

THE ENQUIRY

Southeastern Seminary, Wake Forest, N.C. January 14, 1969

Vol. V, No. 14

DR. MACKIE ONCE TAPPED FOR SPACE PROGRAM

With the recent awesome achievement by Astronauts Anders, Lovell, and Borman in our Space Program's successful manned orbit of the moon still fresh in our minds, plus the more recent death of Dr. Mackie in our thoughts, we pass on the following parallel sidelight on these two events.

"At the beginning of the Astronaut Project Mercury in New Mexico, Dr. Mackie was one of three physiologists considered for special training in this first project. While he was accepted, the pressures of his practice made him decline."

(Article on Dr. Mackie by M. Henry Garrity in The Wake Forest Magazine, September 1967, page 23.)

It's a small world. It has also been called, "the good earth," aided in part by people like Dr. Mackie, who, selflessly declining to move up to the high positions where he was wanted, chose to remain and serve where he was needed.

ON BECOMING HUMAN

S.C.O.M.A.M. '69

Take off the masks
the disguises
the pretense
the duplicity
And appear.

Come out of the fog
and take shape.

Be present
stand up and be counted.
The days of playing games
are over.

(Ross Snyder,
ON BECOMING HUMAN)

STUDENT CONFERENCE ON MISSION AND
MINISTRY.....
February 7, 8, 9, 1969

CHAPEL SCHEDULE

Tuesday, January 14...Mr. Jack Lemons
Wednesday, January 15...Quiet Worship

FELLOWSHIP CLUB

The Fellowship Club will meet on Thursday,
January 16, in the Bethea Room at 7:30 p.m.

MURDOCH TEACHERS

Seminary teachers for Murdoch will leave
Sunday, January 19, at 10:00 a.m., from
the Seminary Cafeteria for Murdoch.

S.C.O.M.A.M. NEEDS YOU!!

STUDENT SUGGESTION BOX --

MACKIE HALL

Thanks to the persistent efforts of Mr. Burns, Director of Student Activities, the S.C.C. sponsored Suggestion Box has been built and placed in the Commons Room. Members of the Seminary Community are invited to therein contribute suggestions related to any phase of the life and work of our Seminary.

Two suggestions received this week refer to the Commons Room itself. The first suggests the provision of lighting along the side walls as a reading aid. The second called for someone to keep Mackie Hall clean.

The first suggestion will be passed on the S.C.C. As for getting someone to keep the building clean, that responsibility rightfully rests with the students who use the facilities. Especially does this apply to the Commons Room which has been referred to as the gathering place of the Common Herd. Trash cans are provided for students to deposit cups, paper, and other items brought from the Campus Store.

Please do not leave such items on the tables and other furniture, as the Room was designed not primarily for eating purposes, but as a place for friendly gathering, relaxation, study, and as the Chapel Annex.

Mackie Hall was named in honor of a beloved servant to the community--users of its facilities can do no less than to express honor in personal responsibility.

REGISTRATION--JANUARY 23rd--BETHEA ROOM

Seniors, Graduates...10:30 a.m.
Middlers..... 1:15 p.m.
Advanced Juniors..... 3:00 p.m.

Advisors will be in their offices from
9:00 to 10:00 a.m.

BESIDES SERVING IN OUR ROLE OF SHARING THE NEWS, ANNOUNCEMENTS, VIEWS, AND CREATIVE EXPRESSION, WE ALSO HOLD IT TO BE OUR FUNCTION to aid those within our Seminary family who are posing questions and raising criticism to which answers are sought and renewal is desired.

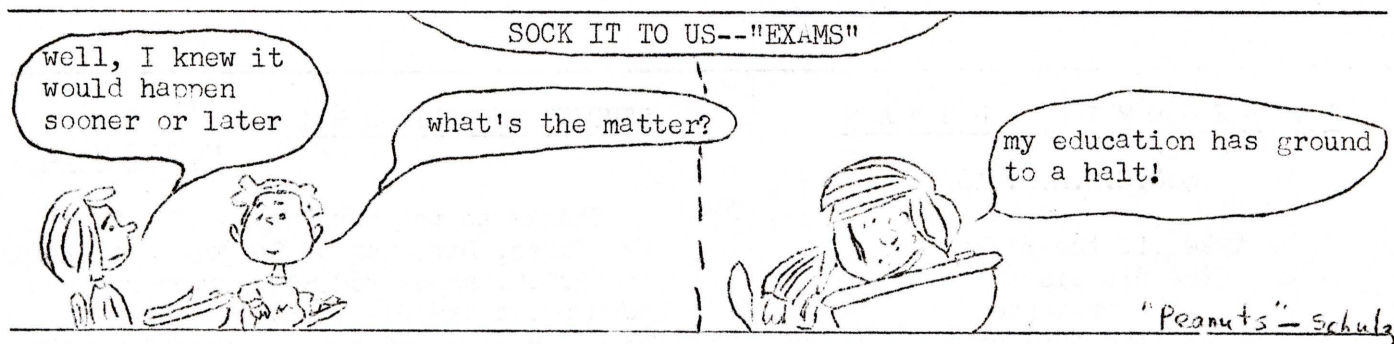
We affirm that the right of dissent is a basic freedom in Baptist tradition and we recognize the necessity for this freedom.

Within the Church and especially within that portion that call ourselves Southern Baptist there is the reality of criticism arising from various elements within the Convention. We see it our role to express and to aid others of this community in expressing constructive criticism directed at the Church, the Convention, or any local manifestation thereof with the aim of sincerely helping--not hindering--its ministry.

Most of us who question and criticize our Seminary have done so and will do so constructively, out of respect, love, and concern for what this institution--this body of the Church--this community--has meant and done in the past and what it means and can do in the future.

We ourselves, and in the publishing of the words of our fellow members, will call attention to those aspects of the life and work of our community which we feel need ministered unto, corrected, reformed, or added to. Many such concerns can be expressed and considered via proper channels rather than initiated in The Enquiry; yet we stand ready to supplement those efforts if needed and to lend our support as together we seek definite answers to relevant questions and concerned renewal to constructive criticism.

The Enquiry



DEADLY JANUARY

Right around the corner
they lurk --
Fangs sharpened ... eyes glaring...
daggers dried with last year's blood...
Beware → DANGER AHEAD !!

Here I come...I'm not afraid!!!
Horn-rimmed glasses...an apple for
you-know-who...pencil balanced on
my ear...my contemporary look...
a Bible in my back-pocket...Faith
in my heart...a smile on my
academic face.

Man -- I ain't afraid of nuttin !
Exams?!?
HA -- I got my teeth sharpened.
I like prof meat!

But -- please pass the Pento-Bismol!
(pap)

MEDICAL ATTENTION

Students who need medical attention may make an appointment with Mrs. Ted Janes, Seminary Nurse, at the Health Center.

Dr. Joseph Combs is the temporary physician and his office hours are scheduled for
3:00 p.m. and after on Monday, Wednesday, and Friday.

Good Luck ☺

VOLUNTEER TUTORING SERVICE

The Students here at Southeastern have an opportunity to be of valuable service to community 7th and 8th grade students who have a difficult time with reading.

In cooperation with a Mission Action Group of the Campus W.M.U., you may participate in a tutoring service. The Wake Forest Elementary School has an unlimited number of students who need individual attention, encouragement, and help with their school work. The tutoring will be on a one-to-one basis---one student for each Seminary volunteer. You may tutor as often as you wish, but at least one hour a week session is needed.

The first planning session will be second semester after the "break". More information as to date, time, and place, will be given later in The Enquiry.

If you are interested in this service and opportunity, please contact Wayne Brown or the Field Work Office.

(Wayne Brown, Johnson 204, Extension Committee Chairman.)

THE ENQUIRY

Official Student Publication of
Southeastern Theological Seminary
Wake Forest, North Carolina 27587
Office: Mackie Hall**P.O. Box 2134

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LIKE BLINKERED HORSES.

During exam time many of us feel the press of study to such an extent that we wonder just what type of "learning" we're doing--is it knowledge we're gaining which will stick with us in years to come, or is it facts and phrases floating precariously on the tops of our minds which will slip gently off onto the exam paper, and be forever lost?

A British educator with this same concern described a typical secondary student in his country: "He begins to see life as a ladder, as a permanent examination. He becomes an expert in biber and doler-out; his competence will vary, but it will rarely be accompanied by genuine enthusiasm. He rarely feels the reality of knowledge, of other men's thoughts and imaginings, on his own pulses; he rarely discovers an author for himself and on his own. In this half of his life he can respond only if there is a direct connection with the system of training. He has something of the blinkered pony about him; sometimes he is strained by those who have been through the same regimen, who are hardly unblinkered themselves, and who praise him for the degree to which he takes comfortably to their blinkers....As a result, when he comes to the end of the set-pieces, when he is at last put out...he finds himself with little inner momentum. The driving belt hangs loosely, disconnected from the only machine...."

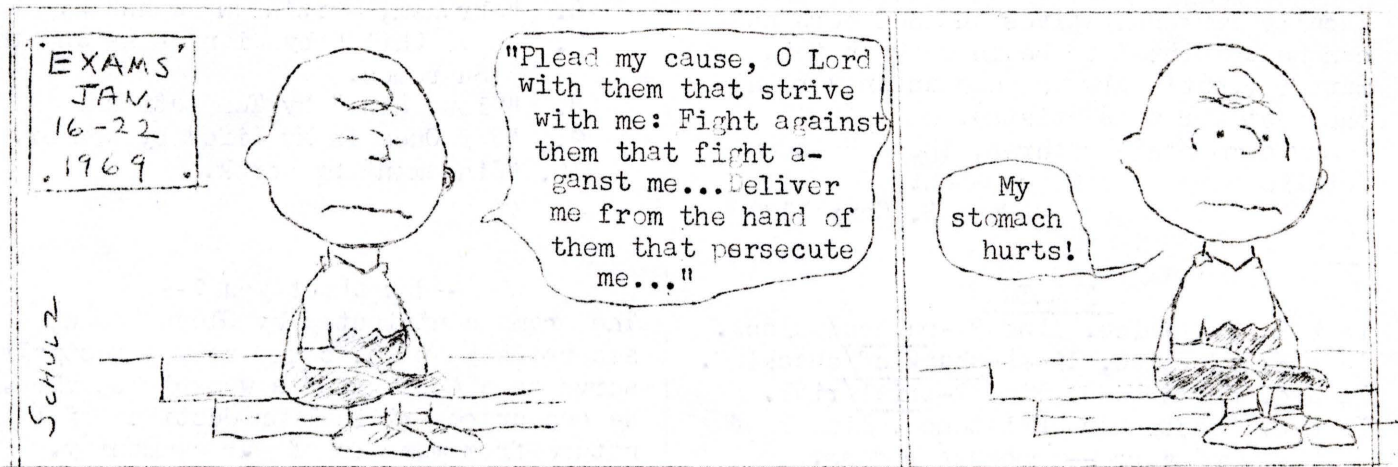
A familiar ring right now? Yes, but sadder still is the realization that our seminary situation is like this not only during the time of final exams, but also during most of the rest of the study-year. In fact, do we not often get the feeling that what we're here for is simply to learn whatever will serve us well on the next test, without regard to what it may mean to our lives, our thoughts, and our beliefs?

The misfortune for us in this state of affairs lies first in that what we receive is not an education, but a glancing encounter with a body of inert concepts. If it were a genuine education, it would be a liberal education--liberating us from the narrow confines of our own mind's experience and broadening our comprehension of the vastness of attainable knowledge, while exercising our minds in new habits of openness and rational contemplation. We would be able and willing to explore new fields of knowledge not because they were assigned for the next test, but because we found them interesting and challenging. We might, indeed, "take our blinkers off," and recognize that there was a whole new world of knowledge around us, which we had been missing as we gazed dumbly straight in front of us, actually thinking that what we knew was everything.

The second misfortune of our testing-oriented situation is its limitation not just of our intellectual growth, but of our spiritual and emotional growth as well. The whole process of taking-in and spilling-out prescribed facts is deadly to any form of deep involvement in the material being covered, for the prescription calls for a verbatim recitation, not for an analysis based on personal thought and interpretation. We seldom have occasion to become so absorbed in a course of study that we can feel and think the author's thoughts after him, and then go on to feel and think exciting new thoughts on our own. We gain no sense of satisfaction and fulfillment which might come from perceiving that what we've learned is deeply meaningful and helpful in our own lives, nor do we find the passionate freedom of mind and spirit which can explore unafraid the heights and depth of new vistas of thought, knowing indeed that only the whole of truth can make us free.

The final and greatest misfortune of the manner in which most of us receive our seminary "education" is that it will be of slight use to us in the education which the remainder of our lives should be. If we haven't learned new habits of intellectual discipline and openness, and if we haven't learned to experience new knowledge as revitalizing and exciting, we really take little with us from this place more than a history of three years of not-stop recitation. But education should be more than just a history--it should be a future for us, and because of this, I am convinced that in the present it needs to be an experience stimulating enough to make our futures more exciting and fruitful than our pasts have been.

---Bob Vance



Jacob...dreamed that there was a ladder set up on earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! And, behold, the Lord stood above it. Genesis 28, 12-13

1st Voice: Blessed are you poor, for yours is the kingdom of God.¹

Jacob: I could swear I hear voices. Are they men or angels? Feet too. The sound of silken slippers going down the ladder, the thunder of bare feet coming up.

2nd Voice: "The Barefoot Man is coming up in the world to sit at the driver's seat, to set the standards, to make the laws, to shape the culture, to take over the palsee from which he was formerly excluded."²

Jacob: Those are dangerous words! Pushy talk of the riff-raff. Give 'em an inch and they'll take all else in sight--then not know what to do with it.

1st Voice: But God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world....³

Jacob: That voice I've heard. Scripture this time, but out of context, as usual. If Paul's your weapon, why not Romans 13? He who resists the authorities resists what God has appointed. Now there's a good text! So many are resisting these days. I wonder why. Why are the natives so restless, the poor so grabby now?

3rd Voice: "To suffer through a famine when no relief is available is one thing. To go hungry and see your children go hungry when you know food is within reach is quite another. To watch your children grow up chackled by ignorance, when the written word is unavailable anyway, is one thing. To see your children permanently in bondage to illiteracy, when you know that escape should be possible, is entirely different."⁴

Jacob: We do have enough for all, I suppose, if you want to pass it around that way. But you wouldn't stifle free enterprise and initiative, would you? Anyway, what's an angel of the Lord doing meddling in economics?

1st Voice: When the poor and needy seek water, and there is none, and their tongue is parched with thirst, I the Lord will answer them, I the Lord will not forsake them.⁵

Jacob: Quote the prophets all you want, Stranger, but I haven't seen the Lord of the prophets organizing rescue parties lately. Those promises must be for the next world.

4th Voice: "In times of conspiratorial and secret struggle the Lord is obliged to hide himself and assume pseudonyms.... Might not the ideal of social justice that animates the masses today be one of the pseudonyms the Lord is using to free himself from the control of the churches and the banks?"⁶

Jacob: Come now! If God donned disguises and skulked about like a saboteur, how in the world should we ever recognize him? Pseudonyms indeed! God with a false passport yet!

5th Voice: "He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not.... And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their experience Who He is."⁷

Jacob: So the Liberator is loose in the world, you're saying. Hidden in the struggle of the poor for meat, the poor in spirit for meaning and mercy. Suppose you're right. Where do men like me fit in? Must we all go to the bottom of the ladder?

6th Voice: "I recognize my kinship with all living beings.... While there is a lower class I am in it, while there is a criminal element I am of it, and while there is a soul in prison I am not free."⁸

(Continued on next page)

1st Voice: The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.9

(Silence)

Jacob: O my God, how does it happen that wings of angels beat at our clay-shuttered doors, yet we perceive them not? That the living Word is spoken by unexpected voices in every age, yet we hear it not? That prophets are raised up from peasants and temples from broken stones, yet we see only paupers and pebbles? That the Kingdom is promised to the outcast and rejected, yet to our blind eyes they remain powerless multitudes who can be safely ignored? That the Son of Man is crucified in the deprivation of every slum child, yet we see only the faceless mass of undeserving poor? O my God, open these poor blind eyes, unstop these deaf ears, melt this fearful heart, move this frozen will. For have I not this very night entertained angels unawares?

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| 1. Luke 6:20 (all Scriptures R.S.V.) | 2. J. Wallace Hamilton, <u>The Thunder of Bare Feet</u> , 36. (New York: Revell, 1964.) |
| 3. I Corinthians 1:27-28. | 4. Paul G. Hoffman, <u>World Without Want</u> , 16. (New York: Harpers, 1962.) |
| 5. Isaiah 41:17. | 7. Albert Schweitzer, <u>The Quest of the Historical Jesus</u> , 401 (London: Adam and Black, 1954.) |
| 6. Ignazio Silone, <u>Bread and Wine</u> , 241. (New York: Harpers, 1937.) | 9. Isaiah 61:1-2; Luke 4:18-19(N.T.version.) |
| 8. Eugene Debs, Statement to the court at the end of his trial in Canton, Ohio, September 14, 1918. | |

By

L. Alexander Harper
Regional Secretary (East Central Region), CCSA.
In Social Action, 31(February, 1965) pp.45-47
Submitted by
Glen Hodge

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Questioning Existence

Why must I wait in the evergoing existence
Nothing is sure, pure, nor logical
Infinity shocks my brain, existence weighing
Launch out! I scream, I die on the cross.

My existence expanding, my identity losing
My emotion deriding the process
My mind blowing its circuits
Launch out! I scream, I die on the cross.

Pressure my hand, tell me I am here
Feel my existence, tell me I am real
Help me achieve existence, I need
Launch out! I scream, I die on the cross.

No Flower can tell, no bird will sing
Hidden somewhere is this: essence?
Give liberty or give death-
Really it is: To Be or not to Be

Launch out! I scream, my friend indeed
Let us also die on the cross.

Gary W. Laird.