

# The Enquiry

Serving the Southeastern Community

Volume 21, Number 6

February 7, 1985

## Theology Award Goes To Two Women

There was a surprise in store for two women students at Southeastern Baptist Theological Seminary's recent spring convocation. They were named co-winners of the school's Middler Award in Systematic Theology.

"And I thought I was having trouble with Systematic," said Laurel H. Link of Rt. 6, Winston-Salem, N.C. "I was very surprised."

A somewhat more subdued response came from Marian Osborne Berky, a native of Eden, N.C., now living in Wake Forest, saying she "was honored and very surprised."

The \$100 award is given annually for the most outstanding research paper in Systematic Theology. It is funded by a gift from Mr. and Mrs. Robert Culler, High Point, N.C., and is used for the purchase of

books.

"The professors who teach Systematic Theology look for the top papers," said Dean of the Faculty and Professor of Theology Morris Ashcraft, who presented the award. "They then choose the best." He noted the stiffness of competition this year, forcing a tie for the award. "It was very competitive," Ashcraft said. "We had a number of good papers from good students."

## Baptist Professor Gives Inside Look on Nicaragua

On Friday, February 1, Douglas Sullivan, a professor of Ethics and Church History at the Baptist Seminary in Managua spoke at an Ethics Committee sponsored lecture on the situation in Nicaragua. Sullivan graduated from Sanford University and Princeton Theological Seminary before moving to Managua in June of last year.

Sullivan began by summarizing the significant dates of America's political and military involvement in Latin America. He then proceeded to focus on the historical and current role of Baptists in Nicaragua. The Nicaragua Baptist Convention was organized in 1932 and supported a strong evangelistic effort until anti-Sandinista guerilla warfare forced their pull-out in 1983. In 1979, the military dictatorship of Somoza was overthrown by revolutionaries known as the Sandanistas. Although initially supported by the Carter Administration, Ronald Reagan both stopped aid to the government and signed a bill supporting covert aid for the overthrow of the Marxist leadership. In the three year period between '79 and '81, the Sandanistas made progress in many areas, including the eradication of numerous diseases and a reduction of the illiteracy rate from 75 to 35 percent in the country. Baptists worked closely with the government in the campaign against illiteracy, often using the Bible to teach the people reading skills.

As the war escalated in 1983, Baptists became the targets of counter-revolutionaries, who are the former Nation-



Marion Berky (left) and Laurel Link (right) receive the Middler Award for Systematic Theology during Spring Convocation

al Guardsmen of the Somoza regime. In the same year, Ana Julia Martinez, a worker with CEPAD (Evangelical Committee for Aid and Development), was beaten, raped, and killed. She was the first Baptist casualty of the war. Following this, the CIA violated International Law by mining the harbors and the Nicaraguan Baptist Convention responded with a pastoral letter criticizing America's covert counter-insurgency. On October 5, 1984, Marcia Chamorro, a national Baptist missionary on her way to work on the mission field, was torn from her mother's arms by the counter-revolutionaries. Her last words to her mother were, "tell the people to pray for peace." She has not been seen since. Two weeks later, the CIA Assassins Manual

appeared in Nicaragua. A Nicaraguan Baptist, who helped distribute Bibles during the literacy campaign was reported as saying, "we give a book of life, while they, the Northerners, give us a book of death."

Sullivan challenged Baptists to take a prophetic responsibility within their own community by criticizing the role of the Reagan Administration in Nicaragua. The mounting tension within the Central American nation has affected the work of Baptists, particularly in the last few months. Sullivan described having to cancel his classes at the seminary during the current MIG crisis, so his students could dig trenches in preparation for an expected U.S. invasion.

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# From the Editor

Christianity on this campus is virtually a spectator sport. The average student purchases a grandstand seat, paid for with cheap grace of course, and chooses a comfortable position from which to observe the liberals, moderates, conservatives and any other misguided, self-proclaimed prophets battle it out on the playing field. This perspective offers the luxurious advantage of being able to criticize the miserable failures of each team without having to live in fear of a retaliatory accusation. It's easy to be condescending when you are only a fan.



Part of the exhilaration of being a spectator is the opportunity to kick back in the stands with good friends and a hot dog and discuss in avid language the abstract principles and rules of the game. It is here that experts from every region gather to ridicule in detail the aspects of the game, players, and field. Naturally, there is an occasional cheer in the event of a well executed maneuver or strategy, for it is much easier to demonstrate such a bold display of emotions than it is to participate in the game.

Religious spectators are quite different from the ordinary sort. Whereas sports fans receive a large amount of satisfaction from the excitement of an intense ballgame, the primary motivation behind grandstand religion is fear. It is a fear of risking one's faith, of learning something new and useful, of having to leave the indifference of the herd and take a responsible stance. In short, it is a fear of being caught by God with your Sunday pants down.

With no understanding of "Let thy will be done on earth as it is in heaven," the religious spectator will comfortably remain isolated within the gloomy wings of the grandstand. This luke-warm Christian has neither the courage to commit in any concrete way nor the courage to sever all ties. When dedicated to a life in limbo, one has no need to fret over earth, heaven or hell.

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## The Enquiry

- David Dixon.....Editor
- Andy Orr.....Assistant Editor
- Neal Jones.....Columnist
- Jim Baugess.....Columnist
- Les Cline.....Cartoonist
- Chris Fuller.....Sports/Photographer
- George Johnson.....Lay-out/Graphics
- Kathy Daly.....Staff
- Jeff Kinman.....Staff
- Dr. Thomas Graves.....Faculty Advisor

It is unfortunate to use the analogy of Christianity as a game, but in this case, I believe it to be a fair representation. There are enough battles being fought already on this campus and within the convention, but the battle that most needs to be fought is the battle of indifference. It appears that the best means of escaping criticism is to avoid taking a stance. With a dazzling display of Houdini-like skill, students speak of "carrying the cross," "footwashing," "preaching the Good News," "Good Samaritanism," and so completely sidestep the issue, only to render a harsh criticism of the Conservative Evangelical Fellowship, the Ethics Committee, or some faculty member for taking a stance. This idolatry of indifference in worship of a grandstand god offers no solutions, is worthy of no respect, and completely alienates the person from the call of Christ to be an active element within society. If God does not work through and in the ballpark of history, then where else shall we discover him? - DD

## Letters to the Editor

Following this issue of The Enquiry, all letters exceeding the stated limit of 350 words will not be published.  
The Editor

Dear Editor:

### THE POOR AND BROTHER JESSE

Jesse Helms was a T.V. commentator when I was attending theological school in Wake Forest, North Carolina. His "no-nonsense" approach to government was a constant stream of vitriolic diatribe against "give-away liberals" in Washington, and "welfare bums and hippies" who would not work but only wanted a government hand-out, he said. And the people believed him -- at least enough did to send him off to Washington to fight all those give-away liberal programs. The rest is history.

Brother Jesse is the darling of the Moral Majority mentalities, and "good" Christians -- the "good, white ones," that is. Recently re-elected to Congress, Helms credits the "fine Christians" of North Carolina for his success. And a campaign promise to retain his chairmanship of the Agriculture Committee, if re-elected, highlights an interesting contradiction in the political rhetoric of Brother Jesse. The reason he was willing to pass up the powerful post of chairman of the Foreign Relations Committee, to keep his campaign promise, was to continue to protect North Carolina's huge tobacco industry which depends heavily on government subsidies. "Huh?!? How's that again?!? You mean that Brother Jesse is favoring hand-outs from the Government?" Well now, that's strange talk from a man who went to Washington in the first place to stop all those give-away programs.

Herein lies the contradiction. When people like Brother Jesse talk about

government give-always, they are speaking about social programs, not government give-away to industry, business, and agriculture. Whenever it is poor people on the receiving end of government help, it is called "welfare handouts." If it is the tobacco farmers who are on the receiving end of government help, it is called "a subsidy to help American farmers compete with foreign markets."

This is a classic example of double-speak, and reveals the true character of the Senator from North Carolina. The glaring contradictions are legion: the Senator is a self-proclaimed "born-again" Christian who is more interest in protecting the interests of an industry which cause health problems in millions of people, than in helping support programs for people that Jesus of Nazareth identified as being particularly a major concern of God, i.e., the poor people of the world.

The Old Testament prophet Amos spoke of the mistreatment of the government of his day toward the poor. Amos spoke of the rich who "lie upon beds of ivory...and eat the lambs out of the flock...and oppress the poor..." Sounds familiar, doesn't it?

But, getting back to Brother Jesse. The thing that makes Senator Helms, and the extreme right-wing so dangerous, is they actually believe what they are saying. They are convinced the Kingdom of God is identical with their right-wing aspirations for America. The fundamentalists have a blind-spot which obscures their view from the plight of those who depend on social programs to stay alive. They believe the Bible teaches only a concern for "saving souls," and has no social implications. And with such a presupposition, these people find in the Bible what they want to find. And yet, the Bible speaks more about peace, and justice, and about people who are poor, than any other single subject.

By an ironic twist of logic, there are those who see no poor people, but only "opportunities to participate in the American dream." And this sounds good -- on the surface. But the opportunities are stacked in favor of the few, to the exclusion of the many.

"Are you listening out there, Brother Jesse?" SHALOM!

Bo Turner

Dear Editor:

This is in response to the anonymous letter published in the last edition concerning war in Central America. Here is an individual who wants us to believe that he, M-16 in hand, is willing to go to the deep, dark jungles of Nicaragua and fight the great Red Menace. This person will actually stand in the gap and pray for victory and freedom. How heroic! Yet our hero backs away from signing his name for fear of "persecution" - by who - not the atheistic, communistic, humanistic forces of tyranny - not the AK-47 carrying Sandinistas or the goose stepping masses of the motherland. No! Our brave combatant is shaking in his Dingo boots because of in-

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## When Liberals Lose Their Backbone

I almost shrink from using the word. LIBERAL. It has been so maligned in recent times that it now denotes anything despicable, from Godless Communists to bitchy mothers-in-law. It is probably the lengthiest four-letter word in our vocabulary today.



So maybe I should specify the meaning with which I use this overly used and overly abused term. By "liberal" I mean one who is broad-minded, who knows that the orthodox way is not the only way to skin a cat. Liberals are therefore staunch advocates of freedom; they want to protect the unconventional cat-skinners from possible repression by the more conventional ones.

In the Church, liberals have made the invaluable contribution of reminding us that no one view of God is comprehensive, that no one presentation of the Gospel is complete, that no one claim to truth is final, and that no one human cause is ultimate. Their reminder is invaluable, because we in the Church are especially prone to forget these facts of our finitude, and whenever we do, we debase the liberating Gospel of Christ into suffocating dogmatism and sometimes even outright bigotries. We need our liberal critics within the Church.

So far so good...except. Except when liberals also forget the facts of our finitude and begin to confuse their pet social agendas with the Kingdom of God. But these lapses of memory don't occur too often or last too long, because liberals quickly become disillusioned with the inability of their sacred cows to drag in the Kingdom.

No, the trouble with us liberals (That's

right. I'm coming out of the closet.) is not our occasional lapse of memory but our frequent loss of backbone. We are so repulsed by dogmatism, that we are afraid to have convictions. We know what we stand against and why. That's what makes us such adept critics. We just aren't sure what we stand for, and our uncertainty robs us of resolve. We lose our backbones.

Take the current takeover of the Southern Baptist Convention. It has taken six years to decide finally to risk a bloody nose in a fight with the Pressler/Patterson Political Machine to halt their perversion of the purpose of the Convention and their subversion of Baptist principles. The fundies don't have this problem with their backbones. They may be misguided, but at least they are passionately misguided.

How can liberals find their backbones? We can begin by stop playing the critic and start being the prophet. The Church doesn't need any more critics. They come a dime a dozen. A prophet, however, may come along only once in a lifetime.

The difference between the critic and the prophet is the difference between arrogant contempt and suffering love; it is the difference between keeping your hands clean by staying at a safe distance and getting them dirty by working in the muck and mire that is human existence. Whereas the critic attempts reform by condemning the sin, the prophet attempts it by loving the sinner, which is a lot harder. It is hard because prophetic love is not a sentimental love that indulges the sinner. It is a love that cares enough to demand change. When Jesus, that most noted prophet of all, called the Pharisees, "You brood of vipers!" he did so because he loved them.

Prophets have backbones because they stand for, not just against, something. They stand for the well-being of their neighbor, which is to say they stand for the cause of Christ. If liberals would risk the bloody noses and dirty hands of being prophetic, we could find our backbones and keep them for good.

## Missions Conference Announced

"Neither missions nor ministry happen by themselves - they need people - people who have been empowered for service through the Holy Spirit." This year's conference theme, "Christ-Thrust: Power to Serve," will afford many opportunities for gaining a clearer understanding of the Christian's source of power and also its place and use in the Christian's life for service.

A rich diversity of program leaders and theme interpreters have been assembled to help with the exploration of the dimensions of this issue. These include:

ANTHONY CAMPOLO, Professor and Chairman of the Department of Sociology and Youth Ministries, Eastern College, St. Davids, PA. An ordained, Baptist minister, Dr. Campolo has been instrumental in the formation of several organizations to provide life support assistance to Third World countries. He is a dynamic and challenging interpreter of missions both as vocation and as lifestyle. Dr. Campolo will bring the opening address on Friday evening.

JOHN MILLS, Director for West Africa, Foreign Mission Board. Speaking from the perspective of a rich and varied foreign missions career, Mr. Mills will bring the second of three major theme addresses on Saturday.

MILDRED MCWHORTER, for 21 years, has directed Baptist Missions Centers in downtown Houston, Texas. In all, her 26 years in home missions work will provide the setting for a challenging perspective on our theme.

JERRY JONES, Consultant, Student Ministries Section, Foreign Mission Board. Jerry will lead in a time of synthesis and worship in the concluding service of the conference. A creative worship experience will give students an opportunity to respond to the call to service.

RICHARD SPENCER, Professor of New Testament at Southeastern Seminary, will lead the conference participants in an intensive Bible study during each of the three main sessions

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*The Best People In The World  
Read The Enquiry!!!*



## Library Lines

### LIBRARY HOURS IN INCLEMENT WEATHER

When the opening of Administrative offices is delayed, the Library's opening may be delayed accordingly (usually no later than 10:00 a.m.). If, however, it is announced that offices are closed for the day, every effort is made to open the Library for part of the day with limited services. The switchboard is informed regarding hours. (The decision regarding Administrative Offices may be different from the one regarding classes, which follows the announcement for Wake County Schools. Any announcement decision is broadcast on WPTF-AM 68, WRAL-FM 101.5M and WRAL-TV 5.)

Decisions regarding closing time are made by early afternoon. The switchboard is informed and a notice is posted at the Library entrance.

### WELCOME, NEW LIBRARY ASSISTANTS

Three students recently joined the Library staff, replacing former workers. Welcome to Lee Horton, in Circulation; Nancy Lee, in AV; and Brett Vaughn, in Technical Services.

### FREQUENTLY REQUESTED ITEMS AND THEIR LOCATIONS

Baptist state convention annuals and N.C. Baptist association minutes (annuals);

Most recent copy of each is in Reference, third range on right, facing Index Table and current periodicals.

Back issues are in Baptist Materials Room. Ask at Reference Desk for help in retrieving these.

Directors of associational missions--names and addresses:

Consult latest Baptist state convention annuals or see Ref/BV/2766/.S62/D5/-1983.

Resume writing guides:

See call numbers beginning with HF/5383 in main Library of Congress collection and also Reference.

Also see subject heading, RESUMES (EMPLOYMENT), in Vertical File and in card catalog.

College/university/seminary catalogs:

Most recent are in microfiche collection at entrance to Reference area, on right next to microfiche reader/printer.

Also see *The College Blue Book*,

Ref/LA/266/.C68/1983, and *Peterson's Annual Guide to Graduate Study*, Ref/LA/266/.P447.

Raleigh/Wake County/North Carolina maps: Reference Desk.

Raleigh/Research Triangle telephone directories with yellow pages:

Reference office. (Sorry, telephone not available in Library. There is, however, a free phone for public use on the first floor of Stealey Hall. Ask at switchboard for directions.)

Dictionaries to use at study tables or carrels:

Unabridged (full)-Ref/PE/1625 Abridged (short)-Ref/PE/1628

Footnote and bibliographical forms:

Ref/LB/2369/.T8/1973 (Turabian) also copies in circulation; Ref/Z/253/.U69/1982 (*Chicago Manual of Style*)

Quotations--location of sources:

Ref/PN/6081 to Ref/PN/6084

Poetry--indexes to authors, subjects, sources:

Ref/PN/1021/G7

Zip Code Directory:

Ref/HE/6311/.A3

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DOUGLAS BERKY, professional actor and mime, has incorporated his art and talents into a dynamic, humorous and poignant interpretation of the Christian life. He will be providing a unique, "visual" interpretation of the theme.

In addition to these individuals, musicians MIKE PITTMAN and DREXEL RAYFORD will interpret and proclaim a solid message through their own special blend of music. They will be an integral part of the main sessions and will present a concert on Saturday evening. Our own Associate Professor of Church Music, C. MICHAEL HAWN will also be leading during the main sessions through the dimension of music.

KITTY BASS, a family therapist who brings both a clinical and theological prospective to her work, will lead a workshop for Campus Ministers. This workshop will deal with family issues and themes in the social and spiritual development of college students.

We would like to extend to the seminary family an open invitation to be a part of this year's Student Conference on Missions and Ministry, especially those involved with or interested in working with college students. Interested seminary students are requested to register free of charge, in Mackie Commons Room on February 22. There you will be given more information concerning the weekend schedule of program events.

It is the seminary's desire to provide housing for those attending the Conference. Yet, space is limited. If it is at all possible for you to provide a bed or floor space for a college student, PLEASE contact the Student Affairs Office or Debra Collins. (You will not be expected to provide meals.)

## Speaker's Corner

### TSF

by Jim Baugess

A new organization has been founded on the Southeastern campus. Its name: Theological Students Fellowship, the seminary counterpart of Inter-Varsity Christian Fellowship.

The purpose of Theological Students Fellowship includes providing students with scholarly and practical resources of classical Christianity, encouraging academic excellence and advancing an intellectually sound approach to the Bible which is based in on commitment to its authority and relevance.

Local TSF chapters are encouraged to meet on a regular basis for academic and personal edification. This is accomplished by: discussion of student papers, examining a biblical text, reviewing journal articles, or local lectures. The meeting may also include a speaker or panel discussion. Many TSF chapters sponsor annual lectures for their respective schools.

Additional activities are held on a regional level. Theological conferences are sponsored at central locations to discuss issues with Christian scholars, to meet one another, and to share in prayer and worship.

The organization has two publications. They are the **TSF Bulletin** and **Themelios**, both are in the Southeastern library. The **Bulletin** includes news from TSF chapters, relevant articles and book reviews while **Themelios**, an international periodical published three times a year, addresses current theological issues and literature from an evangelical perspective.

The doctrinal statement of the TSF consists of six basic truths of classical Christianity. These include: the unique

divine inspiration and complete trustworthiness of the bible, the deity of Christ, the necessity and efficacy of the substitutionary death of Jesus Christ for the redemption of the world, the historical fact of his bodily resurrection, the power of the Holy Spirit in the work of regeneration, and expectation of the personal return of our Lord and Savior Jesus Christ.

The idea of establishing a Southeastern chapter came about as a result of conversations between Dr. Glenn Miller and Jim Baugess, the writer of this article. I had expressed to Dr. Miller my desire for a truly committed evangelical, theological society on campus. I felt the need for a group that would stand for the truths of classical Christian faith and enrich our devotional lives as well as our everyday walk with God. I informed Dr. Miller that I had written the TSF in the past about sending me information and how to start a chapter, and he urged me to write TSF again for new brochures and guidelines. After receiving the needed information, approval was sought and granted by the administration and student council. Our first chapter meeting, held last week, was a great success.

All students are invited to attend the weekly meetings at the "Corner" at 10 A.M. on Friday. Students who agree with, and are willing to sign, the doctrinal statement and statement of purpose are encouraged to join the fellowship officially.

The TSF is presently planning future activities such as a film series of Chuck Swindoll, Francis Shaeffer and others. Joint meetings with Duke Divinity School chapter are also being planned at this time.



Keep Red Cross ready.



(cont. from page 2)

timidation from us religious types - guys and girls wearing corduroy Levis, jackets with patches, carrying works by Moltmann and Rauschenbusch. The mere mention of such fiends actually lurking around campus is enough to strike fear into the heart of any God-fearing fundamentalist.

Behold - our hero is a wimp. And we are all wimps as long as we make it a priority to search for that comfortable, snug majority, instead of the truth. It's becoming impossible to read this paper without reading how some poor soul is crying about his minority status. Boo-hoo-hoo! How very touching! Take your stand, let your yes be yes, your no be no - and then shut up! When you have your majority, oh liberal, oh conservative, you will solemnly realize it's not enough. It will be a hollow victory. Then you will see the real majority - the ones who hurt and cry out for a human touch, the lonely, the hungry, the lost, the miserable. Forgive me, but in light of their - and indeed, our need, all the political thrust and parry, all the "one-upmanship", all the pious pronouncements from Dallas and Louisville smells like so much dung!

In the faith,  
Kevin A. Greene

Dear Editor:

For most Americans, the war in Viet Nam ended twelve years ago. For others, like myself, it ended sixteen years ago when we stepped on the plane headed for the "Real World." We talked a lot about the "Real World" and what all we would do once there. And many of us did it: we traveled from Miami to Los Angeles, broke our heads on rock concerts and drugs, forgetting-to-remember-running-falling-sudden stops!

For most Americans, the war in Viet Nam ended twelve years ago. For others, like myself, it has yet to end. Maybe it would end if, in my dreams and waking hours, I could cease hearing the crying pain of my brother who still dreams of stepping on that plane headed for the real world of mother and father-brother and sister-wife and child; eating steak and baked potatoes/turnip greens and black eyed peas; visiting friends; working or going to school---carrying on somewhat a normal life taking nourishment from roots in **Native Soil!**

For most Americans, the war in Viet Nam ended twelve years ago. For others, like my brother, the war continues---caught in the enemy's prisoner of war camps suffering the ancient philosophy that prisoners are the "prize" of war (abused as the means for mean spirited political ends).

Make no mistake about it, by abandoning our brothers we have not just sentenced them to life in prison, (They are not in prison, but in a POW camp) but we have sentenced them "Prisoners of War --- For life!

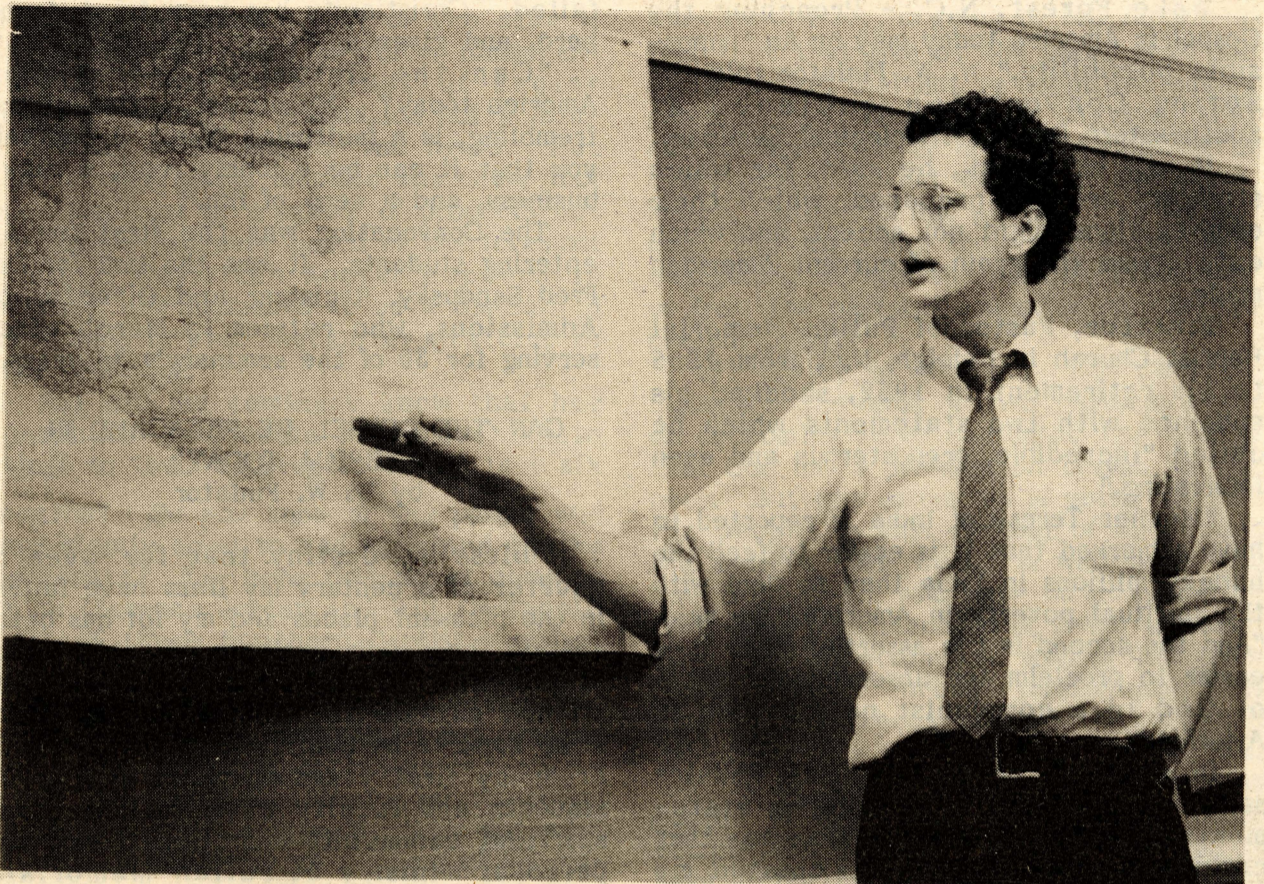
Gaston W. Garrett

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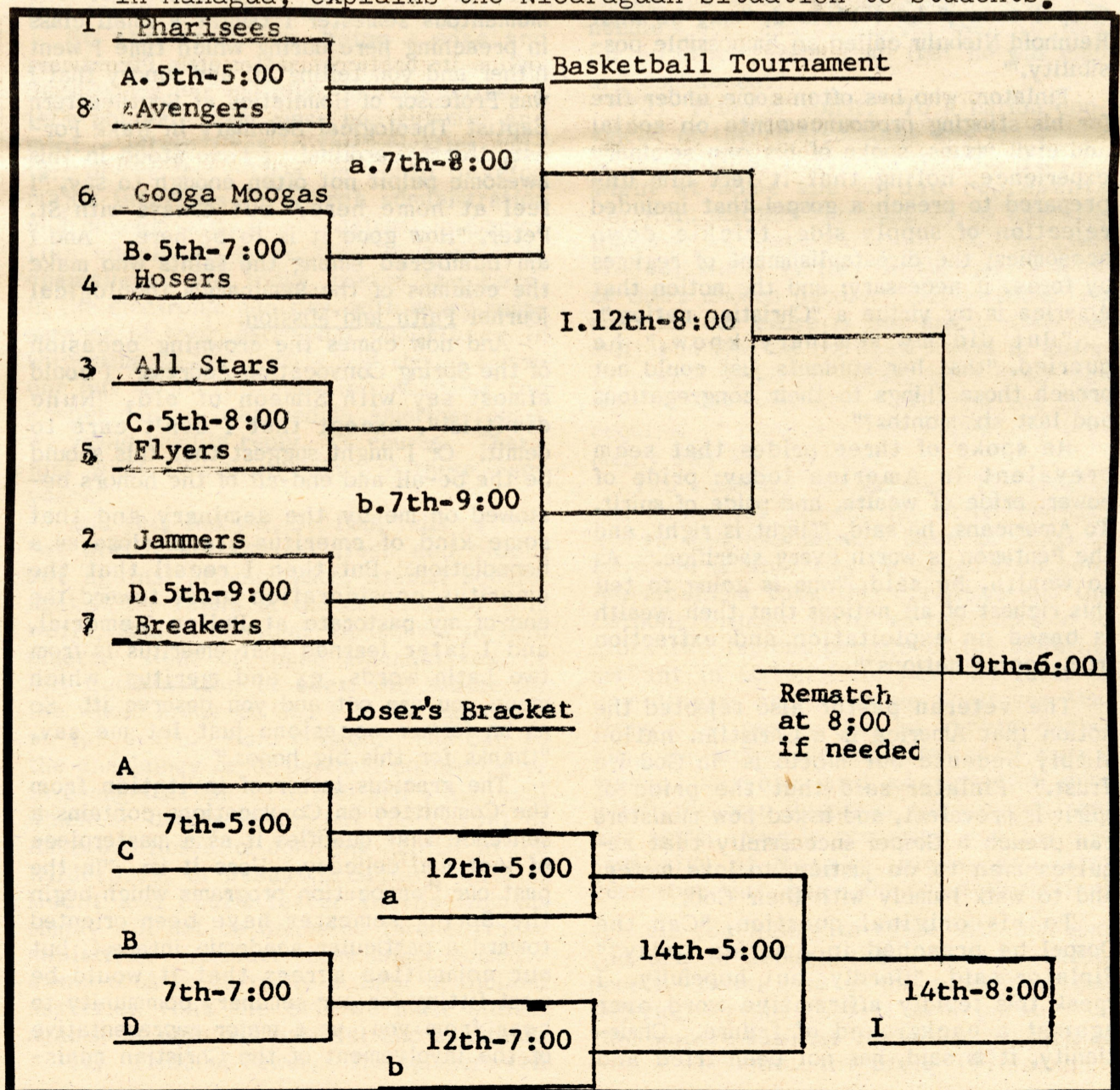
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Sullivan described the situation as critical, but stated that it was still safe for Americans to travel within the country and he encouraged the 52 students and

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faculty members present to do such. "Visiting Nicaragua would provide an opportunity to participate in and share the actual Nicaraguan experience," said Sullivan.



Douglas Sullivan, Professor of Ethics and Church History in Managua, explains the Nicaraguan situation to students.





## Finlator Address:

# Can the Gospel be Preached in America Today?

Wake Forest, N.C. - Preaching the Gospel in America today may be an "impossible possibility," W. W. Finlator told the Spring Convocation audience at Southeastern Baptist Theological Seminary.

It may be a task, he said, for which students are not prepared, which their congregations might not accept, and which cuts across the grain of current American pride.

Finlator, Pastor of Pullen Memorial Baptist Church in Raleigh, N.C. from 1956 to his retirement in 1982, shocked his audience with two statements which he called "incredible, preposterous and even infuriating."

"Mother Teresa of India is reported to have remarked that it is easier to feed the hungry millions in India than to deal with the spiritual poverty in America," he said. "And the second is the assertion that it is easier to proclaim the unsearchable riches of God in a communist nation than in America."

In light of these statements, Finlator said he could take the devastating statements with the "utmost seriousness that could lead to despair unless I chasten my heart with the remembrance of Jesus' words: 'With men it is impossible. With God all things are possible.'" Preaching the Gospel today," he continued, "may be what Reinhold Niebuhr called an 'impossible possibility.'"

Finlator, who has often come under fire for his stinging pronouncements on social and civil issues, spoke of his own seminary experience, noting that it left him unprepared to preach a gospel that included rejection of supply side, trickle down economics; the disestablishment of regimes by force, if necessary; and the notion that America is by virtue a "Christian nation."

"But did my seminary know," he queried, "that her students just could not preach those things to their congregations and last six months?"

He spoke of three prides that seem prevalent in America today: pride of power, pride of wealth, and pride of spirit. To Americans, he said, "Might is right, and the Pentagon is worth every sacrifice." As to wealth, he said, "who is going to tell this richest of all nations that their wealth is based on exploitation and extraction from poorer nations?"

The veteran pastor also rejected the notion that America is a Christian nation simply because our motto is "In God We Trust." Finlator said that the pride of spirit is prevalent, and asked how ministers can preach a Gospel successfully that requires men to do justice, to love mercy, and to walk humbly with their God.

To his original question, "Can the Gospel be preached in America today?" Finlator said, "Hardly, but hopefully. I speak this tepidly affirmative word over against a background of failure. Christianity, it is said, has not been tried and

failed. Christianity has been tried, found hard, and given up."

"Can the Gospel be preached in America today? My answer, with fear and trembling, is a faltering 'Yes.' I can tell you that it can be a lonely road, a risky business, and a heap of fun."

The Convocation was the first for 65 entering students. It was the last for Dr. Fred Sandusky, Registrar and Director of Admissions, who retires in March after serving for 30 of the seminary's 34 years.

### CAN THE GOSPEL BE PREACHED IN AMERICA TODAY? by W. W. Finlator

I bless my destiny that for over a quarter of a century my lines have fallen in the pleasant places and my lot has been cast in the goodly heritage of a cherished association with this seminary. I know of no one outside the family who has been more honored by Southeastern than myself. From my first years as pastor in Raleigh students and faculty have enriched the spiritual community and strengthened my personal ministry at Pullen Memorial. Members of the faculty have shared their classes and students their organizations with me on many occasions. For one momentous semester I taught a small class in preaching here during which time I went hither and yon telling all and sundry that I was Professor of Homiletics at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina! I have stood in this awesome pulpit not often enough to say, "I feel at home here," but always with St. Peter, "How good it is to be here." And I am numbered among the saints who make the columns of the Seminary's theological journal *Faith and Mission*.

And now comes the crowning occasion of the Spring Convocation Address! I could almost say with Simeon of old, "Nunc dimittis!", except that I don't care to demit. Or I might suggest that this should be the be-all and end-all of the honors bestowed on me by the seminary and that some kind of emeritus status close as a benediction. But then I recall that the emeritus consideration arose toward the end of my pastorate at Pullen Memorial, and I later learned that emeritus is from two Latin words, *ex* and *meritus*, which mean you are out and you deserve it! So as on former occasions just let me say, "thanks for this big honor."

The gracious letter of invitation from the Committee on Convocations contains a sentence that qualifies it as a masterpiece of tact and delicacy. Here it is: "In the past our Convocation programs which begin the Spring semester have been oriented toward a particular academic interest, but our committee agrees that it would be most fitting for our seminary community to hear from you as a major representative of the involvement of the Christian minis-

try in American social and political life." Which being interpreted says: "Spring Convocation is an opportunity to hear recognized and reputable scholars give major papers in their fields of special competence, but, of course in your case, Bill, just bring us what's on your heart." Well what's on my heart is now on this paper, and I earnestly hope that after reading it you won't feel that what was on my heart is now off my chest!

Some sixty years ago Dr. William Louis Poteat, president of the Wake Forest College that occupied this revered parcel of earth, published a widely influential little book titled "Can A Man Be A Christian Today?" This morning I ask this company of theologians and fellow ministers and lay leaders, "Can the Gospel Be Preached in America Today?"

Please do not answer hastily. Before you think of the Billy Grahams, the Jerry Falwells, the W. R. Criswells, before you think of vast crowds in the stadiums, millions of faithful before the T.V., mass conversions and burgeoning Bible schools, and before you think of your own present of anticipated "success" in preaching the gospel in America, let me pass on you two statements which have recently come my way and which, in Robert Louis Stevenson's words, have "stabbed me broad awake." First, Mother Teresa of India is reported to have remarked that it will be easier to feed the hungry millions in India than to deal with the spiritual poverty in the United States. and the second - keep holding your breath - is the assertion that it is an easier task to proclaim the unsearchable riches of God in a communist nation than in America!

Now I know that these are incredible, perhaps preposterous or even infuriating statements and that I am unfair to you for not engaging them immediately. But let them stand for the moment in the perspective of our enquiry whether the gospel can truly be preached today in America. And please let me be so arbitrary as to say that I could take the devastating statements with the utmost seriousness that could lead to despair unless I chasten my heart with the remembrance of Jesus' words: "With men it is impossible. With God all things are possible." Preaching the gospel in America today may indeed be what Reinhold Niebuhr called "an impossible possibility."

In backing off from these "hard sayings" let me introduce a bit of autobiography. I am a graduate of a Southern Baptist seminary which called itself, and still calls itself, a "school of prophets." I entered neither a prophet nor the son of a prophet but emerged three years later presumably a fully credentialed prophet. My professors were deeply committed, sometimes scholarly, but rarely prophetic spirits. They are determined however to make us

(cont. on next page)



aware that prophecy in the Bible is less a matter of foretelling than forthtelling, that a soothsayer was literally a truth teller. For this effective way of dealing with the charts, diagrams and dates of the prognosticators and millennialists among us, I have always been profoundly thankful. It has often stood me in good stead, and I cite but one instance: In my first pastorate I made friends with a quaint and hardy Presbyterian minister colleague in his late seventies, well read, and a true conservative, in the sense of tradition and not Sun Belt fashion. He told me one time, with less than consummate approval, that he had heard that the Book of Daniel and the Book of Revelation were the happy hunting grounds of inferior minds! A sobering thought.

But my seminary professors went further. They introduced me to such authentic prophecies as joining field to field, selling the poor for a pair of shoes, calling darkness light and light darkness and feeding the hungry while sending the rich empty away. But whether from prudential natures of their own or a desire to protect us from foolhardiness in the pastorate or a regard for the right of students to find out for themselves or the lack of attention to the social implications of the gospel, they failed to follow through. No one told me that joining field to field could mean corporate mergers, multinational control of vital resources, administered prices and the disestablishment

of regimes, by force if necessary, that sought to break the stranglehold on bread or medicine or minerals. No one told me that selling the poor for a pair of shoes could mean dealing with poor people as pawns and could become the benign neglect that in good conscience transfers the burden of taxation from the rich to the poor, cuts off food stamps and vital social services, and fosters unemployment all in order to control inflation, keep down interest rates, sustain supply side and preserve the benefits of a trickle down economy. And in calling darkness no one told me that a palpable lie repeatedly proclaimed as truth by politician or government or theologian will, in fact, eventually become truth for people so eager to believe it. I had to read George Orwell's 1984 both to understand the Book of Amos and to decipher the propaganda coming out of Washington in war or peace. And when John the Baptist warned the religious leaders of his day to "begin not to say within yourselves, 'We have Abraham as our father'; for I say unto you that God is able of these stones to raise us children unto Abraham," there is no one in this school of the prophets to fortify me against the day when America would be pronounced a Christian Nation, founded on Christian principles by Christian statesmen with Christian policies at home and abroad as opposed to atheistic, godless nations and that God could raise up "children of Abraham" from the stones of such nations!

This may be the right moment to pause and reflect on those two statements regarding the impossible possibility of preaching the gospel in America.....

Why did my seminary withhold such

preparation from us? Was there some deep wisdom whereof I am only dimly aware? The seminary certainly did not discourage thought and research on the part of students. I never felt stifled there. Perhaps there is a clue in the incident in our class on Christianity and Current Thought when the professor asked us out of the blue if any of us had heard of Walter Rauschenbusch. From that class of senior theologues nearing graduation not a mumbling word of recognition was heard. But the impact of the moment was never lost upon me: that in a school of prophets not one of us had ever heard of the foremost spirit of Christian social concern in America who happened to be a Baptist! I have been forever thereafter grateful to that professor.

But did my seminary know that her "prophets" just could not preach these things to their congregations and last six

months? Do you know of any pastor who consistently tried to and remained in the pastorate? Two bona fide names come to mind: Clarence Jordan and Will Campbell, both of these Southern Baptist ministers made their witness outside the pulpit. There was no place for them in it. Two exceptions come to my mind: that radiant and daring spirit, Edwin McNeil Poteat, my predecessor at Pullen Memorial, must be included; and Carlyle Marney; yet even Marney finished a large segment of his distinguished ministry outside the pastorate. A few other stalwart souls have tried but where are they and where are the works that follow after them?

So the seminary, being a wise and resourceful alma mater, provided other disciplines for her children, as alternatives - let's not call them aise and cummin and mint - alternatives to the weightier matters of the law. Thus we could develop major interests in church administration and development, in evangelism, in Christian education, in pastoral counseling, in chaplaincies, and today, praise the Lord, in the electronic ministry, with every reassurance of their paramount importance in witnessing to the faith. And should someone put to us the question whether the gospel can be preached in America today, we would readily reply, "Of course. That's just what I've been doing, lo these many years."

And yet, and yet, St. Paul tells us that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." None of these alternatives, or any combination of them will suffice for the whole armor of God that we must put on for a truly bold mission. The call to the chaplaincy or to pastoral counseling or to evangelism can be a call and a high call which we deeply honor; but the gospel of Amos and Hosea, of John the Baptist in the Wilderness, of Jesus' preaching on the Mount and Paul's letter to the Romans simply will not be delivered through these ministries. Consider three major commitments of America today in light of Biblical assertion that the evil we must witness against is vast, all powerful and spiritual.

(1) Pride of Power. The Quakers tell

us to let truth speak to power. But who is going to tell an American government or people deeply dedicated to the belief that might is right, that the Pentagon, like a resurrected Moloch, is worth every sacrifice, that our Number 1 status is the sum and substance of our national existence, who, I say, is going to tell Americans that they that live by the sword shall die by the sword, that not by might and not by power but by the spirit we survive, that our posture of power is totally violative of every beatitude that calls for meekness, mercy, gentleness and peace? Can we expect this to come from the electronic evangelist, or from the military chaplaincy or from the pastoral counselor or from the present pulpit?

(2) Pride of Wealth. The Catholic Bishops in the draft of their pastoral letter on economics have reminded the nation that God has a preferential option for the poor. But who among us is going to tell the people in this richest of all nations who believe their wealth is well deserved and God-given, who have no compunction that their high standard of living is based upon exploitation and extraction from poorer nations through power, who feel with the righteous psalmist that whatsoever they do should prosper, who, I say, is going to tell these fellow Americans that people of substance who shut up their compassion towards the poor and hungry have no portion in God, that they must sell what they have and give to the poor, that rich people have the same chance of everlasting life as the camel going through the needle's eye, and that Dives went to hell for no other reason than that he was rich and complacent?

(3) Pride of Spirit. To a nation convinced of the righteousness and innocence of its policies, convinced that its military might at home and abroad represents Christian soldiers marching as to war with the cross of Jesus going on before, convinced, since victory belongs to America as God's chosen people, "that conquer we must for our cause is just and this be our motto: In God be our trust," who is going to preach to people saved, born again and with God on their side, that what the Lord requires of them is to do justice and love mercy and walk humbly?

Two examples will suffice. The prolific and influential Catholic lay writer Michael Novak who has latterly been an eloquent advocate of what may be called resurgent Americanism took this Christmas and the Catholic Bishops' letter as the occasion to gloss the famous passage of the suffering servant in Isaiah ("He hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief...he was despised and we esteemed him not"). Now in preparing you for the temerity of Novak's gloss, you must remember that many American Christians

are all too willing to agree with him and you are to preach the gospel to these people. Novak said of this passage of the suffering servant that it is a parable of "the modern business corporation" which is

(cont. on page 11)



# Atlanta Practicum:

by Jan Hansen

## Student Warns Against Cults

As a member of an evangelical Baptist church in the Midwest, I was instructed to shun members of Christian deviation groups. Slamming my door in the face of a Mormon or Jehovah's Witness was righteous obedience to a literal interpretation of 2 John 10:11. The only possible outcome of such an encounter was the contamination of my own faith; thus, they were to be avoided at all costs (even if it meant treating a fellow human being like an odious leper). Due to this piece of personal history, it was with uncertainty that I joined Dr. Braswell and a group of Southeasterners in Atlanta in order to cross theological and cultural barriers and meet cult members on their home turf.

The week's experiences have left me convinced that we have much in common with and much to learn from these groups. Our commonalities are not theological, but personal. They stem from the inescapable fact that we live in the same world. In our pilgrimage here we all suffer from the same fears and anxieties, share the same hopes and dreams of a better world, and experience the same emptiness and lack of fulfillment that comes from being alienated from God. This latter fact has led us all to embark upon a search for spiritual truth. People join the cults because in these communities they feel their search has ended and their questions have been answered. As Christians, we hold that we have found the ultimate truth in Jesus Christ and that it is freely available for all. We claim that we intend to carry this message to the world. But what are we really saying when we refuse to open channels of genuine communication to another person because they belong to a cult? If they don't encounter the love of Christ in Christians, will they find it anywhere on earth?

As we listened to the personal stories in Atlanta, certain similarities began to emerge. Dura Darsha, the Hare Krishna temple leader was an ex-Southern Baptist. Dale Murphy, Atlanta Braves slugger and

Mormon youth leader, accepted Christ during his teen years through Campus Crusade for Christ. Angie, a member of the Unification Church had a similar experience while living in the Philippines, but now embraces Reverend Moon as the Messiah. Joan Became a Christian at age 16 in Chicago before later becoming a Mormon and now a Moonie.

These stories are a personification of current statistical trends. Southern Baptist growth has levelled off while Mormonism projects a 25% membership increase in the next seven years. Between 6 and 7 percent of the Mormon converts will be Baptists. The Mormons proclivity for large families accounts for part of this growth, but their tireless missionary efforts must not be minimized. Many a Christian who isn't sure what he/she believes will fall prey to proselytizing efforts of a Mormon in the coming years. Many more, tired of the lackadaisical attitudes rampant in our churches and bored with the lifeless preaching that has become the rule rather than the exception, will be attracted by the community spirit and refreshing exuberance offered by the Moonies and The Way International.

These thoughts are distressing, but they must also be challenging. What will our response be? Will we continue to stress conversion in our churches rather than growth, so that Christians hungry for spiritual nourishment and inundated with emotional salvation speeches will look elsewhere to find it? Will we continue to argue whether or not Moses wrote the Pentateuch while our brothers and sisters are being tossed to and fro by the waves of heretical doctrine? The threat posed by the cults will not vanish. It has existed since the first century. It can be combatted only when Christians diligently and prayerfully determine for themselves what they believe. As spiritual leaders-in-training, these efforts must begin with us. Perhaps then we can end the exodus from our faith to the cults.

## Sports Report



by Chris Fuller

Hey sports fans! I love ya! things are looking good for all you people interested in participating in a little extra-curricular action concerning recreation. Looking back a little at last semester I would like to congratulate Paul Wallschlaeger upon winning the Tennis Championship Tournament. Last year's champion, Charlie Godby lost to Paul midway through the tournament and Paul handily defeated his remaining opponents. Sorry Charlie, you win some, you lose some!

We're about to wrap up Basketball and it's a good thing as we are literally losing the floor beneath our feet. Construction is proceeding very quickly and the intramural directors foresee closing the gym completely around the 21st of February. Because construction on the gym is moving so quickly, the contractors plan to remove all the gym lights on or around that date. There is already a heavy accumulation of dust on the floor and it is my personal opinion that this factor has contributed to the abnormally high number of injuries at Gore Gymnasium. Just recently Bill Bagwell twisted his ankle and will probably be out for the remainder of the Basketball season. Please extend your sympathies and pray for poor Bill's foot. By the 19th of February we hope to have a Basketball Championship team. The Championship match will take place on the 19th of February at 6:00 o'clock p.m. Be there or be square. Chris Fuller's personal favorite to take the whole bag of beans are J.T.'s Jammers. [Editor's note: The Editor thinks otherwise.] Their intimidating, physical style of play make for a tough opponent.

The intramural directors plan to start Intramural Softball right after Spring Break. Until next month, stay in shape and be good.

# CLASSIFIEDS

This is your column. If you have something to buy, trade, sell, or exchange, let us know! Slip all the relevant information under the Enquiry door (second floor Mackie) by the next deadline.

Consider, for example, the following Valentine wishes we have received throughout the past week.

M.S --I'm still waiting passionately for that call on the Lover's Hotline. Keep trying if the phone is busy after 11 pm.--JWE  
 PeeDee--Seminary girls have their dreams.  
 --SG, LB, KD, ML  
 B B--Sing "Faded Love" just one more time, please? --SW

Shoe-box Head--"Hahn" With Love, D & L  
 Be my Valentine: SWM seeks campus romance with attractive SWF who is into good times, quiet walks in the sunset, yoga and yogurt. SEBTS Box 2312.  
 FOR SALE--A step up from your Moped. 1984 HONDA 70 PASSPORT motorcycle. \$349. Must sell.  
 Good condition - 556-6927.



Dear Editor:

FOOTWASHERS OF THE WORLD UNITE

I agree: what a silly title. It demonstrates both lack of insight into liberal, existential theology and trends in contemporary, conservative scholarship. "Footwashers of the world" - this guy must be nuts! (I would not doubt it at all.) Anyway, this ole boy got to reflecting a little bit on the Scriptures the other night. (The end of exams made that possible!) Anyway, what the heck: it was Christmas Eve, so true to my weird nature, lo and behold, Easter Eve popped into my mind. You see, I was already tired of Christmas. My Sunday School class had degenerated earlier in the month to a roundtable discussion regarding the state of Mary's hymen at the time of a certain Child's conception. You know the story line I'm sure - one guy seemed to experience a sudden rise in temperature, and as he gritted his teeth and nearly pulled the buttons off his sportcoat, he told us (more or less) that if it could ever be proved that Mary had been "violated", then boys and girls, it's time to look for a new Messiah! (My imagination ran wild as I considered the possibilities.) Naturally, he was balanced very well by another brother who had mastered the historical-critical discovery of the influence of Gnosticism on the author's of this story about Mary's state. And, lest you think I passed up the chance to strut my stuff, I presented the side of the story which was of course (haha) the right one. Why boys, I told 'em all, it matters not about Mary's condition = Jesus' divinity or Gnosticism's nasty view of sexuality = Jesus' humanity; what matters is that around three decades after the Pregnancy there was an EMPTY Tomb.

Well man, I felt good about that argument - so good I say St. Paul give me a Heavenly Pat on the Back! But then, I was confronted with reality. I looked around the room and I saw one guy still pulling on the buttons on his sportcoat (cheeks the color of a firetruck); and the other guy with the words, "The Effects of Gnosticism On Mary's State at Conception" hanging from his tongue and realized my theological expertise had swayed neither one. Two things had been accomplished, however, a whole bunch of people who thought (correctly) that the lesson had been on "The Attributes of Joseph" had become confused, and there was certainly an unstated though pervasive feeling of tension in the air.

Well, what the heck? Back to Easter Eve. I thought of Somebody who had just finished supper. Can you believe this? Instead of watching the Dallas Cowboys (a conservative pun) play the Minnesota Vikings (a liberal pun) He got out the lye soap and Jerusalem water and did a little footwashing. Repulsive? You bet - just ask Peter!

Pardon me, but I have to take a little liberty here. It's a sort of a little play I thought up in my brain. There's only three people in it, and only one of them does any talking. The date is ten years after the Empty Tomb Experience, and the speaker is Peter.

Peter: Brother Paul, I know you are a world famous theologian and ethicist, and probably could say something of significant magnitude to those groups up front, one of whom continues to argue about changing

the structure of of society so that billionaires will share with starving children, and the other group who argue about the words of Scripture and whether or not they are inerrant. But Paul, I need you to do me a favor. Please to get me a kleenex. You see, as I was washing this person's feet, I learned that this person is struggling with all the different views of Scripture, but the amazing thing is this: this person figures that if he spends all his time arguing about the authenticity of certain words, he ain't going to do nobody no good, Paul. One thing threatens to hold him back Paul, from ministering to others. He has a problem - he is a hemophiliac. Anyway, Paul, if you stand up front there and battle with those guys who are arguing and gathering support and increasing their powerbase and putting together their security for the future and learning who to trust and what evils to watch out for in the future - if you do that Paul and don't come back here and get a kleenex and kneel down beside this guy, his nosebleed is going to do more than tender him temporarily ineffective, Paul; IT IS GOING TO KILL HIM.

Barry Lemons

To the Editor:

The 17 January 1985 issue of the Wake Weekly contained an article by staff writer, Norman Canada. For the first time since about 10:55 a.m. on Tuesday, 15 January 1985, I finally discovered what the students at Southeastern Baptist Theological Seminary (SEBTS) were told during a Convocation address lasting some forty minutes. Norman, you either had a front row seat or a copy of the address manuscript! For many of us your article told us more than we will ever know about what was said in that address.

Our school has some of the best state of the art equipment to provide superior support for any event needing audio or visual enhancement. One would expect a guest speaker to be familiar with the place where the presentation is to be made and use the facilities to their fullest.

There was much time, effort, deliberation, and prayer preceding the selection of W. W. Finlator to bring our Spring Convocation address. Perhaps, if speaking to the first several rows of seats was the objective, it was accomplished, as evidenced by the occasional laughter during the first fifteen minutes of the presentation. I still wonder if the laughter was at the spoken or the speaker? Seated half way back in the sanctuary, my hearing aid working perfectly, I and others with me could not hear nor understand what was being said!

To the committee tasked in selecting speakers for services such as this, I share a list of factors to be considered when making your next selection. The Candidate should:

1. Know how to say what has to be said in the time allotted for the address;
2. Be informed that the student body of SEBTS is here to be spiritually enriched to better serve in the call of our Lord. No matter how controversial the subject might be to some students, faculty, or the speaker, BATHE IT IN GOD'S WORD. If we desire to hear about controversial issues, there are any number of opportunities at many of the secular institutes in our area.
3. Know how to use a public address

(microphone) system to ensure everyone present will hear what is being said. No one had trouble hearing President Lolley or Dean Ashcraft. The Speaker must,

4. be capable of clear concise, articulation and not speak like a person eating taffy candy with a mouthful of samples.

5. The committee would do well to place a small clock (working) on the podium so the speaker doesn't waste time by constantly looking at a watch (after going well over the allotted time for that part of the program).

6. If planning a service with an address of more than thirty minutes the speaker should be one who is capable of speaking on any topic/subject with a biblical foundation. The guest should be familiar with the audio-visual equipment in service and the limitations of the same. PLEASE recommend President Lolley invite the President of our denomination, Dr. Charles Stanley. Certainly everyone present would be able to hear and I'm quite certain, even understand the message he would bring (in any allotted time).

Thank you Norman for enlightening me and I'm sure many other classmates of the content of that address. Thank you selection committee for reading and heeding these guidelines.

As a basic training institute for Christian ministries we must establish and maintain the highest standard of Christian lifestyle and our academic achievements will reflect His blessings for being in and doing his will.


In His Service,

Howard V. Swink, Sr.

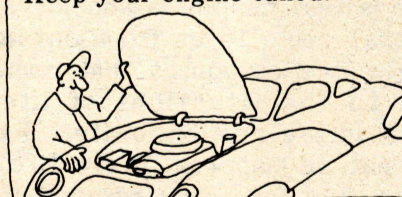
Editor's Note: Dr. Lolley has already extended an invitation and Dr. Stanley will be speaking on this campus in April.

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# Pressler: 'God Has Brought Us This Far'

By Norman Jameson

OKLAHOMA CITY (BP)--Leaders of an effort to steer the Southern Baptist Convention on a more conservative course have no contingency plan for losing the SBC presidential election in Dallas in June, according to Paul Pressler, a Houston layman.

"God hasn't brought us this far to loose," said Pressler, who has laid wide tracks across the country to rally Southern Baptists around battle flags of inerrancy and conservatism.

He addressed 75 Oklahoma pastors, directors of mission and evangelists Jan. 11 at an Oklahoma City luncheon.

Conservatives in sympathy with Pressler who have controlled the SBC presidential elections since 1979, are rumored to be considering forming a separate convention should their candidate, as yet unnamed, loose to a moderate candidate, as yet unnamed. Current SBC President Charles Stanley, pastor of First Baptist Church, Atlanta, has not said whether he will seek reelection.

If, however, "liberals are able to manipulate a momentary majority, a lot of people will be disappointed," Pressler said of the annual SBC meeting, scheduled June

11-13. "If that happens, I won't be responsible for what follows."

Pressler, a Houston appeals court judge, said he was "in the area" to preach a weekend revival at Faithway Baptist Church, Rufe, 190 miles to the southeast.

Pressler currently is a member of the SBC executive committee, having been elected at the 1984 annual SBC.

Some of his friends wanted him to tell them the progress the group is making in its battle to excise "liberalism" from Southern Baptist seminaries and agencies.

Participants met in a room reserved by Eldridge Miller, pastor of First Baptist Church, Sallisaw. Pressler said he updated participants on "how the liberals are organizing to wage Roy Honeycutt's holy war on Southern Baptists with Cooperative Program funds." Honeycutt is president of Southern Baptist Theological Seminary, Louisville, Ky.

Honeycutt has become a primary target because he likened the current conflict among Southern Baptists to a "war against unholy forces."

Leaders in the effort to turn the convention to a more conservative stance have been very critical of recent efforts by college and seminary presidents to

defend their institutions from allegations they are "liberal" and no longer adhere to historic Baptist theology.

At the same time, conservatives have been criticized for their coordinated efforts to control convention selections and resolutions, all the time denying they have any organization beyond "friends talking to friends" and "Christmas card mailing lists."

When asked if the Jan. 11 luncheon might be just such an organizational meeting, Pressler denied the two-hour luncheon was anything more than a friendly, informative get-together.

Pressler said he would do the same for any group of Baptists. He especially covets invitations to speak on the campuses of Southern Baptist colleges and seminaries where he feels especially maligned.

He needs to speak on campuses, the target of most of his criticisms, because his side is not presented in Baptist media, he feels.

The meeting Jan. 11 and others like it are by invitation only, with no media invited, because "I want to be able to speak with my friends in candor," Pressler said. "We are misconstrued by those trying to attack us.

## Chaplain

### Donna's Donation

After an icy beginning the semester is finally off and running. It was a rather strange beginning though. Comments about the weather heard around the campus were mixed. Some folk were frustrated that the weather caused cancellations so early in the semester and the days were not as useful to play "catch-up" as they could have been later. Other folk were grateful for days to sleep late and play and anything to get out of classes. There was a lot of talk about icy roads, dead batteries, crazy drivers, and the like. For some it brought out the temper while for others it brought out the child in them.

What it did for me was to remind me that all of life is a question. Life does continually questions us. What it asks us is: "Can you enjoy?" "Are you a happy person or just a survivor?" What will you do with the unusual situations that come your way? The thing that is important to remember is that happiness and joy are not entities that come to us from outside in, but rather are responses that come from inside us to the situations of life. My happiness is my responsibility. I cannot control what all happens in my life but I am responsible for how I respond to what happens.

People who do not know Christ will be looking at those of us who claim Him and asking "What's it like to have Christ living in you?" What will they see when they see you and me? What will they say? "Oh...is that what it's like?" Is the sound you give the uncertain bugle? Or are you a real sign of the kingdom? It's worth asking ourselves, isn't it?

## Formation in Ministry

by Ethel Lee

You're looking--and hoping--for a ministry position. You've activated your file in FIM, visited two or three nearby DOM's (Director of Missions), and asked several friends to share your resume.

Finally, the day for which you have awaited arrives. You are called for an interview. You know that the committee will be talking with several persons and that this is a general "let's get acquainted" visit.

You arrive in time, neatly dressed and with some general questions in mind. Although you are mildly nervous, you hope that you will make a good impression.

Your name is called. You take a deep breath, attempt a smile--and realize that the introductions are half finished. You try to catch the rest of the names.

A half-hour to forty-five minutes later, it's all over. The committee says "good-bye" and you're ready to head home. It wasn't such a bad experience, after all. In fact, you enjoyed the exchange. You hope the committee will want to talk with you further. You felt good about your part of the interview and you know you could handle the position. You wonder when you will hear from them.

You go home and wait--and wait--and wait. Now what?

First--don't just wait. This was a preliminary interview and no commitments were made. You are free to talk with other committees just as this committee will be considering other students. Stay active.

Second--give the committee time. They have a heavy responsibility and they can't afford to make hasty decisions. Expect to wait a minimum of three weeks before response.

Third--You can probably assume you've been eliminated if you still haven't heard anything after six weeks. Anger is an appropriate response at the committee's failure to let you know where you stand.

Fourth--stop the guilt syndrome. Just because the committee selected someone else doesn't mean that you performed poorly in the interview or that your credentials are defective, or that a reference was less than favorable--or, most importantly, that there's anything wrong with you.

Fifth--get on with life--and ministry--and cultivate patience. The Holy Spirit is a part of this process and the Spirit moves where it wills. When the time is right, the phone will ring again.



(cont. from page 7)

"a much despised incarnation of God's presence in the world."

Example two: To bring it closer to home, the senior senator of North Carolina recently pronounced North Carolinians as a Christian people following their support of him and his commitments in the recent election. Please bear this in mind if you have planned to share the unsearchable riches of God in a North Carolina pulpit. It can be a very present help to avoid a time of trouble.

I wonder whether by not we are more prepared to reflect on those opening statements about preaching in communist countries and Mother Teresa's charge of spiritual poverty in America. I wonder if we are a tad more willing to agree that preaching the gospel in America is an impossible possibility. I shall regard this address as eminently successful if only we shall say with St. Paul, "Who is sufficient for these things?" After all "Jesus came preaching," but he never got through the intense opposition of religious and political power.

Stubbornly hopeful as I am, I am going to offer several suggestions on how this impossible just might become possible.

(1) Sheep's Clothing Method. I once knew an attractive fellow Baptist minister who made daring and prophetic utterances in his sermons and got away with it. When we asked him his secret, he replied that he was careful always to sound like a fundamentalist in his pronouncements. I thought at the time that this presentation of a Harvey Cox in the guise of a W.R. Criswell was something less than complete candor, but, as St. Paul might put it, whatever the method the important thing is that the Gospel was being preached. However, I am still uncomfortable. This prophet friend in fundamental clothes seems to have gone back to his Tekoa or surely we would have heard more. Perhaps we must preach an authentic word in authentic voice, or like Peter at the arrest our speech will ultimately betray us.

(2) Future Shock. Here we are dealing with intention. The minister knows with J. Alfred Prufrock that "there will be time, there will be time," for authentic preaching but that time is not now. What with his just getting started and his family responsibilities and his natural desire to establish himself. She must be a leader, but she dare not forget the advice of the

Methodist bishop: "Don't get so far ahead of you people that they shoot you for the enemy!" In due time, perhaps a fullness of time, she will get around to revealing to her people the shocking things in the gospel, things that Paul Tillich said would cause "the shaking of the foundations." And will she? Will their own Kairos have passed by then?

I recently met a former colleague, now retired and rich, who years ago was the dynamic pastor of one of the most fashionable churches in the South. His talk was alarmingly bitter, almost truculent, full of regrets that his preaching had been so compromised by the corporate interests and country club make-up of his congregation. He had not intended

that this should happen and was solemnly sure that he would never again let it happen, never again let them do this to him. And yet, and yet, he does supply preaching in the neighborhood of his retirement, and I heard of no reports that his preaching had changed! I even asked. Listen to this haunting poem by Walter De La Mare titled "Sam."

When Sam goes back in memory,  
It is to where the sea  
Breaks on the shingle, emerald- green,  
In white foam, endlessly;  
He says - with small brown eye on mine -  
"I used to keep awake,  
And lean from my window in the moon,  
Watching the billows break.  
And half a million tiny hands,  
And eyes, like sparks of frost,  
Would dance and come tumbling into the moon,  
On every breaker tossed.  
And all across from star to star,  
I've seen the watery sea,  
With not a single ship in sight,  
Just ocean there and me;  
And heard my father snore. At once,  
As sure as I'm alive,  
Out of those wallowing, moon- flecked waves  
I saw a mermaid dive;  
Head and shoulders above the wave,  
Plain as I now see you,  
Combing her hair, now back now front,  
Calling me, "Sam!" - quietlike - "Sam"...  
Wonderful lovely there she sat,  
Singing the night way,  
All in the solitudinous sea  
Of that there lonely bay.  
"P'haps," he'd smooth his hairless mouth,  
"P'haps, if 'twere now, my son,  
P'haps, if I heard a voice say "Sam!"  
Morning would find me gone.

(3) More to Follow. Dwight L. Moody once defined Christian grace with the illustration of a man in deep financial need who received a letter with money enclosed and the simple unsigned message: "more to follow." Month after month the mail brought the same letter with the same enclosures, always more to follow. Jesus told his disciples that there was much more to follow for them; but they were at present unprepared to receive it, they must await the revelations or the Holy Spirit. St. Paul openly regretted that he had to feed the young churches milk when they needed meat. It is remarkable beyond imagining how much the sheep may be fed and the fellowship edified if the minister dares to break the bread of life. But it will take all the grace and courage of the prayer:

O teach me, Lord, that I may teach  
The precious things thou dost impart;  
And wing my words that they may reach  
The hidden depth of many a heart.

And this leads us to:

(4) The Honest Slant Method. When we say a report or an article is "slanted," we have an immediate impression that it lacks objectivity and honesty, has an angle. But aren't there occasions when the only way to express a truth is to say

it obliquely, to reveal God's directions by indirections? Listen to Emily Dickinson:

Tell all the truth but tell it slant,  
Success in circuit lies,  
Too bright for our infirm delight  
The truth's superb surprise;

As lightning to the children eased  
With explanation kind,  
The truth must dazzle gradually  
or every man be blind.

One thinks of the words of Queen Guinivere to King Arthur at their last sad meeting. You were always, she said in effect, like the noon day sun in all its white blinding brightness. I am more of the earth and need the sun at setting with the soft suffusion of earth colors. The question arises as to how far may we slant the truth without in effect hiding the truth or distorting it. Here Nels Ferre's controversial book, *The Sun and the Umbrella*, comes to mind. Yet as long as it is the truth that we are speaking in love, God knows we have the right to tell it slant, and we shall have to find our own parables.

And finally number 5--The Extra Curricular Method. There come times when

the word cannot be spoken but must be enacted. While here and there a valiant Will Campbell or Clarence Jordan shall find it necessary to replace pulpits with deeds, for most of us dedication to pulpit and podium is irrevocable. But when silence in these places is the better or perhaps the only part of valor, there is always the poverty program, the peace movement, the civil rights organization, the environmental group, the world hunger network, the silent vigil through which we may witness to the mercy, peace, justice and love in the gospel. If this be activism, make the most of it. Jesus went about **doing** good, and he warned us against those who say "Lord, Lord," but **do not** the father's will.

Can this gospel be preached in America today? Hardly, but hopefully. I speak this tepidly affirmative word over against a background of failure. Christianity, it is said has not been tried and failed. Christianity has been tried, found hard and given up. To which I say that the Christian faith in its prophetic tradition has never been preached to heartland America. Had it been, precious few souls in or out of Washington D.C. would dare call America a Christian nation!

But if there are a few, a happy few, a band of sisters and brothers, yearning to know the height and depth, the length and breadth of God's revelation and willing as the hymn puts it, "to trust in Jesus, /Just to take him at his word," to them these final words are addressed: We shall be grateful for all public support from editors and church publications; we shall count on courageous leadership in the seminaries; we shall need the quiet spiritual resources of the chaplain and counselor; and we shall pray that God give the laity grace and patience to hear us. But we shall be under no illusions. If the word is truly preached, religion in America will no longer be the "in" thing that it is today.

(cont. on page 12)



# Yor House

by Jeff Kinman

There once was a great house,  
Of that we are for sure.  
For on the great mountain it stands,  
The greatest house in the land.

Few are sure why it is empty,  
So we must depend upon the lore.  
For there is no doubt,  
That the people of Yor are no more.

Now the Sayer says that there was a  
builder,  
It was he who built the house of Yor.  
But, who was it for?  
Why the people of Yor,  
The Builder's family.

Where is the Family?  
No. Where is the Builder?

The Sayer says that ago so long,  
The Builder found it necessary to be gone.  
And the people of Yor were sad.  
For he was all their dad.

So the Builder said to his children  
When they said, "What shall we do?"  
"Unto yor sister  
Unto yor brother  
As you would have they do unto you."

Now the house of Yor was unlike all others  
For inside the family lived together,  
There were no walls to separate one Yor  
from another  
For the Builder had meant they be a  
family.

Pass, as it does - time,  
And the children of Yor grew older  
The Sayer says, also bolder  
Then it came - **the crime.**

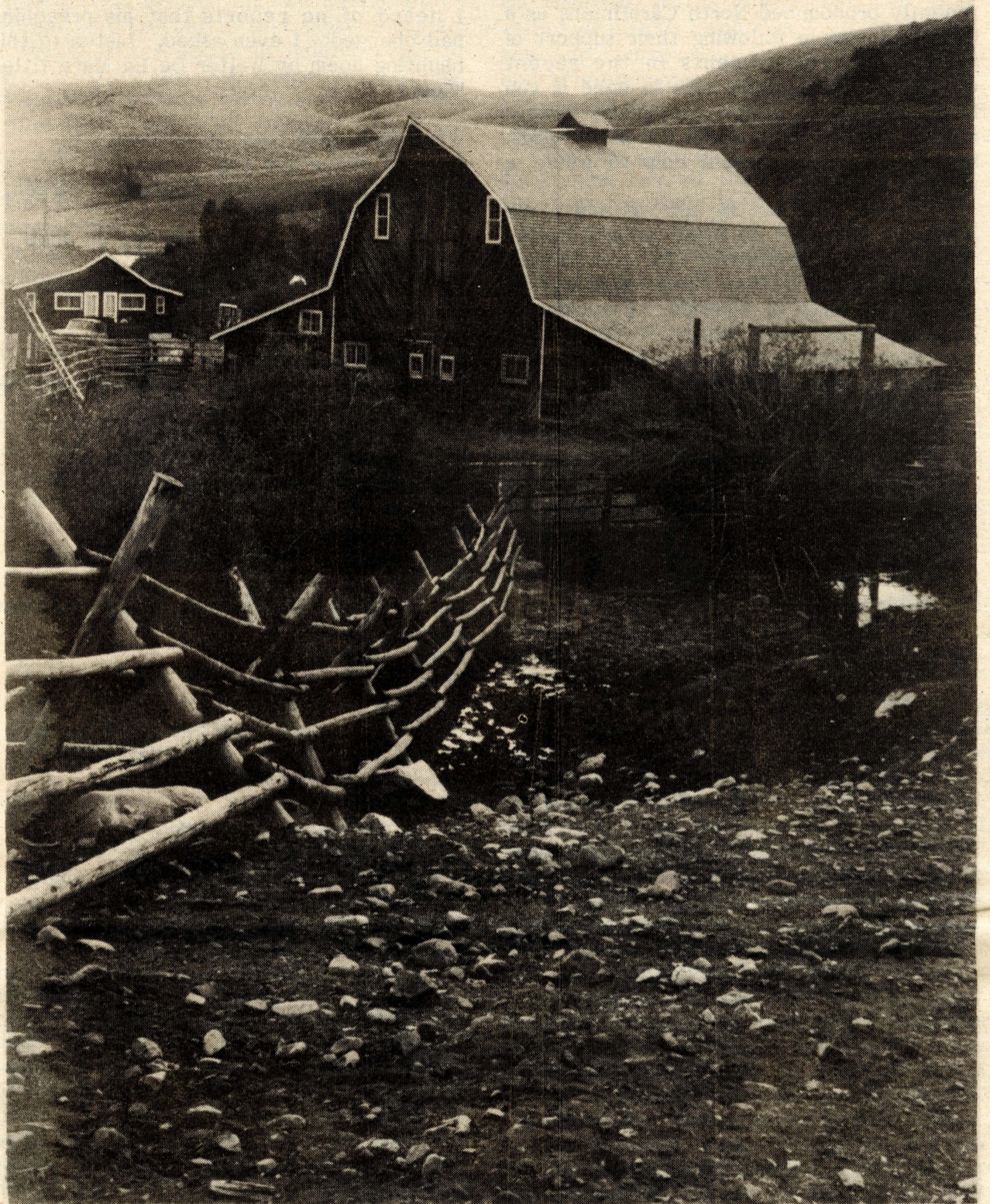
What was **the crime**?  
Did one Yor steal from another?  
Did one Yor hurt the other?  
Yes, in time, but that was not **the crime.**

They said it was for the better,  
To each their own,  
Individuality to the letter,  
After all, there were grown.

They built walls.

## 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.



Artist's conception of the new gymnasium.

(cont. from page 11)

If the word is truly preached, we shall discover for ourselves that America hasn't heard it and will not stand hearing it, and we may have to learn what Jesus meant by persecution for righteousness' sake. And if the word is truly preached, it must come from the emancipated preacher in an emancipated pulpit, or it will not be forthcoming.

Can the gospel be preached in America today? Eternal optimist that I am my reply, with fear and trembling, is a faltering "yes." Like the disciple who followed his master from afar, I have kept a safe distance from the whole souled commitment so to preach it. But there have been times I drew sufficiently near to tell you that it can by a lonely road, a risky business and a heap of fun.

## Next Deadline

Next Deadline is February 21.

## Deaths

The seminary family wishes to acknowledge its caring support of and sympathy to the families of Gail McGinnis, and Dr. Thomas R. McKibbens, who lost close family members during the month of January. We also wish to remember the family of John Hicks, a Trustee of Southeastern Seminary, who died Jan. 13.