

THE ENQUIRY

Serving the Southeastern Community

VOL. 23, NO. 5

Southeastern Baptist Theological Seminary, Wake Forest, North Carolina

MAY, 1987

Ken Gray elected *Enquiry* editor

By Morris Haywood
Editor

Ken Gray, a junior Master of Divinity student from Roanoke, Virginia, was elected the 1987-88 editor of *The Enquiry* by a 6-5 Student Council vote over Gray Smith, also a M.Div. junior from Roanoke. Both served as staff writers this semester on the paper.

Gray emphasized that he would strive to make the paper a forum for all students, welcoming contributions from all of the seminary community.

There was some confusion at the meeting, as eleven council members were eligible to vote, but the vote was deadlocked at 5-5 until one council member realized

that he had neglected to vote. He then cast his vote for Gray.

Smith, who grew up with Gray, immediately agreed to become Gray's managing editor.

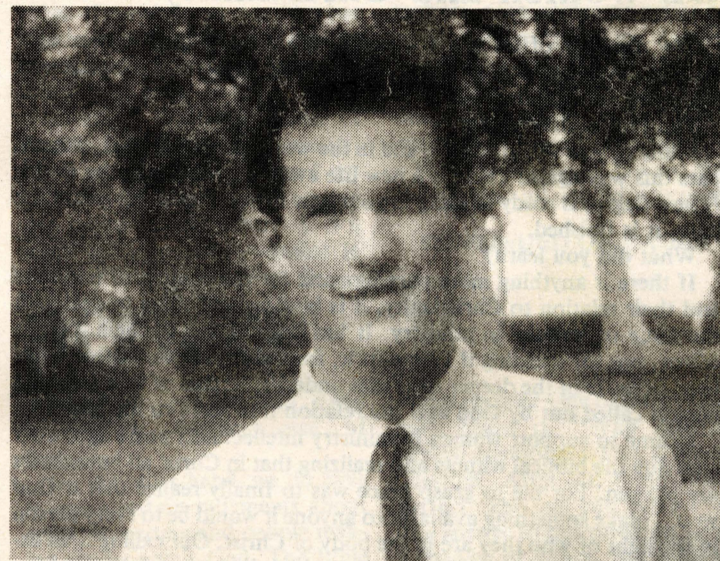
"We agreed before going into this thing that if the other lost he would serve in the number two position, unless, of course, there were more candidates that ourselves," Smith said. According to Eunice Jordan, who works in the Student Affairs office, one more application for the editorship was picked up but not turned in, leaving only Smith and Gray to compete.

Gray succeeds Morris Haywood in the position. Haywood took over the paper in November.

The *Enquiry* editor is selected

by the outgoing Student Council to ensure the autonomy of the press, unless there are no candidates at the time of the election. By having the outgoing council select the editor, the chance of a council hiring an editor for political purposes is eliminated, as the editor will not be responsible to the present council.

Gray said he is anxious to receive contributions from all the students and staff who care to write and he can be reached at campus box 2544, Ledford Center for those interested in being a part of the staff. Contributions to *The Enquiry* should be placed in the blue box in the mail area of the Ledford Center.



Ken Gray will be the 1987-88 *Enquiry* editor.

Telethon assists in admissions process

By Jeff Brown
Special to *The Enquiry*

The admissions office of Southeastern sponsored a "very successful" telethon during March, according to Betty Weathers, an associate in the admissions office and head of the project. The effort was designed to counter recent drop in enrollment at SEBTS.

The telethon team, consisting of a group of twelve students of the seminary, called prospective students in an attempt to answer questions which the potential Southeasterners might have about the seminary. The telethon originated from the admission office each Monday through Thursday evening between the hours of 6:00 and 9:00 p.m.

The telethon has been only one of many measures taken recently to counter the drops in enrollment. "This trend is being reflected in all our Southern Baptist Seminaries," said Jerry Niswonger, Assistant to the President for Student Affairs. "Some of the seminaries have tried to recruit more students to off-campus classes, but we have chosen to center our efforts in recruiting people to our campus curriculum."

The effort has been aggressive, with slick new brochures and posters being placed in colleges to attract students. The telethon was not only to answer students' questions but to make them more aware of Southeastern.



Slick new brochures and posters will aid recruitment.

The drop in enrollment and class hour taken has meant less money for Southeastern from the Cooperative Program, so school officials are especially anxious to await the results of the telethon and recruiting efforts.

The kick-off for the telethon was held on Monday evening, March 2 with a banquet in the school cafeteria. It was at this time that the training session for the team members were held. Ms. Weathers and Frank Goare, the new assistant director of admission at Southeastern, presided over the meeting. The telethon ended on April 2.

During the training session, the students were given telethon notebooks. According to one team member this "notebook served as a sort of bible for the telethon."

"Betty (Weathers) went to a lot of trouble in putting the notebook

together. It included everything such as: A list of all the team members and when each one would work, instructions on the procedures we would follow in doing the telethon, a suggested telethon script, and a fact sheet about the seminary. Ms. Weathers even included a sample thank you note."

Several of the other team members praised Ms. Weathers as well. One student remarked, "Although she worked twelve to fourteen hours a day during the telethon, she was always there each night (of the telethon) to encourage us and to serve as our resource person . . . and (she) always had a smile."

Four to six of the students worked each night. As they arrived, Ms. Weathers gave them a list of prospective students which they were to attempt to call that even-

ing. The lists were usually compiled so that the caller would call prospective students from their alma mater and/or home state when possible.

The team consisted of the following Southeastern students: Jeff Brown (Clemson, SC), Edith Crisler (Winthrop, SC), Brett Earnest (Mercer, GA), Katie Earnest (Mercer, GA), Steven Emory (Bluefield, VA), Brenda Edwards (Tift, GA), Morris Haywood (Wingate, NC), Carol Kammerdiener, Oklahoma Baptist, VA), Donna Moore (NC State, NC), Rebecca Randolph (Indiana U., PA), Mike Shumate (Samford, AL), and Mari Wiles (Mars Hill, SC).

Upon receiving their lists of prospective students, the team members called each person on the list. It was the responsibility of each caller to see if the student was still interested in Southeastern, and if so, whether there were any questions which a Southeastern student (such as the caller) could answer about the seminary. The team members also inquired if the student needed further information.

Each call concluded with the caller inviting the prospective student to visit the campus, and providing the student with a toll free number in case he/she should have further questions. The seminary provides free housing and meals for up to two days for prospective students. A campus tour with a chance to meet with

students and faculty of the seminary is included along with a strong encouragement to attend some of the classes if the student wishes. Upon completing each call, the team member recorded the necessary follow-up information. Finally, the caller sent the person she/he had talked with a thank you note expressing her/his appreciation for the prospective students' interest in the seminary.

Although many more were made, "275 calls were completed," said Weathers. For all to be completed, it means the telethon team member actually talked to that particular prospective student about Southeastern. Many more calls than that were made but, for one reason or another were not completed.

Of the 275 calls, there were 78 requests for applications and materials. Another 48 of those prospective students are definitely planning on enrolling as a student at Southeastern. A rather large number — 77 — of the persons called said that they were either planning a visit to the seminary already, or, because of the call, had decided to visit.

Only 25 of the calls found persons who had decided against attending Southeastern. Six students had chosen Southern Seminary, seven had decided upon Southwestern, and one had chosen New Orleans Seminary. Eleven other students, for various reasons, asked that their names be removed

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The Enquiry

Serving the
Southeastern
Community

23rd Year

Morris Haywood, *Editor*
Thomas Smith, *Managing Editor*
Steve DeVane, *Associate Editor*
Grover Stevens, *Features Editor*
Ray Wickham, *Photography Editor*
Robert McNeill,
Randy Prunty,
Robert Shelton, *staff writers*
Sharon Walker, *artist*

On women and Christianity

The Enquiry office got a cleaning the other night. Papers were thrown away, old Baptist Press releases filed away, and the place was somewhat straightened out.

The year is finally over.

Many of you will graduate, and in the words of the prophet, will not pass this way again. There is a new life awaiting you out in the world. A new degree is ready to hang in your new office. But as for your time here, it is finished.

What did you learn?

If there is anything more paradigmatic for the context of ministers and their relation to Christianity, it is how we will come to deal with the issue of women in ministry. It has been a true struggle for this editor, not for deciding if I support it, for I always have. Rather it has been because of the deeper issue that underlies it: that of who I am as a person called out by God and the relation this bears to my faith.

I came to support women in ministry intellectually years ago, after studying the biblical witness and realizing that in Christ all boundaries are broken. For me to grasp grace was to finally realize that if God would make something available to anyone it would be to every person in the light of who they are in the body of Christ. Our calling is an example. For years I have heard my friends and others say they've been called to preach or called to a music ministry, and so on. The way they described it was like God had physically descended upon them. And perhaps God had. But when I searched the Scriptures, I read that the harvest was ready but the laborers few, and I needed no further impetus to consider coming to seminary.

Our language can do such harm to the mission of God in the world. As I recall, most of the talk of calling I heard as a college student at UNC and at Wingate was like I described above. It was something mysterious, never initiated on one's own, and always spelled with a capital C. Thus those who announced they were called made it appear they had somehow plugged into the Crucial Connection. Was God exclusionist, with so much of the world so lost?

As I saw it, though, God's call had (has) already been extended. There is none who has no call, no duty. There is no free lunch in Baptist Christianity, ideally.

I am reminded of Rev. Thad Eure's comment to Rev. Will D. Campbell in Campbell's *Brother to a Dragonfly* that Eure's fundamentalist preaching on Sunday was merely his tent-making, his food, which had nothing to do with his call to be a minister of the gospel. He lived a life of true service.

When I got married last year, the whole issue of women in ministry was crystallized for me because it amplified the issue of Christianity in ministry and in life. If I told my wife Susan that I supported her seminary education but didn't have the time to take out the garbage, then I would be talking out of both sides of my mouth. The issue is not whether to accept women in ministry. It is whether we have accepted women at all in our society. In Jesus' time women were little more than the property of their husbands. If the same be true today it would be a pitiful statement on the advancement of the Kingdom.

What I am getting at is more than the women's issue, even. If I have learned anything here at all, it is that we are called to consistency. If we say we support women, than let us take out the smelly stuff and cook, and for single women, let us include them in our groups and cliques. That is to say, we must support them as persons before we can have the audacity to say we support their ministries. If we are Christians, we must act. My pastor once said that you who desire to be a part of the kingdom of God has better roll up your sleeves.

When you sit behind that new desk, think about it.

MLH

In establishing this newspaper the students of Southeastern Seminary are engaging in an old and honorable practice, that of inviting relevant and constructive discussion by concerned and responsible people on matters pertinent to their common life. They have chosen a name which is equally honorable, one which enjoys a place of special significance in our Baptist history.

In 1792 William Carey published a booklet entitled "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens". He intended not only to set forth his own observations, but also to call forth discussion from others who shared with him a commitment to Jesus Christ and a desire to fulfill their obligations which this discipleship implied. It is significant that he was concerned with Biblical foundation; that he gave attention to historical developments; that he appealed to reason; that he took into account the contemporary conditions; and that he did not ignore questions of practicality. It is hoped that this "Enquiry" will honor this spirit, this tradition, and this name.

The late John E. Steely, Professor of Historical Theology
Volume One, Issue One, *The Enquiry*, September 24, 1964.

Open or closed?

By Bill Allen
Special to The Enquiry

I suppose this is the second and final part of a "series" generated by my grief. As I approach the milestone of graduation, I am moved to reflect upon and collect from the learning process.

My focus here is our faculty and the administration of the SEBTS curriculum. However, student peers are an invaluable part of my formal and informal education.

I have come to appreciate what and how I have learned while at SEBTS. When I entered, I was rather intent upon finding "answers." As I leave, I am rather content with the power of questions for guidance and nurture.

My capacity for questioning, wondering, and enquiring has without doubt been fostered by the faculty I've known here. People like Hawn, Hester, and Humperdink (Humperdink, in addition to my alliterative purpose, serves as a collective noun for all the teachers who have helped me enquire, whether or not their surname begins with an H) have helped me get in touch with some unexpected resources.

My time at SEBTS has been one of gradual self-discovery. Self- and "formal" education were surprisingly integrated for me in two courses this fall with Dick Hester. Hester shared with "us students" how he assumed that our self, our inside, our unconscious, our

thoughts and feelings were a (the?) primary resource.

An educator was encouraging me not to succeed, but to join in the process of learning. After picking myself up off the floor, I enjoyed not caring so much about a grade, but caring about what and how I wanted to learn. From now on, it will be OK for me to begin with an intuition and not know where I would end. Does not all of this resonate with the tradition of freedom of enquiry?

Furthermore, Hester made it clear that he was also learning, learning with us. I really liked that! The professor didn't know everything, and even hoped to learn from me. I was energized for education.

There are other elements in this story. Hester is not the only SEBTS instructor with this approach to learning. Also, this approach is valuable to the extent that I can get clear about what I need to learn and take responsibility for my learning. This means some struggle for me. It also means I own my education; I am not learning for someone else. I'm learning for me.

Perhaps some detractors of SEBTS in the SBC today have a different view of learning from what I'm saying here. In the detractors' scenario, it is as if a student comes to seminary to learn for someone else, say "the

churches" or "the convention." If this is the case, students (and faculty) are expected to lose their identity for the sake of another. This raises a question about the identity of the detractors.

Does a detractor know who she/he is apart from another? Has a detractor lost her/his identity to some external agent? Why the uneasiness with a seminary that affords students an opportunity to engage in open enquiry?

I am the most free to give my services to a church when I clearly know who I am and what I believe.

I remember a lecture I heard at another seminary. The speaker said, "Legalism has been and always will be the most popular form of religion. People don't want to struggle, they want you to tell them what to do." When I heard this, I was shocked. Could this really be true?

I remember wishing at first that Hester would tell me what I needed and how to get it. I was uneasy. Freedom can be painful and scary.

I submit that freedom of enquiry is of profound significance for the life and health of the church.

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Letters

To the editor:

I am concerned about the gross misuse of the term worship and the careless attention corporate worship is given at this seminary. Worship is an act of veneration and reverence. For Christians, corporate worship is a time to come together to focus on God. Yet, we seem to be unable or unwilling to do this. We label any service with preaching as a worship service (as if preaching and worship were synonymous). Instead of focusing on God, the focus of chapel services is most often on one person, the speaker. The whole service hinges on that one person and what that individual has to say. The time is used for edification and instruction directed toward the community. Precious little focus is on God for God's own sake.

The attention given to planning the other elements in the service and communicating that information to those responsible in order that adequate preparation may be made is woefully inadequate. I have been in the side room just prior to a service when the order of worship was worked out as well as who would do what. Professors who are insistent that the prelude end by 10:00 have come in just before the service with instructions regarding the worship ser-

vice taking up time required by the music selected for the prelude. One organist was even expected to play with one hand while she was handed an order of worship after the prelude had begun. Besides possibly delaying the prelude, these situations distract the focus of the organist while the prelude is being played. God is not glorified when worship leaders encourage less than the best we can give. Worship leaders may encourage even sloppy playing when hymns are not communicated in time to be adequately prepared. Thoughtlessness on the part of worship leaders is tragic anywhere, but particularly at a place that purports to be training ministers.

Worship takes preparation. It takes preparation on the part of the leaders and it takes preparation on the part of the congregation. The prelude is the time in the worship service specifically to help the worshipper make this preparation. It is a time for letting go of the many thoughts and activities which impinge on one's self and to turn one's focus toward God. As a worshipper, I am continually frustrated in my attempts to prepare myself for worship because of the distraction of those who are talking all around me. In addition to being a hindrance to worship, the chattering while so-

meone is trying to communicate is rude and inconsiderate. Organists spend a great deal of time selecting and preparing music for worship services. As people who are a part of the body of Christ we are to love and support each other as we exercise our gifts. Yet, what is communicated ultimately is that what that person has to express through music is unimportant and irrelevant. That person and their offering has been undermined. My deep concern is that the lack of regard for the role and contributions of other worship leaders will carry over to the churches pastored by seminarians from Southeastern.

As people of God, worship is an important aspect in our relationship with God. There are a wide range of ideas of what constitutes worship and how worship should be expressed. It would be edifying if we as a people of the Word would expand our concept and practice of how we hear and respond to the Word. Leading people to worship God is a vital privilege and a serious responsibility. I believe that Southeastern needs to carefully reconsider the attention given this offering to God.

Kathy Toole
M. Div. 2, Judson Drive

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Fond memories of a good ol' campus paper

By Morris Haywood

Editor

(Vermont Royster of The Wall Street Journal recently retired and The Enquiry had the chance to interview him. Below is an excerpt from that conversation.)

"... And God, we had so much fun each political year. Odd years were always boring, except when a Watergate or two broke out. But the political issues keep a newspaper alive. Journalism history is tied up in political history... Wasn't it Jefferson who said if he had a choice between government without newspapers or newspapers without government, he wouldn't hesitate to choose the latter?"

In a way, work on the *Journal* was nothing compared to my-campus editor days. I was editor of *The Daily Tar Heel* at UNC-Chapel Hill (we didn't say "Chapel Hill" back then. UNC

meant Chapel Hill). Naturally, that meant that we had the BMOCs to cover, namely the DTH and president's elections each year. My soul, we had so much fun.

The thing was, each year it was the same thing. No matter what, the issues could always be traced down the wire to two things: conservatism or liberalism. And I have to admit, we usually backed the liberals. Not that the conservatives were necessarily bad; it was the specific definition of conservatism and liberalism that made us lean to liberalism. These days of Teflon Reaganism are a hybrid brand of conservatism, it is just not the real thing.

The very fact that campus folks would call themselves conservatives betrays how little they know about politics. Back then, real conservatives didn't even believe in education. In fact, the

word conservative or liberal should never be used to describe a person or a viewpoint. Those are words that describe the way people think. Conservatism is a thought pattern. Liberalism is a thought pattern.

It means that those who are of a conservative mindset are against any and all change. Change is evil, it means that the horse will never be replaced by a horseless carriage, stuff like that. It doesn't matter that the kind of change advocated by the liberals is supposed to benefit mankind, or humankind I believe is the correct word nowadays. No, just any old change is wrong, because you are moving from something comfortable and easy to something different. It is harder to be a liberal than a conservative, because the liberal mindset is geared to seeking new ways to help this old world. The conservatives are con-

tent to find a comfortable place and stay put.

Naturally, if the conservative brethren ever thought about it on those terms they would probably shy away from it. But most campus politicians I knew were those who joined to jump on the bandwagon, not true conservatives in and of themselves.

On the other hand, liberals have the toughest job, and that is to ascertain whether the changes or ideas they advocate are really worth a can of shoe polish. They ought to be especially careful to judge themselves to see if what they have come up with is change for the sake of change or really something good — to speak religiously — for the Kingdom of God. I am a religious man myself, and I suppose that's where I get my brand of liberalism, from my own desire to help others. It is a desire quite genuinely instilled in

me from my reading of the Scriptures.

But like I said, we really had fun on that little staff. I remember some famous speaker who came during the Red Scare days... he was a close friend of Senator McCarthy, and it showed. The man literally breathed anticommunism. The stuff he said was so outrageously ridiculous that we on the paper had a field day. The students were pretty cynical of him anyway, and they couldn't get him to answer questions. He only spouted political rhetoric, not answers. One professor never did get an answer from him, because he had a deep mistrust of academics. He thought that scholars were paid by the KGB or something to teach Marxism.

We had so much fun on that one because all we did was quote

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Not even televangelists are perfect

By Jack J. Johnson

Special to The Enquiry

If you have watched the news on television or read the papers lately, you couldn't have overlooked the media's coverage of the recent PTL Club scandal, or the claims of long time media evangelist, Oral Roberts, who said that God ordered him to reach a goal of several million dollars or die. Both of these occurrences have aroused doubt and suspicion among many people concerning media evangelism and what it is doing to influence people.

For many years now, television and radio have been tools used by ministers to proclaim the Gospel, or "good news", on a wide-scale basis. It has been a way to minister to people who cannot go to church because of an illness, or their inability to get around by themselves. Others have turned to media evangelism because it tends to be more entertaining and impressive than the local church. Regardless of reasons for watching ministers on the tube, the fact is that many have been influenced by what they have seen and heard, and faithfully support the ministries that they like.

Media evangelism has its

positive and negative side. On one hand, many people have come to know Christ and have a new lease on life. On the other hand, many have been robbed of the fellowship and love shared in the local church. They cannot turn to their TV pastor for help and support in time of grief. Neither can they come to him for counseling or ask him to conduct a special service such as a wedding or funeral. Needless to say, in media evangelism the "personal touch" is missing. Little is known about the minister on television except what is broadcast over the air, and this can lead to deception.

As a pastor, I feel the need to respond to the recent highlights in the news. In dealing with the case of Jim Bakker, I would like to point out that no man or woman is perfect or sinless. We all have our faults. "All have sinned and come short of the glory of God," the Bible says clearly in Romans 3:23. Whether or not our sins are known to others is beside the point. The fact still remains that none of us are perfect.

When the sins of a woman caught in adultery were made known abroad, she was brought to Jesus, to see how he would res-

pond to the situation. "The law of Moses says she should be stoned to death. What do you say?" the mob taunted. After a moment of silence, Jesus responded, "He who is without sin among you, let him cast the first stone." Jesus did not condemn the woman. Instead, he told her to "Go, and sin no more." (John 8:1-11)

Everyone knew beyond a shadow of a doubt that the woman had sinned, and yet Jesus dealt with her mercifully. How then should we deal with Jim Bakker? Are we without sin? Can we cast the first stone? I certainly can't be placed on the sinless list, so I won't attempt to condemn or pass judgment on Jim Bakker, although what he did was wrong and has done much to hurt media evangelism. I do not affirm what he did. Adultery and deception is not proper conduct for the minister or anyone else claiming to be a Christian! But the past cannot be changed now. There is no turning back to right the wrongs. With this in mind, shouldn't we forgive rather than pass judgment? Romans 14:10 (RSV) says, "Why do you pass judgment on your brother? Or you, why do you despise your

brother? For we shall all stand before the judgment seat of God."

On the other hand, we do have to make certain judgments about spiritual matters and people making claims about God. The Bible says in I John 4:1, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." With this in mind, perhaps we should make some judgments about the fantastic claim of Oral Roberts.

Is God a "heavenly hit-man"? Does an almighty God have to use threats to obtain what already belongs to him? The Bible says in Psalm 24:1, "The earth is the Lord's and the fullness thereof." If everything in the world is already God's possession, why should he have to threaten Oral Roberts to receive what already belongs to him? Did God really speak to Oral Roberts, or is he using the name of God for his own personal goals? Finally, is the God of love pictured in the Bible (a God who seeks to save life) the God who would destroy a life over money? You decide...

How has Jim Bakker's mistakes and the claim of Oral Roberts af-

fecting people? One response that I have heard is, "Who can you believe anymore?" This is a good question. After all, if no one is perfect, who can you believe in?! The answer to this question brings a shadow of doubt. But hold on, there is good news! Jesus is someone you can believe in. He is the only one to trust for salvation according to the Bible. He will never leave you, forsake you, or disappoint you. He will be with you in your hour of joy or sorrow. He experienced what we experience. He faced the pain of life and the temptations to sin, but did not give in. He laid down his life for us, so that we might have life, and have it more abundantly.

Remember this... no matter what a minister or anyone else claiming to be a Christian does, you are still responsible for dealing with Jesus yourself. Whether Jesus was who he claimed to be or not, does not depend on the actions of Jim Bakker, Oral Roberts, or anyone else. Either Jesus Christ was God in the flesh, or he wasn't. You must determine

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Aligned to the gospel, and staying firm

By Steve DeVane

Associate Editor

As the days get longer and warmer many of us concerned Southern Baptists cannot help but turn our minds to St. Louis and the upcoming Southern Baptist Convention. Let me confess from the start that I will not be there. I managed to catch a few hours of it on BTN Satellite last year and that was enough to convince me that I was just as well off not going.

Not that I would not have liked to express my opinion by voting — it's just that it did not seem to be a good atmosphere. It was obvious people were much more in-

terested in who was going to be elected president than in getting the Lord's work done. If you ask me I think our priorities are a little out of line. But that is not what I want to discuss.

Many people have predicted this as the crucial meeting if we are to solve our problems among ourselves. There are some who hint at a split in the not too distant future. Well, to be quite honest, I do not know one way or the other. But I am smart enough to be prepared for whatever happens and as it stands right now, here is the way I feel.

First, I am a Southern Baptist, period. I am not a Southern Bap-

tist Conservative, nor am I a Southern Baptist Moderate. I refuse to align myself with any organization which has as its main purpose to seize power. We have often talked of not labeling the other side; before that can be accomplished we must first agree not to label ourselves. By labeling ourselves we are in fact labeling all others as not ourselves. Dissension begins with separation. And in the words of the Supreme Court, "separation implies inequality."

Secondly, and finally, I am a Southern Baptist Minister. I am called by God to minister to the

people of the world through the Southern Baptist Convention. That is my calling and I will not allow anybody to keep me from that. Not too long ago someone asked me what the one thing was that made me continue to be a Southern Baptist. Immediately, I responded, "The priesthood of the believer." There are other things, of course, including the fact that I was raised a Southern Baptist, but any other reason is pale beside that one doctrine. The ability to reach God on our own carries both responsibility and privileges that make us Southern Baptist. I will not give up that responsibility or that privilege and

I pray to God our denomination never will.

Things may change and I may decide differently, but the way it stands right now I'm in for the duration. The powers that be might as well realize right now, that if they want me out they are going to have to kick me out. I challenge those of you reading this to pray and think about the upcoming events in our denomination. Make your stand to stay and hold firm.

Steve M. DeVane, a senior M. Div. student from Fayetteville, is associate editor for *The Enquiry*.

The winners of the literary contest are the following:

First Place — Grover Stevens,

Easter Morning.

Second Place — Fatima Roma

Southeastern Seminary.

Third Place — Ronnie Douglas,

Silence.

Congratulations to these and all who participated in the contest.

Easter Morning

Hopeless disciples hide from the Romans
Caiaphas rests knowing one has died
For the people.
Pilate, again, washes his hands.
A figure swings on a rope.
Peter sits in the corner muttering
to himself.
Herod dreams of gods.
Inside the grave
A finger begins to twitch.

Grover Stevens

Silence

A way of being — response of silence.
There seems many around; they're waiting, watching, but so still, quiet.
"Why the silence?" one ponders.
Perhaps a risk of awkwardness or of embarrassment, a risk so still, loud.
It's a way of being — response of silence.

"How long, O Lord, how long?" is cried silently.
There are many around: they're waiting, watching, but so still, quiet.
That inward yearning — so deafening but unheard.
Perhaps a cry for community, a cry so still, loud.
It's no way of being — response of silence.

Yes, there seems many around: that response of

Ronnie Douglas

SATURDAY ON CAMPUS

It is a Saturday on Campus

After a very busy week

I thought it was gonna be great

To meet a whole bunch of people.

But I'm lonely in my room
With my books and my TV
And suddenly I have an idea
To go out and people see.

I went to visit friends

But they were all gone.

And then I realize

How far I'm from home.

I walked on Campus
Trying to find a smiling face
All I found was a cold breeze
That brought me back to my place.

Books of old and new testament.

Books about teaching the Bible.

But all I need today

Is a big, big smile.

And I try to tell myself,
That Jesus is my best friend.
I only wish He were here,
To let me hold His Hands.

Fatima Roma

SOUTHEASTERN SEMINARY

This is a strange place
When I came over for the
first time, it impressed me:
old buildings . . .
polite faces . . .
gentle smiles . . .
mysterious place.

Those days are behind me.
Now, I'm also
part of its mystery:
It's full of people
But is not alive.

Plenty of smiles
But there's no happiness.
Many "happy faces"
and troubled hearts.

And I walk on campus:
Old brick buildings,
Lots of green grass.
Many "How are you doing?"
That doesn't fill my emptiness.

And I wonder:
Some are here to find
God's wisdom through men's knowledge.
Some are here to find a partner.
Some are here because
there's no place to go.
And some are here because
they are . . .
Yes, they are angels.

Fatima Roma

The Shepherd

Work to catch the wind,
That wisp called life.
Build your monument to time,
But know that time does not care.
Work for fame,
But each triumph will leave an empty cup
That must be filled again.
Set out to please yourself
And find pleasure pain.
The end numb and dark wishing
You could feel the pain.
The clock ticks too fast in your house.
The end comes and who knows what lies beyond.
There is no place for dreams in the nightmare
Called life.
Strive to be an honest man,
To build your life on integrity:
In the end you see only your broken face
in the mirror.
Nothing you can do will free you from the maze,
You who run like a rat toward the ether.
You did not cause your life.
What makes you think you can save it?
The Shepherd waits for lost sheep
By a narrow gate,
But each sheep must choose to enter.

Grover Stevens

Leaflet distributed

By Gray Smith
And Ken Gray

Staff Writers

On Tuesday, March 10, while the Board of Trustees were on campus for their spring meeting, anonymous leaflets were distributed on campus advertising the fictitious meeting of an imaginary organization named in the leaflet as D.E.A.F.

Dr. Randall Lolley, President of SEBTS, investigated the matter and later received an anonymous letter of apology indicating that the leaflet was meant only as a prank and was not intended to demean anyone.

The leaflet advertised a meeting of the D.E.A.F. in which a guest speaker was to give a recitation and to show a film. The content of the leaflet seemed both to make derogatory comments about women and to satirize the Conservative Evangelical Fellowship, a student organization on campus.

The leaflets were distributed through the campus mail system and also were found in the residence halls and posted around the seminary campus. Apparently, over eighty-five copies of the leaflets were placed in the campus mail system. However, once the content of the leaflets was discovered, a decision was made to retrieve the remaining copies. It is estimated that less than half of the leaflets were actually received through the campus mail.

Reactions to the leaflets varied among students. Third year student Lee Baker said, "Everybody I talked to thought it was an attack upon some different group." She indicated that upon her initial reading, she interpreted it as "making fun of the C.E.F." However, she later thought that it might be derogatory towards Wo/Men in Ministry.

"After talking to several peo-

ple, I really didn't know what to think," she said. "I was disappointed that in a time when we're facing so much conflict that someone would be so insensitive, especially with the trustees on campus."

Scott Bass, a first semester student, indicated that his first reaction was that someone probably got carried away with their sense of humor. "I can imagine someone or some group getting on a roll and losing their inhibitions and getting carried away." Bass speculated that the leaflet might be an attack upon some group, but not necessarily the C.E.F. "If they are anything like me, they are probably sorry right now that they wrote it," he concluded.

Another first semester student, Jay Kennett, who first saw the leaflet posted in Johnson Hall, said, "I thought it was somebody trying to be derogatory to the C.E.F. Since it was posted all over the place, it seemed to me to be more than just a joke." He added, "I do not think it was very flattering to women either."

Charlie Waller, who is associated with the Conservative Evangelical Fellowship, said that he did not interpret the leaflet to be a slight against the C.E.F. "I saw it as a very distasteful joke and something that did not need to be on a seminary campus." He added, "To be honest, I never drew the connection between C.E.F. and the posters."

Dr. Lolley indicated that he received an unsigned letter apologizing for what had happened and indicating that the leaflet was not meant to be demeaning to anyone. The letter writer also apologized for using the campus mail to distribute the leaflet. "For me this closes the matter," he said.

Library Lines

By Reference Services

Attention, May Graduates! In order to be cleared for graduation in May, candidates must return all library materials and pay any charges due the Library by Thursday, May 7.

Library to be Open Later During Exam Hours. To assist students in concluding the semester's work, the Library will remain open until 11:30 p.m. Tuesday, April 28, through Thursday, April 30, and Monday, May 4, through Wednesday, May 6. The Library will close on Thursday, May 7, at 8:00 p.m.

Welcome and Farewell. New Library Assistants who began this term are Joe Wolfe and Ken Gray. Graduating in May will be Annette Partin, Brett Vaughn, and Sharon Walker. Philip Campbell finishes in August. Audiovisual Assistant Lynne Moose and Ralph Lepley will be married May 6.

Credit Given for Displays in Library. Special appreciation for the many varied and attractive displays in the Library this year goes to Allison Smith, Reference

Assistant, Loresa Heyward, Church Curriculum Center Coordinator until her graduation in December, and Nena Domingo, present CCC Coordinator.

Library Schedule, May 8 - June 8.

May 8. 8:00 a.m.-4:30 p.m.
May 9. Open 9:00-10:15 a.m. before commencement exercises and 30 minutes afterward.

May 11-15. 8:00 a.m.-4:30 p.m.
May 18-22. Closed for inventory.

May 25. Closed for observance of Memorial Day.

May 26-29. 8:00 a.m.-4:30 p.m.
June 1-5. 8:00 a.m.-4:30 p.m.
June 8. 8:00 a.m.-4:30 p.m.

June 9. Resume regular schedule, 7:45 a.m.-10:30 p.m.

Christian Home Week Resources in CCC. Visit the Church Curriculum Center on the second floor of the Library to see Southern Baptist Convention resources for the observance of Christian Home Week. Senior Adult Day, May 3, begins the special week of emphasis which concludes with Mother's Day on May 10th.

Sports Inspired

By Steve DeVane

Associate Editor

Well, here we are in the last Sports Inspired column of the year. Students at Southeastern have had a great sports year, topped by the opening of the Ledford Student Center. First, I want to give a quick rundown of Intramural Softball, then some closing comments.

The Intramural Softball season has ended and the teams are now playing in a double elimination tournament. The Lumber Company swept through their games undefeated using solid defense and key hitting. They are not the flashiest team around but thus far they have managed to get the job done.

Still Need-a-Name (or I think it is now "Rumor has it they have a name") finished second in the regular season. Moody's Maulers may be the team to watch in the tourney as they lost their first few games by forfeit but were coming on strong at the end of the year. Spurgeon's Burdens finished fourth overall in the regular season. The Holy Sox finished last after being plagued by a lack of hitting and defensive miscues. It appears that any of the teams could come on and win the tournament at the time of this writing. The Lumber Company and Moody's Maulers have the inside track.

In closing let me congratulate the Southeastern Intramural staff on a job well done. Most college

intramural leagues are a waste of time and effort. Here at Southeastern nearly all the activities are nothing less than top notch. Keep up the good work next year. And for everyone who participated in Intramurals this year thank you for a year of good Christian sporting events. I will be graduating in May, but be sure that every time I play a game (any game) I will look back with fond memories of my days in Southeastern Intramurals.

One final note, rumor has it that a great sports writer is considering this job next year. I hope the rumor is true and Sports Inspired will continue to cover Southeastern Sports. Thanks again, and God bless!

Campus notes

Eight inter-term courses and two summer terms will be offered June 8-July 3 and July 6-31, 1987 at Southeastern Baptist Theological Seminary in Wake Forest, according to Carson Brisson, Registrar.

Brisson emphasized that no classes will be held July 4th holiday and the 26 courses during the two summer terms have unlimited enrollment.

Special inter-term classes involving workshops, tours and field site practicums throughout the United States and in England and Israel are also offered during the summer by Southeastern. Registration for these classes is coordinated directly with the instructor. Most require additional fees, special arrangements for housing and transportation and some have prerequisites such as a required foundational course or personal interview with the professor. Enrollment is limited in these courses and most have deadlines for applying.

Two courses in the Associate of Divinity program, both during the second term, will be offered in 1987.

Summer school registration will be held June 8th and July 6th for the two terms. The matriculation fee is \$70 per term.

Inquiries concerning housing should be directed to the Director of Housing.

A brochure containing a complete list and description of all summer and inter-term classes and additional information may be obtained by contacting Registrar Carson Brisson, Southeastern Seminary, Wake Forest, N.C. 27587.

For the twelfth consecutive year Southeastern Seminary students will travel across the country dedicating their summers to starting new churches, according to Dr. George E. Braswell, Jr., Professor of Missions and World Religions at Southeastern Baptist Theological Seminary.

Since 1976, as participants in the Praxis program of the Home

Mission Board of the Southern Baptist Convention, over 300 Southeastern students have spent their summers in 25 states crisscrossing the nation, he said.

"In all that time we've only had one student drop out while actually on assignment, and one couple dropped out at the beginning of the summer. That record is a real tribute to the dedication and commitment of Southeasterners who have been a part of this program over the years," said Braswell.

One of the most interesting assignments this year features Geoffrey Okere and Ladd Oyewo, both natives of Nigeria. They will be "church-planting" in Cincinnati, Ohio. Okere was "excited to be a part of the Praxis program and looking forward to visiting another part of the United States."

"I am very interested in the various types of American cultures and look forward very much to spending the summer church-planting in Cincinnati, Ohio," added Oyewo.

Several couples have accepted assignments this year including Richard Hawkins of Birmingham, Ala., and Carol Kammerdiener of Richmond, Va., who plan to marry in May. Carol also will be graduating in May before the couple travels to their church-planting assignment in Chicago.

Doug Chanco and Scott Collins is the other Praxis team from Southeastern working in Chicago. Scott's family is from the area and he still has several relatives living nearby.

Working in Pennsylvania will be Lee and Barbara Horton, natives of Lanham, Md.

Brett and Katie Earnest will be church-planting in Wisconsin. Stephen and Catherine Welder will go to South Carolina. All four are natives of Georgia.

In Virginia, Elizabeth Barnes, Pam Bell, Tony Cabaniss and David Carl Forro will be planting new churches.

Braswell noted that the Home Mission Board of the Southern Baptist Convention jointly sponsors Praxis, with state Baptist con-

ventions. Representatives of the six seminaries, including himself at Southeastern, coordinate academic credit, student assignments and field supervision during the summer experiences.

Students may receive eight hours of academic credit from their respective seminaries. All field living expenses are provided by the sponsoring state convention and Baptist associations. A \$100 weekly stipend and transportation expenses to and from the church-planting site are also provided by the Home Mission Board.

Gina Lynn Roberts, formerly of Hendersonville and now of Raleigh, has been named Residence Life Counselor at Southeastern Baptist Theological Seminary, according to C. Woody Catoe, Director of Student Affairs.

Roberts, 33, is an honor graduate of UNC, Chapel Hill, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. She has been involved in a variety of missions and ministry settings which have enabled her to use her gifts and training in music, drama and communications.

"Gina is no stranger to Southeastern Seminary, having served as a pastoral care group leader last semester," he noted. "We are pleased with the skills and gifts she brings to our residence life program."

Roberts supplemented her counseling skills by working at Baylor University Medical Center in Dallas, Tex. in a Clinical Pastoral Care residence in 1983-84. She has also studied at Brevard College and Old Salem College, and is a 1973 graduate of Hendersonville High School.

We regret to announce that Donya Ramsey has left our employment to join her husband who has been called to Washington Baptist Church in

CONTINUED ON PAGE 8

Staff artist Sharon Walker put together these drawings over several weeks, and we decided to show them all at once to coincide with our editorial emphasis. Thanks, Sharon, for some great artwork, and for stating your viewpoint boldly and with candor. ed. *The Enquiry*.



Letters, cont.

INVITATION

Lynne Moose and Ralph Lepley would like to extend an open invitation to the Southeastern Seminary community to help them to celebrate their marriage union on May 6, 1987 at 5:30 p.m. at Trinity United Methodist Church in downtown Durham, N.C.

The brief, informal ceremony will be held in the church sanctuary. A large parking lot is located adjacent to the church.

Persons wishing to stay may also participate in an excellent evening meal in the church fellowship hall following the ceremony. The cost is \$2 and a reservation must be made with the church secretary no later than April 30, 1987.

Both Lynne and Ralph would like to sincerely thank the Southeastern community for this past year of fellowship, encouragement, Christian nurturing and lasting friendships. It is their prayer that each and every member of the Southeastern seminary family find their daily peace, fulfillment and place of discipleship and stewardship in their lifelong pilgrimage with our risen saviour and lord, Jesus

Christ.

Both look forward to "keeping in touch" with the part of their Christian family that is the Southeastern Seminary community. They may be contacted in the future by writing in care of Margarete Moose, Rt. 12, Box 493, Statesville, N.C. 28677.

To the editor:

Lay participation in decision-making in the Southern Baptist Convention is fast become a thing of the past. The messenger system of representation for Southern Baptist Churches at the annual convention was designed as a mechanism of providing local church representation for the membership of all local churches.

Presently, nearly 80 percent of the messengers attending the convention and voting are "professional clergy." This development helps to explain in context the rise in power of the president of the S.B.C. and the polarization of right and left wings of political power. The diversity, mediating effects and influence of the laity who represent the vast majority of members of Southern Baptist churches is slowly being crowded

out of decision-making processes in the convention.

It may well come to a point where Southern Baptists will have to admit with intellectual and moral honesty that their structure of leadership has become every bit as much a hierarchy in function and practice as any other mainline Protestant denomination.

It remains to be seen where the vested interests of the "professional Christians" of the convention will lead committees, agencies and the S.B.C. itself in the near future.

The present power struggle for control of the various convention agencies, schools and other institutions does not bode well for the denomination if present trends continue unchecked.

Ralph Lepley
Wake Forest, M. Div. 3

Letter Policy: All letters to the editor are welcome. They should be typed double-spaced and be no more than 350 words long. All letters must be signed. The letter deadline will be the fifteenth of each month.

A call to death

By Gray Smith

During the entire Southern Baptist controversy during the past several years, I have found myself often desiring to lash out against "the other side." In times of intense frustration, it seems to me that only a one-two punch is in order. Being a fighter by nature, I find myself believing that the only solution to this conflict is for me to help extinguish the opposition. This seems to be, to me, a quite logical manner in dealing with this or any other problem in life—Beat the devil out of it until the devil wants no more.

However, whenever I find myself probing the Scriptures to justify myself in this matter, I find myself staring into a strange mirror. In the Bible, God confronts me with his knockout punch, the blow of love. As soon as I read of the Suffering Servant Son of God perishing alone for me and for others, I am floored. I find the vanity and charm of my fighting spirit hitting the canvass of God's love. Once it is down, it cannot find the strength to get up again. At that point, the fight is over. God has won me.

I do not enjoy reading of the Crucified Love of God. I nearly abhor it because it calls me to put away my sword. The cross calls me to weakness as the way to strength. I would rather follow my strength which is really the way to weakness. Yet, I am always drawn to the crucified Jesus Christ pouring Himself out fully for me and for others. As much as I would like to run from Him, I cannot escape Him. His weakness is so strong that I cannot walk away from the Place of the Skull.

It is an awesome and terrifying revelation to stand at the foot of the cross and behold the Lamb of God. It is awesome because of the utter incomprehensibility of the event—"God was in Christ reconciling the world unto Himself" as St. Paul says. It is terrifying because there love confronts us in all its holy purity. Love is a terror to us since we have spent our lives fleeing from it.

At Calvary, we meet Christ. In Christ, we meet God. In God, we meet love, for "God is love" as St. John says. In love, we meet the end

CONTINUED ON PAGE 8

Telethon, cont.

from the mailing list. However, Ms. Weathers pointed out that all of the persons contacted seemed to appreciate the fact that the seminary had shown enough interest in them to call.

The telethon came about as a result of the suggestion of a consultant who worked with admissions office. "We thought it would be a good idea to have students talking to other (prospective) students," according to Ms. Weathers.

Becky Randolph agreed: "I felt it was very significant to have students relating to students. I think it showed the seminary's attitude that everything doesn't have to be done by the administration and professors."

The list of prospective students was compiled from cards filled out by students during recruiting trips by the admission staff. Also, some of the names were of people who had called, written, or visited the seminary. Other names came from cards which college students had filled out in response to the seminary's new posters and brochures.

Not only did the telethon serve to educate prospective students about Southeastern, but it also served to educate the team members as well. According to some of the team members, they learned things about the seminary during the telethon which they would have never known otherwise.

Steven Emory, one of the team

members, commented that "The contact I had with the future students made me feel like a part of me is involved in the future of the seminary."

Another team member commented that she felt the telethon gave her not only an opportunity to recruit students, but also to answer the prospective students' questions about the seminary.

According to Kris Shields, Admissions Secretary, the goal for new student enrollment next fall at Southeastern is 300. There were 217 new students entering last fall. Thus far 140 students have been accepted to the seminary. This is a larger number than had been approved/accepted this time last year.

Approximately 40 more applicants are in the admission/acceptance process. As the summer approaches, many more applications will be received, according to Ms. Shields.

Will we have another telethon next year? We will, according to Betty Weathers. "The feedback from prospective students has been great!"

"The team was fantastic," said Ms. Weathers. "I could not have asked for a more loyal and dedicated group."

"Overall, we in the admissions office considers this telethon to have been a tremendous success."

One student summarized the telethon in this manner: "It's a great new way of sharing the Southeastern story with others."

Perfect, cont.

that for yourself. The claim that Jesus was the son of God does not rest on what someone else does. It rests on the word of God. Don't let anyone by their actions keep you from finding the joy that a relationship with Christ brings.

Call, cont.

of ourselves and the beginning of living for others. At Calvary, we die with Christ. No one wants to die, especially at Golgotha.

Consequently, this is precisely what God is calling us to do as Southern Baptists. In the current controversy, the inerrantists call for inerrancy, the non-inerrantists call for diversity, but God calls for death. No wonder we choose every side except God's side! Who wants to die anyhow? Who wants to die with Jesus outside the city gate of our New Jerusalem, the Southern Baptist Convention? The cross—couldn't He put something else there?

God is calling us to die this year at Convention time. We are to die

Notes, cont.

Greer, S.C. Donya has been with us for three years and we will miss her very much. Not only did she bring to her position a high degree of skill and professionalism, but she was a true partner in our total business operations and exemplified the spirit of our mission

Oh, by the way, don't forget to go to church this Sunday. No one there is perfect either, but we go to worship the one who is.

Jack J. Johnson is a middle M. Div. student from Reva, Va.

with Christ for others and rise again with Christ for others. We must crucify all our wisdom, lynch all our strength, pour ourselves out of ourselves and begin to love others, even our enemies. Then — and only then — will we have any peace among us. All of our own agendas must die if the Gospel of Christ is to become a reality among Southern Baptists. Only the Gospel will save the world. The only way the Gospel will be seen is when we die to our issues and live for others as our Lord did.

Gray Smith, a junior M. Div. student from Roanoke, Va., is a staff writer for The Enquiry.

in the seminary community. On behalf of all of us in the business office, let me say how much we truly appreciated her presence with us. I hope you will join us in wishing Donya well as she and her family begin their new journey.

Open or closed, cont.

I now move to the SEBTS curriculum. The other day I made a few notes about six Baptist seminaries, other than SEBTS. I was interested in the ration of required hours to elective hours in the Master of Divinity degree, and course offerings in theology. Keep in mind this is after SEBTS' recent increase in the number of required hours, a move which was fitting and overdue, in my estimation. (Freedom of enquiry within professional limits?)

I'm aware of two assumptions I'm making at this point. First, theology is foundational and a clue to a school's identity. Second, I assume elective studies are for vocational specialization and the pursuit of particular interests.

First the ratio of required hours to elective hours. Among the six seminaries, Southeastern's curriculum design allowed for significantly more electives than others. Many curriculums set the message, "when you come here you will do so and so the first year, so and so the second year, and in the third year you may choose some electives." One non-Baptist seminary catalogue listed the prescribed courses for the three years with room for only four hours of electives!

This prescriptiveness raises the issue of freedom and trust. How

much of a degree curriculum do faculty and administration and trustees allow a student to choose? In other words, how free is the student to *enquire* in particular interests? I interpret the amount of choice I have in electives at SEBTS as meaning someone trusts me to decide what I need, to an appreciable extent.

I realize that when I enter seminary I probably don't know all that is necessary for a career in ministry. However, not everything that I am told is necessary is necessary. At any rate, while in seminary I get in touch with what is important to me. At that point I want some freedom to choose what I study.

Next I noted course offerings in theology. I realize that my observations are general and hurried. Also, any seminary course (worship or ethics, for examples) will communicate theology, whether clearly stated or not.

I was impressed that most offerings were the traditional systematic, historical and biblical theologies. I affirm the importance of these studies. But streams that also say much to me were often missing — streams like liberation, narrative, process and feminist thought. These streams are available at SEBTS.

I may sound confusing as to which god I am talking about, or if I am talking about one god. I believe (despite the prominence of

white, male, middle-class, middle-aged, Southern Baptist guests in the chapel pulpit) in the one mysterious God who is multi-colored, as are the people and perceptions of God.

My point about electives and theology courses is not that my seminary is better than another. Rather, I am grateful for the creativity and diversity that is Southeastern. Freedom of enquiry.

As I saw the non-Baptist catalogue mentioned earlier, I realized the issue of freedom of enquiry does not lie in some sour Southern Baptist "pickle." It is clearly a universal matter.

Perhaps open and closed are better words. As I grew up, I carefully developed my analytical skills. My family and my various schools rewarded and praised me for my efforts. A couple of years ago I thought I was a very thoughtful, open-minded person.

While at Southeastern, I discovered my closed, defensive side. I saw I was not so open, and made the decision to grow more. Free to enquire. Discover! Fearful and exciting.

I realize that Southeastern is in transition also. Who knows, maybe someday under the catalogue depiction of Systematic Theology it will read "doctrine of humanity" instead of "doctrine of man."

Campus paper, cont.

the man; he just never realized how ridiculous he sounded. The things he had to say were simply not true, and that was the point of our articles, to pass on unbiased information to the public so that they can make an objective decision about the matter. That's the whole point of newspapers.

Another issue we dealt with was our human and American rights. Once the university inspected our dorm rooms while we were at a revival. Everyone went to church in those days, too. That was a real violation of our rights, so we reported it. Surprisingly, we got no heat from it, and even got an apology. That's another purpose of a campus, or any, newspaper: to serve as a corrective influence on the community it serves.

Our staff was great, too. John Cozy was an *ad hoc* student activist, and a general agitator at large. He left the staff after the first semester and went on it later years to protest nuclear war and Vietnam. Rumor has it he is a preacher these days. W. Tom Smith also contributed to the staff in great ways.

The Gray brothers came in the second semester to learn journalism. They took over the paper after we all graduated, and they grew grayer.

The great Steve Divine was our most popular staffer. He had this Van Dyke-style beard and he always wore athletic clothing, and yes, he wrote sports. His holiness (as we called him) also dabbled in editorial writing, copy editing, layout and pizza supply. He too, became a preacher. When asked why he decided on that, he replied, "One year on a student paper."

Bob "Underground" Shelter was a movie reviewer and reporter. He now works a latter-day Beatnik pub and plans Ph.D. work someday, as I've heard. Randy Punter was a real pioneer. Can you believe being a civil rights activist and a Baptist at the same time back then? He actually went on a march and came back to report it in the paper, and lived. That's real heroism. Robert Neelmac wrote sports and human interest stories, too. Sherrie Walkup was a great staff artist, and really was ahead of her time. And Rover Stevens was our Beatnik poet.

Our typesetting was done at this small building that housed everything from old printing presses to modern computers, staffed by a perky and extremely helpful bunch. Today they are known as the publisher of *The Wake Weekly*. And back then, "The Daily Dispatch" printed our meager stuff.

Our hats were off to all those fine people.

And, of course, there was the old office. Old papers lay stacked in corners, bottles and ashtrays were everywhere and the only way to find anything was to join the staff and work there a couple of weeks. And, of course, there was the editor's typewriter. It was a 1923 Underwood, the most dependable machine ever built. I still type my occasional columns on this typewriter. Who said I was a real liberal? I never once used those damn computers."

With this column, Morris Haywood, a senior M.Div. student from Huntersville, N.C., retires as editor of The Enquiry.

Jonathon Edison defeated Carl Motsinger in the student council runoff election for the position of vice-president. Edison won to complete the slate of elected candidates. No one ran for the office of D. Min. representative, though, and interested D. Min. students may pick up an application at the Student Affairs Office or see President Beverly Hardgrove.