

The Enquiry

Serving the Southeastern Community

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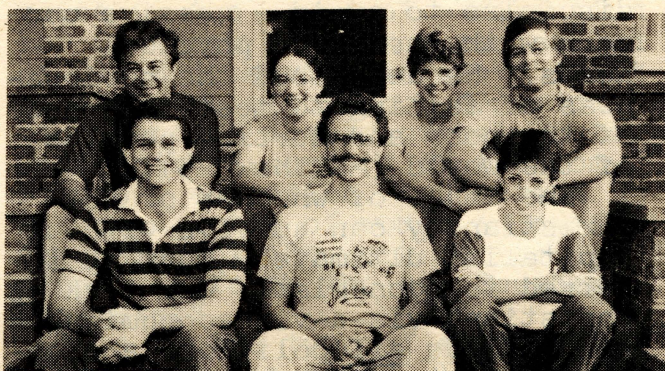
Students Build Houses

Few seminarians expect to swing hammers or saw boards as part of their required course work. One group from SEBTS did just that when they recently visited Habitat for Humanity in Americus, GA. Their week-long stay at Habitat's international headquarters was part of a class on "The Church and Social Change."

The seminary group included Dr. T. Furman Hewitt, Nancy Osborne, Janice Patty, Denise and Doug Long, Bill Hoyle, and Dan Redding.

Habitat for Humanity is an ecumenical Christian ministry which builds low-cost housing for the poor around the world. Millard Fuller, Habitat's founder and director, is an ex-millionaire businessman who gave his wealth to Christian work and has dedicated his business acumen to helping people improve their living conditions.

Homes are built by long term and short term volunteers, like the seminarians, with assistance



Back, l-r: Dr. Furman Hewitt, Nancy Osborne, Denise and Doug Long. Front, l-r: Dan Redding, Bill Hoyle, Janice Patty.

from families for which the homes are intended. Poor families are considered partners in the effort to rid communities of substandard housing. Completed homes are sold to poor families on a no-interest, no-profit basis. Money that is paid by recipient families is channeled back into the housing fund. The cycle of giving and receiving and coworking continues.

During their week in Americus,

the seminarians performed a variety of tasks, including building roof trusses, hanging sheetrock and siding, and helping with the monthly mailing of the 35,000 Habitat newsletters that tell the ministry's story around the world. They worked alongside volunteers from all parts of the United States (and two from Germany), including several now in orientation to serve in Habitat's overseas projects.

The group also shared some time with Linda Fuller, who, along with her husband Millard, started Habitat's first overseas project in Mbandaka, Zaire, in 1973. After the Fullers' return to the United States in 1976, Habitat for Humanity was incorporated and the phenomenal growth of this ministry began. Linda and Millard Fuller's son, Chris, is now a student here and a classmate of the visiting group.

Several of the group from Wake Forest expressed an appreciation of the hands-on experience they

(cont'd. p. 8 Students)

Sabbatical

Dr. Cook Reflects

by Paula Meador Testerman

The predominant feeling expressed by Dr. Donald Cook regarding his sabbatical during the 1982-83 academic year is gratitude to the seminary and to his colleagues for the learning opportunities which the year afforded him. He recounts with relish the overseas travels which he and his wife Kaye undertook during March and April of 1983, but even more precious for him was the extensive time spent in personal reflection and writing at a cabin by a lake near the Virginia line.

Cook says that the highlight of the trip to Greece was the visit to the tomb of Phillip II at Vergina. He and Kaye previously had seen the exhibit of objects from that tomb known as "In Search of Alexander" at the New York Metropolitan Museum of Art. Observation of this and other Grecian sites helped Dr. Cook more fully envision the impact of Alexander on the world of Jesus. As a teacher of Biblical Greek, he profited from experiencing Greek as a living language. The Cooks also toured Egypt, where the Island of Elephantine (site of the papyri discovery)

(cont'd. p. 8 Cook)

Seminary housing— our life together

Seminary life involves more than classes, chapels and studies. For many of us, countless hours are spent in seminary-owned living spaces which we eventually may catch ourselves calling "home." This article is the first in a two-part series on the residences shared by students at SEBTS. The second part will survey a few students' views of the quality of their residential life, while this part offers comments from seminary staff who have been closely associated with students living in the various residences on our campus.

Dormitory and housing for married students are filled almost to capacity this year, according to Evelyn Ward of the Housing Office. She says that the seminary residences are as full as she can remember them being in recent years. Two apartments in Simmons previously occupied by

married students were converted into rooms for individual students, and this year these apartments serve as housing for men.

Woody Catoe, director of Student Affairs, has turned over most residence life responsibilities which he had in the past to Brenda Kneece. According to Catoe, Kneece has been able to take on a broader role as Residence Life Counselor than he was able to perform due to time constraints.

Catoe cited the physical facilities, most of which are quite old, as the biggest limiting factor in improving the quality of dormitory living. He said that the dorms are neither conducive to adequate social interaction nor to privacy, the latter being the single greatest aggravation for most students (especially those who have been out on their own for a while). These drawbacks of the buildings prove frustrating for the administration as well, he added, since the student center and classroom buildings have been given higher priority among capital needs requests. Re-

(cont'd. p. 8 Housing)

Baptist State Convention

Meets Nov. 14-16

The Enquiry

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

Guest Editorials

Was Jesus a capitalist? One might wonder after reading the front-page article in a recent Sunday edition of the News and Observer. That article, which appeared on October 23, explored the nature of a North Carolina-based group named the National Foundation for the Study of Religion and Economics.

A founding member and one of the group's directors is Seby B. Jones of Raleigh, chairman of Davidson & Jones Construction Co. and a member of SEBTS's Development Council. Another director is Paul A. Broyhill, chairman of Broyhill Industries (the furniture manufacturer), a former SEBTS trustee, and a principal donor toward restoration of Lea Lab, now called Broyhill Hall. Some of the statements issuing from members of this foundation may cause concern among students and others connected with Southeastern Seminary.

W. David Stedman, chairman of a textile corporation and the founder of the group, stated that anti-capitalist and anti-U.S. ideas are "coming out of academic areas - seminaries and theologians - and there are other reasons than just Christianity lying behind this thing." He went on to clarify the chief of these "other" reasons as communist infiltration.

Concurring with Stedman, Jones asserted, "Whether we like it or not, communism is all over this country . . . They've got people in many quarters, and the church is no exception." He said that the foundation's purpose is to form a "close working relationship between religion and economics to bring into focus that the church cannot survive without capitalism."

Communism plainly has had much influence in our country, as in many other parts of the world. Yet it has been argued, especially by liberation theologians, that Marxist theory (as opposed to Marxism incarnated in actual political economic systems) has a more Biblical view of poverty and wealth than does laissez faire capitalism. Marx was born a Jew, and though he rejected belief in God, he nevertheless held to the prophetic

vision of Hebrew scriptures regarding economic justice for all.

One clergyman quoted in the Raleigh newspaper's article referred to Biblical affirmation of property ownership. However, property rights in the Jewish tradition - which formed Jesus' heritage - were not viewed as absolute, particularly when the well-being of the poor was concerned.

Jesus frequently warned of the dangers of wealth. In the Sermon on the Mount he told his disciples to avoid excessive concern with their own physical needs. He described the seriousness of failing to meet the needs of the poor and hurting peoples of the world (Matthew 25).

The issue of whether or not Christianity can survive without capitalism ultimately must be deferred to economists. Our task as Christians vis-a-vis economics is to critique all political and economic systems, as well as our own participation in them, according to God's demanding standards of justice and shalom (wholeness and harmony). As Jim Wallis puts it:

To place our faith solely and completely in the efficacy of the Word of God, to hope in the gospel alone, is to establish an eternal revolutionary posture in the world which unceasingly and in every circumstance perpetually seeks justice, liberation, and peace, never being satisfied to rest false hopes in the powers and idols and systems of the world that continually claim to be our salvation.

PMT

At the President's Forum on October 14th, a student raised the question of whether or not our school is committed to hiring a female or black professor. President Lolley "promised" that the school would seek a qualified female or "minority group" member to fill the first faculty position that comes open. While many welcomed this announcement, some did react negatively to it. There are those who felt that the administration would have to lower its standards were they to hire a female or minority group member.

All of us can agree on wanting to have competent, qualified faculty persons, regardless of race or sex. We feel that minority group and female faculty members could only serve to enhance the spirit and goals of our seminary community. For its acknowledgment of and desire to rectify this inequity in our seminary community, the administration can be commended.

- Irvin Moore, Jr., President
Black Forum

Generica- Marc Mullinax

Jericho, 27587

"A man was on his way to Jericho"
Luke 10:30

"Jericho! Jericho! On the road to Jericho!" The phrase kept goosestepping through the student's mind. As he drove to Jericho on that hot August day of his first year, he mused about his exodus to Southeastern. As he drove he compared his journey with others' pilgrimages. Cars, of all things, became the dominating image and driver of his thoughts. It must have been the heat and vibration of his two-day drive to Jericho, N.C., 27587.

Some students are vehicles loaded with options, he mused. Others ride in spare comfort. Some are low in oil and anti-freeze, others in electric charge and pneumatic pressure. He was comfortable, coming in turbo-charged, air-conditioned, stereoed, shielded by tints, steering with power, braking with more. Others, he recognized, limp in rusted out, worn and torn, depreciated, with transmission and clutch failures.

Upon arrival, the diversity of Jericho staggered his imagination. He rubbed elbows and locked minds with students in various and fluctuating estates of marriage, divorce and singleness. Folks were imported from many countries . . . exported to many more. They were rich, and poor . . . young and dreamed dreams . . . old and saw visions. Mystery-filled saints. Certainty-filled sinners. Spirit-filled Christians. Fasters. Prayers. Forgivers. Healers. Compelled by call. Dispelled by graduation. Begetters and bearers of children. Children, too. Seekers. Finders. Knockers. Openers. Pilgrims. "For God's sake," his mind reeled. "God bless us everyone!"

In his second year this diversity sent him into theological overload. There was frustration in Jericho, just as there was frustration in those who traveled to it in both Testaments. He saw prostitutes of the Gospel. He found some eager to spy and publish private matters abroad. Others tried to rob him of his faith. He robbed others. It was not a good year, but he learned nevertheless.

In his third year a sense of calm visited the student with increasing frequency. He was able to reason. Although he arrived alone each week, he got together with others, whether he wanted to or not. He was able to observe more. As in Joshua's time, he saw many in his Jericho who were content to cruise around the town, hardly ever lighting
(cont'd. p. 8 Generica)

From the Editor

Women in Ministry Resolution Falls Short

A resolution pertaining to women in ministry will be presented at the Baptist State Convention next week. It is a good resolution which acknowledges the important role of women in the church. The resolution then goes on to affirm each church's right to ordain whomever it sees fit. The resolution will be printed in this week's Biblical Recorder.

In recent times several associations have encountered resistance because of women being ordained. At their annual meetings some of our state's associations have chosen to rebuke churches which have ordained women. In light of this problem such a statement as the resolution to be presented is a timely one.

A problem with the proposed resolution is that it is simply a restatement of a resolution accepted in 1975. It is a statement already on record. Women today are calling for a more extensive statement, a more supportive and encouraging resolution.

Just such a resolution was presented to and denied by the resolution committee. The original resolution written by Linda Stack Morgan, associate pastor/minister of music of Jewel church in High Point and graduate of SEBTS, states some of the history of women in the church. Beginning with Jesus' raising of the status of all peoples, and continuing through the role Southern Baptist women have prepared to fill and have served in the local church and its cooperative mission, it then acknowledges the Southern Baptist belief of the priesthood of every believer and the affirmation of call to all persons regardless of gender.

The resolution then says, "BE IT RESOLVED that the messengers who make up this convened body

affirm and encourage cooperative efforts to educate ourselves to the unique and urgent needs particularly of women, everywhere in the church, as well as the needs of men and the family entire in the face of the draining evils of discrimination in our society;

BE IT FURTHER RESOLVED that we messengers here convened add our voice to the sound of affirmation for Southern Baptist women called of God and serving in every facet of ministry within our denomination, and we commit ourselves to undiminished support of the commitment, education, ordination and employment of women in every dimension of the work of the people of faith who are Southern Baptists."

This is the type of statement whose time has come. It not only acknowledges a church's right to ordain women, as the 1975 statement does, but also is encouraging and supportive of churches which do so and of women as they seek to answer God's call to ministry in the face of a man's world and a man's church which is often less than supportive.

It is too late for this second resolution to find its way to the convention floor this year. Resolutions other than those coming from the committee may be presented on Monday night, but since one women-in-ministry resolution is coming out of the committee, a second one would most likely be ruled out of order. However, amendments may be proposed for the resolution which is to be presented, and those supportive of women should be considered and accepted. Our state is a progressive one and what we say at our convention meeting next week can have a national impact.

Coming Up

Nov. 10 Peace Group Meeting
5 pm, Bethea Room

Nov. 17 Great American Smokeout

Participate by taking a day off from smoking, or encourage others to do so. Sponsored by SEBTS Ethics Committee and the American Cancer Society. (See Library display for materials.)

Ethics Committee Meeting
5 pm, Mackie Conf. Room

Nov. 20 "The Day After" viewing and discussion; 8 pm, Binkley Classroom Building. Look for details in Campus Bulletin.

The Voice of CEF

Integrity --

The Issue at Hand

by Greg DeMarco

It has been nearly one year since the "Conservative Evangelical Fellowship" came into being as an officially recognized group on campus. Some have found the C.E.F. to be a place where like-minded evangelicals can fellowship one with another. Others have been vocal in lamenting the existence of the group, finding it to be a "thorn in their theological flesh". Whatever one's view, I trust the next few lines will clarify the "what's" and the "why's" of the C.E.F.

During lectures at SWBTS, theologian Carl F.H. Henry said that "attributing the possibility of error to the Bible becomes a way of focusing a 'no' on the authority of the scriptures when the world is in the midst of an authority crisis. Whenever the Bible has been demeaned as the Word of God, the self-revealing God has also been obscured."

It is the "no" focus which the C.E.F. hopes to balance with an emphatic "yes" at SEBTS. To some this may appear to be nothing more than boxing the air, but to many who hold to a high view of the scriptures, the problem is a reality. We affirm the right of every person to stand before God responsible for their own personal theology and Biblical interpretation. At the same time, an academic institution is responsible to furnish a balanced curriculum. It is no secret that SEBTS is regarded by many as a theologically liberal institution. We in the C.E.F. see our seminary in the throes of a certain bias toward a particular brand of biblical interpretation. Some might think this bias liberal, but labels should be discarded and issues addressed.

Bias can be best detected in light of what is currently accepted, supported, and embraced. At SEBTS there is, to my knowledge, no faculty who would affirm the inerrancy of the Scriptures as originally penned. This formula should never be used as a test of fellowship and spirituality, but the lack of faculty who would affirm the inerrancy of the Bible is an indictment against an institution which claims to be involved in academic pursuits. The fact is, SEBTS has found itself in a real academic dilemma. When one particular overriding view is presented, that institution ceases to be the "seminal ground" it professes to be; instead, it is an indoctrination center. Let us not fool ourselves: much of the material presented in our classrooms as truth is given with a warning

(cont'd. p. 7 CEF)

The **Enquiry** is now accepting submissions for its special literary issue in December. Short stories, poems, and essays as well as black-and-white photographs and pen-and-ink drawings should be submitted by November 22. Please include your name and phone number.

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.

Next Deadline

The next deadline is Nov. 17 for the Nov. 23 issue.

Library Lines

by Reference Services

LEARN TO USE MICROFORM READERS/PRINTERS!! Two recent sets on microfiche* added to the Reference collection (see below) underscore the growing need for users to be aware of materials in various microforms in all libraries and to become adept at using readers/printers. Now is the time to begin. You may schedule a training session at the Reference Desk with either Duncan Schirmer on Mondays between 10:30 and 12:30 or Quinn Chipley on Thursdays between 3:00 and 4:00. Allow approximately 30 minutes for a learning/practice session using microfiche, microcard, and microfilm.

COLLEGE/UNIVERSITY/SEMINARY CATALOGS NOW ON MICROFICHE. The first shipment of a new microfiche collection of 1983-1984 catalogs from U.S. colleges, universities, and seminaries has arrived in Reference. Additions will be received periodically along with indexes by name of institution and by state and school name. This subscription to the Career Guidance Foundation College Catalog Collection will ultimately afford access to current catalogs of over 2,900 schools. The collection will be kept beside the large microfiche reader at the entrance to Reference Services. Paper catalogs now on hand will be removed as the latest microfiche for that school is received.

THE CHICAGO UNION CATALOG OF RELIGION AND THEOLOGY has also been obtained on microfiche. This set affords information on the holdings of eight denominationally diverse seminaries of the Chicago Cluster of Theological Schools, plus the religion and theology holdings of the University of Chicago Library and the Newberry Library. Books from all but three of these institutions are available through inter-library loan on OCLC (Online Computer Library Center).

Libraries of the Chicago Cluster of Theological Schools are: Bethany Theological Seminary (Church of the Brethren); Catholic Theological Union (19 religious orders); Chicago Theological Seminary (ecumenical, related to United Church of Christ); De Andres Institute of Theology (conducted by Vincentian Fathers); Lutheran School of Theology at Chicago (Lutheran Church in America); McCormick Theological Seminary (United Presbyterian Church in the U.S.A.); Meadville/Lombard Theological School (independent, primarily Unitarian Universalist); Northern Baptist Theological Seminary (American Baptist Churches, U.S.A.).

***Microfiche** is a 4" x 6" sheet of microfilm containing microimages of printed pages in rows.

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From FIM

Stop, Look, LISTEN

by Ethel Lee

Yea! You finally got an interview and now you know you're somebody. For a while there you were beginning to wonder. After all, the person next door has had three interviews and you know you are at least as capable as she/he. Now you can relax a little. The first step has been taken.

You can hardly wait for the call asking you to visit the church, to meet with the young people, to lead choir rehearsal, or to preach a sermon for the committee. You begin to envision all that you can do to make this church a living witness for Christ. You mentally plan programs that will inspire the people to step out of (what you perceive as) apathy into an active, dynamic, "going somewhere" congregation. You speculate about what it will take to increase attendance figures and monetary giving. You think about the many changes your presence and expertise can make, the way in which you can help these people become more effective Christians. You wait--eager for the opportunity to change your fantasy into reality.

While you wait, hear a word from the other side. Four, five, six or more members of a congregation have been duly elected to represent their church as a search committee. Both individually and collectively, committee members feel the weight of the responsibility assigned to them. Members may or may not have had this experience before. They may be well-prepared for their task or almost totally uninformed.

Whatever their differences or shortcomings, committee members have a common bond. Someone has

left them to follow God's leading, or as they might express it, "to go on to bigger and better things." In most cases, they wish that person well. They know they're not big enough, or wealthy enough or active enough (or good enough?) to keep leaders long. They, too, live in an upwardly mobile society. They know how success is measured, and they know that their church is on (or close to) the bottom rung of the ladder. As one committee member recently expressed it, "we may not be sophisticated but we're not dumb either. We know we're a stepping stone."

This perspective is not unusual among churches who have a history of student leaders. While many local churches view their ministry as, in part, training new ministers, they are not exempt from the pain of chronic grief. Just when they've relaxed enough to trust a new leader, he or she leaves, and the process begins again. Perhaps that is why many congregations are less than enthusiastic when the next person arrives with an entirely new set of plans designed to produce change and growth.

Perhaps that is why, too, there is a concerted response when committee members are asked what it is they want (need) in a minister. Most respond, "We need someone who's willing to listen to us and to get involved with us, someone who will care about us and accept us as we are."

We hope the phone will ring for you soon with the invitation you anticipate. Maybe the view from a different position will be helpful as you take the second step toward a new relationship.



A few "quit tips"

- Hide all ashtrays, matches, etc.
- Lay in a supply of sugarless gum, carrot sticks, etc.
- Drink lots of liquids, but pass up coffee & alcohol.
- Tell everyone you're quitting for the day.
- When the urge to smoke hits, take a deep breath, hold it for 10 seconds, & release it slowly.
- Exercise to relieve the tension.
- Try the "buddy system," and ask a friend to quit too.

TAKE A DAY OFF...

...from smoking. Join the Great American Smokeout on Thursday, November 17. Millions of Americans across the country will make a fresh start and try not to smoke for 24 hours. How about you? Or, if you don't smoke, adopt a smoker for the day and promise to help that friend get through the 24 hours without a cigarette!

AMERICAN
CANCER
SOCIETY

III Timothy

The Story of Southeastern's Sidewalks

It seems that years ago, some of the first students here complained that the pathways between the dorms and the classes were an eyesore to the community. A committee was formed (of course) and it decided to have Plant Services put in some brick sidewalks. And they did. Only one problem though; the notion that the shortest distance between two points had not come into recognized theological practice. So, SEBTS had pretty, but impractical sidewalks.

The complaints became so harsh that the committee decided to have Plant Services install more sidewalks, only this time they were asked to make them straight from one building to another. Well, you know how Baptists are. One group wanted sidewalks here and one group NEEDED them there, and the next thing you know, there was no grass to be found because it had been covered up by the brick sidewalks.

Another committee was then formed to look into the possibility that maybe SEBTS could use a little grass to add some color and life to the community. They decided to ask Plant Services to remove some of the bricks in order that the beautification committee could plant some grass. The Trustees like the grass very much and asked that more brick be removed so that more grass could be planted.

But by this time, an exasperated Plant Services had decided that no one knew what they wanted, so they left the sidewalks as they were, which is the way they are now.

I did ask Dr. Scoggin about the validity of Balentine's research, and he related to me that he was in the middle of an archaeological dig beside Mackie, looking for the original brick used by the Plant Services workers.

"I thought that they were working on the pipeline?"

"Ah, that's what any first year M. Divver would think. We made it look like that to trick any Bedouin that might wander by and take some of the artifacts."

"Have you found anything yet?"

"Nothing but a leaky pipeline," he replied. "Probably left here by the American Indians."

I hope that one day we can recover the original brick used in our sidewalks. The whole world is hanging by the skin of its teeth for this discovery. When Dr. Scoggin finds out that I used his name in this article without his permission, I'll probably be hanging by the skin of my neck! Oh!... the perils of creative writing!

Before we get into this amazing saga, I thought that I would let you know of some news I picked

up yesterday. Since the men gave away the name of their dorm, the counseling office has been swamped with male "identity problems". Also, the ladies have taken a good thing and made it better; they have changed the name of their dorm to Johnsonette Dorm.

The other day I was hanging around Mackie and overheard some folks complaining about the sidewalks here at SEBTS. You know the old story how, if you want to go to Broyhill from Johnsonette, you must first head to Bostwick, then to Stealy, then branch off in a circuitous route past the Library, finally landing at your destination. Rather cumbersome, huh?

So I joined the gang and found out that they were tired of walking in circles to get somewhere. In fact, I was so moved by their complaints that I went directly to the Library (by way of Binkley and Broyhill) just to see why the sidewalks were laid this way. I figured that if anyone would know, the Library would.

I stopped at the desk and asked Rita Vermillion if the Library had any books on the subject and, by golly apples, they did. Our Library is something else.

As it turned out, Convention Press has a book in the Church Study Course line entitled, BRICK-LAYING FOR LAYPEOPLE: COVERING THE PATHS OF SEMINARY. Those Baptists in Nashville think of everything. It covered all aspects of bricklaying, and gave a brief history of the theology of laying brick, but there was nothing in it about the brick sidewalks at Southeastern

The INTERPRETER'S DICTIONARY OF THE BIBLE, Vol. 7, had a very informative article on the laying of brick. There on p.569 was a reference to the bricklaying at SEBTS. Guess who it was written by!! Our own Dr. Balentine. Tell me they don't teach it all at Oxford!

Enrollment Statistics Released

Realizing the benefits of knowing the facts surrounding seminary enrollment, the Enquiry has gathered information from the registrar's office concerning the seminary community. There are 1088 students enrolled at SEBTS. Of these students, the following facts are known:

Male-----	899	Single-----	440
Female-----	189	Married-----	648
		Full-time---	372
		Part-time---	716
M.Div.-----	910	Associate-----	81
T M-----	30	D.Min.-----	57

Ex Libres

In addition to books, EX LIBRES in this issue will also list magazines and journals to which our readers subscribe.

Eric Rust: DOXOLOGY: THE PRAISE OF GOD IN WORSHIP, DOCTRINE AND LIFE, by Geoffrey Wainwright. CREATION AND THE WORLD OF SCIENCE: THE BAMPTON LECTURES, by A. R. Peacocke. REASONABLE BELIEF: AN OUTLINE OF THE CHRISTIAN FAITH, by Anthony and Richard Hanson.

Karen Smith: SOUTH OF THE GARDEN, a journal for women in ministry in the South. NOBLE HOUSE, by James Clavell. GOD WAS IN CHRIST, by Donald M. Baillie. ADVENTURES OF A BLACK GIRL IN SEARCH OF GOD, by George Bernard Shaw.

Chris Phelps: PURSUIT OF HOLINESS, by Jerry Bridges. GIFTS OF THE SPIRIT, by Jack McGorman. NEWSWEEK.

Rita Vermillion: RECEIVING WOMAN, by Ann Ulanov. BECOMING HUMAN, by Letty Russell. WOMAN AND THE WORD, by Helen Crotwell. A HANDBOOK OF FAMILY THERAPY, by Alan Gurman and David Kniskern.

Joe Glass: HOME LIFE, GUIDEPOSTS and NATIONAL GEOGRAPHIC. BRIDGING THE GAP, by Merton P. Strommen; a study of the generation gap in the Church.

Criss Nichols: PHILOSOPHICAL REVIEW, REVIEW AND EXPOSITOR. MARKINGS, by Dag Hammarskjold. TROPIC OF CANCER, by Henry Miller. The BIBLE.

James T. Draper: MEGATRENDS, by John Naisbitt. JOHN, a commentary by G. Campbell Morgan. U.S. NEWS AND WORLD REPORT, CHRISTIANITY TODAY, and most SPC magazines.

J. Morris Ashcraft: A whole "slew" of books on authority for a writing project. SPACE, by James Michener. INTERPRETATION, REVIEW AND EXPOSITOR, THEOLOGY TODAY.

Robert E. Poerschke: CHRISTIAN RELIGIOUS EDUCATION, by Thomas Groom. BUILDING EFFECTIVE MINISTRY, by Carl S. Dudley. The RELIGIOUS EDUCATION ASSOCIATION JOURNAL, CHRISTIANITY AND CRISIS, CHRISTIAN CENTURY.

Malcolm O. Tolbert: THE RESURRECTION OF THE DEAD, by Karl Barth--"The best thing on I Corinthians 15." JOURNAL OF BIBLICAL LITERATURE, REVIEW AND EXPOSITOR.

the
Great American
SMOKEOUT

TAKE A DAY OFF FROM SMOKING
NOVEMBER 17, 1983

Privette Speaks:

Thermostats or Thermometers?

In its ongoing series of speakers, the Conservative Evangelical Fellowship recently sponsored Coy Privette, the Executive Director of the Christian Action League, to speak to a crowd of Southeasterners on October 21.

Privette began by highlighting the history of the C.A.L. and its mission to speak to the moral concerns facing North Carolina's citizens. He then began his prepared remarks, outlining how we as Christians are either thermometers or thermostats in moral concerns. Using Romans 12 and Paul's exhortation not to conform to the world but rather transform ourselves (and thereby the world), Privette stated that ministers are usually found in two categories. The majority are what he called thermometers: those who reflect or register the moral temperature in a community. They do nothing to change that temperature. He said these thermometer ministers feel

trapped by a feeling that things in their community are predetermined and that one person is unable to change the course of thinking.

The other group of ministers are what Privette called thermostats. These people do not observe and conform to the status quo but become actively involved in the transformation and the solution of the problem. These people are committed to action in spite of the unpopularity and hardships action may bring on. They demonstrate their confession of faith by action.

Privette concluded his talk to the appreciative audience by exhorting them to be part of the solutions to problems in the communities they serve. The conforming thermometers, he said, have never made an impact. The thermostats, in contrast, by their refusal to be controlled, help determine the kind and quality of life a community is to have.

Seminary Council Meets

The October 14 meeting of the Seminary Council directed attention toward academic needs of the seminary community. Acknowledging a wide range of needs and capabilities, the Council discussed three ways in which students may be motivated to academic excellence. First, students should be aware that each year awards are presented to honor scholarly performance. These awards are described in the 1983-1984 seminary catalog on pages 46-47. Second, an annual student publication of superior essays, research, papers, exegeses, sermons, and projects was suggested as a possible tool for distinguishing superior creative effort. Third, the addition to the curriculum of Honors Seminars for students who have excelled in the Master of Divinity program will be recommended to the Academic Policies and Procedures Committee.

The Council discussed the perennial problem of scheduling courses to accommodate commuters and the preponderance of two-hour courses. The Council has suggested some creative and flexible scheduling options to the Dean. In addition, the hiring of women and minorities for faculty positions and a process of appeal for students who feel that they have received unfair evaluation in course work were considered.

The Seminary Council is a nine-member committee representing students (Joe Hayes, Student Council President; Nancy Howell, Seminary Council Chairperson; Jan Rush), faculty (Dean Morris Ashcraft, Dr. John Carlton, Dr. James Good), and administration (President Randall Lolley, Charles Dorman, Jo Philbeck). The Council functions to promote dialogue within the seminary and welcomes input from members of the community. At the November 18 meeting of the Council, the special needs of Internationals and Minorities on campus will constitute the focus of dialogue.

Gospel Concert

The Second Annual Gospel Concert sponsored by the Southeastern Black Forum will be held Wednesday, November 16, at 7 pm in Appleby Chapel.

The two featured choirs will be the Psalm 100 Choir of Wake Forest under the direction of Adrian Arnold with Mark Joyner, musician, and the Baptist Student Union Gospel Choir of North Carolina Central University in Durham with Cynthia Kier, director.

Both choirs are noted for their unique gospel singing. This concert of gospel music at its best is open to the public.

Registrar's Office Receives New Computer

SEBTS purchased a computer this past summer to assist the registrar, Dr. Fred Sandusky, in keeping students' academic records. According to Dr. Sandusky, a great deal of time was spent this summer entering the names of students into the computer's memory along with the courses each student has taken. Apparently some problems were encountered as Dr. Sandusky said, "It will probably be July, 1984 before we can say how we like it; we need to work the kinks out of it and try it a while first."

This fall semester's grades will be the first to be entered into the computer. Professors will simply put each student's grade beside his or her name, submit the sheet to the registrar's office, and they will enter it into the computer.

For years Dr. Sandusky has been doing the work the computer will be performing. He believes the greatest advantage of the computer will be the fact that "it will calculate each student's grade point average and cumulative grade point average."

So that the Enquiry would not be delayed another week, two of its staff members, Paula Meador Testerman and Marc Mullinax spent many long hours typing this edition. We appreciate their efforts and hope to be back to our usual format by the next issue.

Black Forum Elects Officers

The Black Forum elected officers for 1983-84 on Friday, October 21, 1983. The officers are: Irvin Moore, Jr., President; Albert Downing, Vice-President; Treasurer; Dennis Pinkney, Secretary; and John Snell, Chaplain/Historian.

This year the Black Forum has as its activities the Second Annual Gospel Concert, Ministers-Students Banquet, Martin Luther King, Jr. Memorial Chapel Service, observance of February's Black History Month, and a panel discussion.

The Black Forum will also work on establishing a network system with black students at Duke and Shaw Divinity Schools.

The purpose of the Black Forum is to stimulate black awareness and encourage fellowship. The group is open to all members of the seminary community. The next Black Forum meeting is scheduled for Friday, Nov. 11th at 10 am in the small conference room in the cafeteria.

the
great
american
smokeout





Intramural Basketball Begins

Intramural Basketball will begin Thursday, Nov. 10. Rosters are posted on the athletic bulletin board, First Floor Mackie Hall. Those who failed to sign up to play, and wish to do so may see Greg Eberhard or Bill Terry.

The intramural tennis tournaments are concluding and results will be posted in the next issue of the Enquiry.

Bake and Craft Sale Coming Up

The Second Annual Bake Sale and Craft Sale, sponsored by the Seminary Wives in Ministry, will be held Saturday, November 19, from 10 a.m. until 4 p.m. at the Wake Forest Community House. The public is invited. Only seminary students, teachers, staff, and their spouses may reserve a table to sell their crafts or baked items. The deadline to reserve a table is November 14.

Call:

Merilee Clifton, 556-6327
Dawn Eberhard, 556-5486
Coleen Holbrook, 556-6598
Mary Ann Kelley, 556-4460
Debbie Stevens, 556-1680
Diane Stewart, 556-6505

Final Flag Football Standings

	W-L
WHITE LIGHTNIN'	7-1
HALL'S HOSERS	7-1
BENGALS	4-4
BRUISE BROTHERS	2-6
UNTOUCHABLES	0-8
TAMPA BAY BUCS	0-8

PLAY-OFF FINALS

White Lightnin'	44
Hall's Hosers	32

Final Volleyball Standings

	W-L
BEACH BUMS	5-0
NET PEOPLE	4-1
TORNADOES	2-3
GOOD SAMARITANS	2-3
SPIKERS	1-4
ALL STARS	0-5

The single-elimination tournament was played on Thursday, November 3, and Tuesday, November 8. Results will be published in the next edition of the Enquiry.

COMMUNITY INVITED TO VIEW AND DISCUSS FILM ON NUCLEAR WAR

"The Day After," a television dramatization of nuclear war set in Kansas City, will be aired on ABC (WRAL-Channel 5) Nov. 20 from 8-10 pm. Members of the SEBTS community are invited to come to the basement of Binkley Chapel to watch the program together and benefit from discussion facilitated by Dr. Furman Hewitt.

Copies of the Viewer's Guide from Cultural Information Service will be made available in the Library. Viewers should be prepared for some rough language and sexual innuendo, according to a Christian Life Commission staffer who previewed the film. Regarding young children, parental discretion is recommended--in no case should children of any age watch it alone. According to people who have seen the film, group viewing is advisable even for adults due to the film's intense emotional impact.

For more information, talk with Dr. Hewitt or Peace Group members Bill Hoyle or Paula Testerman.

Classifieds

For Sale

General Electric compact stereo system. AM/FM, automatic record changer with 5-record capacity, power outlet for auxiliary equipment plus 2 matching speakers. Makes a good "first" system for children. Asking \$50 or best offer. Call Ralph Puccini at 556-2258 evenings and weekends only.

For Sale

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

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

Experienced and would be glad to help you.

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

CEF (cont'd. from p. 3)

attached, "Don't preach this, your people would never accept it!"

Integrity is the issue. Do our theological presuppositions include it? If so, SEBTS should reflect it in a balanced academic program. There are a number of qualified men and women who could fill the void with their addition to the faculty. We at the C.E.F. do not think it is too much to expect the view which the majority of Southern Baptists share be presented. I wonder when my denomination will take steps to assure appropriate balance in a seminary it supports.

Doubtless there are some who feel the entire issue I have discussed is the product of unhappy men and women who are living in the theological dark ages. This is not the question. Upon reflection, you may rebel at the thought of inerrancy, but surely not at academic integrity. I cannot help but wonder when full academic integrity will begin at Southeastern. Until this goal is reached our learning possibilities here will be lessened.

Students (cont'd. from p. 1)

received on the construction crew and the opportunity to work side-by-side with recipients of Habitat houses. "Habitat seeks to live out truly Jesus' standard of caring for and loving all people," Janice Patty remarked at the end of the week. Denise Long noted, "Habitat folks take literally the Biblical mandate to take care of the poor. They love with deeds and not mere words."

The Habitat ministry is building houses not only in Americus, but in 38 other U.S. communities. Habitat also reaches out to seven foreign countries with sponsored projects in Zaire, Kenya, Uganda, and Zambia in Africa; Peru in South America; Guatemala in Central America; Haiti in the West Indies; and new projects in Papua New Guinea and South India.

There are two books, BOKOTOLA and LOVE IN THE MORTAR JOINTS, that describe in exciting detail the Christian mission and philosophy that inspired Millard Fuller's dedication to this work and the people who helped bring his dream into reality. To obtain these books and further information, contact Habitat for Humanity, 419 West Church Street, Americus, Georgia 31709, or telephone 912/924-6935.

Generica (cont'd. from p. 2)

and staying still long enough to take root and sustenance. He also heard those who kept blowing their horns, tilting windmills until the walls fell outward and Jericho was large enough for all to call it "home". Sometimes he was tempted to objectify his Jericho as a stepping stone on the via credentialia. In more inspired moments, he nourished and tried to enrich his Jericho as a best friend.

Reflecting back on his three years he wondered aloud to God, "Is this place what you had in mind when I prayed, 'Lord, Lord, send me, send me.'? Must I see Bostwick and Johnson and Binkley and the women's dorm as suitable spots for koinonia? Do you really intend for these women to be my comrades on the front line of faith in the local church? What will happen to Jericho, N.C., 27587?"

These he could not answer. He dared not. Yet there was one thing that this twentieth-century Jericho had taught him: there are some things we cannot change without destroying ourselves in the process, without tearing down walls and fences. But if he read Christ correctly, that is exactly the point. Should any Jericho choose to remain stolidly indestructible - with walls intact - then the violence of the destruction will not be Christ's fault.

COOK (cont'd. from p. 1)

especially impressed the New Testament professor.

In Israel, the convergence of the Jewish Passover and Christian Holy Week provided numerous occasions for considering the Jewish-Christian interplay of faith. On Wednesday of Passover week, the Cooks heard the Israeli Symphony and a chorus from Hamburg, Germany perform together Dvorak's **Stabat Mater** in Tel Aviv. The unlikely, perhaps even ironic, combination of Germans singing about the sufferings of Mary to a largely Jewish audience during the celebration of deliverance from captivity proved deeply moving for Dr. Cook. Good Friday and Easter, spent by the couple in Jerusalem, were also unforgettable. According to Cook, there can be no substitute for direct experience of the land of Israel for understanding the Jewish love for the land and for gaining deeper insight into the Biblical accounts.

The Cooks came to know a Jewish family from Pittsburg during the course of three weeks of sharing a car and a guide with them. The shared tour led the Pittsburg family to visit sites of interest mainly to Christians and the Cooks to see places of significance chiefly for Jews which neither family would have bothered to seek out otherwise. The traveling companions were in constant dialogue, hardly able to break off their discussions at the end of each day. Dr. Cook appreciates both the insights from modern Judaism which he picked up from these encounters and the friendship that developed.

The remaining twelve months of the sabbatical were spent mainly at the cabin near Danville, Virginia. Except for several speaking engagements on Biblical authority and occasional preaching in churches in the Carolinas and Virginia, Dr. Cook concentrated on several writing projects related to the gospel of Mark, Revelation and I and II Timothy. He also rediscovered many of the works of Harry Emerson Fosdick, as well as studying the poetic literature of the New Testament, a study which led him into writing some poems of his own.

Cook says that he enjoyed the time alone -- often going for weeks without seeing anyone other than Kaye, who joined him for the latter part of each week. He used the large blocks of unstructured time in part to contemplate and pray, following a worship order which he developed, based largely on the Episcopal Book of Common Prayer. Dr. Cook found it difficult to leave the solitude of the lakeside retreat and return to the pressures of seminary life. Yet he believes that peaceful period of reflection has had a positive effect on his teaching both now and in the future.

HOUSING (cont'd. from p. 1)

novations of dormitories are part of the long range plans of the seminary but will not be undertaken in the near future.

The institution of regular study breaks/open dorms has helped to provide greater interaction between male and female students in a way acceptable to most dormitory residents. These open house opportunities were introduced gradually to help the students adjust to the changes; each year for several years, the breaks have been held more frequently. Visitation hours are set up for the weekends and thus mainly affect noncommuting students. Dorms are open to visitors, men and women alike, from 5:00 - 11:00 on Friday evening, 3:00 - 11:00 pm on Saturday, and 1:00 - 11:00 pm on Sunday.

Residence Life Counselor Brenda Kneece plans to organize some personal enrichment activities for both men and women students in the spring, though funds for such activities have yet to be allocated. Since this is the first year in which her responsibilities include coordination of the operation of men's as well as women's residences, she has been taking time this fall to listen to the men and discern what their interests and needs for personal growth might be.

Kneece emphasizes the new expanded role which hall managers have taken on this year. Whereas in the past, hall managers served chiefly as information gatherers and, to a limited degree, as rule enforcers and liaisons between students and residence counselors, now they have a two-fold task of facility management and ministry to students on their halls. Kneece has assumed the function of coordinator of these management/ministry teams and is available for help with difficult or emergency situations. She also acts as a counselor and mediator in interpersonal disputes.

Many of the halls have had professionals come in to provide fire and safety training. The hall managers are working to improve

communications with Plant Services, especially regarding safety hazards.

The present arrangement, in Kneece's opinion, works better for adults who share a residence than does the "dorm parent" approach. Efforts have been made to enable students to cooperate as peers on matters such as hall rules (e.g., quiet hours) whenever possible. Kneece believes that the main goal of living in a common space is "to learn to love and trust each other."

