

The Enquiry

Serving the Southeastern Community

Volume 19, Number 4

November 9, 1982

Regulation of private schools relatively light

by Conrad Navarro

Recent events in Louisville, Nebraska involving the Faith Baptist Christian School have highlighted one of many problems in the relationship between private religious schools and the states.

The issue in Nebraska—whether church schools can be forced to hire only certified teachers—demonstrates but one area in which state regulation has been imposed. In part one of this series, we shall examine the extent of state regulations faced by religious schools here in North Carolina.

In North Carolina, regulations governing private schools are much more relaxed than in Nebraska. There are no laws requiring teachers to be certified, or even to be college graduates. In fact, state law requires only the following:

*Private schools must operate

First in a five-part series

for a school term of nine calendar months.

*They must meet fire, safety, and sanitation standards.

*All beginning teachers must have a physical examination and

all teachers must have an annual tuberculosis test.

*Health and attendance records must be kept on each student.

*Students in the 1st, 2nd, 3rd, 6th, and 9th grades must be given standardized tests, and pupils in the 11th grade given a standardized competency test with a cut-off score.

*Finally, any schools starting or closing operations must inform the Office of Non-Public Education.

The Office of Non-Public Education is headed by Mr. Calvin

(cont'd on p.8 Schools)

Hill speaks on New Right

by David Fischler

Speaking to a capacity crowd in Appleby Chapel, Dr. Sam Hill of the University of Florida said in a special lecture that the "central category of thought for the new religious political right is order."



Professor Sam Hill

The October 29 lecture before approximately 200 persons was at the invitation of ethics Professors Bland and Hewitt, and was followed by dialogue in the Cafeteria and Dr. Bland's Christian Ethics class.

Dr. Hill, the author of a new book on the new religious political right (NRPR), asserted that the size of the movement was often overestimated. Basing his figures on the estimated size of the audience for fundamentalist TV evangelists, he said that no more than 7 to 10 million people should be spoken of as NRPR followers. At the same time, he noted that this "wouldn't be the first time a relatively small movement has had great influence."

Pointing out that many of the people in the NRPR are not Christians, Dr. Hill said that the willingness of fundamentalist Christians to associate with non-Christians "baffled" him. A possible explanation is that the NRPR has made a concerted effort

(cont'd on p.4 Hill)

Guatemalan brings tale of oppression, hardship

by Marc Mullinax

Special to The Enquiry

WHAT WOULD YOU DO IF:

--your national army adopted a "scorched earth" policy on the fields, livestock, buildings and people in your land?

--two percent of the people owned seventy percent of the nation's land?

--your name was put on a hit list by a president who killed people in the name of Christ?

--you were harrassed so much that you had to leave your own country as a refugee, leaving your own spouse behind?

--you had to travel in the USA --the land of the free-- under an assumed name?

These and more have been the daily tribulations of Senora Patrona Zapon. She and 4,000,000

(cont'd on p.4 Guatemala)

Student Council meets

Conservatives withdraw recognition bid

by Conrad Navarro

On Tuesday, November 2, the Student Council met in the school cafeteria for a Dutch-treat dinner meeting. After opening with a prayer and a hymn the newly elected Council members were installed in a brief ceremony.

Council President Ron Wilkins in his report said that the Student Council was well respected among the Administration. He attributed this to the fact that in his meetings with the Administration he was able to make the need of a full-time campus chaplain heard. The matter was taken to the Board of Trustees and approved.

(cont'd on p.4 Council)



President Wilkins presiding.

The Enquiry

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Private Education Should Be Just That

With this issue we begin a five-part series on private, religious education in North Carolina. We have been spurred to do so in large part because events in Nebraska have caused us to ponder the relationship which ought to exist between the state and church-related schools. In our opinion, private religious education should, like all religion, be just that—private.

This is not to say that we do not recognize any areas of legitimate government concern. Attendance, health and safety, and even minimal subject (though perhaps not curriculum in the sense of how a given subject is taught) regulations are such legitimate concerns.

Other areas, however, are not. Teacher certification (the subject of the Nebraska controversy) is an example. Certification is not in any sense a guarantee of quality teaching ability, so why require it of religious school teachers? Because it is a guarantee that the individual in question has been trained in a state-approved program the contents of which many church schools do not approve. While their reasons for such disapproval may often seem unjustified or even irrational, they deserve the right to dissent from the majority opinion.

Religious schools' curriculum content ought also to be exempt from state control. Obviously there are going to be wide divergences in the world-view informing teaching in a public, Catholic, fundamentalist Christian, Jewish, or Muslim school. Any state claim to the power to dictate such a world-view seems to be an obvious infringement on religious freedom.

Perhaps the thorniest question is whether the state may use its powers to insure racial integration in religious schools. As we have said in this space before, the religious school is too close to the voluntary and inviolate organization which is the local church in nature and function for such state action to be comfortable, as desirable as the policy behind such action might be.

Even while noting that there is room for improvement (particularly on the last point), we can for the most part commend North Carolina's leaders for the way that the issue has been treated, and we certainly hope that such treatment continues to be the rule for the future.

Letters to the Editor are welcome. All letters must be signed, typed or legibly printed (no cursive), and be no more than 300 words long. Names will be withheld upon request. All correspondence should be addressed to David Fischler, 57 McDowell Ave., Wake Forest 27587, or left in the Enquiry office in Mackie Hall.

The New Right's Threat To All

We saw a film last week called Life and Liberty....For All Who Believe produced by People For the American Way (PAW). We also heard Dr. Sam Hill lecture on the new religious political right (NRPR). The combination is enough to give one righteous paranoia. Unlike the paranoid's delusions, however, this threat is real.

Dr. Hill provided the theoretical base (see p.1 for details). PAW's film provided the real-life illustrations of what he was talking about. Consisting mostly of NRPR leaders in action, it was enough to convince anyone of the NRPR's essentially anti-democratic nature. For example:

*A Moral Majority vice-president was depicted as advocating the death penalty for homosexuals.

*Mr. and Mrs. Norm Gabler, Texas textbook "watch-dogs," watch by advocating the removal of textbooks mentioning slavery, poverty, or any other unpleasant incident in American history.

*Evangelist James Robison, unable to distinguish disagreement from animosity, condemned liberals and civil-rights activists in the same breath as Communists, as if there were no difference. He also made a breath-taking statement: "God sometimes raises up a tyrant who has no regard for ethics in order to safeguard real ethics"—as if God used Hitler to wipe out homosexuality. Rev. Robison's tone, we might add, sounded distinctly advocacy.

These are but a few examples. The point is that gays, abortionists, Communists, and atheists are not the only ones threatened by the NRPR. All who dissent from their peculiar view of the world and religion—including many Christians—should consider their freedoms as under attack, as well.

To The Editor

Biblical language study promoted

To the Editor,
Studies in biblical languages are not for everybody. The demands of New Testament Greek and biblical Hebrew require a real effort. Yet it is an effort that pays high dividends.

There is something truly aesthetic about reading the text in the biblical languages. It affords the student an avenue for some original thinking as well as a base for more competent interpretation of the Word.

Certainly one can competently interpret the Word without the use of the biblical language—that is not the contention. The contention is that one fails to make full use of the available resources for biblical exegesis if he chooses to

by-pass the languages. The key word here is choice.

If someone can offer a valid and genuine reason for choosing not to take Greek and/or Hebrew within the context of their God-called ministry then there is no one who should put him down for that. If, on the other hand, one's reasons are simply for convenience then they should confront themselves with the issue.

As students at SEBTS we are allowed a wonderful freedom in choosing our curriculum. This freedom should never be used as a tool for mediocrity. In my biased opinion we have the best biblical languages faculty a seminary could offer. In Jesus' name, why not take full advantage of it?

Danny D. Graham

Our apologies for two errors in letters in our last issue. The letter entitled "Anti-female theology rapped" was written by Dyan Housam; her name fell off the layout sheets before printing. In the other case, a corrected sentence in Carrington L. Bailey's letter should read "South Carolina is now estimated to be 55% unchurched," rather than not.

A Conservative Voice

**'Seeking the truth
—in love'**

by Michael Hampton

Have you noticed how many teachers there are at our Seminary? There are those teachers, called Professors, who are paid to teach, and then there are those who do so without an appellation.

There are students' roommates, wives, husbands, children, parents, and church members, all teaching one another. We all have a lot to learn from one another, so this teaching is appreciated.

The author of Ephesians contends that God has given us teachers "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." (NIV, Eph. 4:12, 13) That's the divine purpose. Is there a divine method?

That same author answers, "yes!" The divine method is: "speaking the truth in love." (Eph. 4:15) In every strata of the New Testament documents, we find this union of orthodoxy and orthopraxis. So then, there is a divine purpose and a divine method. How then does the quality of "teaching" here at SEBTS measure up to this standard?

From our perspective, there is truth that is spoken in love, but on occasion, "truth" just plain spoken. In some quarters we see a censorious spirit which majors on personality rather than on issues of substance. Motives are questioned rather than one's logic or data. You, too, may have noticed this phenomenon happening in the classroom, the dorm, or even in chapel.

The "measure of the fullness of Christ" spurs us on to eliminate this phenomenon whenever it occurs in our lives or in the body of Christ. That censorious spirit is especially found in discussions relating to the nature of the authority of Scripture.

We happen to believe in the inerrancy of the Scriptures. If we can't agree on this issue, let us agree to a discussion in love! Through the Spirit of God we can escape "going for each other's jugular," and instead, reach out hands of fellowship to agree or disagree on the issues, by speaking what we believe to be the truth—in love.

Charles Keith - On Missions

Volunteer possibilities

Christian Service Corps; Mission Service Corps; Carpenters For Christ; Middle-men For Christ or long term, short term, group mission trips and many other titles or terms represent people who were on mission doing things for Christ during this year.

A recent letter from Mr. Bill Wilson, Consultant, Home Mission Board, Department of Special Mission Ministries indicates that an explosion of volunteer activity is taking place across our convention.

During this year Mr. Wilson worked with 230 adult mission groups. He says, "volunteers have made the major contribution in supplying labor and skills in erecting 30 first or second unit buildings". Already many requests for help for next year are being received by the Home Mission Board. Most of these are for construction groups.

With inflation and high interest rates affecting building costs many churches, especially in newer convention areas, cannot afford the first or second unit without volunteer help.

To be a part of this exciting and vital ministry requires only a willingness to volunteer. As you take up places of leadership in our convention you will find many people with this willingness to volunteer. All they need is a leader.

Bill Wilson is a resource person at the HMB in the business of getting those who are willing to meet needs together with those who have needs. On request he will assist you and provide you manuals, information sheets and a place to serve.

In reflecting on this year he says, "It has been evident that God has made possible through his people that which otherwise could not have happened".

A SEBTS Curriculum Survey

The Southeastern Baptist Theological Seminary Curriculum Review Committee is presently analyzing the criteria for "one hour" of academic credit. In order to aid the committee in this process, all Southeastern students are encouraged to provide specific inputs. The importance of this survey transcends the academic careers of those who are currently attending seminary, so all participants are exhorted to be especially reflective. Completed surveys may be detached and turned into the Enquiry Letters box in the Mackie Hall Commons Room. Please refer any questions to James Beebe of the committee.

COURSE HOURS:	TWO	THREE	FOUR
PAPERS: (length)	<input type="checkbox"/> 15+ pages <input type="checkbox"/> 1-5 pages	<input type="checkbox"/> 15+ pages <input type="checkbox"/> 1-5 pages	<input type="checkbox"/> 15+ pages <input type="checkbox"/> 1-5 pages
EXAMS: (number of per class)	<input type="checkbox"/> 1 Hourly <input type="checkbox"/> 2 Hourly <input type="checkbox"/> 3 Hourly <input type="checkbox"/> Final exam	<input type="checkbox"/> 1 Hourly <input type="checkbox"/> 2 Hourly <input type="checkbox"/> 3 Hourly <input type="checkbox"/> Final exam	<input type="checkbox"/> 1 Hourly <input type="checkbox"/> 2 Hourly <input type="checkbox"/> 3 Hourly <input type="checkbox"/> Final Exam
READING: (pages)	<input type="checkbox"/> 1000-1500 <input type="checkbox"/> 1500-2000 <input type="checkbox"/> 2000+	<input type="checkbox"/> 1000-1500 <input type="checkbox"/> 1500-2000 <input type="checkbox"/> 2000+	<input type="checkbox"/> 1000-1500 <input type="checkbox"/> 1500-2000 <input type="checkbox"/> 2000+
PROJECTS: (type)	<input type="checkbox"/> In-class <input type="checkbox"/> Out-of-class <input type="checkbox"/> Classroom <input type="checkbox"/> Presentation	<input type="checkbox"/> In-class <input type="checkbox"/> Out-of-class <input type="checkbox"/> Classroom <input type="checkbox"/> Presentation	<input type="checkbox"/> In-class <input type="checkbox"/> Out-of-class <input type="checkbox"/> Classroom <input type="checkbox"/> Presentation
TIME PER ASSIGNMENT: (minutes)	<input type="checkbox"/> 30 <input type="checkbox"/> 60 <input type="checkbox"/> 90 <input type="checkbox"/> 120	<input type="checkbox"/> 30 <input type="checkbox"/> 60 <input type="checkbox"/> 90 <input type="checkbox"/> 120	<input type="checkbox"/> 30 <input type="checkbox"/> 60 <input type="checkbox"/> 90 <input type="checkbox"/> 120

Completed surveys may be placed in the Enquiry letters box in the Mackie Hall Commons Room

Guatemala (cont'd from p.1)

other Maya Quiche Indians in the country of Guatemala (pop.7,000,000) have for the last decade faced an escalating program of violence directed against her people, and against her land.

In the early 1970's Guatemalan President Garcia targeted key people for assassination. These included anyone working with the poor people of the country. These workers were tortured, kidnapped and killed; most were never heard from again.

More recently, in the last two years, hundreds of Catholic Catechists (instructors in the faith) have been assassinated, or raped and battered to death. Senora Zapon, herself a catechist fled the country when she saw her name on a hit list. Fleeing to Nicaragua and then to the USA to speak for her voiceless people, Senora Zapon now travels under her assumed name to raise the aware-

Hill (cont'd from p.1)

to separate its religion from its politics. The result is that "it's not pushing Christianity, but biblical law, morality, and God," though not the God of the New Testament.

Dr. Hill said that the NRPR saw America as having "a special mission," a "special calling similar to Israel's," a view which he claims prevails even among the non-Christians in the NRPR. The result is that America is called to "perform at a higher moral level" than the rest of the world. In the light of this conviction, many NRPR stands which might seem contradictory to Christianity actually are qu-

Council (cont'd from p.1)

Ron reported that the International Committee is re-organizing for the present school year. Also, on Friday, November 12, the Rev. Lamar Mooneyham of the North Carolina Moral Majority will be on campus to debate the school prayer amendment. The event will be held in Brinkley 101 at 10:00 a.m. and rebuttal will be offered by Danny Higgins.

Other matters discussed were the status of the Tennis Tournament presently being played. The Treasurer reported that \$464.54 have been spent to date and the balance in the bank is \$2043.36. For Thanksgiving and Christmas food and clothing will be distributed to needy families in the area. Also, a program of student "adoption" of other students for fellowship and support is being developed.

Finally David Wood representing Students for the Primacy of Scripture stood to give a status report on their newly formed club.

ness of "Americans" of what is happening to the land and people she calls "home".

Her story is a disturbing one. Eight thousand Guatemalans this year have been killed by their government. The current leader Rios Montt, follows a California cult, and "kills for Jesus". The Guatemalan army destroys virgin forests and people's fields so as to make the land inhospitable for anyone.

The real issue is money, according to Senora Zapon. One hundred international corporations (most with USA CONNECTIONS) have "interests" in Guatemala. There is purported to be as much oil in Guatemala as there is in Alaska. Furthermore, the oil lies beneath the homes and fields of the Maya Quiche Indians. The government, wanting this oil, kills for the control of the land.

She stated that President Rios Montt and the U.S. State Department have confused the issues. Both have called the actions of

ite logical, but only in context.

The Florida professor used as examples the NRPR's stands on "family" issues and on a military buildup. The family, he said, is seen "as the heart of a society which God has ordained." Thus, to bring society into conformity with God's will, we must put prayer back in the schools, ban abortion, homosexuality, and pornography, and stop the break-up of the family.

Similarly, if America is seen as having a divine mission, "support for a massive military buildup is imperative—God wants this country to survive" in order to continue performing that mission.

This view also justifies what

Mr. Wood informed the Council that the club will change their name to Conservative Evangelical Fellowship. The reason for the change of name is that the original name tended to be divisive and could be misconstrued. Mr. Wood also formally withdrew their request for formal recognition by the Student Council.

In a meeting with President Lolley, Wood said that the President informed him that they would be able to do what they wanted without formal recognition.

the Indians "communist-inspired". Such communist labels, so easily believed in the USA, can be seen as a contributing factor for the U.S. policy of providing Rios Montt and his army billions of dollars in military aid, aid that goes toward killing Guatemalans.

"It is WE who are struggling, not the communists," answers Zapon. "Guatemalans themselves are struggling. The ones who live and die are not foreign communists, but Guatemalans." So far, the U.S. government does not believe her.

Several times Senora Zapon said she is searching for understanding, help and credibility. She wished to prick the conscience of our small community affording opportunities to those people who dare to get involved, learn the issues, and take appropriate action. She came to SEBTS with this mission in mind and then recounted for us fresh, urgent images of recent death in her own land.

Dr. Hill characterized as the "anti-democratic" nature of the NRPR. They see America as a republic, not a democracy, and "if you view America as a republic, you justify imposing on the majority a particular view of righteousness," one the NRPR sees as being revealed in the Bible.

Dr. Hill ended on a note of warning. The NRPR, he said, is not seeking to institutionalize Christianity. Rather, it wants to baptize a form of civil religion. Referring to evangelist Jerry Falwell as representative of the NRPR, he said that "what he wants to govern is a God unrevealed and unembodied in a life." In other words, not a Christian God, but a civil god.

In light of this and to avoid divisions within the student body Mr. Wood thought it better to not seek recognition at this time.

President Lolley also asked Mr. Wood for names of conservative scholars they would like to bring to campus to expound the conservative scholarly view on religious matters.

Mr. Wood said, "Conservatives have a reputation of being closed-minded and ignorant and I am tired and I personally resent that."



Student Council at last week's meeting in Cafeteria

Ruth Fleming - Reactions

'Factions of a chime', or, on dissension

We are factions of a wind chime
Glass, ebony, ceramic, bone
Harmonizing on a Southeastern breeze.

Listen to a piece of music which concludes in a note of discord. It is awkward to listen to, makes one feel as though he wants more, and if the listener is playing the note himself, he will often resolve it just so he might feel better. Yet, the composer did not plan for the note to be resolved; she liked the way in which it concluded - in a unique manner. Why does her work have to be like all the others? It didn't. So what right has the musician to change the composed piece? None!

Each individual here at Southeastern is unique, each with a unique concept of God and religion; hence discord is brought about. Should we resolve this discord? I might come from one world, you from another. Do I have the right to transform you - a composed piece - into something I find acceptable, or do I accept you as you are?

What am I saying? Southeastern is filled with many individuals - some liberal, some conservative, some for women ministers, some against them, some for minorities some against minorities. Why must we go about trying to convert people over to our individual views? What is wrong with letting each group co-exist peacefully - and learn from each other. We are not capable of saying who is right, for only God knows - we don't! As it is written in I Corinthians 13:12, "For now we see in a mirror, darkly; but then face to face; now I know in part but then shall I know even as also I am known."

Seems to me that God made factions of a wind chime - in discord with each other, but with the capability of harmonizing without being resolved. Who are we, His creations, to change His creations?

McBeth lectures on doctrinal extremes, present Convention problems

by Ruth Fleming

Dr. Leon McBeth, Professor of Church History at Southwestern Baptist Theological Seminary, presented lectures on "Dangers of Doctrinal Extremes" on November 2 and 3 for The Carver-Barnes Lectures.

Using two case studies from the Baptist past, Dr. McBeth said he used these illustrations from the past "for I feel they have something to say to the present... This is not the first time Baptists have sailed on these rough waters." Bringing light to the present situations, the purpose of the case studies was to show doctrinal extremes are not "native to the Baptists but are brought in from outside sources and that these extremes are damaging to the spiritual health of our Baptist family."

Tying his two case studies together, Dr. McBeth said both the General and Particular Baptists tended to displace the scripture with their own theories about the scripture. "The ideas which infiltrated into the Baptist doctrine were "bootlegged" in. According to Dr. McBeth, "Baptists turned away from their own people... and embraced the alien views of outsiders." By forsaking their Baptist heritage, "how could one expect any-

thing other than extremes."

Dr. McBeth proceeded to make several points to be related to the situation of Baptists today. Unhealthy to genuine Christianity, Dr. McBeth first pointed out that "doctrinal extremes are damaging." He then went on to say both left wing and right wing extremism destroys churches with each wing being just as destructive as the other. Dr. McBeth's third point was that extremism comes from outside sources; "Baptists have turned to those who despise us instead of those who love and support us." Believing Baptists are in the same trend today, Dr. McBeth pointed out that Baptists are studying works alien to them. He said, "I am not saying to stop reading widely but we should not forget our Baptist heritage. . . The problem with the Southern Baptist Convention is not a part of our Baptist heritage but the views of non-Baptists which have invaded our denomination." Lastly, Dr. McBeth emphasized the need of spiritual renewal within the Baptist denomination for "spiritual vitality prevents doctrinal extremes."

Having pointed out the dangers of doctrinal extremes, Dr. McBeth

Other Voices

Thanks for the job, folks

by Conrad Navarro

I suggest that we add a new course to our list of required courses for graduation at Southeastern. The number and title of the course would be M101- Introduction to Buffing. The course would be taught by Mr. David Lee, and graded by Business Affairs Director Mr. G. Paul Fletcher.

You see, one of those men is in charge of complaining we're using too many buffing pads and wax, while the other is in charge of complaining that the floors don't look good enough. As a member of the award winning Southeastern Seminary Buildings and Grounds Floor Crew, I agree with both of them.

At the same time I don't want to criticize those students that make my job possible. I'm talking about those students who don't bother to use ashtrays. They extinguish their cigarette butts with our tile floors and their shoes. I'm also talking about those students who believe that too much caffeine is no good for them so they spill it all over our floors.

And let's not forget those students with a sweet tooth. They are the ones that buy and eat their candy but all that sugar gives them iron-poor blood. The wrapper then becomes too heavy to be carried to the nearest trash can. They must be the same iron-poor blood students who drag chairs across our floors instead of picking them up.

It is only through their efforts that I am able to pay my bills. For all those other students who do not do these things, if you start now my salary will probably increase. However, if the course is added to the regular schedule I will probably lose my job. But that's OK, because for those students to whom this article does apply, for a small fee I can always do your houses and dorm rooms.

concluded the Carver-Barnes Lectures by claiming, "The best antibiotic for doctrinal extremes is holding close to our Lord Jesus Christ."

NEXT DEADLINE

The deadline for submission of material for our next issue is November 16. Our next publication date is November 23.

PERFORM

A N C E

St. Elsewhere

by Maryanne Fischler

For the conclusion of this series on the new television season, I have saved what was supposed to be the best for last. St. Elsewhere is the show NBC has billed as a sister series to Hill Street Blues. The resemblance is there, but there are several problems which need to be resolved in order for St. Elsewhere to be anything more than a distant cousin to Hill Street.

Of course due to a late premiere and pre-emption, only one episode has aired. But I recall that after one episode of Hill Street, I was hooked.

In the Theatre

The King and I is a winner

by Ruth Fleming

One of the most enjoyable evenings I have spent in some time was Saturday night, October 30, at Meredith College's performance of The King and I. The most outstanding characteristic of this production was its professional quality.

Anna was played by Karen Stone, a senior voice major at Meredith. To find such vocal accuracy and stage talent wrapped into one individual, especially at the college/university level, is quite an achievement. Not only was every note on key but every word distinctly heard, and with an outstanding British accent.

St. Elsewhere is not as well directed. It is choppy and does not flow well. As a consequence, the characters are in several instances patterned after those on Hill Street, but they are not as clearly defined and tend to melt into an amorphous mass. There is potential for some tremendous interplay. In time, perhaps, the people of St. Elsewhere will be more individual.

The setting for St. Elsewhere is an inner city (stress the inner) hospital. A major pitfall that must be avoided is the stock hospital situations that TV has been doing for years. In the first episode, one of the doctors lost her patient. Actually, he had died right in the beginning, but somebody forgot to tell the doctor. It was a stale routine.

Perhaps the biggest difference between Hill Street and St. Elsewhere is that despite (or perhaps because of) its hospital setting, St. Elsewhere lacks a sense of immediacy. This element is what gives Hill Street its dramatic tension; as you watch you get the sense that this is

important. The characters are all distinct individuals in distinctly vital positions, and the things that they do make a statement about society. The viewer cannot watch and not be moved.

Perhaps it seems unfair to compare a brand new show to the acknowledged leader in series television. But NBC invited the comparison when they told us, "What Hill Street does to cops, St. Elsewhere does to doctors and nurses." Potentially, yes—as yet, no.

It is not a poor show. It might even be among the best of the new season, but it still has a long way to go. And as far as being the best of the new season, that's not saying much. It is a dismal lot that has been foisted upon us this time around. Even NBC, which claimed that it was downplaying the ratings race to produce fine quality entertainment has been lacking. Perhaps they have been in the numbers game so long, they no longer know quality when they see it. The end result has been that viewers don't get the chance to see it—this season more than most.

Likewise, Jim Smith, who played the King, is an excellent actor/musician. Having earned his degree from St. Andrew's College and West Virginia University, and currently on the music faculty at Peace College, it was evident that Mr. Smith had a great deal of experience in musicals. He was much at ease on the stage and captured the nature of the King so vividly that there was no doubt that he was the King of Siam. The casting in general was outstanding and indeed brought the play to life.

The music was good with both the singers and orchestra being distinctly professional. Conduc-

ting the orchestra was James Powers, who did a wonderful job. Similarly, the spoken parts of the play were done with expertise. John Holt was the dialect coach who transformed American men and women into British and Siamese people.

Above all, Bob Wharton should be commended for the job he did as director. The King and I was truly an enjoyable and entertaining evening performed by a group of real professionals. This was certainly one of Meredith's best productions, and I encourage any lover of good acting and music to attend one of the remaining performances.

Announcing . . .

The SEBTS Student Council-Enquiry Colloquium Series

Colloquium 1: 'Christians and Public School Prayer'

**Featured speaker: Rev. Lamarr Mooneyham,
President of the North Carolina Moral Majority**

Also featured: Danny Higgins, SEBTS student and lawyer

Time and place: Friday, November 12 at 10:00 A.M. in Binkley

The first in a series of academic discussions on issues of profound importance to all Christians

Monsignor is a waste of time, matinee price

By Conrad Navarro

Monsignor is billed as a serious film promising to show you the intricate financial world of the Vatican. In fact, after the first 30 minutes of the film you quickly realize that what this movie is is a big joke (and a bad one, at that).

The movie is about an American priest, played by Christopher Reeve, serving in the U.S. Army as a chaplain during World War II. After killing a German platoon of soldiers (chaplains are supposed to be non-combatants) he is put in charge of the Vatican's financial administration. The Vatican has lost its Swiss bank accounts and is hurting from the aftermath of W.W.II. Reeve walks into a politically corrupt and divided Vatican.

Reeve meets a powerful cardinal (Fernando Rey) and immediately develops a father-son relationship with the priest. He also comes up with a plan to raise

cash for the Church by buying cigarettes from the Army at \$1 per carton and selling them to the Mafia for \$2 a carton. From there they go for \$4 on the black market. The justification of all this is that it is necessary for the Church's survival.

If this is not bad enough, Reeve meets a young postulant and quickly falls in love with the girl, played by Genevieve Bujold. He keeps his identity from her until she discovers his secret in a Mass to honor those who have served the Vatican faithfully (another of the film's ironies). Perhaps the only two good scenes in the film are the one in the Mass, and when she breaks off the relationship in a small chapel as he is praying.

After that tense and emotion-packed scene the film goes further and further down hill. Scene after scene of predictable and comical situations; boring dialogue; and one missed oppor-

tunity after another. For instance, the relationship between Reeve and Rey had a lot of potential but nothing ever develops. The love between the priest and the postulant is an extremely emotional one. After some very powerful words she says in the chapel you would expect something to happen, but the relationship ends as quickly as it starts.

One last criticism before I end this agony, is that that the movie is too ambitious. It covers a time frame from the end of W.W. II to the present in less than two hours. Because of the short length of the film we never really see Reeve resolve his personal problems. It is given to the audience as a matter of fact that he did solve his problems in some far-off monastery, but we don't get to see the struggle. The plot is not believable and too extreme in its point. My point: don't waste your time.

Area Entertainment Calendar

NORTH CAROLINA SYMPHONY

Nov. 18 at 8 p.m. Joaquin Rodrigo's Concierto Heroico. Raleigh Memorial Auditorium, Tickets \$12 for reserved seats, \$8 for adults (general admission) and \$5 for students and senior citizens (general admission).

UNC

Nov. 9, at 8:15 p.m. Donna Dease, mezzo-soprano, and Michael Zenge, piano, will perform in Hill Hall. The concert is free

SEBTS

Nov. 15, 1982-8 p.m. - Concert by the Raleigh Civic Symphony, Robert Petters, conductor.

Book Views

On death, destruction, and philosophy

The Fate of the Earth by Jonathan Schell (New York: Alfred A. Knopf, 1982), 244 pp. \$12.95

The success of the nuclear freeze referenda in last week's elections was indicative of a mood. People are afraid of the possibility of nuclear war. Reading this book will give one an idea of why.

This is a book about nuclear war and its effects. Its opening chapter is a popular distillation of previously known information about nuclear explosion effects which makes such information readable and horrifically fascinating.

Schell brings home material to the reader in a personal way that cannot but make one aware of how stupendous a risk such war would be. For example, I learned that a 20-megaton explosion over New York City would incinerate my home in Morris County, N.J.—50 miles away.

Schell does more than just detail scientific observations, however. He goes on to extrapolate from single-bomb tests what would happen if a full-scale exchange between the U.S. and U.S.S.R. (say, 10,000 megatons) were to take place. Even as he acknowledges that certainty in this area is impossible, he makes a convincing case for the proposi-

tion that the result would be a nearly total disruption of the Earth's environment (hence the title of the book) that would wipe out virtually all life on our planet.

As important as this first chapter is, however, I cannot whole-heartedly recommend this work. That is because the author decided to leave the realm of science and move into philosophy as well. As a consequence, the last 120 pages of the volume are a total mess.

In his second chapter, entitled "The Second Death," Schell spends endless boring pages making the case that the extinction of the human race would be a bad thing. Not just because we would die, but also because we would take "future generations" with us. In one of his shorter sentences on the subject, the author puts it this way:

"In a nuclear holocaust great enough to extinguish the species, every person on earth would die; but in addition to that, and distinct from it, is the fact that the unborn generations would be prevented from ever existing."

Now, I recognize that the future generations argument is a perfectly legitimate one, and has been made in ecological philosophy for many years. My objections in this case are two-fold. First, Schell is not a philosopher; as a consequence, his presentation is sloppy and much too long and involved, and after a point becomes hopelessly obscure.

Second, he seems to value the future over the past without presenting any reason to do so. Why we should consider the future generations argument more important than that of our own fate is unexplained. This does not make the message of the book about the terrors of nuclear war less relevant, but it threatens to swallow it up in a pit of irrelevant verbiage.

While neither theological nor Christian, I suggest that pastors take some time out to read at least the first chapter of The Fate of the Earth, then discuss it with their congregations. Even if we ignore the philosophy behind it, nuclear catastrophe is a concept ought to all deal with. It is too much a possibility not to.

David Fischler

For the Seminary Consumer

by Bill Clifton

"And the Lord said, who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give him his portion of meat in due season? (Luke 12:42)

Most SEBTS students have at least one problem in common: how to stretch that seminary dollar to balance the budget at the end of the month to prevent a trade deficit! Listed below are a few suggestions which I hope will be found useful in better using your resources.

Soap. My family uses the liquid soap that comes in the plastic dispenser bottle. We find it more convenient, less messy, and more efficient to use since just one or two drops is all you need to wash your hands. When the dispenser is empty, rather than buy a new one, we just refill it with our favorite brand of liquid dishwashing detergent.

Electricity. Many families leave Wake Forest for the weekend and serve a church out of town. If this is your situation then you can save by turning off the hot water heater before you leave and turn it back on when you return. Just read the chart on the master switch panel box to find out which numbered switch controls the hot water heater.

Milk. Have you tried instant nonfat powdered milk? You can purchase enough to make up 10 quarts for \$3.59—that amounts to a cost of 36¢ per quart, or \$1.44 per gallon. Even if you mix half powdered milk with regular milk you still have saved money. If your children don't quite like the taste, and to prevent a Milkabean Revolt, just add a small amount of vanilla flavoring to the powdered milk and they probably will never know the difference.

Now admittedly, none of these suggestions is going to save you enough money to run out and buy an IRA each month for retirement. But the idea is to begin to see how you can better manage and conserve the resources with which you have been blessed.

If you have any suggestions that would help other students and families stretch that seminary dollar, send them to me at THE ENQUIRY for future publication.

Photography

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CLASSIFIEDS

Wanted

NEEDED—Aluminum cans to be recycled with money going to local needy. Please deposit in receptacles by drink machines on campus.

TUTORS NEEDED—If you would be willing to help a boy or girl in their school work for about an hour each week during the school day, contact Joe Glass 556-2997 or Mark Grumbles 556-6622. Your help is needed and will be appreciated. Please specify what subjects you can tutor.

LOST

LOST—a gold "antique" ring. If found, please contact Lisa at 556-5968. Thank you.

Services

CHILD CARE—Seminary student wishes to keep children in her home. Hours, days, and money negotiable. Playground facilities available. Meals provided if desired. Interested parents contact Terri Wyatt at 556-1719 or leave a note at 320-B Forest Ridge Apartments on South Franklin St.

WILL KEEP CHILDREN IN MY HOME—Any age and after school. \$25/week for first child and 40/week for second child or 75¢/hourly rate. Please call Teri at 556-6688.

CAKES, CAKES, CAKES—Experienced cake decorator will make your cakes delicious and beautiful. Birthday, wedding, anniversary, holiday. Call Garland Toliver, 556-1115 or see him on campus.

RESUME PICTURES: The sale continues; \$1.00 off on first 10 pictures. Good price given on larger orders. Call John Snipes at 556-6508 or 556-3101 ext. 258.

HS&S PHOTOGRAPHY—presents a Christmas family portrait special. in living color. (1) 10x13; (2) 8x10's; (2) 5x7's and 10 wallets, for the low low price of \$14.95. We are Seminary students who wish to provide low cost family and individual portraits to the Seminary family. Call for an appointment 556-6508 or 556-6181 or 556-2720.

PROFESSIONAL HAIR STYLIST—Will do haircuts, perms, styling, etc. For men, women, children. Donations. Call Melissa Snipes at 556-6508.



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Meetings

Conservative Evangelical Fellowship will meet Friday, November 12 at 10:00 in Mackie Conference Room.

NEED ADVERTISING? Have service to offer, books to sell, message to send? Publicize in The Enquiry classifieds. Specify category (Help Wanted, Wanted to Buy, Services, Personals, For Sale, Miscellaneous). Leave ad in newspaper office, second floor of Mackie Hall.

Schools (cont'd from p.1)

Criner. His office told The Enquiry that the State of North Carolina and the different schools have a good working relationship and that these rules represent minimal regulation, in the state's view.

Home instruction or tutoring, however, is not an acceptable alternative to school education. There are four cases pending in the courts of parents who withdrew their children from schools and are teaching them at home. In one of those cases the parents withdrew their children because

they believed that the public schools were evil and guided by demonic powers.

The question of home tutoring illustrates some of the problems which can arise from such minimal state regulation. One judge, in ruling against the state Department of Education in one of the above cases, castigated the state for framing insufficient rules which then fail to cover a problem the state clearly wants to deal with. The result of such court tests may be greater regulation of religious schools in the future.

Next: the view from North Carolina's Christian schools.