

# The Enquiry

Serving the Southeastern Community

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## Mooneyham speaks to law, history

### Colloquium series opens with prayer

by Ruth Fleming

The first of the SEBTS Student Council-Enquiry Colloquium Series, a series of academic discussions, was held on Friday, November 12. Students filled Binkley 101 to hear Rev. Lamarr Mooneyham, President of the North Carolina Moral Majority, and Danny Higgins, SEBTS student and former lawyer, discuss the issue of prayer in the public schools.

Rev. Mooneyham began the colloquium by giving a fifteen or so minute talk on why one should support the constitutional amendment which was proposed by the President on May 6. Believing that this amendment is essential in restoring the "basic freedoms of religion and speech," Rev. Mooneyham asserted that the United States was founded on Christian principles, using the Mayflower Compact, the Declaration of Independence, and the U.S. Constitution as points of illustration.

Emphasizing the First Amendment, Rev. Mooneyham reminded all present that the clergy demanded the amendment so that the federal government would not and could not establish a national church. Now, however, the Supreme Court has "taken on



Rev. H. Lamarr Mooneyham

the authority to forbid prayer in the public schools in all states." Rev. Mooneyham went on to say that Christians are no longer allowed to express their individual beliefs.

(cont'd on p. 8 COLLOQUIM)

### Christian school educators view present, future

by Conrado Navarro

In part two of our series on private religious education in North Carolina, we shall look at the school-state relationship as viewed by a sampling of the state's fundamentalist Protestant schools, a view which might be summarized as pleased but cautious.

First, some statistics will give an idea of the extent of private education under discussion. There are approximately 400 private and church schools in the state with an enrollment of 58,000 students. These schools are divided between fundamentalist, Catholic, Jewish, Muslim, and non-religious private schools. No breakdown between these groups was available from the state Department of Education.

The schools belong to a number

of different educational associations. Among these are the N.C. Association of Christian Educators, the N.C. Association of Independent Schools, and the Organized Christian Schools of NC. The difference between these associations is one of educational philosophy and religious mandates and doctrines.

#### Second in a five-part series

The Rev. Daniel Carr serves as Executive Director of OCSNC as well as of the Churches for Life and Liberty, which deal with moral/social issues. When asked what he thought of the state's regulation of Christian schools, he said that he now considered it to be correct, but that it had not always been so. He informed The Enquiry that the state's

(cont'd on p. 4 EDUCATORS)

### Faculty lectures on faith, coming of age



Dr. G. Thomas Halbrooks

by Theresa Riggins  
Special to The Enquiry

On November 17 and 18 the Faculty Lecture was given by Drs. Powers, Halbrooks, and Clemmons of SEBTS. Their presentation was a culmination of work centering on the themes coming to faith, and growing in faith. This presentation was given at the Religious Education Association meeting at the last Southern Baptist Convention.

Addressing the themes from the historical perspective, Dr. Halbrooks traces how the church through the ages saw persons coming to and growing in faith. From the educational side Dr. Clemmons looks at how Southern Baptists have developed its education structure with Dr. Powers examining the practical implications for Christian education today.

Faith consists of three elements: knowledge, action and reflection with the goal being a balance among these three. The early church in its foundational experiences lived the life of faith through action and relationship. This balance was lost in the Middle Ages with the church focusing on symbols and sacraments of faith and reflection becoming the emphasis of faith, which only a few could achieve. As the Reformers returned to Scripture and faith as

(cont'd on p. 12 FACULTY)

# The Enquiry

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## Concerns of God and Man

It is difficult, at first glance, to see the connection between two public policy issues which the recent Baptist State Convention chose to address. The connection, of course, is that, in very different ways, the issues of a nuclear weapons freeze and prayer in the public schools are both intensely theological matters.

As one draft of a proposed pastoral letter from the National Conference of Catholic Bishops rightly pointed out, the apocalyptic nature of nuclear weaponry throws into doubt our acknowledgement of the sovereignty of God. The possession and possible use of these weapons is humanity's way of saying that it controls its own destiny, that it shall determine who lives and who dies and why, that it is the ultimate power in the universe.

Humanity, all Christians will affirm, is wrong. It does not control history, and therefore will not be permitted to perform the ultimate act of mass suicide. As World War II demonstrated, however, we might be able to wreck enormous, barbarous havoc before it is all over. It is our sacred duty to do all in our power to prevent this from occurring. This duty, rooted in our Christian faith, must never be allowed to become politically or nationalistically-based (as is the case with New Religious Right defense thinking), for it then ceases to be a specifically Christian, God-centered witness.

Just as support of a nuclear freeze is first of all a matter of calling governments back to the proper limits of their power over life, so on the matter of school prayer should we be keeping the state in its place. Ignoring this vital aspect of traditional Baptist faith caused the Convention to err by supporting the proposed school prayer amendment.

Why do we persist in being so trustful with our prayer lives? Many of those supporting this amendment view with horror state intervention in the economic marketplace—why not in the marketplace of faith? We have been given ample warning—the White House told us that "if groups of people are to be permitted to pray, someone must have the power to determine the contents of such prayers." Why??

The theological question in both of these issues is clear. Do we give temporal government power to take into its own hands the ability to control our faith, our prayer, our very lives? Or do we call the magistrate (whether Soviet or American, whether federal, state, or local) to account and refuse to render to Caesar the things which are God's? The Convention has not provided us, at least for this year, with a consistent answer, one which is necessary for the integrity of our Christian witness. We can hope for more consistent results in 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.

## Letters to the Editor

### Debate on 'real issues' sought

To the Editor,

The Conservatives have come to Southeastern; actually, they have been here all the time. What's happened recently is that the conservative brethren have suddenly decided they are an oppressed, neglected and scorned minority.

There is nothing like a little self-pity to bring out the martyr in people. Unfortunately, the only attack being made against the so-called conservatives is the one they are making on themselves.

It's too bad Christian people can't find any real issues to fight about and have to resort to windmills. It is a tragedy that something that really matters can't be "hotly debated" instead of having to resort to straw men and pointless theories and archaic positions which thinking people quit thinking about a hundred years ago.

What is going to be gained by all of this conservatism? What is it exactly they want to conserve? This "inerrant autograph" balloon keeps going up and going up—lead bal-

loons never could fly, and never will.

Original autographs do not exist—inerrant or any other kind. Why pretend they do? Human beings, even when they are doing God's work, make mistakes. Just ask Paul, or look in the mirror.

I wish God would speak an inerrant, infallible word so we would hear it and get things straightened out. Unfortunately, God is not speaking much these days, or if he is he is saying different things to different folk, or maybe we just can't hear him.

Maybe God has just grown weary of all of us using him for our own little causes—can you blame him? Could be he's somewhere calling out a new people. A people who will recognize that his word comes in the complexity of life, and in the ambiguity of human sin and finitude—that, by the way, eliminates the possibility of an inerrant, infallible word. It does not eliminate the possibility of a saving, reconciling word. Maybe we can hear that.

Jim Evans

### School prayer supported

To the Editor,

I want to express my appreciation to the Student Council and The Enquiry for co-sponsoring the recent colloquium on school prayer. Rev. Mooneyham was both interesting and informative while Mr. Higgins was somewhat entertaining.

This "friendly" confrontation clearly illustrated the tactics being used by those who are opposed to voluntary prayer in school. By sending up a smokescreen made up of false accusations and by arguing against things never said you can deceive some into agreeing with you.

For so long we Fundamentalists have been depicted as hot-headed blowhards. This colloquium presented us more accurately

by the professional way in which Rev. Mooneyham presented himself and the issue he was dealing with.

Probably the actions and methods of Mr. Higgins are not representative of those on the other side of this issue and other social issues. But it's always been interesting to me how those who are so often calling for more openness and broad-mindedness within our Convention can be so close-minded!

Our Convention is on record as favoring a return to voluntary prayer in our schools. Let us now work to see that it comes to pass. Isn't that the will of the people who are supporting our institutions?

Dan Payne

### Reader takes issue with book review

To the Editor,

I want to take some issue with your review of the book The Fate of the Earth.

Having read the book also (?), I don't think that your casual dismissal of the latter parts of (cont'd on p. 4 LETTERS)

**Charles Keith - On Missions**

# Boy meets girl=missions

This will be a two sided story that needs the hand of a fiction writer to bring out all of the excitement, chance meeting, near miss, Christian growth, commitment to Christ and finally a husband and wife missionary team.

Such is the story of Mark and Pam Grumbles. They are seniors in SEBTS, M-Div. program and plan to complete their seminary work at the end of this semester. They have been approved for appointment as missionaries on the 7th of December in Charlottesville, Virginia. Mark will be appointed as Business Manager of the Mission in Costa Rica and Pam will be appointed as Home and Church Worker.

They will begin orientation in Pine Mountain, Georgia on Jan-

uary 6, 1983 and will leave for Costa Rica in April, 1983. They will study in the language school for a year before they begin to fulfil assigned responsibilities.

As you talk with them you immediately catch the great excitement and enthusiasm that has already been building for a long time. You also sense a deep conviction about missions and solid commitment to their Lord and Savior Jesus Christ. Let me try to share some of their fantastic story.

Mark was born first on April 11, 1953 in Richmond, Va. Pam arrived over a year later on the 6th day of December 1954, down the road a piece in Franklin, Va. Pam continued to live in

(cont'd on p. 8 MISSIONS)

**A Conservative Voice**

## Let the Spirit speak

by Karl S. Popoff

"So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn." (RSV, John 21:11)

This line of Scripture is found within the wider context of the appearance of the Resurrected Jesus to His disciples by the Sea of Tiberias. The verse contains something which at first glance seems insignificant, but in truth is most noteworthy—the number 153. Why such a definite figure? Why not "a lot of fish," or "between 100 and 200"? Why is it important that the exact number be mentioned?

There have been those who have not let this number escape their notice. Speculation runs a gamut from an arbitrary number to the number of nations in the world; however, I would like to suggest another reason much simpler and more to the point.

I propose that 153 is in reality the actual number of fish caught that day, and this is where the real importance is found, i.e., in the fact that it was remembered exactly. If the author, whom I believe to be the Apostle John, could indeed remember the number of fish caught, then how much more clearly could he recall the other events of that very special day? In short, this account of the Risen Christ is an accurate description of what took place.

I believe wholeheartedly in the Resurrection of Jesus Christ. I believe that John wrote the literal truth even though I have never seen a man resurrected after being in the tomb for three

days.

On the other hand, I do not believe that Revelation 13:1 is speaking about an actual, literal ten-horned beast. Most of us would agree that this is symbolic of an awesome evil power which will eventually be let loose.

If seriously contemplated, however, is the literal Resurrection any more believable than a literal Beast? The world at large certainly doesn't think so. How then do we make distinctions between that which is literal in the Bible and that which discloses God's Truth in more symbolic terms? The answer is found in the guidance of the Holy Spirit.

Many of us have let others form our ideas, some being from the Holy Spirit and others from sources infinitely closer to terra firma. How many of us can rightfully say that we have truly let the Holy Spirit guide us in our search for the Wisdom of God? I know that He does not mislead us. I know that He is not the author of confusion. But I also know that no one man has all the Truth.

Right now our denomination is in the midst of a civil war. The battleground is the Holy Scripture itself. Did God ordain this? Certainly not! Is either side entirely right? Certainly not! But you can bet that if left unchecked this road will lead to destruction. The unsaved world will be driven even further from Jesus Christ and Satan will gain a monumental victory.

Personally, I don't wish to answer to God for this stupidity. Do you? See what Titus 3:9 has to say, then listen to the Holy Spirit, seek Him actively, and learn the Truth.

**Ron Wilkins -**

**About Student Council**

# Calling for Christian dialogue

John Stuart Mill talked about opposing opinions in his work On Liberty. He said that we must be tolerant of each other, that we may preserve the right to disagree.

The new group that is forming on campus, the Conservative Evangelical Fellowship, has incited more conversation than my election last spring. This group desires to be formally recognized in our community.

They have been the subject of concern on the Student Council. What will they do? What should we do? What do the students want us to do?

Our problem goes deeper than whether or not to allow a group of fellow students to formally organize. It is our fear that a constructive discussion of issues will deteriorate into personal attacks and personality struggles.

It is not a question of whether one agrees or disagrees with them. The question is whether our fellow students will be allowed the right to have their say and to achieve their goals.

This is a sensitive situation which will not go away if we ignore it. It is one upon which we must act.

Therefore, I am recommending to Fellowship Moderator Dave Wood that the group re-submit their application for recognition, and that the Council grant this recognition.

Let me add that I do not agree with a lot of what this group stands for, but as I have said, that is not the issue. I believe they have the right to organize.

\* \* \*  
The final meeting of the Council will take place on Dec. 7, 1982 at 3:00 PM in the conference room in Mackie Hall. All students are invited to attend.

\* \* \*  
The first three months of the school year have kept most of us pretty busy. The Student Council has tried to reach out to all students, whatever their direction or interest. I wish to thank you all for your continued prayer and support.

See you all next semester.

***shall we give thanks only when Yahweh's way is our way?***

# Educators pleased with relationship with state

(cont'd from p. 1)

statutes have been re-written within the last four years in order to minimize regulations imposed upon religious schools.

## View of state regulation expressed

Rev. Carr tied the matter of state regulation of the schools to the regulation of home education. Referring to the four cases pending in court on this question, he said that "the state is wrong in saying that they are the educators of our children. Parents are charged by God to educate their children."

He went on to state that the NC Constitution says that children "shall attend public schools unless educated by other means." According to Rev. Carr, the "other means clause was understood to mean home education. This was the original intent. Time does not invalidate the original intent." He believes that the state's statutes will have to be brought into line with the Constitution, and that as a consequence the state will recognize the rights of parents to teach their own children at home.

Mr. Bob Johnson heads the Neuse Christian Schools, which have 112 students in grades K-8. Asked about state regulation, he said that "it's a model one. Other states copy our state's regulations. It is modeled after the state of Florida's, which is excellent." He also said that while his school's teachers are all "double certified" (both by the state and by a Christian certification authority), he did not think that the state should mandate such certification, as is presently the case in Nebraska and 12 other states.

## 'Parents are charged by God to educate their children'

### -Rev. Daniel Carr, Organized Christian Schools of N.C.

Mr. Blair Berkeley, principal of the high school at Wake Christian Academy, said that WCA has 750 students in grades K-12, making it among the state's largest religious schools. He expressed the opinion that his school's relationship to the state was a very good one, and that the regulations needed no tampering with. Although not all of the teachers at WCA are certified, they are all "certifiable." He added that his school sends its students to the local public high school for driver education, a practice he believed was typical at the present time.

Ms. Oliver, vice-principal of



Friendship Christian Schools are now in court over the issue of day-care center licensing.

Friendship Christian Schools (which also has grades K-12 and 475 students), said simply that the relationship of religious

Mr. Berkeley, on the other hand, sees the schools "holding ground." He does not see a decrease in the near future, but

## 'The future of America depends on the Christian schools'

### -Mr. Bob Johnson, Neuse Christian Schools

schools and the state "is a fine one." She did inform us, however, that their day-care center is in litigation over the issue of licensing. The state requires that day-care centers meet minimum health, safety, and fire regulations in order to be licensed. The school believes that the state has no authority over their center because it, like the school, is an arm of the Friendship Baptist Church's ministry.

### Optimistic view of future held

When we asked about the future of such schools, we received various opinions. Rev. Carr believes that fundamentalist schools will continue the trend of the last three years, regardless of how they are regulated. "Christian schools have been opening at a rate of three per day for the past three years. This number will increase."

is unsure of an increase. The economy, he said, will be a bigger factor than state regulation.

Mr. Johnson, asked about the future of the Christian school movement, rephrased the question, saying that the real question was "the future of America."

He said that "the future of America depends on the Christian schools. Christian schools are the only institutions that teach old-fashioned love of country, family, and God. Public schools are not doing that. For instance, students in Florida, when it's time to salute the flag, can either salute, sit, or walk out. We believe that is un-American. Our students don't have those options here." He sees Christian schools as increasing their activity and number in the future.

Next: Catholic education in North Carolina.

## Letters (cont'd from p. 2)

Schell's work does justice to the people on this campus who do understand and who do find his philosophy cogent and persuasive.

If you were listening, you would have heard the state-of-the-art discussion on the backgrounds, the presuppositions, and the fallacies of the brand of thinking that posits nuclear bombs as an important part of USA, yea, world life.

Sure the arguments sometimes reach subtle levels, but it is within these areas of subtleties wherein ideologies are born. To nip, or encourage, growth in the bud is all-important. Schell's book attempts to get to the fallacious roots of the nuclear-salvationists. It is a pity you

were (are?) unable to bring these out.

Marc Mullinax

(Editor's Note—There was no personal offense stated or even implied in the review. Why any was taken is a mystery. However, to anyone who felt that justice was not done to them, our apologies.)

## Photography

CONTEMPORARY CALL SUSAN OR  
OUTDOOR BERNIE JOY  
PHOTOGRAPHY 556-6382

**Ruth Fleming - Reactions**

**Pitching in to relieve the tension**

It's that time of year again. The semester sure flew by and we had a great time; but now, as Mrs. Philbeck said, "Tensions are building." Papers are finally due, exams are just around the corner. How can we, a Christian community, help make this rough time a little better for ourselves and others?

Of course we should be considerate of those studying around us - be it in the library, the dorm room, or the home. Studying together might also be helpful in easing the tension - it is always such a relief to know that I am not the only one struggling. But we have done all this before when we were undergraduates. There must be something unique we Christians are capable of doing to help in this time of frustration.

All semester the residents of Women's Dorm have had secret pals

and done something special for their person each week. There is no need to organize such a program for everyone but if you know a particular friend is especially anxious, give him a candybar or a card. Make an extra effort to have a coke break with a friend who is struggling. Even a brief backrub does wonders to relieve those tense muscles.

So, what am I saying? Go that little extra mile that separates this school from all other academic institutions; show that you do care that your fellow person succeeds and help this individual to do so by showing a little more love and consideration. Above all, don't let the competition become so intense that you cut your best friend's throat. We are all here to learn as much as we are able and to succeed - but for His glory! Remember that these coming weeks and good luck on your exams!

**Humor**

**With apologies to Gail Sheehy**

by Carland Tolliver

# 1 - After getting explicit directions to Wake Forest from at least three friends and the pastor, who intoned for the third time, "Now don't you go down there and let them change you, son," he cruises in on 98, then turns in to Stealey Drive into the circle and parks in one of the "visitors" spots (for the first and last time) and sweat beads on his upper lip as he gets out of the car and puts on his coat. "What have I gotten myself into," he wonders, eyeing the stately buildings and sensing a cloistered atmosphere. He is the model of perfection -- suit

cleaned and pressed, shoes shining, hair all in place, as he enters the Inner Sanctum - Sandusky's office.

# 2 -- On the third day of classes, he is five minutes late to his 8 o'clock Greek class. He was up late last night learning the alphabet. His Nike's are dirty, no socks, sweat shorts and shirt askew. With face unshaven, hair uncombed and eyes bleary and bloodshot, initiation is complete.

# 3 - Three weeks into first semester:  
"Dear Mom and Dad, I love SEBTS. I'm so glad you encouraged me to come. The classes are wonderful and inspiring. Greek is challenging, but I know my alphabet now. . ."

# 4 -- Three months:  
"Lord, how I hate this place. Plugging along in the books night and day -- no social life on campus. Profs are a drag. Exams are the pits. Will the papers never end? Will I ever get out? They expect me to read the whole New Testament!"

# 5 -- Three years:  
"Gee, folks, it's great you could come to graduation. Let me show you around. Over there is Broyhill Hall where the wedding reception will be next week. We really love Southeastern -- so many great memories -- so much atmosphere. I don't know how I'll ever adjust to being away!"

**SEBTS runners**

by Conrad Navarro

Drs. Halbrooks and Hawn recently ran a 10, meter (6.1 mile) race held on the campus of Duke University in Durham. They both finished the race in the middle of the pack of approximately 800 runners.

Dr. Halbrooks' time was in the mid 50's and Dr. Hawn's was in the mid 60's.

The race was held in conjunction with a half-marathon held at the same time. A word to the wise: Don't ask either of them if they plan on running the half-marathon next year!

**Library Lines**

by Reference Services

THE NOISE LEVEL in the study areas of the Library, particularly at night, is a serious problem. Please be thoughtful! The Library is the only place where many students may study for tests or write papers requiring sustained concentration. Resist the temptation to visit, even for a few seconds. Arrange to talk elsewhere. Tensions are building!

OVERDUE BOOKS AND FINES must be cleared by the end of the semester. Graduating seniors are especially urged to check with the Circulation Desk right away.

GROUP STUDY ROOMS ARE AVAILABLE on the second and third floors. It is advisable to go to the Circulation Desk and reserve a room in advance, as priority for use of a room is given to groups with reservations on a first come, first served basis. A group (two or more) may, however, use the room without a reservation if it is not in use. Be prepared to leave as soon as a group comes which has a reservation. An individual may use an unoccupied group study room but must yield to a group with a reservation and also a group without a reservation.

Groups are reminded to keep the door closed and keep conversation low so as not to disturb nearby study areas.

FOCUS ON CIRCULATION (by Georgia Santrock, Circulation Services Assistant):

INTERLIBRARY LOAN is a rapidly growing service available to students, staff, and faculty of SEBTS. If you need a particular book or photocopy not available in our library, please see Georgia Santrock at the Circulation Desk. We borrow and loan to libraries all over the U.S. by OCLC Terminal daily. We can usually borrow from a library with a free loan on books for a one-month period and a minimum expense for photocopies. When ordering, please plan ahead and allow two weeks for books and three weeks for photocopies to arrive.

CHURCH CURRICULUM CENTER NEWS: Come by soon to see displays on the LOTTIE MOON CHRISTMAS OFFERING for foreign missions and the JANUARY BIBLE STUDY materials on I Peter: "Message of Encouragement."

# Seminary Council meets

by Felicia Stewart

The Seminary Council met for the final time this semester on November 4, considering a wide range of concerns brought before it. These included the following:

1. In response to questions about the bits of information coming from the curriculum review committee, Dean Ashcraft said that many items are under consideration; however, the committee is not at the decision-making stage. At a later time student forums will be held to receive student input.

2. Questions about graders and students they graded being in the same class were raised and will be forwarded to the appropriate faculty committee.

3. The Council made clear the point that student input will be a vital part of the process of selecting a Seminary chaplain.

4. The problem of the diversity of backgrounds among first-year Greek and Hebrew students was discussed. Dean Ashcraft acknowledged the problem, but said that the advanced standing exams

represent an effort to deal with it.

5. In answer to a question about the graduation speaker being a member of the faculty, Dr. Trotter explained that the May graduation normally has two speakers: a baccalaureate speaker from outside the faculty and a speaker from the faculty who gives the charge to the graduates. Student input is welcomed in the decision-making process. The December graduation has the two assignments combined into one. There is no stated policy on December graduation.

6. Student violations of the Kesee Fund requirements was the final concern discussed by the Council. There is no monitoring of the student load requirement once the Kesee Funds have been approved. The lack of accountability in this matter will be brought to the attention of the appropriate offices on the Seminary campus.

Items for the next meeting on February 3 may be submitted to Dr. Max Rogers by January 27 and are welcomed.

## Methodist students organize

by Mark Mooney

The United Methodist club at Southeastern have had their elections of officers for the 1982-83 year. David Sparrow, Chairman; Chuck Rowley, Program Director; and Mark Mooney, SEC/Tres.

The club plans to meet once a month in the academic year, at which time various programs and speakers will be featured. Due to the large number of United Methodist students who commute to Southeastern only on Tuesdays and Thursdays, it was decided that they would meet every third Thursday of the month during the regular class year.

The club held its first meeting of the fall semester on October 21, at which time Chuck Rowley presented slides from his trip to Israel over the summer in the class with Dr. Scoggin.

The club's second meeting was led by the club's president, who presented a film on Methodist history entitled "Burning Bright".

The club's officers have been very pleased with the quality of programs thus far. Plans are being made for next semester to give the United Methodist students at Southeastern interesting programs by the club, including inviting in special speakers on various issues.

"We hope to have more people involved in the club next semester," said Sparrow. "We United Methodist students are very happy to be here at Southeastern and part of its student body. We hope that we can meet some needs of the United Methodist students here at Southeastern through our club's programing for next year".

The next meeting of the group will be held on January 27 in the meeting room of the cafeteria at 10:00 a.m.

## World Hunger Committee to meet

An Ad Hoc Committee on Hunger has been established by the Student Council. Mark Grumbles has been appointed to chair the committee. Membership will be open to all those interested in hunger-related problems and their solutions.

Grumbles stated that the purpose of the committee is to have an ongoing organization which will be responsible for maintaining awareness of hunger on the Seminary campus. "Not only do we want to be aware of the problems," he said, "but we want to do something specific about them. I think people are tired of hearing about hunger and not knowing what to do."

The chairman wants this committee to act as a type of clearing house for information and as an initiator of action. "Different members can report back to us here at Southeastern what other groups (such as Bread For The World) are doing and what we can do to join in with them."

An organizational meeting is scheduled for Friday, December 3, at 10 AM in the Bethea Room. Purposes and plans will be decided upon at this time. All persons interested in hunger and the Christian response are requested to attend this meeting. Grumbles said that he thought that "Anyone concerned about hunger will want to be involved in this dynamic Christian response."

## Advent Calendar

Carol-sing led by Dr. C. Michael Hawn, Thursday, December 2 at 10 AM in Binkley Chapel.

Selections from Gian-Carlo Menotti's "Amahl and the Night Visitors," presented by Church Music students, as part of the annual Christmas lighting festival, on December 3 at 6:30 PM in Binkley Chapel.

Lighting of SEBTS Christmas tree, Friday, December 3 at 7:15 PM, following "Amahl."

Town of Wake Forest Christmas Parade, Saturday, December 4, beginning at 2 PM.

Moravian Christmas Lovefeast, Rev. Harold Durham of Raleigh Moravian Church presiding, on Tuesday, December 7 at 10 AM in Binkley Chapel.

"The Nativity According to St. Luke" by Randall Thompson, presented by the Seminary Choir, Dr. Ben S. Johnson conducting, on December 7 at 8 PM in Binkley Chapel.

A dramatization of "Amahl and the Night Visitors" presented by the Cantata Choir, conducted by Dr. C. Michael Hawn, on Wednesday, December 8 at 10 AM in Binkley Chapel.

Christmas caroling by Raleigh-area church choirs and members, led by North Carolina Symphony, on Saturday, December 14, beginning at 6:00 PM in front of the Governor's Mansion in Raleigh.

**Seminary Strrretchers**

**Food shopping in Wake Forest**

by Bill Clifton

"Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" Proverbs 6:6-8.

The purchase of food is one of the largest single expenses of any household. As we consider ways to stretch the dollar let us look at buying food in Wake Forest.

Probably 95% of the residents of Wake Forest buy their groceries here. Some choose to drive to Raleigh where they feel they can save money, but they must consider the cost of the trip and how it adds to the cost of "saving money". There are three major food outlets in Wake Forest: Keith's, Lyons, and Winn-Dixie. Each has its specialties and most of us have our preferences, but all are close to each other so that competitive shopping is reasonable. Now let us examine each grocery store a little closer:

Keith's - It is probably best known for its meats, but of course it carries all other necessities. One way to take advantage of economical meat prices is to purchase meat in 10 pound packs. If you have a freezer you can store the extra, or you can get together with a neighbor and split the 10 pound pack. If you do not have a garden and do not care for canned vegetables, you can take advantage of Keith's bagged frozen country-style vegetables when they are in season.

Lyon's - Lyon's has several teresting features worth noting. Check their shopping cart located in the Produce area which contains produce that has been marked down in price. Other "reduced items and merchandise" are located in the left-rear of the store just past the milk counter which have been marked down in price. Lyon's food prices are located on the leading edge of the shelf just beneath each item. Look for prices that have a red dot - these are specially marked items.

Winn-Dixie - WD's "reduced merchandise" area is located in the right-rear of the store just past the Produce. Here you can find an assortment of products whose prices have been reduced for various reasons. WD also has "family packs" of meat that offer economical savings by buying in quantity. Always check the section in the meat counter called "Today's Best Buy" for additional savings on meat.

There seems to be a general consensus of ideas to consider

when buying food that will help stretch that dollar:

1. Never shop for food when you are hungry. Remember you are shopping to fulfill a longer range need than just the immediate future!

2. Try to buy groceries without your children. Sometimes they tend to obscure the overall objective of economical purchasing.

3. Always make a grocery list and STICK TO IT.

4. Check for unit pricing. This is one of the most important things you can do when buying food. Most shelf tags list the cost of the item, its weight, and its cost per unit of weight. Compare costs per units of weight to get best buys.

5. Larger quantities are not always the most economical. I priced peanut butter in a grocery store and found that the 18 ounce jar costs \$1.19 (6.9¢/ounce). A 40 ounce jar of the same peanut butter cost \$3.19 (8.0¢/ounce). The smaller jars were actually more economical than the larger

jar.

6. Try to shop as soon as possible after the Wake Weekly is out to take advantage of the sale items listed in the paper.

7. Even if special cuts of meat are on sale, do not buy them unless your family will eat them. You can't change your family's eating habits just because something is on sale.

If you have any ideas or suggestions for strrrretching that seminary dollar, then send them to me at The Enquiry so we can pass these on to the students.

Addendum: Good examples of such suggestions can be found in the following letter, received last week:

Dear Mr. Clifton:

With the Christmas season approaching all of our "purse strings" are really tight. With this in mind I thought it would be appropriate to share a few ideas I have picked from "here and there."

Our gifts should always come (cont'd on p. 12 SAVINGS)

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

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

## Colloquium series opens (cont'd from p. 1)

Thomas Jefferson had said there should be a "wall of separation between Church and State." Rev. Mooneyham also pointed out that Jefferson encouraged prayer at the University of Virginia.

Concluding his talk, The Rev. Mooneyham said, "When the light is removed, darkness takes over. Federal judges must NOT be allowed to tamper with our religious freedom."

Mr. Danny Higgins then had five minutes in which to point out the reasons why the proposed amendment should not be passed. To begin with, Mr. Higgins stressed the fact that "silent communion with God has never been outlawed." If students want to get together and pray and form clubs, they can -- this has not been outlawed. Therefore, Mr. Higgins believes the amendment is unnecessary. Believing that it would be a dangerous amendment Mr. Higgins said he would not want just anyone leading and teaching his people how to pray, with one of his major reasons being the strong foothold cults hold in certain areas of the United States.

Expounding on one's duties as Christians, Mr. Higgins said that if Christians do their "jobs in evangelism, our children won't need teaching in the schools but can learn from and in the home and church." In conclusion, Mr.

Higgins said that "more will be done for the public schools if we pray FOR them, not IN them."

The floor was then opened for questions for the remainder of the hour. In reply to the question, "Who do you propose write the prayers?", Rev. Mooneyham said, "Nobody has suggested a canned prayer or a teacher leading the students in prayer."

Another student asked Mr. Higgins, "We hear arguments that forbidding prayer in the public schools is threatening to our religious liberty, but can we allow voluntary prayer when it threatens the religious liberty of the atheist and cults?" Mr. Higgins responded by saying, "We are not guaranteed it will be before school or in a club. It

may not stay where we want it to. If you don't look out for everybody's rights then your freedom to practice your religion may one day be threatened." Rev. Mooneyham then replied, "3-4% of the United States is the atheist

community. Provisions will be made, just as provisions are made now for the Jehovah's Witnesses with respect to the pledge of allegiance."

Another questioner asked, "Do you mean out loud or silent prayers?" Rev. Mooneyham responded, "out loud". To which Mr. Higgins picked up his Bible and quoted Matt. 6:5-6.

There were other questions but these brought about the greatest response from the audience.



Student Danny Higgins speaking as Rev. Mooneyham looks on.

## Missions (cont'd from p. 3)

Franklin until she went away to college. Mark lived in many places as his father was a career Army Officer. He returned to Richmond, Virginia in 1965 when his father retired from the U.S. Army. He was able to attend one high school graduating in 1971. He and Pam had not met.

Mark and Pam both made decisions to follow Christ early in their lives, he at age eight and she at age twelve. Both were active in Baptist churches and contribute a great deal of their growth and missions challenge to those who taught and led them.

Mark had a brief encounter with foreign missionaries in February 1971 on a trip to Argentina with his parents. He learned that missionaries do things other than preach.

On to college was their next venture. Pam to Mary Washington College in Fredericksburg and Mark to the College of William and Mary in Williamsburg. Both were active in the BSU. At this point they still had not met.

Pam was challenged to mission involvement through summer missionary work in Missouri and New

York. This involvement was due in part to her active involvement in BSU on the local and state level.

Mark graduated in May of 1975 with a degree in Business. Pam graduated in 1977 with a degree in Political Science and teacher certification. Both were uncertain about future career goals.

God led both of them to the Journeyman Missionary Program. But remember they are still not in the same year of movement. So Mark completed his tour as a journeyman at Asuncion in June of 1977 and Pam did not arrive until July of 1977. They missed each other by a month.

They both reflect on their time spent as a Journeyman Missionary as a very rewarding experience. It was a time of growth and revelation of God's presence in a very special way.

Mark returned to Richmond and worked several years in his field of business in the accounting department of Bellwood Printing Plant of Reynolds Metals Company.

When Pam returned she worked for a year as a Campus Minister Intern for the Virginia Baptist

General Board. She was assigned to the southern portion of West Virginia and served three campuses that had not previously had a Baptist ministry.

They finally met in 1979 at the Dome in Virginia Beach, Va. Both were attending the Virginia Baptist Convention. Mark was on the program and after hearing him speak Pam decided to introduce herself to him. They both entered Southeastern Seminary in September of 1980 in the M-Div program. They were married in January of 1981, with a set goal of eventually seeking appointment as career missionaries.

God has blessed them with his love at every turn of the road.

Let me challenge you to look back at your own experience now. Think about the pilgrimage that you have made to be at this point in your Christian experience.... Thank God for what He has done for you in the past and look with expectation toward the future. As we have seen in the lives of Pam and Mark, God calls ordinary people to do extra-ordinary jobs for Him. Be His willing vessel and He will bless you and meet your every need.



# PERFORM

## Gossip, gossip, gossip

# A N C E

by Maryanne Fischler

The words of a wise man's mouth  
win him favor,  
but the lips of a fool consume  
him.  
A fool multiplies words,  
though no man knows what is to  
be,  
and who can tell him what will  
be after him.

Ecclesiastes 10:12, 14

There is a lyric in the Lerner & Lowe musical *Camelot* which reads, "What do the simple folk do to help them escape when they're blue? They sit around and wonder what noble folk do."

Proof of that statement can be found at any grocery store check-out. There one can see the dirty linen of the famous and the infamous displayed in such paragons of journalistic integrity as the *National Enquirer* and *The Star*.

The relationship of gossip to entertainment is two-fold. For one thing, gossip newspapers, and more recently, TV gossip talk shows, are themselves considered entertainment. Considering how much of what they print is fiction, that is understandable, if loathsome. Secondly, the subjects of these excursions into bad taste are, more often than not, entertainers. Perhaps the rationale for that is that since they have opened up their talents for all the world to see, their private lives are fair game.

Calling the gossip press bad taste is probably the nicest thing one can say about publications that offered a reward for a picture of John Lennon's corpse and speculated that Elizabeth

Taylor would marry Prince Rainier of Monaco as soon as the period of mourning for Princess Grace was over.

I can understand the interest in such picturesque events as the wedding of the Prince of Wales. Even the legitimate press covered that story in infinite detail. What baffles me is why anyone would care to read about every subsequent move of the Princess. The fascination with that poor lady is cruel and no doubt sinful at best.

The morbid fascination with the deaths of famous people (and others) is just another manifestation of the sinfulness of gossip. Good taste as well as ethical responsibility dictate that the private lives of other people, even if they are celebrated people, should remain private. Their romances, their relationships, and their deaths are nobody's business. It is truly a sign of man's basest instincts that turns the crass sin of gossip into a highly profitable form of low-rent, exploitative "entertainment."

## Area Entertainment Calendar

CHAPEL HILL

Saturdays at 11 a.m., 1, 3 and 8 p.m.; and Sundays at 2, 3, and 8 p.m.

### THE NORTH CAROLINA SYMPHONY

The North Carolina Symphony and the North Carolina School of the Arts School of Dance and School of Design and Production will offer three performances of their annual holiday treat, *The Nutcracker*: Friday, December 17 at 8:00 p.m., and Saturday, December 18 at 2 p.m. and 8 p.m. in Raleigh Memorial Auditorium.

The North Carolina Symphony will perform under the baton of guest conductor Thomas Briccetti, Thursday, December 9 at 8 p.m. in Raleigh's Memorial Auditorium.

The UNC Glee Clubs will present a Christmas concert Sunday, Dec. 5, at 4 p.m. in Hill Hall auditorium. The free, public concert will be directed by Blane Abernathy, Elaine Coates and Larry Cook.

The UNC-CH and Duke music faculties will perform chamber music on Friday, Dec. 3, and Saturday, Dec. 4, at 8:15 p.m. in the Hill Hall auditorium. The free, public concert will celebrate the 19th century Czech composer Antonin Dvorak.

"Star of Bethlehem," the search for the Star of the Magi examined through science, scriptural passages and historical speculation, continues through Jan. 10. Shows are at 8 p.m. weeknights;

## 'Adam & Eve' yields fun evening

by Conrado Navarro

As I sat there and watched and listened to *The Diary of Adam and Eve*, I had to keep reminding myself that the play was written by Mark Twain in the 19th century. With my 20th century, post-ERA, liberated mind I grimaced at the blatant chauvinism and stereotyping of Eve as the representative of womankind. However, as a woman in the audience commented, "Adam was depicted as not being very intelligent either." That's what saved the play for me.

The play gives a comic account of Adam (Ed Sansbury) and Eve (Patricia McDowell) as they discover each other and their surroundings. Adam is angry that this "new creature" talks too much and keeps naming the ani-

mals before he can. When Adam asks Eve why she names a giraffe a giraffe she answers him, "Because it looks like a giraffe!"

Eve's quest for knowledge leads her to succumb to the snake's (Jim Scarborough) suggestion that if she wants true knowledge she should eat the apple. They are kicked out of the Garden, or Park, as they refer to it, and life is much harder after that. The snake's best line is when he is describing Adam and Eve to the audience and says, "Alternatives are intolerable to humans, you know."

Second-year student Paul Stennett directed the play. He has acted in plays like *Life With Father*, *Oklahoma*, and directed *My Last Semester*. Jim Scarborough's past acting experience has been in *God's Favorite*, *Spoon*

*River*, and *Don't Drink the Water*. Ed Sansbury has acted in *Spoon River* and directed *God's Favorite*. Sansbury's acting perhaps needs improvement but considering that this is only his third play, he did a good job. Although Patricia McDowell has never acted, she has sung on stage with gospel and jazz bands. If she sings as well as she can act she must sing very well.

The play is entertaining and funny. It shows us that there are things about ourselves we really don't like to admit. Perhaps the funniest thing to this "Yankee" was seeing Adam and Eve depicted as Southerners with a southern accent! At the end of the play Adam tells Eve, "We will survive." Indeed, I did more than survive. I had a very enjoyable evening.

## Book Views

# Viewing church, state, law

**Freedom and Faith** ed. by Lynn R. Buzzard (Westchester, Ill.: Crossway Books, 1982), \$11.95

This collection of essays delivered at a Christian Legal Society conference is aimed at providing a perspective from which to view the "impact of law and government on religious freedom." It is somewhat uneven in the accomplishment of that goal.

Unquestionably, there are several essays well worth reading. Dean Kelly of the National Council of Churches, for example, delineates many of the major areas of controversy in church-state relations in the last few years. In pointing to employment, education, and membership as the areas of most ominous state interference in religion, his legal analysis is sound and concise without being hysterical.

Former White House aide Charles Colson contributes a call for Christian activism in prison reform and with the prisoner. A sensitive, humane, and informed treatment of the subject, one can agree with his call as being in the best tradition of Christian concern for social justice.

Two other essays stand out. Harold Berman of the Harvard Law School (a Soviet law expert) and exiled Soviet Baptist Rev. Georgi Vins write on the Soviet religious scene in ways which bring out the oppression and incredible difficulties faced by the churches there without, for the most part, portraying the Soviet Union in the apocalyptic terms

usually favored by the Religious Right. Vins' essay is an especially moving, personal piece.

Unfortunately, not all of the essays in this collection are as well done as these. Those written by William Ball (an expert on First Amendment law who should have known better), Canadian law professor Bernard Zlystra, and "philosopher" Francis Schaeffer (the most over-rated Christian thinker of our time) all seem to fall into the same two pits.

\*The bogeymen of "secularism" and "humanism" are raised time and again without any of the writers bothering to define it. Overwhelming authority, even dominance of government and thought in the West, is ascribed to this satanic movement, yet it is as amorphous in these essays as it is in real life.

\*The misreading, misteaching, and misuse of history reaches monumental proportions. For just one example, Ball claims that before its "corruption" in the 16th century, European jurisprudence recognized the principle that the king or state was subject to God. He seems to be unaware that the opposite tradition—that the state must sometimes curb the power-lust of the Church (which was what was meant by "God") for the good of all—

actually is much older than he thinks, dating at least back to Marsilius of Padua in the 14th century, if not farther.

Tied to this is a consequent inability to see constitutional history through anything but all-or-nothing, secular-or-Christian glasses. Schaeffer thinks it impossible that humanism could have resulted in libertarian, constitutional government, hence it must be "a product of our Christian heritage, specifically that which grew up in Northern Europe following the Reformation."

Therefore, the First Amendment must be read as being favorable to Christianity or civil religion (it's difficult to tell which he means). This ignores the probably more important influence of the Enlightenment on the framers.

I spend much space on these criticisms because they also illustrate some of the most difficult intellectual handicaps borne by the Religious Right. They tend to overshadow the merits of the rest of the book. Try not to let them

--David Fischler

(Editor's Note—The subject of our last book review, The Fate of the Earth by Jonathan Schell, is now available in paperback for \$2.95. Our thanks to Marc Mullinax for supplying this information.)

## Missionary is ripping satire

by Conrado Navarro

If you go to see The Missionary expecting to see the laughs-per-minute and crazy antics of a Monty Python film, you'll be disappointed. However, if you like subtle British humor and don't mind sarcastic portrayals of hypocritical elements found within the Church, then you'll enjoy this flick.

The screenplay was written by Michael Palin, who also stars as the Rev. Charles Fortescue. Palin was the writer of the British television series Ripping Yarns which was a satire directed at the sacred cows of England. The Missionary is in that style, and does to the Church of England what Ripping Yarns did to the Queen of England.

This film is about a missionary in Africa who gets called back by the Church to start missionary work amongst the prostitutes of London. The bishop (Denholm Elliott) tells him, "Find out why they do what they do and stop them from doing it." The problem begins when the handsome

minister, through no fault of his own, finds himself sexually involved with the women.

Palin's fiancee in the film is played by Phoebe Nicolls from Brideshead Revisited. She is so naive that when Palin informs her that he will be ministering to fallen women she answers, "Oh, women who have broken their knees!"

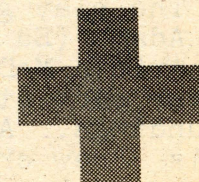
His work is so successful that the mission grows too large for the Church's liking. Other denominations doing the same work in the area complain that Fortescue is taking their girls. In what perhaps turns out to be the message of the film, the bishop tells Fortescue, "Don't throw your future away down here. These people aren't worth it."

The cinematography is absolutely superb. We are treated to spectacular scenes of the English country side and stately homes surrounded by flowers and green fields. For those who can take the irreverence, I heartily recommend The Missionary.

**Dionne Warwick says:  
"Get your blood  
into circulation."**



**Call Red Cross now  
for a blood donor  
appointment.**



**Music**

**Symphony's performance dark, mixed**

Monday evening, November 15, the Raleigh Civic Symphony performed in Binkley Chapel. Expecting something up to par with the last performance about a month ago, this observer was rather disappointed.

Beginning the concert with Johannes Brahms' Tragic Overture, Op. 81 in D, the symphony got off to a pretty good start. The piece was rather heavy; however, it is intended to be. It is reported that Brahms himself commented that this overture "weeps." Nonetheless, it was too dark of a piece to begin a concert with, especially with the following piece being rather heavy also.

Following that gloomy piece of music was Roy Harris' Ode to Consonance. The style of this piece is most unusual, for it presents imitative melodic themes and bizarre harmonies. The symphony performed the piece rather well (of course, it was difficult to ascertain if the strange chords were orchestral mistakes or part of Harris' idea).

The concert concluded in Symphony No. 9 in C by Franz Schubert. First, I must commend the orchestra for even attempting to perform such a difficult and lengthy work. The Symphony overall is a very moving and beautiful piece. Playing most skillful-

ly and melodically, the strings and the woodwinds did a superb job. Unfortunately, the brass overshadowed the piece and did much injustice to such a great work.

Dr. Robert Petters conducted the orchestra with his usual finesse. However, for some reason he was unable to hear how greatly the brass was overpowering the other sections. Had it not been for that, the concert, at least in its second half, would have been most enjoyable. The first half of the concert, however, was simply too heavy and bizarre to make for a totally enjoyable evening.

--Ruth Fleming

**Animated films are fine family entertainment**

Just released for the holidays are two new animated films, Heidi's Song and The Last Unicorn. Both of these films are rated "G" and are intended for family viewing.

Heidi's Song is a new adaptation of the classic novel Heidi by Johanna Spyri. The movie is produced by the Hanna-Barbera team who bring you the Saturday morning cartoons. Heidi's Song is not a Walt Disney quality film in either animation or storytelling. The animation is not life-like and the story is too upbeat even for made-for-TV cartoons. However, it does attract and captivate the younger audiences. In the sole sad portion of the film my daughter, who is five years old, did what the movie in-



**Last Unicorn**

tended for her to do; she cried. Voices are provided by Lorne Green and Sammy Davis, Jr.

The Last Unicorn, on the other hand, has much better quality of animation, but the story is too complicated for young children. I had to keep explaining to my daughter what was going on as the movie developed. This film will attract children in the age group of 8-10. It is a Rankin-Bass Production based on the novel by Jimmy Webb. Alan Arkin and Mia Farrow provide the voices in the film. Music is provided by the duo America and is excellent.

All in all the movies are good and should provide good holiday viewing for the entire family. My daughter recommends them both!

--Conrado Navarro

**Record Review**

**Green's last album**

Songs is the last album Keith Green recorded before his death in a plane crash last July.

Green's death leaves a void in contemporary Christian music that will be hard to fill. Often controversial, sometimes arrogant, but always sincere, Green was not a "typical" Christian musician. He shunned "stardom" and railed against carnality in the Church. His was the prophetic voice in the Christian music industry.

Songs is not a typical Keith Green album. There is none of his subtle humor on this one. You will not find any references to "manna burgers" on the whole album. It is an album of praise and worship and is probably his best. We can be thankful that it was finished before he went to be with Jesus.

Green shows a great variety of musical genres on the album;

from black spiritual ("O God our Lord") to choruses ("You are the One," "The Promise Song") to hymns ("Holy, Holy, Holy").

The best cuts are these: "The Promise Song," "You are the One," "There is a Redeemer," "Until that Final Day" ("My flesh is tired of seeking God/But on my knees I'll stay/I want to be a pleasing child/Until that final day"), and "O God our Lord," a song about eternal punishment.

Musically, the album is of good quality. It is produced by Green and Bill Maxwell. The strings are done by the London National Philharmonic Orchestra. The vocal solo by Linda McCrary at the end of "O God our Lord" is superb.

Keith Green's epitaph may well have been written in these lines from "There is a Redeemer": "When I stand in glory/I will see His face/And there I'll serce my King forever/In that holy place."

--Tim Russell

**NEXT DEADLINE**

This is the final issue of The Enquiry for this semester. Our first issue of next semester will come out January 11. Deadline for submissions is January 4. Those who will be away will want to submit material before December 18. Until next year, we at The Enquiry wish you all

Merry Christmas  
&  
Happy New Year

## Faculty (cont'd from p. 1)

primary, the three elements were integrated again. In Protestantism the combination of the Puritan heritage with knowledge or right belief linked to the living of life and of the Pietism with its experiential emphasis a balance was maintained. Baptist combined action and knowledge with Pietism for a balance.

As Southern Baptists developed their educational system called Sunday School the emphasis was on bringing persons to faith, not nurturing them. In answer to the question of how do Christians grow, Christian education adapted human development theories to design programs, neglecting the spiritual dimension. Some questions which need to be addressed are: do Christians have to grow? what is the relation of growth to human maturation? what is the role of God's grace to human effort and how does one facilitate growth? As new approaches come from persons like Fowler and Van Kaam growth considers the whole person including the transcendent self. Conversion is thus equated to the daily living both in outward and inward expression.

The practical implications are the roles that the individual, family and church play in one's faith. The individual needs to commune, reflect, and fellowship with others. Next the family should be consistent in teaching and living its beliefs, with reflection on its experiences. Finally the church should retell and tell the biblical story, listen and talk to each other and God, perform acts of service and witness, worship together, study and learn faith traditions and expect spiritual growth.

## Savings (cont'd from p. 7)

from the heart. Well these also come from the "small budget". In the stocking of a spouse small slips of paper with these "coupons" could be day lifters:

1. One week's garbage take out.
2. One week's dishes washed.
3. One week's laundry done.
4. One paper typed.
5. One meal fixed.
6. One week's grocery shopping.

These are all good ideas from one spouse to another; of course, it wouldn't be fair to try to collect on all of them in one week! Some that would be good for friends would be 1. One night's free babysitting or 2. One free meal, etc.

These are only small things, but Christmas gifts should come from the heart, not from the pocketbook!

Carrie A. Motes

## 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.

Christmas ornaments; knitted and crocheted sweaters, scarves, hats; baby gifts and toys; wedding gifts—all handmade to your specifications. Call Patsy at 556-2304 to order your gift needs.

**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

**THE STUDENT COUNCIL WORLD HUNGER COMMITTEE** will meet at 10 AM on Friday, December 3 in the Betha Room. All members of the Seminary community are invited to come and share ideas.

**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.

## Women's support group formed

by Ruth Fleming

Recognizing the needs of women who are preparing for ministry, a meeting of women students was held on November 20. This meeting was planned by Brenda Kneece, Women's Residence Counselor, and Ethel Lee, Associate Director of Student/Field Ministries.

Participants affirmed their need for support and shared some of their personal stories. In addition, many women committed themselves to small group encounters which will focus on their understandings of call and ministry.

According to several women, the group will serve as a "sounding board" for seeing if they are on target with their feelings about situations and people and responses by people. As Theresa Riggins said, "It was good to hear some women voicing some of the same feelings and concerns I have; it is good to be supportive or each other and to open ourselves up and share where we are coming from and where we hope to go in our ministry." The support is already being realized as women unite in their goals.