

The Enquiry

Serving the Southeastern Community

Volume 20 Number 6

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SEBTS Journal Debuts

A new scholarly journal published by the faculty of Southeastern will hit the newstands and postboxes this month. Titled FAITH AND MISSION and edited by Dr. Tom Graves, this new work promises to be a helpful contribution to Baptist scholarship in particular and Christian thought in general, as well as a healthy exercise on the part of the faculty.

FAITH AND MISSION will be published twice each year. Each issue will contain articles of theological, ecclesiastical and social themes as well as exegetical articles. Sermons from fine preachers such as Bishop Stephen Neill and Dr. John Carlton will be printed each month, as well as a book review section.

The second issue, to be printed in the Spring, will contain articles by Dean Ashcraft, Dr. Dale and Dr. Steely. The exegetical articles will be written by Dr. Tom Smothers and Dr. Don Cook, while the sermons printed will be from the pens of Drs. Lolley and Fant. The theme of the second issue is "Current Issues in Southern Baptist Life."

A Day of Prayer and Fasting

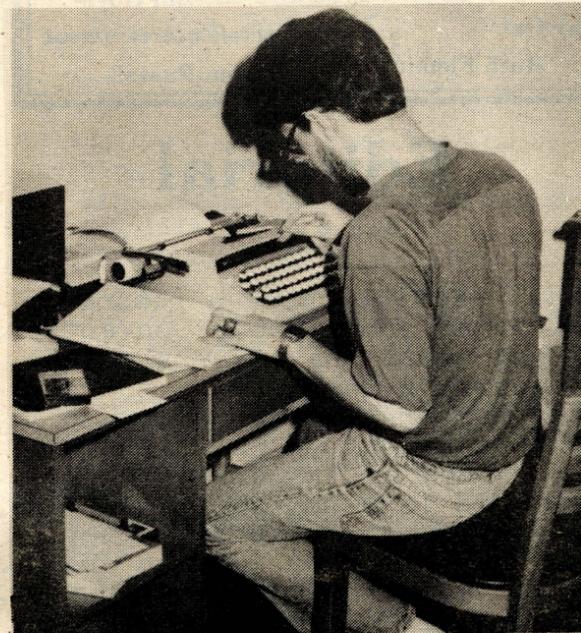
The Anti-Hunger Group of Southeastern Seminary, an affiliate of the Ethics Committee, is sponsoring a day of prayer and fasting on Thursday, December 1. The purpose of the day, according to Chairwoman Jane Smith, is to "raise the consciousness of the Seminary community with regard to the hunger problem in order to make it a part of our daily concerns as Christians."

Students and faculty are invited to forego one, two, or all three of Thursday's meals, as their schedules allow. During meal time, or during any free moments of the day, persons may go to Room 103 of Appleby, which will be reserved from nine to five for prayer, meditation, singing, and worship. A schedule of the activities in Room 103 will be posted outside the room's door.

Money otherwise spent on meals may be donated to Oxfam, an international development and relief organization. Contributions from
(cont'd. p. 8 Hungry)

Seventy-five hundred copies are being printed for the first volumes. Students and alumni will receive the first two issues free. If you know of interested persons that would also like to receive two free issues, they may do so by notifying the Editor in care of the Seminary.

The introductory issue holds great promise for being a fine addition to any churchperson's library. Subscription rates are \$6.00 per year and \$11.00 for two years. Dr. Graves notes that a student rate may become a possibility if there is an interested subscription market.



That time of year again!

Seminary Housing - Part II Students Speak Out

The pains and joys of life in seminary-owned dwellings make up a large part of the overall seminary experience for the students living in those residences. Several students were interviewed, and the remarks of one student (or spouse) per dwelling, along with comments from two hall managers, follow.

For single women students and married women who commute to SEBTS and spend some time during the week in campus housing, the choice lies between the Women's Dorm and apartments in Simmons. One woman who has tried both is Debbie Blake, currently living in a Simmons apartment.

Blake prefers Simmons over the Dorm, in spite of some of its drawbacks, because she feels more like an adult there than just a student. She notes that the apartments provide more space that the residents can call their own than suitemates have in the Dorm. Yet, sharing a kitchen and living room requires a greater degree of compatibility among those in the apartments than is necessary for Dorm suitemates.

Ann Vincent has spent several years in the Women's Dorm, and has noticed a number of changes during her stay there. Vincent thinks that the present open dorm hours on weekends offer a more realistic atmosphere for people in their late twenties and thirties, allowing them to study and visit with friends of the neighboring sex in

one's own living space as would be the case in an off-campus apartment or house.

The basement kitchen, which for years has caused conflicts over issues of access and cleaning, has been locked and limited to a few users who pay a small deposit for the privilege of keeping a key to the kitchen. According to Vincent, this new arrangement has helped solve the chronic cleanliness problem.

A large basement room which at one time was open to men has been set aside for a residents-only lounge. Vincent says that the room "feels like home" now, and provides a place to relax other than one's room.

The only complaints expressed by Vincent concern noise in the halls at certain times and the requirement (at least in the past) of moving out for two weeks during the summer for cleaning. The noise in the hallways, where even a normal conversation reverberates throughout the hall, proves most annoying late at night or early in the morning. The slamming of doors as people leave for 8:00 a.m. classes is especially unwelcome. Vincent suggests that carpet runners would help.

Cathy Smith, hall manager for the first floor of the Women's Dorm, thinks that relative to previous years, the atmosphere among students in the dormitories is fairly quiet and calm. In fact,
(cont'd. p. 8 Students)

The Enquiry

Editor-in-Chief	Features
Felicia Stewart	Paula M. Testerman
Assistant Editor	Staff
Marc Mullinax	Chris Fuller
	Bill Hoyle
Lay-Out	Sports/Entertainment
Ruth Fleming	Tim Russell

Editorial

"NO!"

Now Baptists have a reason to be worried about their Convention. I speak about the efforts of the Convention's top leaders to require a four-part creed for us to sign, or accept -- or else leave the Convention. A creed in Baptist life is a non sequitur. Historically, our "creed" is that "there shalt no be written creeds."

The issue runs deeper, however, than the historical argument. Creeds are necessarily reductionistic and distorted responses to the immeasurable riches of the Word of God, yea, even Christ. They cannot be adequate containers of the love of God. Their vision is too small; their concern, limited. Creeds are interpretations of the Word of God, not the Word Himself. Because they are interpretations, creeds accurately reflect the prejudices of the creed-formulators, passing themselves off as having something to do with the gospel. Creeds advance no piety, only submission. Piety is not won by the crucifixion of the intellect that such regimentations require. That orthodoxy is too easily gained -- or lost. We might as well eliminate the study of Systematic Theology if the creed becomes fiat.

This proposal of a written creed is the attempted erection of a fence: a test. Such a creed could easily become -- and may well be intended as -- a test for membership, an index of faithfulness to God. It could well become another artificial criterion of exclusiveness. Yesterday, inerrancy; today, the creed. Where is our next kowtow to be found?

I am against creeds because they define. He who defines can then build, and exclude those he wishes. The "undesirable" elements are left out; a second class Christian is created by the first. Jesus, however, came to the second class, not to extract creeds but to stimulate devotion and faith. Creeds are therefore, to use Dr. Draper's words, "non-essentials". One's salvation does not hinge on them. So I wonder, what is the purpose of the creed? What is the real issue? Power. Sheer power. When one

can define a person one has power over him or her. The creed-wielder controls the committee lists, the roster of professors, the money. These things become the means of power, and when they are controlled, the creed-wielder is powerful.

Jesus, in sharp contrast, is the cross-wielder. He presents us not with a creed, but his cross. The cross is the better way to love God and serve neighbors. The cross has no hidden test for membership. At its foot the ground is level, and there are no fences. All are invited. No one is denied access here. And there, "At the Cross", the "creed" is not signed, but rather, sung.--MM

Letters to the Editor

To the Editor:

Rarely am I offended by the style, argument, and content of your regular features. The most recent appearance of "The Voice of CEF" makes the exception. If the issue is "integrity", the essay fails to advance its cause.

The responsible journalist sets quotation marks around actual quotations, not around the creative constructions representing a straw-man opponent. If we are not to "fool ourselves", please tell us which Southeastern teacher has said, "Don't preach this, your people would never accept it." I doubt the accuracy of an unattributed quotation. A publication which blends editorial, news-report, and fiction finally indulges in gossip characteristic of supermarket tabloids. The undocumented, hollow, and noxious statement, "It is no secret that SEBTS is regarded by many as a theologically liberal institution." confirms this tendency.

The wise journalist examines the strength of arguments in common currency. Assuming the quotation from C.F.H. Henry is accurate, the logic of the argued sequence is not compelling. A hermeneutic which accepts error in Scripture can become an attack on authority; such a result, however, is not inescapable. We can use any hermeneutic to deny the Scriptures' demands on our lives. Such is the creativity of our depravity. A less sophisticated error in argument appears with the phrase "The view which the majority of Southern Baptists share..." None of us knows what Southern Baptists think. Our Convention has not invested in a well-designed and carefully administered survey of its constituency. The only hard facts available suggest that the majority of our people on an average Sunday morning share

the view that worship is not that important.

Finally, the good journalist deals in truth. Integrity is the issue, and the faculty and administration of SEBTS, under the direction of the Trustees, have exercised courageous integrity in their proclamation of Jesus Christ as Lord. Viewed from an institutional perspective, the Abstract of Principles is the only measure of integrity, and the Abstract at no point prefigures the Princeton Theology's heterodox concept of the "inerrancy (sic) of the Scriptures as originally penned."

I would hope the future issues of The Enquiry will show more respect for the canons of journalism in the composition and editing of the articles.

Quinn T. Chipley

To the Editor:

Prayer and fasting are traditional ways in which Christians have opened themselves so that God can work in and through them. In our weakness, God is strong. We feel our weakness when trying to minister to people with big needs, for instance an unemployed church member who is struggling to feed a family. How much more inadequate are our attempts to help the millions of hungry families throughout the world!

Because we believe that God is faithful to answer the prayers of those who seek God's kingdom, the Hunger Committee is calling a day of prayer and fasting before God for the world's hungry people on December 1, Thursday. We invite each person in the SEBTS community -- students, staff, faculty, and family members -- to take a few moments or a few hours on that day to intercede for people who are living in and dying from hunger.

Please join us in Binkley 103 anytime between 9 and 5 for informal prayer through silence, litanies, singing, or meditation.

We believe God will bring change in us and for hungry people. Do you?

Jane E.G. Smith

Recently, members of the staff at SEBTS "showed me no little kindness" (Acts 28:2) in the exercise of their respective positions.

A sudden financial crisis (resulting from the delayed arrival of a government check) caused me to turn to Woody Catoe in the Student Affairs Office. He showed great concern, personal interest in my problem, and did everything within his power to assist me. As a result of his personal efforts, a temporary loan was

(cont'd. p. 8 Letters)

Generica- Marc Mullinax

Cheap Talk

"Hi! How Are You?"

"When language is corrupted, people lose faith in what they hear." W.H. Auden.

In this column I'm going to meddle.

Lately I have been eavesdropping on some of the koine English, the oral tradition, of our campus. I have found out that whoever said we are creatures of habit was correct. Never have so few words comprised so much volume of our vocabulary to say so little.

That we are a religious gathering explains some of this. Our speech reflects peculiar and identifiable religious-theological patterns of thought. It has to. No getting around that. But just once I'd like to hear:

*a day free of someone asking me, "How are you?" and me responding vacuously, "Fine." Some days I am not fine.

*professors talk about their subjects without using their stylish litany of neo-theological newspeak.

*loose, catch-all terms like "the lordship of Christ", "worldly", and "the inerrant Bible" given a vacation until someone comes up with their meanings. As they stand now, these are buzz words -- soiled and overused -- with no prescriptive or descriptive value.

To help us begin, I'd like to offer a list of words and phrases you have given me, a list of verbiage with items that are repeated so often they have lost their original meaning. What was intended and what is now meant are out of shouting distance with each other. The truths, the love and the warmth they represent are now cold. If language is food for the soul, then this list of religious/psychobabble would not keep anyone alive.

I present this collection neither as complete, nor as a black list. Keep using these words and phrases if one must, but let us

at least think about their true meaning, rendering them alive each and every time they pass across our lips. Now, to the list:

- *Hi. How are you?
- *Praise Jesus!/Praise the Lord!
- *I hear what you're saying/What I hear you saying is
- *I'm not going to chapel. I'm going to the Library and study.
- *Whatja get (on your test)?
- *...in a special (or mighty) way.
- *Have you prayed about it?
- *I'll get it to you on _____.
- *Super!
- *In Jesus' name/In the strong

name of Jesus.

- *Bold Mission Thrust.
- *Dear God/Our Heavenly Father.
- *The Lord gave me
- *liberal/moderate/conservative.
- *Christian lifestyle.
- *dialogue.
- *brother in Christ.
- *paradigm/paradigmatic.
- *model/modelling.
- *image/imaging
- *Are you saying that?
- *Pray for me/I'll pray for you.
- *hearts and minds.
- *If God wills
- *Amen!

And Amen! We have borrowed these words. It is now time to return them and check out new ones. So . . . if you hear what I'm saying, if you don't mind me saying so, our paradigmatic models of dialogue that we image before each other as brothers and sisters in Christ sometimes becomes empty, blathering hoey. The Lord gave me this challenge today to lay on your hearts and minds.

Language is powerful! Yet we inject it with so little meaning, hoping that the empty shells of overused words and phrases will retain their pristine meanings. They don't. Words leak. Their meanings ooze out as often as we play fast and loose with them. Words and phrases are quite valuable tools, but talking makes them cheap. Overused and thoughtless words are like the sand traps on the golf course of language. Do you know where I'm coming from?

(Special thanks goes to Karen Smith for help with this exercise. Get well soon!)

The Voice of CEF

by Dade Sherman

The Supreme Court in the 1973 decision Roe vs. Wade acknowledged that they could not determine when life began. Before the 1973 decision the issue of life's beginning was never seriously questioned. Since 1973 many have defended life as beginning at conception.

Dr. Jerome Le Jeune, Professor of Fundamental Genetics at the University of Descarte in Paris states: "To accept the fact that after fertilization has taken place, a new human has come into being is no longer a matter of taste or of opinion." Dr. Michael Matthews-Roth, principal research associate for the Harvard University Medical School says: "In biology and in medicine it is an accepted fact that the life of any individual organism produced by sexual reproduction begins at conception." Dr. Thomas L. Johnson, Professor of Biology and Embryology at the University of Virginia states, "an individual organism (the zygote) cannot be a part

of the mother...it has an entirely different set of chromosomes...it has a separate and unique life." Newsweek magazine says the issue is "When does life become viable?"

The Church's Reply

Dietrich Bonhoeffer: "The simple fact is that God certainly intended to create a human being and that this nascent human being has been deliberately deprived of its life and that is nothing but murder."

Karl Barth: "He who destroys germinating life kills a man."

Professor Otto Piper of Princeton: "We have no right to destroy new life."

Why the silence from the classroom? Are we ashamed to stand for life? Do we want to pick and choose our issues and ignore the Bible and science? Hunger is a real issue. Nuclear war is a real issue. Human rights is a real issue. Is abortion not a real issue? Who will speak for those who cannot speak? Will you only speak for those who can talk and walk? Surely we will not ignore the mentally ill or mentally retarded who sometimes cannot speak for themselves? Who will go whom will I send? Here I am Lord, send me.

"For thou didst form my inward parts; Thou didst weave me in my mother's womb...My frame was not hidden from Thee, when I was made in secret...Thine eyes have seen my unformed substance...the days that were ordained for me, when as yet there was not one of them." Psalm 139:13-26

A lecturer in a well known medical school asked one of his classes what they would recommend in the following case:

"The father had syphilis, the mother had TB, they had four children already: one was born blind, one was born dead, one was a deaf mute, one had TB, the mother was pregnant with her fifth child. Almost without exception, the medical students indicated they would recommend abortion. The lecturer then stated "Congratulations! You have just killed Beethoven."

Some people ask the question what about the mother's life being in danger or the cases of rape or incest. The late Allen F. Guttmacher, M.D., an ardent pro-abortionist and head of Planned Parenthood said that with modern science these types of cases are extremely rare.

In 1969 there were 69,000 abortions performed. In 1980 there were 1,500,000 (Washington D.C. recorded more abortions than live births in 1980).

Some say that if we took the cases involving the mother's health, or the cases of rape or incest, it would total 4% of the 1,500,000 done, or 60,000. That means 1,440,000 were killed. Abortion has taken more American lives than all the wars in our history combined.

Call it what you want. It boils down to this. Innocent life is being murdered daily. Will you cry out for justice? Will you extend Jesus' love for your brother or sister not yet born?

From FIM

Money Matters

Charles Dorman

The man on the phone was the chairman of a pulpit committee calling from out of state. He was angry. "What do you people teach those preachers at the seminary?"

"Sir?"

"All they are interested in is money."

This conversation took place three years ago. The man who called was from a generation which seldom discussed ministers' salaries openly with the minister. The minister often accepted a call to work before he knew what his salary would be. The church expected to set the compensation. The minister was not expected to comment. A candidate who broached the subject of salary or questioned the adequacy of the living provided by the church ran the risk of being considered worldly at worst and tactless at best.

Times are changing, but they have not changed altogether. Salary is still a sensitive subject. Both committee and candidate typically experience anxiety and uncertainty when approaching this area of their conversation.

In spite of a commendable reticence to talk money, a clear understanding about the amount and the nature of the minister's compensation should be agreed upon before a candidate is presented to the church. This understanding should be reached by a frank and open discussion between the candidate and the search committee. The committee represents the congregation and its ability to support the ministry position. The candidate represents her/his needs.

The church has the responsibility of providing "adequate compensation" for the minister. "What is adequate?" and "What is compensation?" are hard questions to answer. Nearly all persons come to these questions with different presuppositions derived from a complex set of life experiences.

Attitude is crucial here. Openness and flexibility are important. Tact is indispensable.

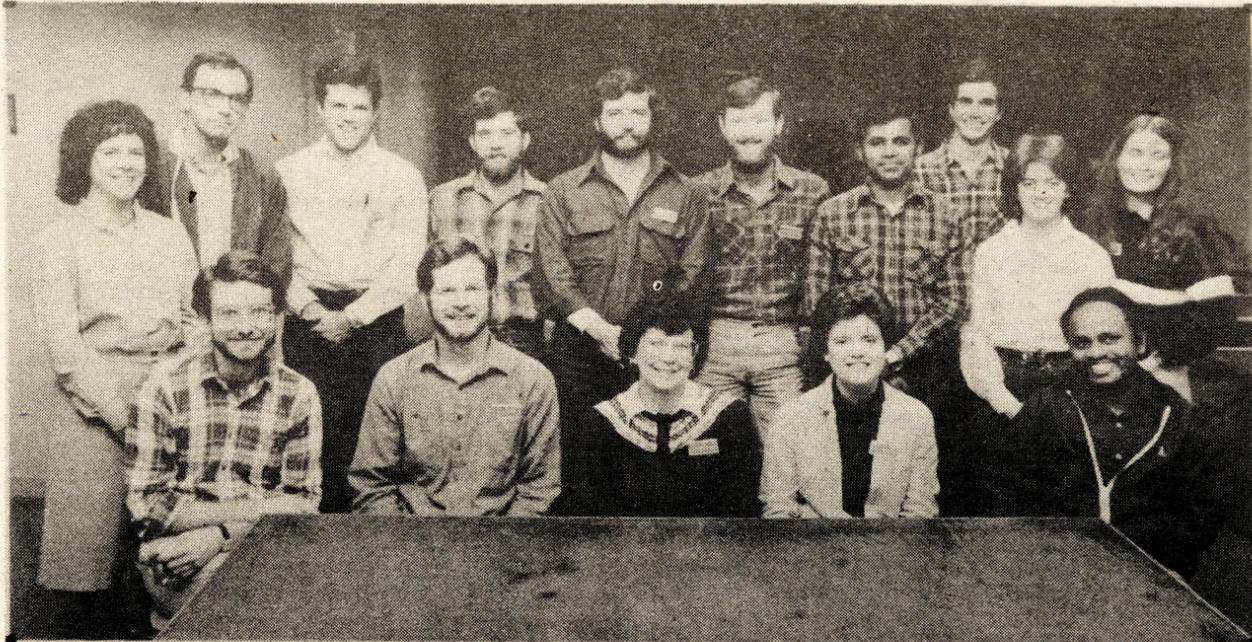
Some suggestions I would make to the candidate are obvious, some less obvious.

Do learn all you can about personal money management. **MINISTERS MONEY MANAGEMENT** is available free in the FIM office.

Do develop a clear picture of your own financial needs.

Do realize that there is a difference between financial support for you and your family and financial support for the ministry position. Money for travel is not available to buy food or clothing.

Do remember that living costs vary from one place to another.



LIBRARY ASSISTANTS

Sitting, L to R: Steve McKinney, Marc Mullinax, Debra Collins, Beth Pritcher, Joseph Jesudason. Standing: Jackie Hawkins, Bill Bridges, Johnson Dorn, Dennis Testerman, Duncan Schirmer, Les Williams, Alexander Kurian, Philip Belcher, Loresa Heyward, Karen Caldwell.

Do ask the committee to show a breakdown of the proposed compensation package.

Do discuss compensation after determining that you have a strong interest in the position.

Do encourage the committee to help you decide whether or not the compensation package is adequate for you. Ask "What does it take for a single person, family of four, etc., to live the way you expect me/us to live in your area?" "How many miles did your last minister drive in the pursuit of her or his ministry?"

Do keep the proper perspective. You are not telling the committee what to do. You are trying honestly to decide whether or not you can live with what they can provide.

Do stay sensitive to the feeling of the committee as the discussion progresses. Keep it light and friendly. Break off the negotiations until another time if the discussion becomes "heavy".

One last word. Long, complicated discussions are not always necessary. Often the committee will have done its work so well that a fair financial arrangement is offered in the beginning. Remember that the ministry is the important thing and it is O.K. to make a sacrifice for the privilege of service.

'Santa Calling' Christmas Feature Coming

Seminary children, ages 2-8, will be able to talk to Santa Claus directly from the North Pole this Christmas season. This program will be sponsored by the Student Affairs Office. Interested Parents may pick up "Santa Calling" information/questionnaires forms from the Library lobby, Student Affairs Office, or Seminary Gym.

Library Lines

By Rita Vermillion, Circulation Supervisor.

THANKSGIVING SCHEDULE: As indicated in the normal schedule of operation, the Library will close for Thanksgiving holidays from 4:30 p.m. Wednesday the 23rd until 8:00 a.m. Monday the 28th.

EXAM HOURS: To assist students in concluding the semester's work, the Library will remain open until midnight on the following dates: November 28, 29, 30; December 1, 5, 6, 7, 8, 12, and 13. However, there will be no check-out of books or materials after 10:30 p.m. on these nights.

DATE DUE: In order for graduating students' records to be checked before graduation, all books will be due December 14.

LIBRARY HOURS BETWEEN SEMESTERS: The Library will be open from 8:00 a.m. to 4:30 p.m. Monday - Friday the week of December 19-23 and Tuesday - Friday the week of January 3-6 and Monday, January 9. (The Library will be closed from December 24 through January 2.) The Library will resume regular operating hours on January 10.

ATTENTION, ALL LIBRARY USERS: Beginning January 3, the Library staff requests that you check-out all materials no later than 15 minutes before closing.

A request for help in starting a resource library for a small church. If you have an extra copy of **any** type book dealing with with any aspect of church life-missions, biography (in general); commentaries or text books; "other than" KJV Bibles; evangelism; "about the SBC" type books, youth oriented books; etc.-these would be helpful and appreciated very much. There is a special need for books related to "aging". Please contact Chet Cantrell in Johnson 312, or call 556-9921.

Students Gather to View 'A Day After'

Over sixty students and friends gathered in Binkley 101 Sunday night to watch "The Day After." The Peace Concerns Group sponsored the group viewing and invited Dr. Furman Hewitt to lead in discussion afterwards.

The group was quiet at the end of the film but discussion soon turned to the sense of hopelessness and helplessness. In facing the real possibility of nuclear annihilation, some expressed exasperation with our political leaders. Others said they felt we had already passed the point of no return.

The point was made that nuclear arms are no defense because their use is suicidal. Some people expressed that they were actually

for military strength but at the same time were opposed to nuclear weapons. Dr. Hewitt said that the fact that we are at seminary is testimony to the reality that there is hope in the midst of our hopeless situation.

After about 30 minutes of discussion some people in the larger group joined members of the SEBTS Peace Concerns Group to obtain information about possibilities for action.

The Peace Concerns Group is now in the process of building a more complete information file for the library including lists of other groups to contact for more information. The Group is advocating writing letters of commendation to WRAL, ABC and the sponsors of the program thanking them for their support in the televising of the program.

Peace Concerns Group leader Bill Hoyle says, "Even though the current defense department has put its faith in shovels for human survival, the real reason for faith and hope was demonstrated by the concern, pain and love seen in the Sunday night gathering of sixty people now even more deeply dedicated to the Prince of Peace."

Student Council Officers

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<u>COMMUNICATIONS</u>	Jackie Hawkins
<u>ETHICS</u>	Dennis Testerman
<u>OFF CAMPUS MIN.</u>	Joe Glass
<u>SOCIAL</u>	Randy Cowan
<u>SPIRITUAL LIFE</u>	Chuck Thompson
<u>STU. WELFARE</u>	Robbie Jackson

Ex Libris

- Bill Reynolds: NOW AND THEN, and THE SACRED JOURNEY, and ALPHABET OF GRACE, all by Frederieick Buechner. THE WAY OF THE HEART, by Henri Nouwen. SOJOURNERS.
- Dee Froeber: H. Richard Niebuhr's CHRIST AND CULTURE; John MacQuarrie's PRINCIPLES OF CHRISTIAN THEOLOGY.
- Chris Loftis: CHRIST AND CULTURE, by Niebuhr; BEYOND DIALOGUE, by John Cobb, BIBLICAL RECORDER, MAD MAGAZINE, PLAYBOY.
- Alexander Kurian: GLORY OF THE MINISTRY, by A. T. Robertson, THE STORY OF CIVILIZATION, by Will Durant, INDIAN PHILOSOPHY, by Dr. S. Radhakrishnan.
- Paige Reece: QUESTIONING FAITH, by F. R. Barry, PILGRIM'S REGRESS, by Clive Staple Lewis, MS, BIBLICAL ARCHAEOLOGY REVIEW, TIME, and THE WITTENBURG DOOR.
- Karen Overton: THE FLIES, by J.P. Sartre, PRAYERS FOR THE SOCIAL AWAKENING, by Walter Rauschenbusch, AMERICAN GUILD OF ORGANISTS MAGAZINE. She recommends James Allen's AS A MAN THINKETH.
- Dr. Elmo Scoggin: A HIDDEN REVOLUTION, by Ellis Rivkin, MICAH by Delbert Hillers.
- Dr. Glenn T. Miller: A new translation of Eberhard Jüngel's, GOD: THE FUTURE OF EVANGELICALISM, by Donald Bloesch.
- Dr. Michael Hawn: "Many Arthur C. Clarke books." THE MUSIC OF CHRISTIAN HYMNS, by Erik Routley.

Adopt a Barrel

With the establishment of a permanent collection site for recyclable materials in Wake Forest, recycling here has entered a new phase. Eight collection boxes are now located in Lyon's Food Store parking lot. Four are designated for newspaper, and one each for beverage cans and for green, brown, and clear glass. Volunteers are needed immediately to monitor collection barrels in dorms, classroom and administration buildings on campus and to transport the cans to this new collection site at Lyon's. The barrels need emptying about every two weeks.

Over \$200.00 has been raised through the sale of cans collected already on our seminary campus, beginning in the summer of 1982. The recovery rate of cans has increased significantly, with over \$90.00 of the above total coming from cans collected during the past four months. Your help would be appreciated in remembering (and reminding others) to put empty drink cans in recycling barrels rather than in trash cans.

Profits from the sale of the newspaper, glass, and metal drink cans go to the Capital Area Food Coalition to meet food and fuel needs of Wake County residents.

Coming Up

A special literary issue of the Enquiry will be published during the last week of classes. The issue will include poems, short stories, essays, black and white photographs and pen and ink drawings. All members of the seminary community, students, faculty, staff members and their families are invited to submit materials. The deadline for submissions is December 1. All entries must be typed and author's name must be included.

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Dylan's New Album Is He or Isn't He?

by Tim Russell and George Johnson

Dylan's long-awaited album has been released and as usual, Dylan manages to keep us guessing. Rumor has it that Dylan has renounced his Christian faith and returned to Judaism, even going so far as studying with an Hasidic sect in Brooklyn. It is unfortunate that this album will do little to stifle the critics or strengthen the faithful.

Infidels is unlike the three previous albums Dylan has done since his Christian conversion. There are no evangelistic appeals here, no cries for repentance, no call to follow Jesus. Is this "proof" that Dylan has renounced the faith? Hardly. There are plenty of Biblical images in the lyrics and no song could be taken as a denial of Christianity. Overall, this is the best Dylan album in years. The guitar work (featuring Mark Knopfler of Dire Straits) is excellent and on a few songs Dylan has his whining voice working to perfection. Reggae greats Sly Dunbar and Robbie Shakespeare also contributed to the album.

"Jokerman" opens side one, a catchy song but full of obscure lyrics. It is possible it refers to Jesus for biblical imagery abounds, including "... a friend to the martyr, a friend to the woman of shame. You look into the fiery furnace, see the rich man without any name."

The next cut is "Sweetheart Like You", the first song Dylan has ever done for video. Two lines stick in my mind: "They say in your Father's house are many mansions, each one of them got a fireproof floor..." and, "Steal a little and they throw you in jail, Steal a lot and they make you a king."

Side one also contains a rocking "tribute" to Israel, "Neighborhood Bully".

A song about Satan and how he

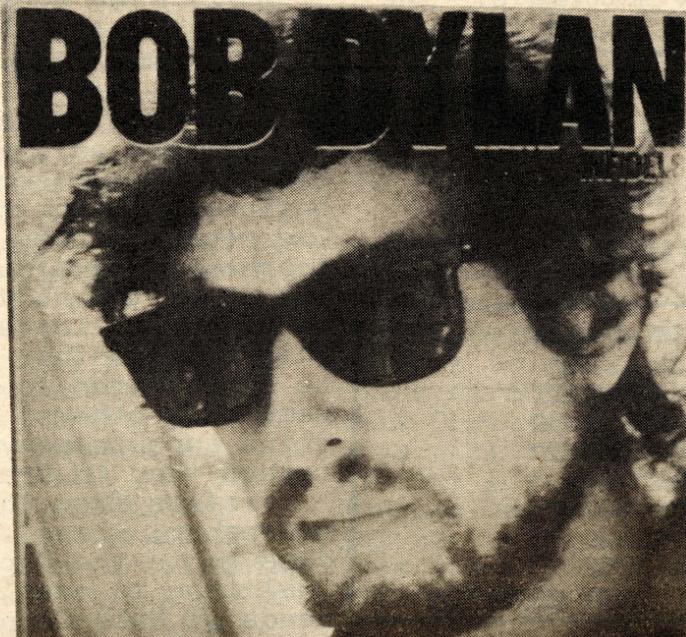
fools us opens side two. In "Man of Peace" we find: "He's a great humanitarian, he's a great philanthropist. He knows just where to touch you, honey, and how you like to be kissed. He can put his arms around you, you can feel the tender touch of the Beast. You know, sometimes Satan comes as a man of Peace."

Dylan is generally recognized to be at his best when he offers biting social commentary. This he does in "Union Sundown"--"Capitalism is above the Law. It says it don't count 'less it sells. When it costs too much to build it at home, you just build it cheaper somewhere else. Sundown on the unions and what's made in the USA. Sure was a good idea, 'til greed got in the way."

The single released from the album, "I and I", is the album's best. The guitar and piano work are perfect and the biblical basis is evident. He refers to his conversion: "Took an untrodden path once, where the swift don't win the race. It goes to the worthy who can divide the Word of truth. Took a stranger to teach me to look into justice's beautiful face and to see an eye for an eye and a tooth for a tooth. I and I, in creation where one's nature neither honors nor forgives. I and I, one said to the other: No man sees my face and lives."

The guessing game will go on. Dylan, as usual, has no comment, preferring to let his music speak for itself. These reviewers see the album as representing Dylan's maturation in the Christian faith and we feel this is one of his best albums.

The final word belongs to Dylan himself who told a reporter a few weeks ago, "People want to know where I'm at because they don't know where they're at."



Christmas Music Services Approach

Several of the music ensembles on campus have made plans for some special Advent/Christmas services. On Tuesday, Dec. 6 at 10:00 a.m., the Cantata Choir, Chapel Ensemble, and Handbell and Brass Ensembles will lead us in a service of carols and advent music. The congregation will have an opportunity to participate in hymns and an arrangement of "O Come, All Ye Faithful". That same day at 8:00 p.m., also in Binkley Chapel, the Seminary Choir will culminate a full semester's work with *The Christmas Story* by Ron Nelson. The Cantata Choir will also sing (Daniel Pinkham's *Christmas Cantata*) and both groups and the Chapel Ensemble will join for "A Christmas Collage" arranged by Ralph Hunter.

On Wednesday morning, December 7, at 10:00 a.m., the annual Moravian Love Feast will be shared in Binkley Chapel. Even if you are overcome by exams and papers on December 6 and 7, you will need breaks; take advantage of these opportunities for worship.

Submitted by Laurinda Nicholson for Dr. C. Michael Hawn.

Enrollment Declines

SEBTS Press Release

For the first time since 1978, enrollment at Southeastern has declined, according to figures released by the registrar's office. As of Oct. 1, total enrollment was 1,207, down from a record high of 1,282 on the same date in 1982.

The 5.8% drop was due largely to a decrease in the number of persons enrolled in night courses and off-campus courses in Shelby and Hendersonville, which traditionally experience wide fluctuations. The decrease in enrollment is 1.3% when only full-time on-campus students are counted. There are 1,092 presently enrolled, compared to 1,106 in 1982, a drop of 14.

Despite the slight decline, enrollment at the seminary continues to be strong, up from 634 in 1973, a 90% increase.

M.Div. and M.R.E. programs provide the bulk of the enrollment with 920 students, less than a 1% drop from the 1982 enrollment of 929. Enrollment for other degree programs: D.Min., 57; Th.M., 30; A.Div., 81.

66, or 6% of the students come from other denominations.

Women make up 243, or 20.1%, of the enrollment, and 22 blacks, or 1.8%, are enrolled.

U. S. Kids - the Team to Beat

By Tim Russell

The U.S. Kids, Southeastern's most exciting basketball team, are the team to beat this year. So far, everyone they have played has whipped them. The team sports an unblemished 0-3 mark, but that does not worry team members. Organized by Bruce Caldwell, Chet Cantrell and Wade Abercrombie, the Kids feel that attitude is more important than won-lost marks. "Our goal was to get together and have fun," says Abercrombie. "We have a lot of guys on our team who have never played a lot before and we want to play with no pressure to win." Actually, The Kids have won $\frac{1}{2}$ of a game, as they outscored their opponents in the second half of their second game.

The Kids suit up for games in boxer shorts and \$4.95 U.S. Keds (\$5.15 with tax). The Kids are entertaining fans as well, as they give out candy at half-time. Team spokesman Judge Morgan promises an appearance by Captain Underwear at a future game. Dr. Lolley has been issued an invitation to attend a Kids game and was promised a box seat. If no box can be found, a bucket seat will just have to do.

What's next for the U.S. Kids? Well, a world tour is in the works, says bus driver James Hearn. Hearn has an easy job, because The Kids have no bus. Should anyone wish to donate a bus to a worthy cause, the Kids would be more than happy to accept one. They also have challenged the SEBTS faculty to a game, with the losers having to leave town.

Team members include: Marvin Tyson (Manager), Wilson Fricks (Chaplain), Judge Morgan (Player-Owner), Wade Abercrombie, Bruce Caldwell, Chet Cantrell, Ron Honeycutt, Barry Morris, Terry Smith (inventor of the 3-1-3 defense), George Johnson, David Wyatt and Gerald Worrell.



Bottom, L to R: Canton Gunter, "Chick" Howard, Jeff Clark, Karl Lyon. Middle, L to R: John Armistead, Robbie Jackson, Tony McKee, John Thompson. Top, L to R: Charlie Green, Doug Frazier, Jimmy George, Ron Hall. Not pictured: Robin Rowe.

A softball team composed of seminary students played in the Wake Forest softball league and won first place. Congratulations!

Intramural Basketball

EAGLES, BUCKS, TOP BASKETBALL PLAY

The 1983-1984 Intramural Basketball program is underway with eight teams comprising two divisions in the Men's Regulation League.

The Eagles in Division #1 and Bridge's Bucks in Division #2 lead standings as of November 17. Both teams sport records of 3 - 0.

Highlight games to date include The Eagles' 46-41 win over Hall's Hosers for the Division #1 lead and Bridge's Bucks downing The Fightin' Tigers 51-37 for the lead in Division #2. Fuller's Flyers claimed an exciting double-overtime 49-48 victory over Murray's Marauders.



Beach Bums Win Co-Ed Volleyball Crown

The Beach Bums, captained by Chris Fuller, claimed the Intramural Fall Co-ed Volleyball title. The Bums completed the regular season and the single elimination tournament with an unblemished 7 - 0 mark.

Second-place regular season finishers were the The Net People, while the Tornadoes captured the tournament runner-up spot.



Beach Bums Volleyball Team: Chris Fuller, Tom Becker, Wade Abercrombie, Cathy Smith, Melissa Bowlin, Mark Bush, Robbie Best, Alan Wood. Not pictured: Michael Tolbert, Steve Brown, Pam Royal.

Students (cont'd. from p. 1)

Smith notes somewhat wistfully that "nothing very fun has happened lately." She adds that although most students have welcomed open dorm hours, some (particularly among the older students) still are of the opinion that it is improper for young women to have men in their rooms -- even with the doors open. Smith says that "the favorite thing about dorm life for the residents is the hall managers, and their only complaint is not having more time to spend with their hall managers!"

Housing options for single and commuting married men include Bostwick and Johnson Dormitories, Colonial Apartments, the Lide House, and two apartments in Simmons (with Simmons becoming available for the first time this year).

Speaking about his experience in Bostwick, Stan Yancey appreciates the chance to get to know fellow students and to develop meaningful friendships. He also likes being so close to campus and the low rent. For him, one of the biggest disadvantages of living in the dorm is the limited amount of intervisitation time. His only other complaint was that one can never know from one moment to the next what the water temperature in the showers will be.

Quinn Chipley, who resides in Johnson, cites a need for more single rooms in the dormitories, and feels fortunate to have one of the few available ones. He points to the need for designating a women's restroom in Johnson. His suggestion concerning open dorm hours is that they be expanded to include the evening meal hours during the week, perhaps from 5:30 - 7:00 p.m.

A student in his first semester at SEBTS, John Snell is one of sixteen residents at the Colonial Apartments. In his opinion, the most significant aspect of life there is its communal nature. He feels that Colonial has a "real world" atmosphere compared with the dormitories. Yet Snell believes the housing policies of SEBTS compare unfavorably with those of Union Seminary in Richmond, which he formerly attended, since Union's policies include more standard management rules rather than lifestyle-oriented regulations.

Bill Bridges lives in the Lide House, which has half as many residents as Colonial. He spent last year in Johnson, and found dorm life a difficult adjustment to make after sharing a house with friends. He enjoys having a private room, yet experiences a sense of community with the other Lide House residents. He says that cooking meals there can be done more easily than in the dorms, and the men occasionally cook a large meal and eat it together.

The manager of the Lide House, Marc Mullinax, sees the architecture as central to the atmosphere in a given residence. He considers the large living room an asset in facilitating student interaction (compared with the long hall spaces in the dorms which make congregating awkward). Life at the Lide House teaches Mullinax "how to be thankful."

Seminary housing for married students presents some of the same advantages and problems mentioned above. (The most notable exception is the absence of rules regarding "visitation" by members of the other sex.)

Mike and Karen Timmerman live in one of the duplexes on Stadium Road. Mike Timmerman likes being so close to campus, and enjoys the contact with other students living nearby. He says that their complaints center mainly on minor irritations such as floors that need stripping, outside trim that needs painting, and noise from traffic and the high school. Timmerman noted the small size of the one-bedroom duplex and repeated rent hikes as other frustrations.

Diane Stewart and her husband Randy, a student at SEBTS, live in the McDowell apartments. Diane Stewart says they are satisfied with the amount of space in the apartment, though she thinks they might want a three-bedroom if they had older children. The Stewarts are pleased with the new shelter building for children to use while waiting for the bus in bad weather.

Jodie Butler, whose husband Woody is a new student, sees a number of pluses and minuses to their Simmons apartment. The two-bedroom apartment is spacious and has plenty of closets. But she notes that they hear a lot of noise from apartments beside them, and expresses concern over the lack of fire escapes. The apartment badly needs painting (especially the guest room, where the plaster is showing). In spite of the problems, they like the low rent which includes utilities.

We might wonder what type of housing Jesus would have rented -- if any -- had he gone to a seminary like ours. For during his ministry, he warned a prospective disciple, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head. . . ."

Hungry (cont'd. from p. 1)

those unable to participate in the fast would also be welcomed. Information about Oxfam's current anti-hunger projects and about the causes and extents of world hunger will be provided at central locations on campus.

The name "Oxfam" comes from the Oxford Committee for Famine Relief, founded in 1942. Building self-reliance is Oxfam's primary goal. It funds local, grassroots groups

in Asia, Africa, and Latin America. In the U.S., Oxfam works to inform policymakers and the general public about the root causes of hunger and poverty. Oxfam neither seeks nor accepts government funds, but relies entirely upon private institutions and citizens.

Letters (cont'd. from p. 2)

given to me shortly thereafter. The monies were more than sufficient to see my family and me through until the arrival of the check from Uncle Sam.

Also, we experienced some difficulty with the refrigerator that we have access to in seminary housing. Two personnel from Plant Services also showed great concern, not only in their attitudes but in their service as well.

Mr. Bobby Hight came down to the duplex the same day that our call was placed. After considerable work, he left and returned with Mr. Clarence Pearce for assistance. Together, these men worked almost all day in order to see that we had a working refrigerator for our family. Their dedication was seen, finally, in the added touch of placing all of our food back into our unit (we had stepped out shortly), cleaning up the entire area, and leaving us with a restored refrigerator.

So often, dedicated men like these go unnoticed in their jobs. I felt that it was about time that someone called everyone's attention to their fine efforts.

- Edward W. Davis

Classifieds

FOR SALE: Like-new stationary bicycle, Brother electric portable typewriter, Brother manual typewriter, Hoover canister vacuum. Call Garland Toliver, 556-1115 after 5:00 p.m.

For Sale

Set of barbells. Call Dennis Testerman, 556-1571.

If you need someone to babysit or tutor your children, contact Joe Glass at 556-2689.

Experienced and would be glad to help you.

The Off Campus Ministries Committee needs people who are concerned and willing to help meet the needs in this community. If you can help by being involved in tutoring, nursing home visitation, delivering hot meals to the elderly, making home repairs or being involved in an after school program or recreation for children on Tuesday and Thursday, contact Joe Glass at 556-2689.