

The Enquiry

Serving the Southeastern Community

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Convocation opens spring

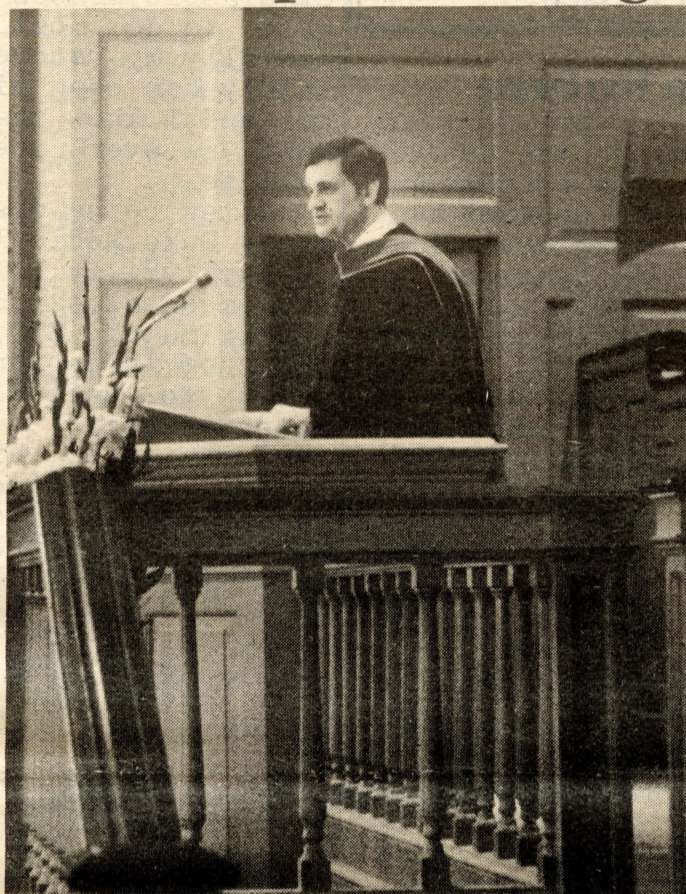
State Baptist leader Campbell brings opening message

by Ruth Fleming

Baptist State Convention President and Statesville pastor Frank Campbell opened the spring semester by telling a full house in Binkley Chapel at last Tuesday's Convocation that "Missions done cooperatively is the best way to fulfill God's commandment."

Dr. Richard Spencer was recognized for his outstanding work in completing a book composed of the sermons of Dr. Ray Brown. Dr. Spencer then presented an official copy of the book to Mrs. Caralie Brown who expressed her appreciation and gratitude to Broadman Press, Southeastern, and Dr. Spencer. She concluded her remarks by reminding all that "the glory alone belongs to God."

Following the recognition of Dr. Spencer and Mrs. Brown, Dean Ashcraft presented the Middler Award to Mr. James Richard Skelton for his outstanding work in theology. Mr. Skelton received a cash gift for his excellence in systematic theology.



Baptist President Frank Campbell

After the introducing of the visiting professors, the speaker, Dr. Frank R. Campbell was introduced. The topic for Dr. Campbell's address is best summed up by his question, "It's your ministry. What do you do?" Pointing out the various aspects of the ministry, Dr. Campbell emphasized the need for setting priorities in the ministry and personal priorities.

Reflecting first on his personal life, Dr. Campbell said he spent the largest time block at his church. However, his first priority was God, emphasizing the need for an active devotional life. His second personal priority is his family for, as he said, "no human relationship is more important." The church is Dr. Campbell's third priority along with the need for good relations with the church one serves.

Dr. Campbell then proceeded to discuss his professional priorities. The first of these is preaching; yet he emphasized that "the freedom to preach necessi-

(cont'd on p. 8 CONVOCATION)

Catholic educators urge closer state-school ties

by Conrado Navarro

Catholic education in North Carolina is a small but growing part of the non-public educational picture in the state. There are approximately 4200 students in 18 elementary schools, 1 high school, and 3 pre-schools in eastern North Carolina (repeated attempts to get through to the Catholic Education Office in western North Carolina were fruitless).

For this third article in our series, we spoke to two representative educators, one on the state level, the other on the local school level.

At the Cathedral Elementary School in Raleigh there are 240 students in grades K-8. All their teachers are certified by the state and only three are nuns. Sister Kevin Michaelis is the principal at the school and has been at her present position for one year.

Tuition at Cathedral Elementary ranges between \$600 and \$850 annually, with the higher tuition charged to non-Catholic students. Given the historic importance of tuition tax credit proposals to Catholic educators, we asked Sister Kevin if she supported the idea and why. Indicating that she does support it, she said that "It gives the parents that pay tuition to educate their children some relief."

Third of a five-part series

When the same question was asked of Sister Regina Haney of the Catholic Education Office she disagreed and said she does not support tuition tax credits as they have been proposed. Her reason was that it will take money away from the needy.

She noted that the proposal is set up in a way that the money would be taken from the Federal Education Grant and returned to the parents. The Federal Education Grant provides public schools with money not raised through local taxes. She would support the proposal if the money came from some other source

(cont'd on p. 8 EDUCATION)

Council recognizes Conservative Fellowship

by Conrado Navarro

The Student Council, at its last fall semester meeting on December 7, approved a re-submitted request for recognition by the Conservative Evangelical Fellowship as an official campus organization by a vote of 8 to 3.

At the last Council meeting, the conservative group had withdrawn their efforts for recognition. At that time, Fellowship Moderator Dave Wood informed the Council that President Lolley had told them they could achieve all their goals without seeking formal recognition.

The decision to seek recognition came after President Lolley said that the group would be allowed to seek recognition under old guidelines which required a simple petition to the Student Council. Any groups seeking recognition from now on, however, will have to abide by new guidelines which are much stricter. Future groups will have to have a professor as an advisor to the group.

(cont'd on p. 4 COUNCIL)

The Enquiry

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Moody, And The S.B.C.'s Future

The recent controversy surrounding the action of the Arkansas Pastors Association in condemning Dr. Dale Moody threatens to become a scandalous, partisan affair. Nevertheless, important questions have been raised. It is now time for passions to cool, the pastors to reflect and back off, and all Baptists to join in a Christian debate about what lies ahead as a result.

Dr. Moody, of course, is a professor at Southern Seminary, a theologian of outstanding credentials and world-wide respect. The Arkansas pastors see him as a heretic, one who in advocating the doctrine of apostasy (or falling from grace) is repudiating along-cherished Baptist belief in the idea of the "security of the believer."

It might seem simple to write off the action of the pastors in passing a resolution calling upon Southern's trustees to consider "terminating" Dr. Moody as the action of ignorant yahoos. Unfortunately, so simple a solution is not possible, because the pastors have, if unwittingly, raised a number of important issues.

How responsible is one Baptist thinker to the Convention (or sub-groups within it)? What is the place of "tradition" and creeds among Baptists, and how is one to be held to them? How much control can be exercised over teaching without compromising its ability to foster creative thinking? What is the educational philosophy of the Convention's seminaries? What is the relationship between academic freedom, theological standards, and democratic institutions?

Dependant upon the answers to these questions are the solutions to many of the theological problems now facing the Convention (including the infamous "inerrancy" debate). Two roads seem to lie before us: on the one hand, a Convention increasingly creedal, making its theological statements in a democratic (read: majoritarian) fashion with the threat of job-loss or excommunication used to enforce adherence; on the other, a Convention in which the liberty of conscience is respected along with minority rights, but which is devoid of theological content or significance.

Neither of these alternatives is acceptable. A middle ground must be found which respects human freedom as a paramount virtue, while retaining an identifiable core of Christian belief in common with the historical faith of the Universal Church. Included in that middle ground must be a willingness on both sides to listen, to engage in fruitful dialogue absent of threats and name-calling. The Baptist Faith and Message, that often-ignored confession of our collective witness, might be a good place to begin discussion, especially given a recognition in that document of the fallibility of creeds and the liberty of conscience.

It is long past time for the Arkansas pastors to lay down their resolutions, and cease persecuting a very competent, honest scholar. It is also time for us to begin thinking about the implications of their action, and about what it means for our future.

Letters to the Editor

Morris thanks God, community for support

To the Editor,

It is with great appreciation and excitement that I am able to write this letter. For two years I have battled Guillain-Barre Syndrome; but I am now walking with the aid of plastic braces and am able to do most things normally. My recovery certainly has been miraculous and I know that God's Hand is ever present in my life.

After being discharged from Duke Medical Center in May 1981, my balance on the medical expenses was approximately \$50,000. As you know, three funds were set up to help with this indebtedness.

In March of this year, after consulting with John Rich, an attorney in Wake Forest, both Rex Hospital in Raleigh and Duke Medical Center in Durham settled for the amounts in the three funds as final payment for my outstanding debt. The three

funds totaled approximately \$30,000. Therefore, I now owe nothing on a total hospital bill that was approximately \$100,000.

This settlement could not have taken place without your participation both financially and prayerfully. Christian people have been used in a dynamic way by God to speak to me in a difficult situation. Thank you so much.

I anticipate a full recovery and pray that I will be able to share my story and your part of my story for a long time.

To God be the Glory.

Andy Morris

P.S.—I graduated from Southeastern in December and have been called to Haywood Hills Baptist Church, Nashville, TN, as Minister of Youth/Activities starting this month. Our new address will be: 274 Locustwood, Nashville, TN 37211.

'Stop ridicule,' writer asks

To the Editor,

After reading the letter written by Mr. Jim Evans in the November 30 Enquiry, I feel compelled to respond. I feel the letter is a sarcastic attack on the conservative viewpoint. Was it written in a spirit of brotherly love as commanded by the Bible?

We are not a minority. The majority of the SBC is conservative. Why else do we keep electing conservative presidents? Are the majority of Southern Baptists oppressed, neglected, and scorned?

I believe the Scriptures to be inerrant and infallible but I do not feel any self-pity, nor have I martyred myself for my beliefs. I would be willing to be martyred for my faith.

Mr. Evans' letter represented the direct opposite of what the Conservative Evangelical Fellowship stands for. I respect his beliefs and would not want to attack his integrity. Why does he want to attack ours?

As a Christian and a Southern Baptist, I am ve-

ry concerned about these issues, but let's keep in mind that the most important goal is accepting Jesus Christ as Lord and Savior.

Standing up for what one believes is often seen as radical or revolutionary. Just look at how the religious leaders viewed Jesus! All I ask is that people do not ridicule conservatives for our convictions. As Christians and as human beings, we know that we will not agree on everything, but we can learn from one another and demonstrate brotherly love.

I believe people of differing views can exist together in love. Let's be about our Father's business and end this foolishness.

In response to the latter part of Mr. Evans' letter, let's examine our calls. God calls and speaks to men and women through His Word and the power of the Holy Spirit despite the "complexity of life and the ambiguity of sin," using them for His service.

Jule Young

Other Voices**On SEBTS, Feds, and money**

by Debbie Connor

As one of many students at Southeastern who is struggling financially I would like to reopen an issue that was raised last year in one of the President's Forums and probably countless other times before and since. It is the issue of making governmental monies available at SEBTS.

In circumstances such as, among others, these:

*when unemployment and inflation are at extremely high rates;

*when Keesee (for Baptists in North Carolina and Virginia, who are taking a minimum of 10 credit hours a semester, who...) is so swamped with applicants that not only has the Foundation had to cut back on the amount given per semester but also has eliminated its summer assistance altogether;

*when there are more non-Baptist students enrolled at SEBTS than ever who are forced to pay higher matriculation rates and who, for whatever reason, cannot get money from their own denomination;

*the question becomes, why not?

Why can we not participate in Federal programs of financial assistance? Pat "no's" are many—my friends wave their hands in a gesture indicating that anyone with a mind would know that governmental regulations would interfere with the educational process at SEBTS. Silly me! What pill is it that the government would force on us that is so

hard to swallow?

As it is now, not only are students ineligible for federal and state monies to attend seminary but also we are ineligible to have certain existing college loans (federal) deferred. A technicality? Not if you are paying \$90 a month in loan payments.

Part of the rebuttal I have heard is that the Convention subsidizes a great deal of the educational costs; another is that there is private money available if you are willing to work to find it.

To the former argument I would say, yes, the Convention does subsidize SEBTS and it is appreciated. It may even be enough to make ends meet—with Keesee, money from grants and loans through SEBTS, and private, personal resources—if you come as a single person, without kids, with no past debts and if you incur no debts while you are in school.

To the latter argument I would say that I have spent countless hours investigating the private sector for resources, writing personal histories, filling out applications—and so far to no avail.

With the quality instruction available at Southeastern I feel it's wasteful, and possibly even counterproductive, to be a full-time student but not be allowed to consider my studies as a full-time job. I'm serious about school as fulfilling a phase in my call; I'm serious about the reality of the unavailability of funds to follow through.

Charles Keith-On Missions**A long, long road to mission**

Would you like to be a pastor while still a student?

On our campus are some very involved mission pastors. Each week they live in the dorms and attend classes like other people here. Then on the weekend they travel to Pennsylvania to serve as mission pastors. To them this is an opportunity to put into practice what they are learning in the classroom.

Just before the Christmas break, my wife and I traveled with the van to Pennsylvania for a first hand view of the work.

We departed Wake Forest at 8:00am and arrived in Harrisburg at 3:30pm. We were taken to the home of the South Central Baptist Association Director of Missions.

Dr. Terry Douglas, Sr. and his family received us with warmth and Christian friendship. Dr. Douglas had made arrangements for me to preach on Sunday at the Bethel Baptist Church, Manheim, Pennsylvania.

On Sunday morning we met with the folks of the Bethel congregation in a union hall. It was one of those cold, rainy and dreary days with the temperature at near freezing. Inside though the Bethel folks were warm and very friendly. We had a great time of worship and fellowship.

This congregation is typical of the work in this area. They are in need of a pastor who will help them grow, build a church fellowship and building and most importantly reach this city of 12,000 with the Gospel.

As we viewed the city during the afternoon we found there were several churches, but only one or two were evangelical. We did not find a Baptist Church of any type.

Dr. Douglas shared that the people of this area are open to the Gospel message of Jesus in a special way. Many opportunities are open for seminary students.

(cont'd on p. 8 MISSIONS)

A Conservative Voice**Upholding Jesus' Lordship**

by Michael Hampton

Almost everyone I know is agreed that autumn in North Carolina is a beautiful time of the year, what with the cooler temperatures and the once green leaves of summer now yellow, red, and orange. Fall of 1968 was for me a time of changes, but of a different sort. It was my freshman year in college at the University of Florida, that I received Jesus Christ into my life.

I was so impressed with Jesus of Nazareth that I committed my life to Him. As I read the Gospel accounts of His life I became convinced that He is THE authority on whatever subject He chose to speak. In a word, He is Lord!

When Dr. McBeth spoke on our campus, he encouraged us to focus on Jesus as the essence of what it means to make appropriate theological expressions or make expressions that are "heretical." Those of us in the Conservative Evangelical Fellowship are in hearty agreement with this statement. However, it is because of our commitment to Jesus as Lord that we opt for the inerrancy and infallibility of Scripture.

Even a cursory reading of the four Gospels reveals the fact that Jesus was immersed in the teachings of Scripture (the Law and the Prophets). The words of Scripture were constantly percolating out of His heart in what He said and did. He asserted the superiority of Scripture over the traditions and commandments of men, equating the words of Moses with the commandments of God (Mark 7:9-13; cf., Matt. 15:3-9).

Jesus called the word of God, "truth" (John 17:17). Truth means, no error. That "code word," "inerrant," is just a word that expresses the notion of being without error. If you don't like the word "inerrant," just say, "truth" or "no error"; they mean the same thing.

Jesus asserted that knowledge of the Scriptures and the power of God can deliver one from error (Matt. 22:29). This is what the "code word" infallible means. That word expresses the notion that you can't go wrong if you are looking for truth in the Scriptures.

Should not those who accept the Lordship of Jesus Christ also affirm about the Scriptures what He affirmed? He lived out their authority and truthfulness. Musn't we?

Seminars to focus on placement of seniors

by Dr. Charles T. Dorman
Special to The Enquiry.

"Finding My Ministering Place" is an event for graduating seniors which has found a secure place in the January calendar of Southeastern Seminary.

This workshop celebrates its fourth birthday on January 25, 1983. It is designed to help participants better understand and cope with the often confusing, frequently frustrating business of getting a job in ministry. It aims at clarifying the Baptist system or non-system.

Sponsors of the workshop are the Formation in Ministry Council. They do so as a part of an on-going effort to address needs and issues not generally covered by other phases of the seminary life and work. Spouses are encouraged to attend.

The workshop lasts from 4:00 p.m. until 9:00 p.m. and usually is scheduled near January 25. This year the day is January 25,

a Tuesday, with the hope that some seniors with Monday jobs will have a better chance to attend.

Although seniors are asked to register in advance, drop-ins are welcome. In fact, the co-ordinators, Charles Dorman and Ethel Lee, do not plan to check "senior cards" at the door.

"Finding My Ministering Place" provides help with resume's, information on what to do to get active in the informal and formal placement network operating among Southern Baptists, and mutual support for persons who are beginning to experience anxiety about getting a job. The Formation in Ministry helps in this area the year round, but feels the workshop provides a more intensive focus.

Denominational leaders have taken a keen interest in the workshop. Many Minister--Church Relations Directors make their annual visit coincide with the workshop.

A popular feature of the program is the open forum which gives participants a chance to ask questions about the ministry opportunities in various states and pioneer areas.

Participants this year are:

JAMES MASSEY, Va.....JAN 25-26
GEORGE BOSWELL, SSB....JAN 25-26
HOWARD ETHINGTON, Ga...JAN 24-25
TERRY DOUGLAS, Pa.....JAN 25-26
FLOYD TIDSWORTH, W.Va..JAN 25-26

Faculty and administration also support this activity. Dr. Lolley has attended each year for a word with the conferees and conversation about their needs and concerns.

The workshop acknowledges the Divine element in the ministers call and employment while concentrating on the pragmatic question "What do I do to find a place?" "Finding My Ministering Place" does not promise job. It does breed confidence in the searcher.

(Note from editor: FIM tells us that some time will be held open for individual conferences with some of the participants... Sign up at FIM office.)

Georgia Club News

by Charles E. Keith

The Georgia Club met Friday the 14th, at the Corner. The attendance was great and there was an air of enthusiasm and excitement felt in the group.

The welcome dinner for GBC staffer W. Howard Ethington will be held on Monday, January, 24th at 7:15 P.M. in the Cafeteria, at a cost of \$4.00 per adult. To assist them club members should make reservations by giving the \$4.00 to either Mitch Luckie, Bernard Joy or Charles Keith by 4:00 P.M. on January 21st.

Plan now to support this dinner and time of fellowship. It will be an opportunity for all Georgians here on campus to send a positive message to our state leadership. It will also give us a chance to get to know each other better.

A committee was elected at the meeting to develop a constitution and by-laws for the Georgia Club. The members are Tom Smiley, Al O'Quinn and Mike Scarborough. They are receptive to input from club members.

The club vice-president told the club of his plans to send a communication to Georgia Clubs at other SBC seminaries.

Plans are being made to have a covered dish dinner during the months of FEB, MAR and APR. At each dinner a special guest from Georgia will be featured.

Help us get the Georgia Club rolling by supporting the club with YOUR presence.

If you are a GEORGIAN, you are a member of our club.

New visiting professors

By Charles E. Keith

The following information from the office of Mr. Rodney V. Byard announces the addition of four Adjunct Professors for the 1983 Spring Semester. They are John Dever, Donald Hammer, Winthrop Hudson, and Eugene Sumner.

Dever, who will teach "Current Issues in Christian Ethics", is Professor of Christian Studies & Sociology at Averett College in Danville, Va. He holds Ph.D. and M. Div degrees from the Southern Seminary, Louisville, Ky.; a M.A. from the University of Louisville; and a B.S. from the University of Missouri at Rolla.

Hammer is Director of Metropolitan Missions of the Home Mission Board of the Southern Baptist Convention. He will serve as the Fletcher Visiting Professor of Home Missions and will teach "Principles and Practices in Home Missions". Hammer holds Th.D. and B.D. degrees from Southwestern Baptist Theological Seminary, Forth Worth, and a B.A. from Hardin-Simmons University.

Council (cont'd from p. 1)

John Archibald, Treasurer, informed the Council that to date the Council had spent \$737.47 and has a balance of \$1762.63, which is in the bank.

In new business considered by the Council \$21.75 were approved to buy the Running Club T-shirts. It was also announced that the Council will hold a retreat on January 17th for Council members.

In other business, Dianne Sexton, Off-Campus Ministries Com-

begin this semester

Hudson, who will be Visiting Professor of Church History, will teach "American Religious History". He received a Ph.D. from the University of Chicago, a B.D. from Colgate-Rochester Divinity School, and a B.A. from Kalamazoo Mich. Hudson is retired Professor of Church History at the Colgate-Rochester Divinity school and Professor of History at the University of Rochester in Rochester, N.Y. He lives in Chapel Hill, N. C.

Sumner, currently Professor of Sociology at Meredith College Raleigh, N. C., will serve as Visiting Professor of Social Work and will teach an "Introduction to Social Work". He received a Doctorate in Social Work from the University of Utah, a Master of Social Work degree from the University of North Carolina at Chapel Hill, an M.Div. from the Southeastern Seminary, and an A.B. from the Atlantic-Christian College.

mittee chair, re-emphasized that contributions are needed for the two local families that the Seminary has adopted. Ms. Sexton said that money was needed for the coming holidays but that help would be given to the families throughout the entire year. Paul Moore of the Arts Committee said that plans are under way to hold an arts exhibit and choir competition in the spring semester.

'Liberals kill evangelism,' Draper claims

by Baptist Press

If conservatives don't fight to protect Baptists' theological integrity "there will be no evangelism" and "your (evangelism directors) jobs will be abolished," SBC President James T. Draper Jr. has warned.

During the closing address to the national conference of SBC evangelism directors in San Juan Rev. Draper, pastor of First Baptist Church, Euless, Texas, listed the current SBC controversy and adverse theological winds as one of nine major problems facing the convention.

"The extreme theological stance of the left will absolutely kill evangelism," he said. "The churches represented in the 'denominational loyalist group' are not winning anyone to Jesus and are not giving as much to missions as we are," he charged.

Throughout his speech, Rev. Draper consistently identified himself with the theological conservative faction in the SBC, harshly criticizing SBC pastors and churches that are not conservative.

"It is inconceivable to me that a church can be doing what it ought to be doing in missions and evangelism and have thousands of members and a million dollar budget and go year after year with only five, ten or fifteen baptisms," he said.

"We're not trying to make everyone like us but if we don't have theological integrity and if we don't stand firm there will be no evangelism," he said. "Your jobs will be abolished and we will end up like Southern Methodist University in Dallas which has a professing agnostic as head of the religion department."

"Don't believe that all the controversy in the SBC is just a power play for political purposes," he said. "That's not true."

Rev. Draper, who had just returned from Israel, also lashed out at religious pluralism that believes that all religions are all right.

"The Bible doesn't know anything about a kind of pluralism that allows Christianity and paganism to settle down and be at peace with each other," he said. "We are to Christianize the world."

"If all our pastors and churches were busy witnessing, sharing their faith, winning people, going on partnership missions and giving to missions, we'd have no theological controversy," he said.

"As a denomination," he added, "we have become obese spiritually, materially and culturally and we can't win the world with business as usual."

The denomination must also deal with the problem of urbanization since 35 percent of the people live in 22 cities but more than 70 percent of Southern Baptist churches are in rural America.

He warned that the suburbs are becoming "more and more pagan" and Baptist efforts in evangelism must include the suburbs as well as the inner city in dealing with the urban challenge. "It's not the Bible belt anymore," he lamented. "It's the pagan belt."

Echoing an earlier address by American Baptist sociologist Anthony Campolo of Philadelphia, Rev. Draper decried the intrusion of secular humanism and secular values into the church saying faith should not be shaped by culture but is to be in tension with it.

"We have become too comfortable and we don't want to lose what we have materialistically," he explained.

Rev. Draper confessed he had personally struggled with his own affluent lifestyle, saying he made a "a good salary" and lives in a home valued at about \$165,000. "I'm still dealing with my comfort and my affluence," he confided, "and I don't know the answer to that."

He called on state Baptist evangelism directors to provide aggressive, creative leadership, telling them, "don't wait to be pushed. Let us follow you, for you need to be taking the lead."

"It takes a long time to turn a denomination," Rev. Draper said. "It's like a battleship--- you don't make a 180 degree turn

very quickly. But business as usual is not going to get it done."

The following day, Rev. Draper addressed a pastors' meeting at Belmont College in Tennessee.

He was asked then how he felt about a group of denominational loyalists in the convention which has refused to disband. Rev. Draper avoided the question, speaking favorably about the leader of the group, Cecil Sherman of Asheville, N.C., and his brother, Bill Sherman of Nashville's Woodmont Baptist Church.

"I think they are sincere individuals and friends of mine and I respect them for their viewpoint," he said.

Rev. Draper said, "Because the Southern Baptist Convention has freedom we have a lot of diversity . . . labels are unimportant and I don't view preaching in any Southern Baptist church as being different from others since every Southern Baptist is an evangelist."

He told the pastors theological differences have surfaced because some members are going through a period of examination. "Political and religious ideologies are being examined," he said. "If we were all busy winning souls to Christ we would have no problems. We Baptists have our own monastic system and have cloistered ourselves away from the people."

"We have created a culture . . . where we don't have to deal with people but I don't think God is impressed with the boards and agencies we belong to. He wants to know how many persons we have saved."

Library Lines

By Reference Services

PRACTICAL RESOURCE: MINISTERS MANUAL, 1983. Are you aware of the many helpful features of Ministers Manual (Doran's), now in its 58th year? Sermon outlines for 52 weeks are given in paragraph form along with Scripture texts, illustrations, prayers, and other worship aids to correlate with the topics. Additional sections are provided for communion services, funeral services, Lent and Easter, Advent and Christmas, evangelism and world missions, and children's stories and sermons.

Indexes of special days and topics help you locate helpful suggestions for such events as baccalaureates, Mother's Day, baptism, family week, etc. "A Little Treasury of Illustrations" is another section with brief stories and quotations suitable

for many topics. Examine a copy soon. See call number BV/4223/.M5/v.58.

RENEW BOOKS! WHY PAY FINES?

Books may be renewed by telephone or mail as well as in person. Give call numbers as they appear on the spine or book pocket. Up to three renewals may be made unless the book has been put on "hold." A little time spent in renewing could save more than a little cash. Books may always be returned before the due date, even if recently renewed.

THANKS FOR YOUR COOPERATION IN KEEPING STUDY AREAS FREE FROM CONVERSATION! PLEASE CONTINUE TO BE CONSIDERATE BY MOVING TO MORE APPROPRIATE AREAS TO TALK.

"PERSONAL COMPUTING/HOME COMPUTERS" is the subject of a bibliography provided in a Library of Congress Science Tracer Bulletin recently added to the Vertical File in the Reference Area under the subject heading: MICROCOMPUTERS--BIBLIOGRAPHY.

PERFORMANCE

Frivolous Fiction

by Maryanne Fischler

**Light Thickens by Ngaio Marsh
(Boston: Little, Brown and Co.,
1982), \$13.95**

The late mystery writer Ngaio Marsh recently published her last book, Light Thickens. It is a fine book, and has spurred me to write a column in defense of what might be termed "frivolous fiction."

In this category one might place mysteries, romances, fantasy, science fiction, or any fiction that falls between serious literature and lining for a bird cage. My particular penchant is mystery novels, so I will defend light fiction with an emphasis on mysteries.

Ngaio Marsh, like her colleague Agatha Christie, was a

Dame of the British Empire, which is an indication of how seriously the Britons like mysteries. Americans, too, are enormously fond of whodunits, and have produced such fine writers in the genre as Rex Stout and Ellery Queen. Despite the enormous popularity of such books, however, there seems to be a belt of belief that scorns frivolous fiction. The argument seems to be that the reader should be delving into more serious, uplifting, and/or self-improving works. In years past, that argument has been extended to condemn all works of fiction. It is a little difficult to respond to such a Neanderthal approach to the creative pursuits of man.

It sounds a little ridiculous to say that I retreat from the unpleasant, haptic, or just tiring side of life by delving into a juicy murder. But where else in this world can you find a 90 pound, 90 year old lady sit in her arm chair and drag a ruthless felon to justice? Agatha Christie's Jane Marple does it all the time.

Some of the most interesting characters I've ever met were on the pages of mysteries. Dame Ngaio's detective, Roderick All-eyn, is an intensely likable fellow. He is articulate and sen-

sitive; a very three dimensional character. The same may be said of Rex Stout's Nero Wolfe, who at "seventeen stone" is a little more three dimensional than most of us. He is also a brilliant thinker. After years of avid mystery reading, I'm a fairly good arm chair detective, but Nero Wolfe never fails to amaze me.

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In order for fiction to be considered worthwhile literature it need not cause the reader to think about the more serious issues of human existence. It need only cause the reader to think. Mysteries exercise the analytical, deductive part of the brain.

As a matter of fact, literature serves a worthwhile function if it offers the reader a refuge from serious thought. What a wonderful escape to leave our complex society and go to a world where the most complicated situation is invariably drawn to a tidy and always ascertainable solution in the last chapter.

I am not advocating mindlessness here--just simply contending that we need not spend every waking moment in unceasing edification. A little leisure never hurt anyone--and what better way to relax than with a good murder?

Movie Reviews

Tootsie season's best comedy

We have all seen movies in which male actors dress up as females and vice versa. Shakespeare used many of his characters in this fashion (more recently in film there have been such examples as Some Like It Hot in the '50s, and last year's Victor/Victoria, to name just two). But without a doubt Dustin Hoffman in Tootsie is by far the best female impersonator I have ever seen.

The plot centers around an unemployed actor (Hoffman) with whom no one will work because of his personality. To prove he can get work and is a good actor he dresses up as a woman and auditions for a part on a soap opera. To his surprise and regret he becomes an instant hit.

Although the movie is a comedy and keeps you laughing throughout, there is also a message. One of Hoffman's better lines in the movie is, "I learned to be a better man as a woman." The experience of the role reversal changes his mind and attitude towards women both on screen and off. In a recent interview Hoffman said that he will regret for the rest of his

life not being able to bear children. That's the impact of the role on his, and because the film is so convincing, it will also be its impact on the viewer.

The movie also stars Jessica Lange and Bill Murray (Stripes), and is directed by Sidney Pollack. Hoffman's performance is, of course, terrific--Oscar nominee quality, at least. For that reason alone I recommend that this film be seen, even if one has to put aside some prejudices to do so.

The Verdict, Newman brilliant

If this movie doesn't get Paul Newman his elusive Oscar for Best Actor, I don't know what will. This is by far Newman's best performance as an actor. He has been nominated several times but has never won. This should be his lucky year.

the film is about an alcoholic lawyer who gets a case to sue for a woman who is in a state of coma due to her doctor's negligence. Although the Catholic hospital's administrator (a Cardinal) offers a lucrative sum to settle out of court, Newman refuses and takes the case to court. He takes on the legal profession, the medical establishment, and the Catholic Church. Although the outcome is perhaps a bit unbelievable, the picture's strengths are Newman's performance, its cinematography, and the

suspense of a good court room drama.

The movie also stars Jack Warden and James Mason. Screenplay is by David Mamet and direction by Sidney Lumet. This is a must on your movie list.

PAUL NEWMAN THE VERDICT



Kiss Me Goodbye underrated

Although this movie has not received much publicity, it is a very funny and entertaining film. The theme is a familiar one: a ghost returns to haunt someone close to it, but only the person can see or hear the ghost. Movies like Topper, Disney's Blackbeard's Ghost, and The Ghost and Mrs. Muir have all used this theme, Kiss Me Goodbye is based on the Brazilian movie The Two Husbands of Dona Flora (shown in art theatres only), and is much less serious (rated PG).

The movie stars Sally Field, James Caan (the ghost), and Jeff Bridges. Caan is Field's dead husband who returns to haunt her as she is getting ready to marry Bridges. The scenes are unpredictable and the dialogue funny. I heartily recommend this movie.

--Conrado Navarro

Book Views

Perspectives on the New Religious Right

The New Religious Political Right in America by Samuel S. Hill and Dennis E. Owen (Nashville: Abingdon, 1982, \$10.95, 160 pp.)

Holy Terror by Flo Conway and Jim Siegelman (Garden City, NY: Doubleday, 1982), \$17.95, 402 pp.

Few aspects of American political and religious life have commanded more attention in the last four years than the New Religious/Political Right (NRPR). In these two books we have the most notable attempts to grasp the significance of the movement.

Hill and Crowe (H&C, for short) are specialists in the field of religion, and have written a brilliant analysis of the NRPR from a religious/theological/ethical standpoint. Because they are religiously astute, H&C are able to understand what makes the movement tick, and thus why it is so important.

So multi-faceted an analysis is difficult to boil down in a few paragraphs. The most important categories of thought which the authors deal with, however, are these: the epistemology of the NRPR, including their idea of absolute truth; the necessity of purity in ethical theory and application; and the necessity of order as the fundamental category by which to understand the workings and purpose of government.

The key element in New Right thinking may be its epistemology. The source of all Truth—whether political, moral, economic, or social—is the inerrant Bible (especially the Old Testament), but only as it is seen through the lenses imposed on it by the NRPR's leaders. There is no recognition that they may be bringing their own prejudices to the task of interpretation, because God would not allow His Truth to be so confused. H&C refer to this as the "principle of authority," whereby the individual's judgment is suspended in favor of an authority figure, namely, the Bible and its holy exegete.

This exaggerated view of authority has the effect of skewing all other NRPR thinking. One result is the insistence upon ideological purity, one which the NRPR's critics have found particularly grating. They have charged the NRPR with being against pluralism, with being un-democratic, with being arrogant in its assumption of its own political infallibility.

As H&C show, it only makes

sense that these charges are correct, and the NRPR wouldn't have it any other way. They are all of these things, because their view of truth, its source, and proper application necessitates that they be. They are not being evil, necessarily, or power-hungry (as Conway and Siegelman believe)—only consistent in their devotion to God's will and law.

H&C's final category is that of "order," by which they mean the NRPR assertion that God has created the world to function in a certain way which will best enable Him to carry out His purpose of saving lost souls. This view, stemming in part from a traditionalist reading of Romans 13:1-7, further maintains that the best way to accomplish this is to put God's moral law—which,



Professor Sam Hill

remember, is contained and fully known as revealed in Scripture—into effect in civil law. This will give us the best possible ordering of society, and if not everyone can live with that, it simply indicates that they are fighting against God, not the NRPR's political program.

A corollary of this is that the societal law is based upon an "ethic of the right" rather than the "good." While throughout most of our history we have attempted to govern society based on what will be best for all, the NRPR wishes to govern on the basis of what everyone ought to be doing according to God's law. To say, as H&C do, that this edges the NRPR close to a totalitarian way of thinking is almost unnecessary, it is so obvious.

There is much, much more to be found in this well-researched, and extraordinarily scholarly work (extraordinary considering the subject is still alive and changing with every day). The same, alas, cannot be said of the best-known and best-selling book on the NRPR, Holy Terror.

Conway and Siegelman (C&S, if all the initials are not getting too confusing) are a pair of com-

munications specialists who's previous work includes Snapping, a study of cult brainwashing. Unfortunately, neither their specialized field nor their other book (which has entirely too large a place in their thinking on this subject) qualify them to discuss the NRPR. As a result, this work is a hopeless mess.

The first problem is that they can't decide whether they are dealing with a paper tiger or a vicious bear. They portray all of the major fundamentalist ministries involved in politics as financially or legally battered (except Pat Robertson's Christian Broadcasting Network), yet paint them as potential dictators even now banging on the door to freedom. What's the real story?

The real story is almost impossible to find because of the second problem, which is that the authors do not even pretend to not despise their subjects. A totally unprofessional bias leads them to accept half-truth and innuendo as gospel, a fault which reaches reprehensible proportions in the guilt-by-association case against the Wycliffe translators and slain missionary Chester Bitterman built by an incredulous pair of authors.

Third, and worst, C&S show not an inkling of understanding of Protestant theology ("fundamentalists, being trapped by New Testament commands that salvation can be achieved only by being born-again...denied the larger Christian notion that ultimately man shall be judged by his good works" (!)), religious pluralism ("world evangelism by any group must be retired as a priority," because "the evangelical imperative" denies "basic principles of pluralism and tolerance"), or church-state relations (they suggest that to curb NRPR depredations all paid religious broadcasting be banned and all mass mailings subject to public disclosure, regardless of the consequences to the First Amendment or any other freedoms they are supposedly trying to protect).

Holy Terror is not completely worthless. When C&S stay to subjects they truly know (such as the effects of propaganda on a large population), they are intelligent and informed in their treatment. If one wants an accurate, thorough, and utterly convincing analysis of the cause of and aims of the NRPR, however, I heartily recommend staying away from C&S, and flying immediately to the pages of The New Religious Political Right in America.

--David Fischler

Convocation (cont'd from p. 1)

tates freedom to study." If one is to have a meaningful sermon one must have time to think His second professional priority is his administrative tasks. Through this phase of ministry Dr. Campbell said one has the "means to enlarge the ministry by learning to distribute tasks." This involvement of the laity also helps them to grow in their Christian faith and responsibility. Pastoral work is Dr. Campbell's third professional priority. Emphasizing the need for a trusting and loving relationship with members of the congregation, he illustrated how this bond allows more freedom for the pastor in the pulpit. He also emphasized being available to one's church when needed - in times of crisis.

Dr. Campbell concluded by reminding everyone, "Never forget we are not freelancers. Missions done cooperatively is the best

Education (cont'd from p. 1)

rather than the Federal Grant. Sister Regina added that the National Catholic Association, the national governing body of Catholic schools, also takes that stand.

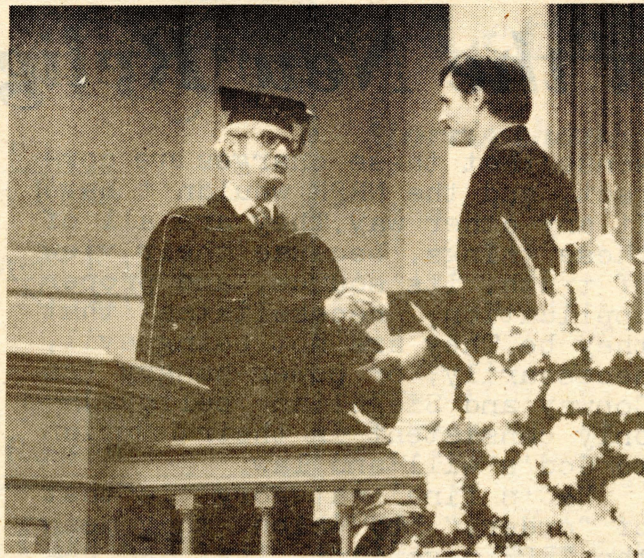
Cathedral Elementary was able to purchase a computer with money from a block grant from the federal government. Sister Regina explained that the money is federal money and non-public schools must be included in the state's budget of it for the money to be granted to the state. She said it has no effect on their relationship with the state or the federal government. She saw no conflict in church-state relations since the money is allocated for private as well as public schools.

Missions (cont'd from p. 3)

Dr. Douglas will soon share the needs of his area with us at a chapel period. You will want to hear him.

Urgent needs are for Interim Pastors, Pastors and Music workers who are willing to help.

Would you pray about your personal involvement in the van



Theology award winner J. R. Skelton with Dean Ashcraft. way to fulfill God's commandment." Although each minister is different one should remember that "Your calling is holy...Your work is difficult...Your strength is the Lord."

Cathedral Elementary also participates with public schools in theater. At times they are able to obtain free tickets for their children to attend the Raleigh Little Theatre when the public schools attend.

When asked if she supported the prayer amendment for public schools, Sister Kevin said she did. She said, "Children should be free to express thanks to God and prayer is the most simple way of doing it." Although her school includes non-Catholic students they pray together in class. She said, "This is a Catholic school and parents should expect that their children will pray and receive Catholic religious instruction."

Next: Non-Christian private education in North Carolina.

ministry. If God directs you to become involved, go to the office of Formation in Ministry, they will help direct you.

Our trip to this area was a very rewarding one. It has now become a challenge to us as we consider the future.

In Memorium



VILLENAVE, BILL
M.Div./R.E. 3
(Edith)

NEXT DEADLINE

The deadline for submission of material for our next issue is February 1. Our next publication date is February 8. No letters, articles, etc., will be accepted after the 1st, so don't delay!

CLASSIFIEDS

Wanted

NEEDED—Aluminum cans to be recycled with money going to local needy. Please deposit in receptacles by drink machines on campus.

TUTORS NEEDED—If you would be willing to help a boy or girl in their school work for about an hour each week during the school day, contact Joe Glass 556-2997 or Mark Grumbles 556-6622. Your help is needed and will be appreciated. Please specify what subjects you can tutor.

LOST

LOST—a gold "antique" ring. If found, please contact Lisa at 556-5968. Thank you.

Services

CHILD CARE—Seminary student wishes to keep children in her home. Hours, days, and money negotiable. Playground facilities available. Meals provided if desired. Interested parents contact Terri Wyatt at 556-1719 or leave a note at 320-B Forest Ridge Apartments on South Franklin St.

Christmas ornaments; knitted and crocheted sweaters, scarves, hats; baby gifts and toys; wedding gifts—all handmade to your specifications. Call Patsy at 556-2304 to order your gift needs.

CAKES, CAKES, CAKES—Experienced cake decorator will make your cakes delicious and beautiful. Birthday, wedding, anniversary, holiday. Call Garland Toliver, 556-1115 or see him on campus.



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