

The Enquiry

Serving the Southeastern Community

Volume 21, Number 5

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Committee Sponsors Day of Prayer and Fasting

The Ethics Committee designated Friday, November 30, as "Day of Prayer, Fasting, and Giving for the African Famine." According to Bill Reynolds, co-ordinator of the day's activities, the event was sponsored as a means of "responding spiritually and materially to the current drought in Africa." "The Gospel is concerned with the whole person," said Reynolds, "both one's spiritual and physical condition. We show Christian love to a hungry person by feeding him or her."

A classroom in Binkley was reserved as a quiet place for prayer and meditation. Several students and faculty made use of the prayer room throughout the day. One student, David Dixon, said of his time of silence, "Prayer raises my consciousness of the pain not only of those in Africa but of those closest to me. The world hunger problem is not just real; hunger is reality."

Approximately sixty persons viewed the film Arabati, a graphic presentation of an African village suffering from starvation, in Adams at the 10:00 hour. During the discussion

which followed, Jeff Black, a junior, made the point, "Our lifestyles as Christians, that is, our standards of living, are directly related to the hunger problem." Gary Edwards, another junior, emphasized the necessity that the response to hunger not be a one-shot deal. "Our response must be regular and continuous if we are to address this gigantic problem properly," said Edwards. After the period of audience reaction, Reynolds read Isaiah 58, the focal passage for the event's theme, and the group read a litany prepared by Peggy Haymes.

Several groups worked with the Ethics Committee to make the event possible. Members of Black Forum and CEF staffed the prayer room, and the library staff helped set up a display in the library to inform the seminary community on the causes and extent of hunger.

Contributions totaling nearly one thousand dollars were collected during the week and will be sent directly to the Foreign Mission Board for emergency relief in Africa.

Ethics Committee chairman, Neal

Jones, said the Ethics Committee is considering sponsoring one of the Foreign Mission Board's Manna projects next semester. "A Manna project," Jones explained, "is the funding of a specific project of agricultural development, like the digging of a well or the constructing of an irrigation system."

A Continued African Crisis Foreseen

(Reprinted by permission from SBC Today, December 1984).

by Gary Gunderson

The subject was Africa and the conversation was urgent. Forty-two organizations spanning the theological and political spectrum met at the Metropolitan AME Church in Washington, D.C., to seek a way to break the hunger deadlock surrounding Africa.

These and other groups struggle for progress every day of every year. Nothing new was said or could have been said: another failed rainy season, national governments dissolving under pressure, continuing civil wars, epidemic disease--death by many names, a terrible drama with a cast of millions.

But Monday morning it was playing to an empty house.

Meanwhile, some producer at NBC was screening BBC footage from Ethiopia, exactly like the thousands of feet of film that had been screened for the past two years from Mozambique, Mali, Somalia, Niger and other African nations.

But this film showed up at just the right time: everyone was bored with the presidential election, nobody wanted to hear about the Philippines again, Latin America was old news, and not a single hurricane could be found. One more "California trends" piece and the public would gag. Why not make famine news?

Tuesday night the glazed-eyed
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Stanley Lauds Shift Toward Right

(reprinted with the permission of The News and Observer from Nov. 15)

by Diane Winston

The president of the nation's largest Protestant denomination says recent votes within the Southern Baptist Convention and by the American public indicate a conservative trend in religion and politics.

"Campuses that were radical are now pro-Republican and pro-Reagan," the Rev. Charles Stanley, president of the Southern Baptist Convention, said in an interview. "That's a tremendous indication of where this country is heading."

Conservative Baptists' hold on the denomination also is established, having survived five years of challenges by moderate members, he said.

"If people have voted this way for five years, then they (the moderates) are the faction," said

Stanley, who spoke Monday to the Pastors' Conference before the N.C. Baptist State Convention's 154th gathering.

"The truth is that the vast majority of Southern Baptists are conservative in theology and prone to be conservative in politics."

While expressing his encouragement with the conservative political tide, Stanley lamented the division within the denomination. He said he worried that factionalism would deter Southern Baptists from their mission and evangelical work.

"I would certainly like to see Southern Baptists return our attention to winning people for Christ," he said. "If we get sidetracked and divided, I think we'll lose the opportunity."

When Stanley took over the First Baptist Church of Atlanta in 1971, he served 700 people in a diminishing inner-city pastorate. Today, the

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From the Editor

Years of addiction had taken their toll on Javier. He had recuperated remarkably, however, and during his first year of seminary he established an impressive record and developed a large circle of friends. One of his closest companions was the fifteen-year-old son of a seminary professor, and together the two spent countless hours jamming away on the guitar and riding their motorcycles up and down the mounds of nearby Inca ruins. In the boy's eyes, Javier was flawless; except for that one potential weakness. He had funny ideas about Christianity. You see, Javier thought that a Christian's purpose should be simply to love whoever is around to be loved. He would probably outgrow that as he matured in his faith though. Besides, the boy's motorcycle was in the shop and he was learning wonderful things on the guitar, so he would just have to be patient.

One day, the boy stepped out of the downtown post-office and spotted Javier walking up the opposite side of the street. Javier had always attracted quite a bit of attention with that old military raincoat which he wore even on the hottest Peruvian summer days, yet to add to the color, he was also playing a loud, happy tune on his flute as he wandered aimlessly through the curious crowd of shoppers and businessmen. The boy ran up behind him, tapped him on the shoulder, and was greeted by a shrill note and then a warm embrace and a tearful smile. "Javier, you've been crying."

Javier replied with a fatigued-sleeve-wipe of an eye and a sheepish look down at the sidewalk between the two. The boy followed his gaze. "Javier! What have you done with your shoes?" "I gave them to a beggar" was the simple reply. "You did what? You gave your what to a who?" And then a look resembling fear

appeared on the boy's face, contorting his words into a pale expression.

"Not your new Adidas, Javier. Tell me you had your sandals on, your boots, tell me you're kidding, tell me

anything but that. You couldn't have, not those brand new Adidas from Germany." "Why not," said Javier. "They fit him as well as they fit me." So it goes.

The boy shuddered with disbelief bordering on anger, and he had good reason. Good shoes are hard to come by in Peru and that fine pair of white Adidas were much admired by both the boy and his friends. What would they say when they heard about this?

"Javier, what happened?" Almost gentle now, trying to understand.

"Well, I began a conversation with a beggar on a street corner a few blocks back. I offered to buy him a sandwich and as we ate in the restaurant, I began to share with him about Christ."

"You took a beggar into a restaurant! Javier, you know that...nevermind, go on with your story."

"He told me that he had heard plenty about Christ on that lonely street corner, yet not once had he seen him walk by."

"That's silly Javier, didn't you tell him that Christ has been dead for almost two thousand years?"

"Oh the beggar assured me of that. He said that it was easy for me to be a Christian, seeing as how I had plenty of money to buy coffee and sandwiches, and had a nice coat and fancy tennis shoes. He accused me of living in a dream world, far removed from the harsh realities of every day, and he challenged me to live for three days without food and shoes so I could get a glimpse of what he was talking about. 'Hunger and cold are my reality,' he said, and if I were really serious about Christianity, then I would do something loving like give him my shoes. I did just that. I thought if I played my flute no one would notice that I was barefoot."

The boy could no longer contain his anger at Javier's foolishness, and he turned to leave with a sarcastic glance. "In that case, I'm surprised that you didn't give him your coat too."

"It wouldn't fit." So it goes.

The boy kept walking. His motorcycle would be out of the shop tomorrow and his Mom would be glad to pay for guitar lessons.

I am no longer a fifteen year old boy. In most ways, that is. The following poem is dedicated to Javier, wherever you are.

Beggars on the Street Corners
of Trujillo, Jerusalem, Atlanta...

Easily ignored, the dull
motionless bundles fade
out of perspective into a
blurry blend of harsh
concrete and numbing hunger.

the eyes follow; piercing,
yet I see stark sidewalk only.

Outstretched palms, swaying
not in gentle praise, no
hosannas do they sing; yet
I am on the road to Jerusalem
saddled on an ass of illusion.
A new saviour for a dying world.

the eyes follow still; a twinge
of pity. "Silver and gold have
I none, but what I possess...
At ease, I stop at the corner
to buy another pack of cigarettes.

Brown packages deposited
overnight, scattered
over a thousand streetcorners;
waiting for delivery.
Souls seeking to escape their
calloused containers; yet
no one wishes to unwrap
a torn box.

Perhaps a hidden surprise
sleeps within; yet I pass
with a casual glance,
invisibly marking the burden
with a philosophical stamp;
"return to sender..."

Often I try convincing those
eyes of the importance of

sparrows and lilies...

They are not deceived either.

DD

Letters to the Editor

Dear editor,

As a matter of perhaps some small interest to those who find capital punishment offensive, I would like to make at least one statement expressing what is clearly obvious, if seldom said. It seems difficult to justify prison or any kind of punishment for action if one takes his/her own sinfulness to be the standard of judgement: clearly not one of us is without sin.

Reflect for a moment on the whole scheme within society, which in an admittedly inexact but no random way supports some actions and discourages others. No law maintains or creates a standard of virtue but it might express some consensus of activities which are either clearly endorsed (like owning a home) or clearly believed to be undesirable (such as theft). Most of us in at least our more lucid moments admit there is

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The Enquiry

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Merry Christmas, Lazarus

The swollen bellies and skeletal faces flashed on our television screens from drought-stricken Africa remind us that Christmas will not be a time of laughter and song for everybody. The statistics are as startling as the human specters they quantify: a billion people, one out of every four persons on this planet, suffer from malnutrition; almost twenty million will die this year of starvation or of hunger-related illnesses (that's twenty-eight preventable deaths every minute); in poor countries more than half of the children show growth retardation due to malnourishment; 100,000 children in the Far East will go blind this year from Vitamin A deficiency.

Equally startling is the phenomenal disparity between the world's rich and poor. Guess on which side of the fence the U.S. stands. Although we Americans make up only six percent of the world's population, we have piled up half the world's wealth and we annually guzzle a third of the world's resources. The average American consumes a ton of grain a year, five times what the average person consumes in a less developed country like India. American businesses spend twenty billion dollars a year on advertising; one tenth of that would save the world's children from protein deficiency.

It is a tragedy that people die of starvation. It is a sin that people die of starvation when there is enough food for all. That two out of every five Americans are overweight when a billion people across the ocean and across the tracks are malnourished refutes the fancy of the political and religious Right that America is a "Christian nation." Yes, hunger is a geographic and climatic problem. Yes, it is an economic and political

problem. But at its deepest level, it is a spiritual problem.

Jesus, who, by the way, never entertained the frequent Southern Baptist dichotomy between "physical need" and "spiritual need," instructed us in the qualifications of the candidate for hell in the parable of Lazarus. The parable does not say that the Rich Man, who fulfilled the qualifications, was cruel. He did not deny Lazarus his leftovers. He did not assault him with words or blows. He did not gossip about him or cheat him in business. The Rich Man, by all accounts, was probably a fine, upstanding pillar of the community. Why he might even have been a Baptist minister.

No, the Rich Man's road to hell was not paved with hatred but with indifference, which is the absence of love. If he had despised Lazarus at least he would have noticed him. As it was, the Rich Man didn't know that Lazarus even existed, much less that he was in need.

The Rich Man, insofar as he was "religious," possessed that familiar kind of faith which loves God but not the children of God, which seeks inner peace in prayer but never allows itself to be transformed by prayer into an instrument of peace in the world, which "claims the promises" of a Scriptural text for itself but never makes those promises a reality for others. It is that kind of faith that conceives of duty as the abstinence from certain negative things and not as the active doing of some positive good. Some people are never as self-complacent and self-centered as when they "get religion."

Jesus' parable does not tell us the Rich Man's name. It might well have been Sam. Some of us know him as Uncle.



**Keep Red Cross
ready.**

LIBRARY LINES (continued from page 4) determine one's effectiveness in teaching, relationships, fellowship, administration and leadership.

I commend those M.Div./R.E. and M.R.E. students who survived this semester, and thank you and the Christian Education professors for strengthening the use of our Church Curriculum Center. I hope the Church Curriculum Center will be of great assistance to you in your future work.

celebration and frustration.

This is the end of my first semester as Chaplain and I, too, have done some evaluating, goal setting, and reflecting. In evaluating the time with you thus far I am pleased that so many of you have seen this resource as a place of support and discovery. For me, that is very affirming as well as humbling. It also has helped me get in touch with many of my limitations and reminds me that we have not answers but options, that in teaching others to take care of themselves one must also take care of one's self. In setting goals I find myself wanting to spend time looking at prevention and intentionality and must learn to

LETTERS (continued from page 7)

economic policy based on self-interest may be the most expedient but not necessarily the most just policy. Is there not a moral imperative to address questions of social and economic justice, both at home and abroad, with direct, compassionate action rather than relegating relief

efforts to a trickle-down byproduct of laissez-faire capitalism?

Secondly, I want to suggest that a foreign policy characterized by purposeful antagonism, intimidation, and aggression may be the most immediate means to an end but not necessarily a moral means. The desire for security does not justify any and all means to acquire it and can often lead to a counter-productive paranoia. Is there not some truth in the words and examples of Socrates, Jesus, Gandhi, and Martin Luther King, Jr., regarding the sacredness of human life and the necessity of risking pride and self-interest to preserve it? If truth may be found there, then I urge you to incorporate that truth into your relationships with foreign governments.

Finally, I want to suggest that there is a danger of folly in surrounding oneself only with those espousing a single religious, political, or ideological program. You have been granted another opportunity to lead a nation of Democrats and Republicans, Muslims, Jews, Christians, rich, poor, hawks, pacifists, and many more who defy such labels. Be sensitive to all of us.

President Reagan, I see only one burden equal to yours—that of Mr. Chernenko. It is my prayer and fervent wish that you work for a relationship with him built on trust and peace and that you be willing to take the risks involved in initiating reconciliation to achieve that goal.

Most sincerely,
Philip B. Belcher

DONNA'S DONATION (continued from page 6)

balance time to make that happen.

Most of all, I am just delighted to be here...to be a part of Southeastern...to work with Dr. Lolley and the staff and faculty...to be associated with you and to walk part of the journey with you. I am grateful to God, that he calls us, gives us a vision, and in His own time brings that vision into reality. My being here and the experiences I have had thus far cause me to kneel in His presence and say "It is You! You did hear me and call me and bless me!" Blessed be the name and the presence of the Lord! Take care of yourselves through exams and over the holidays and may His advent bring you peace—without and within.

Convocation on Women Announced

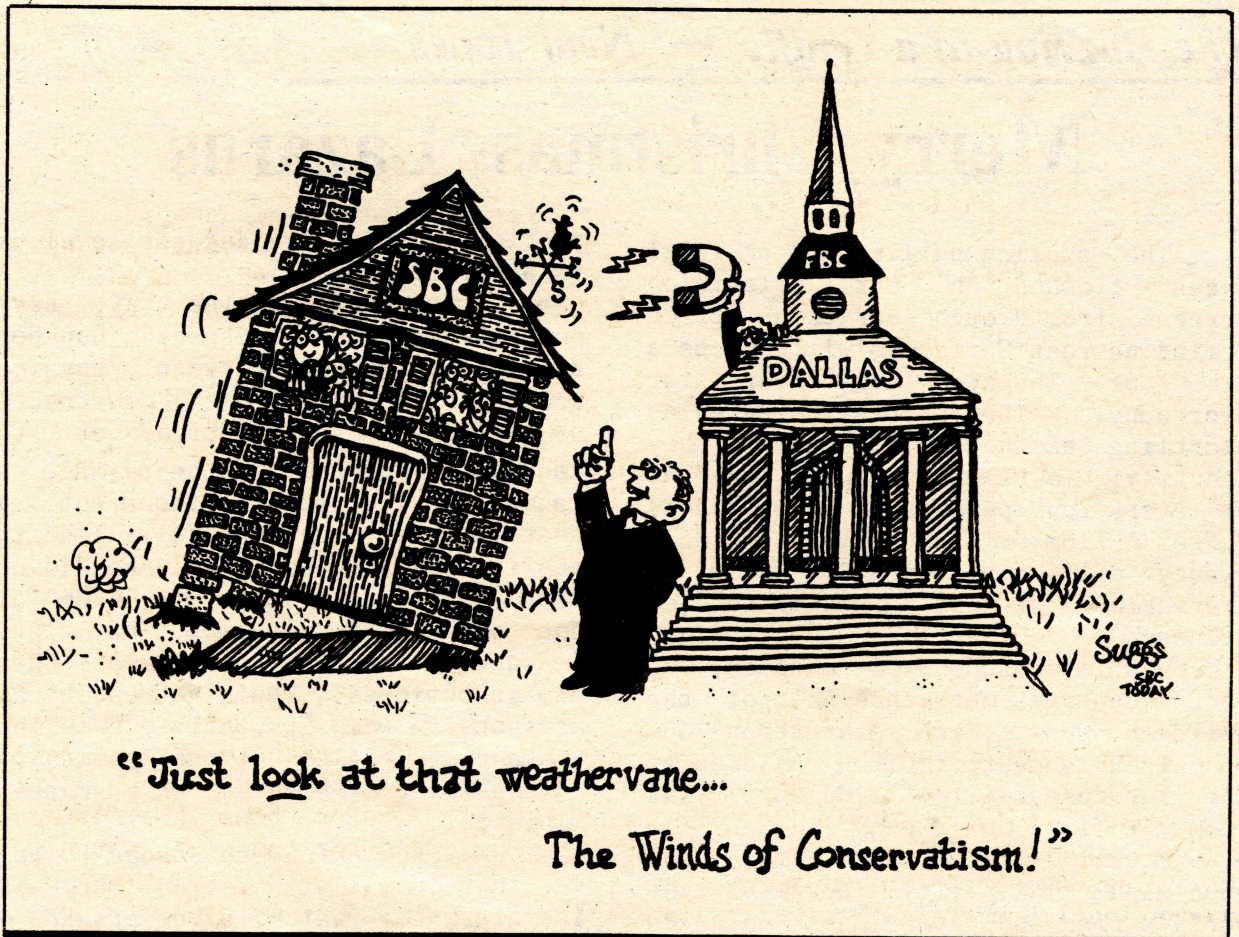
The Women's Resource Center at Southeastern has announced that SEBTS will be the site of a 3-day convocation on women in the church, April 11-13, featuring Yale Univ. Divinity School theologian Letty M. Russell and other noted church leaders.

A primary purpose of the convocation, which is expected to draw hundreds of participants from the tri-state area of Virginia and the Carolinas, is to bring together women scholars, laypeople, ministers, denominational workers, church staff, and students for open dialogue and study of the issues facing Southern Baptist women. It is hoped the convocation, entitled "Partnership In the Gospel", will serve as a major rallying point for people concerned about the implications of the recent SBC resolution against women's right to full participation in church life.

The WRC (an autonomous organization formed in 1983 to help meet the needs of women in the seminary community) took its cue for the convocation from President Randall Lolley's fall address in which he called for Southern Baptists to "hammer out" a biblically responsible doctrine of womanhood. The WRC responded by requesting that the seminary join them in co-sponsoring a meeting in which women could address the issue. With the help of Prof. Bill Clemmons, a member of the WRC steering committee, the WRC drew up a convocation proposal which received enthusiastic support from Lolley and approval by the SEBTS Executive Committee.

According to Anne Neil, convocation co-ordinator, the meeting is designed to focus on how women's biblical, theological and historical perspectives relate to women in the Southern Baptist Convention. "We will take a hard look at 'what is' in Baptist churches in regard to women and 'what the Gospel is' for all persons," she said.

Neil reported the WRC is especially pleased that Letty Russell, a nationally known and widely acclaimed scholar and author, accepted the invitation to address the convocation. Neil stated that Russell, an American Baptist, expressed deep concern about the situation of women in the SBC when she agreed to participate in the convocation program. Russell, Asso. Prof. of Theology at Yale, is the author of Becoming Human, Human (continued on page 5)



Library Lines

ALL BOOKS DUE DECEMBER 12

Books checked out during this semester by students will be due on December 12. This enables the Library staff to check records for graduates before graduation. NOTICE TO GRADUATING STUDENTS: All books and materials checked out of the library must be turned in and all fines paid before you will be cleared for graduation. Students not graduating may check out books for the semester break by checking with the Circulation Supervisor after December 12; however, if you are not leaving campus until after December 17, please wait until that week to check out books for the break.

HOURS EXTENDED DURING EXAMS

The Library will remain open until 11:30 p.m. on December 3, 4, 5, 6, and 10, 11, 12 for late night study hours; however, no books or materials will be checked out after 11:00 p.m. on those nights.

SCHEDULE DURING SEMESTER BREAK GIVEN

Beginning December 13, the Library will be open 8:00 a.m.-4:30 p.m. through December 21. There will be no Saturday hours after December 8. The Library will re-open January 2 and will continue hours 8:00-4:30 Monday-Friday through January 14. Regular Library hours will begin January 15. Books checked out will have an initial one-month checkout time, and no books checked out during the break will be due before January 15.

DON'T IGNORE OVERDUE BOOKS AND FINES

Keeping a clear account at the Library is very important in being

able to register for classes for any given semester. Approximately every two weeks, the Library compiles a list of overdue books and accumulated fines. The lists are posted in the Library and in Mackie Hall. Postcards are also sent for overdue books. Please check these lists; and if you see your name, go to the Library as soon as possible. Any fine not paid to the Library by the end of the semester will be turned over to the Business Office and added to your account. Accounts must be cleared before registration for the next semester or before being approved for graduation.

USERS OF CCC PRAISED

I would like to extend a note of commendation to those whom I saw diligently struggling in the Church Curriculum Center this fall in the preparation of their assignments for Mr. Johnny Ross, Dr. Clemmons, Dr. Poerschke and Dr. Powers. The Church Curriculum Center was put to great use this semester; and with the future assignments of the Christian Education professors, I am sure that this will continue to be the case!

I hope that those who had the opportunity to increase their awareness of Southern Baptist curricula will have gained an appreciation for the Church Curriculum Center here at Southeastern as well. Although it may contain materials that focus on the more practical part of one's ministry, this part may (continued on page 3)

Hymn Society of America

by Laurie Nicholson

The SEBTS chapter of the Hymn Society of America promotes a fresh awareness of hymnody, old and new in the seminary community and beyond as well. Several times a year we sponsor or become involved in chapel services which promote this goal, such as the Hymnsing on Baptist hymnwriters which many of you attended on Nov. 20.

Next semester the Society is planning a Gospel Hymnsing on the steps of Binkley—we will need strong input and participation from all of you to make that project a meaningful one. We also hope to do a chapel service in the spring concentrating on International Hymnody. Currently, the National Hymn Society is sponsoring a search for hymn texts on the subject of World Peace.

We encourage any of you who would be interested in such an undertaking—deadline for entries is Feb. 1, 1985—to contact one of the following Hymn Society members for details. (Laurie Nicholson, President; Mark McIntyre, President-Elect; Cynthia Staton, Secretary/Treasurer; C. Michael Hawn, Faculty Advisor).

WOMEN

Liberation in a Feminist Perspective—A Theology, The Future of Partnership and Growth in Partnership.

In addition to Russell other confirmed program personalities include C. Anne Davis and Molly Marshal Greene from the faculty of Southern Baptist Seminary; recently elected Vice-President of Baptist World Alliance and SEBTS trustee Christine Gregory; Susan Lockwood Wright, pastor of Cornell Baptist Church in Chicago, Ill.; Mary Caldwell, a Baptist deacon and housewife from Candler, N.C.; and SEBTS President Randall Lolley. Karen Caldwell, a 1983 SEBTS graduate, will present a vocal concert.

Registration, free to SEBTS students, will be \$25. If you would like further information or to volunteer to work on a convocation preparation committee contact Kathy Allen, Jan Tucker or the WRC (located next to Appleby Chapel). The WRC may be reached by calling ext. 255 or writing to SEBTS, Box 2136.

Note: Just prior to publication Elizabeth Clark, at Duke Univ., accepted the WRC's invitation to address the convocation. Clark, a patristic scholar, has recently written Women In the Early Church.

O Lord our God,
The holiday of Thanksgiving has passed, yet my gratitude does not depend upon a season. I pause to give thanks to You.

I have received much which I did not earn--
the blueness of a fall sky,
the song of a bird drifting through the window,
conversation with friends,
time spent with family,
the opportunity and ability to learn,
the freedom to worship.

I have been given these things, and many more,
not because I am so deserving,
but because of Your abundant grace.

For this grace, I give thanks.

Yet in remembering these things, I also think of others.

I pray for those with eyes that will never see colors,
for those with ears that will never hear songs,
for those who are isolated and lonely,
for those for whom family means only pain or bitterness,
for those who will never have the chance to learn,
for those who worship only at great risk,

I pray.

And as I open my eyes to those around me, the circle of pain grows wider--
the mother who must watch her child die of starvation,
the homeless who sleep on street corners and in alleyways,
the poverty of those in my own neighborhood--
the circle grows wider until it encompasses the whole world,
and I am overwhelmed.

There is so much need,
and I am so small.

I confess, Lord, that I have used helplessness as an excuse for inaction. I have sat with hands tied rather than accept the responsibility of freedom. Those things which You have called me to do I have called either too small or too hard, and so have left them undone.

I confess that I often trade sight for blindness,
hearing for deafness,
wisdom for foolishness,

And so preserve my comfortable way of life.

If there is hope in this world, it is You.
If there is help in this world, it is You.
If there is strength for Your people to be about the tasks
that You have called us to do,
it comes from You.

I am indeed small,
but by Your power

I am called to be salt,
I am called to be light.
Open my ears,
my eyes,
and my heart

by Your Holy Spirit.
In the name of Jesus,
who came to us as one who serves,
Amen

Peggy Haymes
November 1983

Stanley (cont. from page 1)

church has 10,000 members and owns 4 1/2 city blocks.

Stanley said he turned to God for help in guiding the church's growth.

When a building owner stood in the way of the church completing its real estate package, Stanley said that he prayed for direction and that God told him to remember Joshua, who led a miraculous march through the parted waters of the River of Jordan.

After that, Stanley had his staff march silently around the property for six Tuesdays. On the seventh Tuesday, they circled the building seven times. Two months later, he received a call saying the building was his.

"What does marching around a building have to do with buying property?" Stanley said. "You have to listen to God."

He said he did not actually hear God's voice but felt God's spirit leading him.

"Since early in my life, God was dealing with me in a very personal way," he said. "The most exciting thing in my life is what God's doing inside of me."

Stanley's frequent allusions to God's explicit directions for his life have stirred criticism since his election in June, and his previous work as an Amway home products distributor has been derided.

"The sparks were flying before I ever became president," Stanley said. "Whoever the president is, he's going to be the object of criticism."

Most recently, Stanley and others in the denomination's conservative wing were criticized for their stands on church issues by two seminary presidents, Russell Dilday of Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Roy Honeycutt of Southern Baptist Theological Seminary in Louisville, Ky. Stanley said the criticism signaled a move by moderates to block his re-election when the Southern Baptist Convention meets in Dallas next year.

"The fact that two seminary presidents have come out so boldly and are drumming up troops for Dallas, well, that's their problem" he said.

Stanley said he would like to see an end to the rifts between moderates

and conservatives. But before healing can take place, both sides will have to sit down together and settle the issues that divide them, he said.

In the past, those issues have included the ordination of women and the faculty of Baptist seminaries.

Stanley said the 1984 Southern Baptist Convention, meeting in Kansas City, Mo., had made known its stand on the ordination of women by passing a resolution against it. But he said the decision was up to the local church.

"The denomination spoke in Kansas City," he said. "If a local church wants to do otherwise, that's their privilege."

Women's ordination has been championed by the president of Southeastern Baptist Theological Seminary in Wake Forest, W. Randall Lolley. Stanley said he had accepted an invitation from the seminary to speak there this spring.

African Crisis

(cont. from page 1)

children of Ethiopia made the big time.

Hunger organizations who might as well have been broadcasting appeals in Serbo-Croatian for all the impact they had found were suddenly buried in calls and checks. Hunger was hot again.

The story "sung." NBC ran it again Wednesday and again Thursday. All the networks hustled for their starvation stories. The Ethiopians made news morning, noon and night.

By Thursday, the Reagan Administration discovered a

compassionate spot in its heart and decided to release \$43.6 million in emergency aid to Ethiopia. "We were going to do it anyway." Sure.

By the next Monday everyone with the political sense of an azelea was chiming out for sacrificial efforts on behalf of Africa. And every one of them was justified.

But where were the cries of outrage when this could have been prevented? Has anything happened in Africa this past month that was not predicted publicly two years ago?

The seeds of the next crisis are already planted. On the same day our government discovered its African charitable streak, it was cutting \$36 million from the International Fund for Agricultural Development (IFAD). NBC didn't cover that. The decision slipped by unnoticed.

Most of IFAD's projects are in the 65 poorest nations of the world, where people live near the land in vulnerability to the whims of drought and flood.

The problem is that most people do not suffer TV-quality desperation.

A few weeks ago I stood in a medical clinic south of Oagadougou, Burkina Fasso. The west African dust blew in behind me as I watched a 3 1/2 pound, 30-minute-old boy lie on the concrete floor. His mother lay silent also, exhausted, for she had worked in the fields until hours before the birth.

It is unlikely the child is still alive. If he is, he is spending his days strapped on his mother's back as she fights to bring a crop from the bone-dry fields. I suppose she can hope for a UNICEF truck to roll down the road with grain from the United

States. I hope it does.

But it would be cruel to only hope for the grain truck. Would I want my child dependent on the charitable whims of a rich North American? Would anyone?

The United States is willing to fly airplanes of Kansas grain around the world to keep little kids from dying. That's not bad. That is more,

for instance, than the Soviet Union seems inclined to do. But when are we going to get beyond this childishness?

If the current avalanche of compassion is to be more than news filler on late-night TV, it must go beyond the crisis. The tough issues of international debt, trade barriers and agricultural development must be faced with the energy that powers faddish charity.

Roads, wells, dams, silos and local health clinics make boring TV. But if we would care enough to help before the famine strikes, maybe NBC would have to look elsewhere for filler news.

I for one would even be willing to put up with another piece on California.

Chaplain**Donna's Donation**

Well, it's almost over. For many of you it is graduation time and probably with the mixed emotions that go with finishing something important and saying good-bye to people and places that are important. It also brings the excitement of things to come and the anxiety of really having to do it. For those of you who are married it means moving the family once again. For those of you who are single it means separation from significant others who have become family in so many ways. For all of you who graduate it means trying to balance the "good-bye's" with adequate "hello's" and to deal with all the emotions that accompany that process.

Instead of facing graduation, many of you are in the middle of your journey, but the closing of another semester is still a milestone in the journey. It's a good time to look backwards to see from whence you've come and to look forward to what is yet to come...to evaluate and set new goals for the opportunities life sets before us in the coming semester.

There are those of you who are finishing your first semester and beginning to look at how seminary was like and different than you expected. This may be a time to assess goals and recognize limitations of work, school, church, and relationships. It is an exciting time that is filled with

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Letters

little real reform going on in the prison system; it is a punishment system designed to show our corporate distaste for certain actions.

Velma Barfield's action is considered by the courts a heinous crime; perhaps you do not like the adjective, but to me her several poisonings have that certain stylistic flair which makes me flinch. As individuals we are repulsed by her actions; as members of a society we make sure our statement reflects clearly our feelings.

Sincerely,
Allen Davidson

EDITOR:

"Be careful when you fight the dragon, lest you become a dragon." By borrowing these words from Friedrich Nietzsche, Chuck Colson, in a recent magazine article, sought to encourage his fellow brothers and sisters in Christ to be careful as they worked to influence those in positions of power in America professing actions they views as being in opposition to God's will. Colson's concern was that, as he all too well knows, it is very easy to become caught up in such a battle so that the battle becomes more important than the originally honorable purpose one hopes to achieve. The situation tends to become a power struggle where both sides become intent on imposing their beliefs on the other.

I feel particularly impressed with this argument for I have been witnessing such tendencies here at Southeastern. This is my first semester here. I chose this institution because I thought it was the best place for me to acquire the "tools" of my trade, but since being here I have been amazed at the hostility evidenced between the so-called liberals and conservatives on campus and at the efforts of both groups to impose certain positions on the student body.

If we wish to convince others that our positions are the ones to hold to why not follow the example of Christ? His main methods of persuasion were through two-way interpersonal communication in small groups or through His example of servant leadership. He had no agenda for acquiring power over anyone. He sought out people who were willing to listen to Him while He was willing to listen to them.

My hope is that we will begin today to search out our brothers and sisters who do not agree with our positions for the purpose of listening to and loving them. If we do this we will start to really understand each other and will be able to truly share ideas. In the process, if we are

honest, God's truth will be discovered, God's love will be shared, and God's people will grow close to Him and each other.

Jim Moynihan

Dear Editor,

The United Council of Stranded Seminarians (U.C.O.S.S.) would like to thank all those involved who made this semester a success. First we would like to thank the students who came to the films, without all of you our semester would not have been as successful. Next we would like to thank Woody Catoe and the student affairs office who helped us announce our functions. Also we would like to thank the Social Committee for their special assistance, they were very helpful in helping us get the Adam's A.V. and film projectors. U.C.O.S.S. is an organization that is dedicated to helping students who have nowhere to go on the weekends. We realize that there are students who are unable to travel home to see their families because of distance or other responsibilities. We hope that everyone has a safe and happy holiday season. When the Spring semester starts we have a list of classic films planned for the next semester and we are looking forward to a great new year...

African Queen Jan. 19
Mr. Smith Goes to Washington Jan. 26
39 Steps Feb. 9
Jason and the Argonauts Feb. 23
Gunga Din March 16
Double Feature, Laurel & Hardy, Flying Deuces. On the Town. March 23.
Brigadon March 30
Double Feature, Laurel & Hardy, Sons of the Desert. Thief of Bagdad. April 13.
The Hobbit April 20

Remember all films are free and feel free to come and bring a date.

David Boyett

The following note by an anonymous author was found in the Ethics Committee commitment card box. For obvious reasons, it has been published along with a response from the Ethics Committee.--Editor

Just a note of protest to your four choices, there is a small but growing minority on campus who oppose the so-called Christian ethics taught in the Hewitt class. We support our President's efforts at opposing atheistic Marxism in the Western Hemisphere. We believe appeasement and pacifism are the surest ways to war and tyranny. If war comes, we will pray for victory and freedom. We

maintain our protest and resistance in anonymity for fear of persecution by the liberal majority on campus. We will be in the majority in a few short years as the SBC grows inexorably more conservative. Thank you for hearing our protest and being aware of our presence.

In Christ

Dear Sister or Brother in Christ,

We would like to have called you to ask what we've done to make you fear us, but you chose not to sign your name. Instead, this rather impersonal letter will have to do.

Those on the Ethics Committee of the Student Government have chosen to meet together because we perceive the Christian as under obligation to live ethically---to imitate Christ in every action. That's a big task and we come together because we need one another for encouragement and correction. Most of us already have concerns and opinions. We also need to be challenged and to grow.

So far, we've been in agreement on all the official actions of the group. That's comfortable, but it's also unfortunate because it shows that people of other opinions haven't chosen to come. We know there are others on campus who also take their Christian commitment seriously, but disagree with our positions. You seem

to be one. All of us would gain if, in a spirit of fellowship, we could share our convictions and learn from one another. Isn't that what happened when Paul returned to the Jerusalem Council?

Please join us at the next Ethics Committee meeting. If you have reached your conclusions through Biblical study and prayer, we need to hear you. Likewise, you need to know that we have no intention of persecuting you, although we don't plan to relinquish our beliefs merely because you disagree.

If you still don't feel comfortable joining us, please contact me privately. I promise to keep your name anonymous. We need to talk.

In Christ,
Jane Smith
(On behalf of the
Ethics Committee)

An Open Letter. . .

President Reagan:

As a concerned member of your constituency, I feel the necessity to communicate to you my concerns and hopes about your administration's policies and positions.

First, I want to suggest that an
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Around Campus

Exam Schedules

M.DIV. - M.R.E. EXAMINATION SCHEDULE
Fall Semester - 1984

	<u>Fri., Dec. 7</u>	<u>Tues., Dec. 11</u>	<u>Wed., Dec. 12</u>	<u>Thurs., Dec 13</u>
8:00 - 10:00	B 1400a, B 1400b H 2200 T 3035 T 3230	B 1100a T 3006 T 3200	B 1200a B 1201 B 1400c B 1550 H 2000a T 3022	B 1100b B 1623 H 2240 T 3046 <u>M</u> 5064
10:30 - 12:30	B 1200b B 1225 B 1501 H 2000b	B 1226 H 2220 <u>M</u> 4920 <u>M</u> 5050	B 1500a H 2000c B 1337 <u>M</u> 5110	T 3000a T 3000b T 3232 <u>M</u> 5121
1:00 - 3:00	B 1230 B 1500b B 1500c H 2001 <u>M</u> 4000b	B 1120 H 2006 H 2263 <u>M</u> 4030	B 1200c- <u>M</u> 5151	T 3001 T 3332 <u>M</u> 4800 <u>M</u> 5150
3:30 - 5:30	T 3322 <u>M</u> 4863	T 3000c <u>M</u> 4300b <u>M</u> 4023 T 3064	H 2060 <u>M</u> 4332 T 3044	<u>M</u> 4420

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ASSOCIATE OF DIVINITY EXAMINATION SCHEDULE

Fall Semester - 1984

	<u>Fri., Dec. 7</u>	<u>Tues., Dec. 11</u>	<u>Wed., Dec. 12</u>	<u>Thurs., Dec. 13</u>
8:00-10:00		AT 3000		
10:30-12:30	AB 1500			
1:00-3:00	AH 2200	AM 4300	AM 4624	AT 3052

Births

Born to Rick and Mary Lawrence on Nov. 8 was Pamela Renee (8 lb.)

Born to Wayne and Alice Prescott on Nov. 13 was Mary Alice (7 lb. 6 oz.)

Born to Gene and Beth Darnell on Nov. 17 was Amanda Allison (7 lb. 13 oz.)

Born to Woods and Janice Culpepper on Nov. 22 was Jayne Marie (6 lb. 2 oz.)

Enquiry Letter Policy

Letters to the Editor are welcome. They should be typed, double-spaced and no more than 350 words long. As stated in Enquiry policy, all letters must be signed. Letters may be left at the Enquiry office in Mackie Hall.

Deaths

The seminary family wishes to acknowledge its caring support of and sympathy to the family of Stanley Bergquist (student at SEBTS), whose brother and sister-in-law died from gun shot wounds suffered in an abduction on Friday, Nov. 16. The family also wishes to express a concern for and encouragement to Bobby Trott (student), and Brenda Kneece (Resident Life Director) who are recovering from illnesses.