. We apologize to the Seminary Wives, and reprint the article in the correct order.

Last fall the wives of SEBTS students decided to establish formally a campus organization for themselves. This group was aptly christened "Seminary Wives in Ministry" or SWIM.

The current project for SWIM is Breaking Bread, a compilation of favorite recipes of student and faculty wives. The purpose of this cookbook is two-fold. As wives of ministers we shall be expected literally to feed the flock at church suppers, homecomings, teas, etc. Containing approximately 275 tried and true recipes plus tips on entertaining, Breaking Bread will be an invaluable addition to your kitchen library.

The second purpose of this book is fund-raising. Recently, a former resident of our seminary community, Judy Hamilton, died of cancer. Her husband, Jim, was a student here 1981-1983 and is currently pastor of Everette Baptist Church, Everette, NC.

During Judy's extended illness, she was hospitalized on numerous occasions, underwent two surgeries and had both radiation therapy and chemotherapy. The medical expenses incurred by this family have been exorbitant and only a portion has been covered by medical insurance.

Seminary Wives in Ministry has established the Judy Hamilton Memorial Fund to help defray these expenses. All of the profits from Breaking Bread will be designated for this fund. Personal contributions will also be accepted and appreciated. Make checks payable to SEBTS for the Judy Hamilton Memorial Fund.

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# Speaker's Corner

## Hunger--What One Person Can Do

Hunger is one of those problems that will not go away. Both the Old and the New Testaments remind us that hungry persons are an ever-present source of ministry and concern, especially for those who are not hungry.

The Hunger Concerns Group, in what follows below, wishes to remind all that there is something that everyone can do; that no one is exempt from doing something. You are one person. Here are some things one person can do. Today.

### KNOWLEDGE:

\*THE FIRST STEP IS TO KNOW THE FACTS AND CAUSES OF WORLD HUNGER. Read the print media and watch TV to know the needy areas of the world. Find out about local agencies which deal with hunger.

\*DEFINE THE RELATIONSHIP BETWEEN GLOBAL HUNGER AND THE WAY YOU NOW LIVE. How much do you know about the importance of the food chain? good nutrition?

\*BECOME AN INFORMED CONSUMER. The way you buy food affects the way of hunger in the world. Learn about food labels, advertising, and about the "hidden persuasion" in advertising. Find out who is hungry in your neighborhood--and why.

\*BEGIN TO GET SPECIALIZED INFORMATION. Learn about the UN's efforts, Bread for the World, CROP, and others. Get on their mailing lists. Find out what your elected officials are doing with regard to hunger.

\*STUDY THE INTERNATIONAL CONNECTION. Know imports and exports of foodstuffs. Who are the cartels and international/multinational brokers of food?

### LIFESTYLE:

\*CONSUMPTION OF GOODS IS RELATED TO GLOBAL HUNGER. FIRST ASK YOURSELF ABOUT HOW YOU USE THINGS. What do I buy? Where do I buy it? How does its production affect the global food situation?

\*TAKE ACTION BASED ON THE ANSWERS THAT YOU FIND OUT. Eat lower on the food chain; natural and not processed foods. Eat less meat, especially beef. Use the farmers' markets and food co-ops in your area. Eliminate your waste of food. Feed only scraps to pets. Save electrical energy. Recycle everything that can be.

\*BEGIN DISCIPLINING OURSELVES AND OUR FAMILIES FOR THE AUSTERITIES TO COME. Introduce children to the values of sharing. Simplify use of goods/resources. Look at your entertainment and travel in light of global stewardship. Let hunger be a topic of discussion at the dinner table. "De-materialize" celebrations like Christmas and birthdays.

\*"BUILD-DOWN" YOUR LIFESTYLE AND BEGIN TO THINK SMALL. Avoid: dangerous products; throw-away items; and over-packaged products. Simplify clothing and wear more natural fibers.

\*UP-GRADE YOUR DIET. Eliminate "junk-food," alcohol and tobacco. Entertain in food-conscious manners.

### CHURCH:

\*CHURCHES HAVE MORE THAN A SIMPLE RESPONSIBILITY TO AID WORLD HUNGER. THEY HAVE A DIVINE MANDATE. Pray. Create/attend worship services on World Hunger. Use Lent as a time of realization of global solidarity. Learn the scriptural mandate to feed the hungry. Declare days of sacred fast.

\*MAKE YOUR CHURCH AWARE OF ITS RELATIONSHIP WITH A HUNGRY WORLD. Identify and give to national and local church relief agencies. Have their literature on hand. Keep all church meals as simple as possible. Never let an opportunity for teaching about hunger pass by.

\*ORGANIZE YOUR CONGREGATION TO INFLUENCE PUBLIC POLICY. Present well thought out sermons on how to handle justice issues. Make an offering of letters to elected officials instead of an offering of money. Create the position of hunger minister, or have such a concern written into future ministers' job descriptions. Eliminate extravagance in decoration, furnishing, etc. Maintain a garden at the church. Maintain a food pantry.

### POLITICS:

\*POLITICAL ACTION IS THE TAKING OF STANDS AGAINST EVIL AND IN FAVOR OF WHAT IS BEST. SUPPORT THE ISSUES OF: truth in advertising; labeling laws that demand that products indicate nutritional value, additives, etc.; animal population control; candidates who clearly vote for global justice.

\*PROTEST THESE ISSUES: Planned obsolescence, throw away items, grain deals which use food as a weapon, feeding ridiculous amounts of grain to livestock.

\*USE THESE METHODS FOR RESULTS: Write to elected officials on local, state, and national levels. Write editors of newspapers. Use one issue per letter. Letters are better than nothing; telegrams better than letters; phone calls are best of all.

\*WORK WITHIN THE SYSTEM. Vote. Know the voting records of those for whom you vote. Spread petitions. Present yourself as a qualified person to respond to unfavorable TV and radio editori-

als. Speak in behalf of pending legislation. Run for office.

These are first steps. A Chinese philosopher said that the journey of 10,000 miles begins with the first step. Such is the state of hunger--it is a long road ahead of us--and the state of ourselves--we must start somewhere. At this moment the state of hunger in the world is at its most critical, but the news organizations do not think it so newsworthy. The election year that holds our attention tends to overshadow the real news that people are dying from hunger.

The Hunger Concerns Group presents this guide on what you, one person, can do, with the hope that you will begin (or continue) to do something. We urge you to cut this out and attach it to a place in your home where you will often have to confront it.

More information and ideas can be had in the Library, and from members of the Hunger Concerns Group.

### BEG YOUR PARDON!

In the last edition of the newspaper, two items were omitted from the article on Dick Stevens and his book store.

1. During the early years of his operation, there were three other book stores in Wake Forest, only one of which was seminary controlled.

2. The agreement with the Baptist Book Store to sell only used books was Earl Peeble's arrangement, only because his operation was so close to the Baptist Book Store, and because it was located on seminary property. Stevens Book Shop has never held this agreement with the Baptist Book Store.

THE ENQUIRY regrets these errors.

## The Enquiry

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## Not on Trial

If God be for us, then who can be against us? Certainly not God. Who will accuse God's chosen people? God himself declares them "not guilty." (From Romans 8)

The American justice system is based on the "Innocent 'til proven guilty" scheme. This is something we've all known, but did you realize that the American Christian system is based, without apology, on the opposite of this? that we are genetically guilty of some crime for which we are to pay with our lives? Well, I wonder, and I started thinking . . .

Case in point: I had accepted en toto this strange doctrine of the utter depravity of humans. The picture presented is that we are like black holes in space, those voracious, superheavy objects which absorb all that their gravity fields will feed them. A black hole gives nothing in return, not even light. Are we actually like this? Some "theologians" I encounter insist on this depravity doctrine as an a priori lens by which all things/people must be tested. It's as if no one has credentials, nothing to recommend themselves. Somehow, one is not validated as a Christian until one confesses under bright lights to heinous sin.

Well, the pendulum (and our Bible) swings both ways. A C-flat may also be called a B-sharp. By any measure--collective or individual--the human species is a marvel to contemplate. It is fun to be one. We violate a mighty probability by our very nature and existence. We have sustained successfully the human effort for millions of years of existence without drifting back into genetic randomness or extinction, a near mathematical impossibility. It is much more mystifying to explain the presence of good in the cosmos than the fact of evil.

That we are stamped indelibly with God's image is a visa in the passport to adventure. It is a divine compliment that we are creatures, co-creators, on mission. Now, you may stay at home--safe and comforted in your ever-acknowledged sinfulness--but as for me and my existence, we will seek out the limits, live on the boundary, and discover that we are less of a black hole than we are a shining star.

Some self-proclaimed black holes among us have become convinced about their deficiencies. In their self-indictment/conviction of "Sinner: Death Sentence," they have set up a shield against excellence, a vaccination against doing good, and geared themselves against every major greatness.

But we are not on trial. While our creatureliness directs us into encounters with judgment, we are not on trial. God--believe it or not--does not assign grades (although God asks us to contract for high ones). We are specimens which are testament far more to God's marvels than to our own depravity. Geared for so much and tooled for excellence, the GOOD NEWS is not so much that we are to believe in God, but rather, God believes in us. We are not designed to be separated from dignity. The distinctiveness of our faith is that God trusts us; we are not on trial.

But . . . but while we are not massa damnata, women here are often made to feel like they are. Many a woman has journeyed here under God's direction, and then is told by men that she is on trial, unfit to be a real minister. Sometimes we men put off her trial, or cancel it altogether, not allowing the woman to prove herself, to show her imago dei.

I think God would do it differently. As the Author of all faith and Authorizer of who we are, we sin when we emphasize our sin (like pointing out to women that absurd sin men thought of: being born female) so that it stands in the way of our greatness. Yes, we do have our shadow side, but this is not as essential to our lives (or to Christian theology) as the body that casts it.

So, let us question the too-quick and too-local conversion to the gospel of depravity. We are not on trial. There is no Christian lawyer with enough credentials to indict us. God is for us, and if anyone be against us, then there must be an appeal to a higher court. While we both may petition and pray to someone higher, someone is praying to the wrong God.



-- Chris Fuller

## Library Lines

by Reference Services

THE CIRCULATION DESK wishes to alert you to the following:

1. All books will be due May 9 for the end of the semester and graduation clearance.
2. The Library will be closed for inventory May 21-25. It will re-open Tuesday, May 29. (Remember, we close for Memorial Day, May 28.)
3. Between terms, the hours will be 8:00 a.m. - 4:30 p.m. Monday - Friday. Regular hours (nights and Saturdays) will begin for the Summer School term on June 12.
4. The loan period for Summer School will be one week with one (1) renewal.

CREDIT DUE: QUINN CHIPLEY, Reference Assistant (M.Div. 3), has been responsible for the outstanding special displays in the Library this year. DENNIS TESTERMAN, Cataloging Assistant, (M. Div. 3) and PAULA MEADOR TESTERMAN ('83), have maintained the several thought-provoking displays on Justice Issues.

MAPS ON FILE: Do you need clear, clean, undistorted copies of maps which you can xerox for distribution or make into transparencies for projection? "Maps on File" is the answer. This is an unusual reference tool--a looseleaf collection of approximately 350 black and white maps, worldwide in coverage, plus a comprehensive 5,000-entry index. The 8 1/2 x 11" maps may be easily removed for photocopying. (Reproduction rights were granted.)

### **Judgment**

by C. R. Bell

If there's a God who reigns on  
high,  
and if His justice is not a lie,  
and if its used--that great loud  
boom  
bringing all the earth to doom,  
then on the day when judgment's  
due  
the sons of men--more than a few--  
will stand before the Son of Man  
in accordance with an eternal plan;  
from trees and grass and bees and  
birds  
these sons of men will then hear  
words  
of condemnation, scorn and shame  
and in that list will be my name.  
What hath thou wrought will be the  
tune,  
there's now no life beneath the  
moon.  
God's mighty work has been undone,  
in search of peace--where there  
was none;

and all the guilt will fall on me,  
for when I was alive and free  
I placed my hope in many things  
and sought the peace that power  
brings.

In the bomb of man I placed my  
trust,  
now all of man lies in the dust,  
and all of life is gone away  
and so I stand in the court to pay.

To pay for trusting lesser things,  
instead of Him called King of  
Kings.  
To pay for scorning His great plan  
to love them all, my fellow man.

I did not heed the Prophet's call.  
I did not learn to love them all.  
I did not try to stop the race  
that now has blown us into space.

My sin lies not in what I did;  
my sin lies more in what I hid.  
I hid the fact that in my time  
there was a chance to stop this  
crime,

to raise my voice and do my part,  
to stop this madness at its start;  
but I did not, so here I stand.  
Forgive me world, my name is man.

### **Four Monkeys on a Bench**

by Mary Agner

Four monkeys on a bench.  
See no evil?  
Hardly. (We are women,  
and have learned when and how  
to rock the boat. We marvel  
at the waves.)  
We four  
Ape the lives of men  
Just enough to add a new dimension  
To humanity.

What a narrow bench we pile onto!  
We love the challenge.  
We pull together,  
One reaching out to steady the  
other.  
Each leans toward the Center  
There is strength at the Center,  
We know this.

Men with books pass by  
And stare at the monkeys.  
We are curious, they say,  
(and very nearly human).  
But we do not hear them.  
Today is fine as it is.  
We rock the boat gently.  
Today we do not hear them.  
We have evolved.



-- Chris Fuller

***may i never forget this Night***

by John Snell

may i never forget this Night  
i confronted a wall looming more  
portentously  
than the sterile brick of central  
prison

may i never forget this Night  
i looked across the ditch in  
front of this modern fort  
to my own hope behind double  
fences  
of sanctioned goodness and apathy

may i never forget this Night  
i heard trucks groaning up the  
hill by the prison  
giving voice to the silent  
sisyphus within

may i never forget this Night  
i held my candle and hope weeped  
her slow-motion tears  
while through windows too narrow  
for humans but not for Light  
prisoners' lighters semaphored  
emotions long and painful

may i never forget this Night  
i tried to hide the darkness from  
myself  
and hope for life flickered and  
burned to a nub like  
my old christmas candle

may i never forget this Night  
i killed james hutchins  
not a faceless executioner or  
impartial law or thirsty  
politician but i, me

may i never forget this Night  
i couldn't slay my guilt  
even though i killed the guilty  
and i had only to contend with  
the demon of my inhumanity  
never again this human

may i never forget this Night  
i was as full as the moon of  
sadness, guilt  
me, the reluctant builder of  
crosses  
my heart the tomb for the hope  
hanging lifeless  
of stopping this sanctioned killing

may i never forget this Night



-- Chris Fuller

***Genesis One***

by Mary Agner

Imagine me

Your Image.

In all my Imagination

it could not be.

UnImaginative creature that I am,

and yet I am.

I am.

## Ministers and Social Security: What's Your Option?

In 1967 the Internal Revenue Service ruled that ministers who were conscientiously opposed to public insurance could be exempted from participation in the Social Security system. Since that time, 75,259 ministers (including Baptists) have exercised this option by filing exemption Form 4361 with approximately 80% of them being approved.

The date the minister files for exemption is a crucial factor. Ministers must file for the Social Security exemption for the second tax year in which they have at least \$400 from services rendered as a minister. Once that deadline has passed, those participating in Social Security cannot opt out of the program.

When the exemption is approved, the individual cannot return to the system even if he or she has had a change of mind and no longer conscientiously objects to public insurance.

In recent years increasing numbers of Southern Baptist ministers have chosen to opt out of Social Security. Although little statistical data is available to determine how many Baptists have chosen this exemption, we have learned that more clergy exiting the seminaries to begin their ministries acknowledge this choice.

Although most of the exemptions are approved without any inquiry, based on our interviews with some Baptist ministers who have recently been exempted, we suspect that few of the ministers contact an I.R.S. official for the I.R.S. interpretation of the exemption.

The I.R.S. considers the exemption valid only if the minister is opposed to the acceptance of any public insurance that makes payments in the event of death, disability, old age, or retirement. This includes insurance that makes payments toward the cost of, or provides services for, medical care, including the benefits of any insurance system established by the S.S. Act.

The I.R.S. also states that conscientious objection to self-employment tax must be based upon the institutional principles and disciplines of the person's particular religious denomination, or on the individual's own religious considerations (rather than opposition based upon the general conscience of the minister). In other words a minister must be prepared to give specific "religious" reasons to support a conscientious objection.

Traditionally, many of those objecting include the Mennonites, Amish and Christian Science practitioners.

However, Southern Baptists, as a denomination, have not opposed Social Security. In reference to the Social Security Amendments of 1983 which mandated participation of non-ministerial church employees, the Baptist Joint Committee on Public Affairs issued a statement that the committee does not see S.S. coverage as a violation of the principle of separation of church and state because S.S. funds go into a separate fund for the exclusive purpose of providing social protection for the elderly, the disabled and survivors.

However, the committee does maintain that ministers should retain the right to opt out of the program on the basis of religious beliefs.

Some ministers we interviewed were unable to give a definite religious reason why they opposed receipt of benefits under the S.S. system. One minister said that he probably would not have elected the exemption had he been given the choice later in his ministry. Another said he did not want to participate on the grounds that it violated the First Amendment, but he was not able to express how that was true.

The idea of opting out seems to have increased in popularity when Congress liberalized regulations on Individual Retirement Accounts as of Jan. 1, 1982.

This action prompted banks, insurance companies and others to offer financial planning seminars to student pastors. In their presentations, some of them included Form 4361 and gave a brief explanation on the minister's exemption to self-employment tax (S.S.)

For those choosing the S.S. exemption, the organizations offered an alternative financial plan that may include term life and disability insurance, and an annuity or I.R.A.

The advent of the I.R.A. may not be the only catalyst for more Baptist clergy choosing this exemption: the crisis in the S.S. system itself has certainly been a contributing factor.

One minister stated that he thought it was "fiscally ridiculous" to participate in S.S., and that he didn't want to put 14% of his salary into anything that was a "sinking ship." He contended that had the S.S. system been financially sound, he probably would not have elected the exemption.

Again the I.R.S. maintains that the election is not valid if the exemption is for economic or any other nonreligious reasons.

The I.R.S. can ask clergy filing the exemption for definite religious reasons. If answers are not adequate, the exemption will be found invalid and 3 years of self-employment taxes and interest on those taxes can be assessed against the minister. In addition, some may be required to pay a negligence penalty.

One of my concerns in regards to those choosing this exemption relates to health insurance. When a person reaches age 65, it often becomes very difficult to obtain adequate medical coverage with reasonable rates. A person may spend most of his or her retirement benefits on health care costs.

Unpredictable factors such as inflation and investment conditions can erode retirement benefits. Social Security is a good supplement to the retirement programs administered by the Annuity Board. Social Security and personal savings are important additions to one's retirement income account.

I think the exercise of choosing this exemption among Baptist ministers is more of a fad than a trend towards conscientious objection to S.S. I also

believe that once the S.S. system becomes stabilized, fewer ministers will opt out.

Although the position of the Board over the years has consistently been to stay within the S.S. program, I do feel that if there is a genuine conscientious objection to S.S., the minister should opt out. It does seem unfair that self-employed lay people who may be opposed to S.S. on the same basis do not have this option unless they are members of a recognized religious sect which has established tenets or teachings opposing the receipt of benefits from any private or public insurance. I personally think a minister's objection should likewise be consistent. That is, if a minister objects to S.S., it seems to me he or she should object to any kind of insurance—life, health, disability and retirement. If the reason for opting out of the S.S. system in the final analysis is purely financial, then I believe this will inevitably produce both legal and moral problems for the minister.

Finally, I am convinced this issue will someday end up in court. I think it would be a tragedy to see one of our pastors, missionaries or any other minister subjected to such a test case. I strongly encourage anyone considering this option to explore all of the issues surrounding the exemption before making any decisions.

\* \* \*

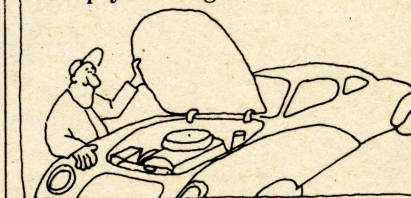
(The author, Dr. Darold H. Morgan, is chief executive officer and president of the Annuity Board of the S.B.C.)

### HOW TO GET BETTER MILEAGE FROM YOUR CAR...

Obey the 55 mph speed limit.



Keep your engine tuned.



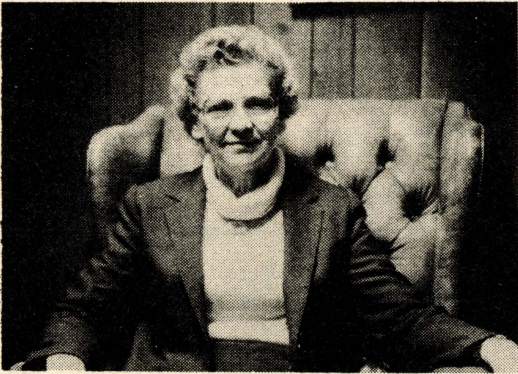
For a free booklet with more easy energy-saving tips, write "Energy," Box 62, Oak Ridge, TN 37830.

**ENERGY.**  
We can't afford to waste it.  
U.S. Department of Energy

## Counseling

(continued from p.1)

All kinds of concerns are handled at the center: defining vocational identity, personal struggles, family problems, and professional problems. Dr. Horne said, "It has been what we call pastoral counseling. Where there have been more in-depth problems, we make referrals to other agencies." As Mrs. Neil says, "The majority of the students have concerns where they can get at least initial help here."



Southeastern has been gradually moving toward the pastoral, chaplain model from the clinical therapy model as the students have expressed their needs. Jerry Niswonger said that the needs expressed by the students several years back have been utilized in helping to form a job description for a pastoral campus chaplain.

### From FIM

"Here am I; send me." Isaiah said it. We have prayed it. Now graduation time is here and the anxiety level increases as you wonder where and how.

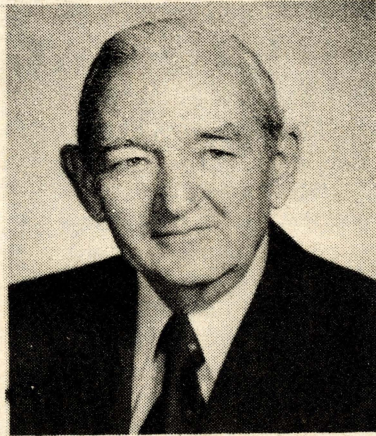
What seemed so simple and clear becomes clouded. "Where?" will be seen only after the fact. "How?" may be understood somewhat before the fact.

One answer to "How?" is through NETWORKING--those lines of acquaintance through which sharing and caring flow.

When you begin to seek a ministering place there is a need to develop a search strategy that makes your availability as widely known as possible. Get the word out that you know what you want to do and are ready to do it.

How do you start? Make a list of all the persons you know who have an interest in ministry. Do not confine yourself to formal placement offices (FIM, Minister-Church Relations, etc.) or to ministers. For the most part churches are more comfortable with resumes received through the informal process. Also, almost all search committee members are laypersons.

Now, rank the list in priority



The specific duties for this job are as follows:

1. To serve the seminary family in a pastoral role.
2. To serve as the contact person and to provide pastoral care in crisis situations involving members of the seminary family.
3. To encourage the development of the spiritual life of the seminary community.
4. To be available to counsel with students, their families and other staff persons and to make appropriate referrals.
5. To serve as a resource to persons seeking vocational direction.
6. To encourage community worship in the seminary family.

## Networking Revisited

order. Place at the top of the list those who know you best and who are most likely to have knowledge of existing vacancies.

This is your primary network. Begin to make personal contact with those on the list. Remember that your objective, at first, is simply to let it be known that you are available. Ask for permission to send a resume. Personal interview is best. A phone call is second best. A good letter is next in line.

If your primary network seems small, do not be discouraged. Remember two things. There is One in your network who knows everybody. And you can expand your

network with a little effort. Every person you know knows persons who can be added to your network. Find out who they are and add them to your list. Ask the person on your primary list for permission to use her/his name. This becomes your secondary network.

Hard work? Sure, but well worth it. More opportunities to consider prospective ministry positions will be generated. The likelihood that you will find

Questions have been raised as to why the seminary terminated its contract with the Life Enrichment Center. In 1981-82, the seminary paid \$17,500 to L.E.C. for services to 105 seminarians or family members, which involved 86 different family units. Southeastern has approximately 1,200 different family units. Some students were using the L.E.C. most of their time while in seminary, and only a small percentage of the students were utilizing this resource at all. Hence, the seminary felt that this was not the best way to spend the seminary's resources. Furthermore, as Dr. Niswonger pointed out, "Students perceived that personnel at the L.E.C. were not aware of what was happening on this campus weren't as avail-

able as they wanted them to be, and wanted them to be a part of the seminary community. Pastoral presence and accessibility were stated needs."

With all these facts in mind, the seminary decided to find a fulltime campus chaplain. Dr. Niswonger said they hope to have someone here by the middle of August to fill this position.

that "right" place will increase.

Some object to taking affirmative action in search for a ministering place. It smacks of "politics." God is left out. There is too much emphasis on human effort. Persons are used. I would say, "Yes, all that may be so." but it does not have to be. Your motive for building and maintaining a network is the key.

If you build and maintain your network simply to promote yourself and gain advantage in a career, that is wrong for a minister of Christ.

If you do so in order to expand your opportunities for ministry and to become a better minister, you honor your call. Those who maintain their networks discover that it is out of these relationships that they will minister all their lives. Not only will you receive, but you will give.

Book advice: The Job Hunt, by Robert B. Nelson. Buy it. Read it. Baptize it. Use it.

Shalom,  
Charles T. Dorman

# Hall's Hosers Capture Softball Crown

by Tim Russell

Hall's Hosers defeated the Tigers 13 - 7 to capture the SEBTS intramural softball title. The Hosers, who never trailed in the game, were led by Robin Rowe. He robbed the Tigers of a home run in the bottom of the 4th with a fantastic running catch in centerfield. He came back in the top of the 5th and slammed a 3-run homer to put the Hosers up 10-4. The Tigers mounted a rally in the bottom of the 5th to draw within 10-6, but could get no closer.

Bobby Carlton managed a single in the top of the 7th to bring his teammates on the Hosers to their feet. According to a team

spokesman (Bobby Carlton), Carlton closed out the season with a .430 batting average.

Team members include: Ronnie Hall, Robin Rowe, Stan Yancey, Fred Salley, John Thompson, Jimmy George, Karl Lyon, Keith Johnson, Bobby Carlton, Joe Glass, Ken Grove, Bobby Hudson and Jay Russ.

Umpiring the championship game were Steve Brown, Chris Phelps, Steve Holland, and Grady "They call me Mr." Walden.

Thus, the intramural season is closed. Greg Eberhard (who asked me to write this) did an outstanding job and he and those who helped him are to be commended.

## Classifieds

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## Cookbook

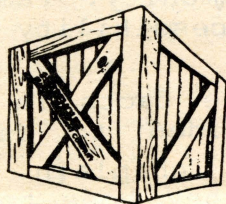
(continued from p.1)

As fellow Southerners, we would like to express to Jim and the children our love and concern through this project. They are carrying many heavy burdens at this time and we have both the opportunity and the responsibility to help lighten their load.

Breaking Bread is now available at the Bookstore, the Switchboard, and the Health Center. Each book sells for \$6.00.

For more information, or to order your cookbook, call Linda Lee, 556-1609; Rita Warren, 556-6413; Mary Ann Kelley, 556-4460; or Martha Jarrard, 556-1715.

### STUDENT SPECIAL



**THE WAREHOUSE**  
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THE WAREHOUSE Seafood Restaurant in Wake Forest Plaza Shopping Center is offering seminary students 10% off any meal with your student ID. Take-out is available. Call 556-1907.



-- Chris Fuller