

THE ENQUIRY

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Editor.....C. Creed Caldwell, Jr.
Associate Editor.....Byard Houck, Jr.
Assistant Editor.....Chip Conyers
Contributing Editor...Gene S. Carnell, Jr.
Faculty Advisor.....John T. Wayland

RAPID READING CLASS

A class in Rapid Reading will be offered on the campus beginning Tuesday afternoon, March 5. The class will meet in Room 109 Appleby from 4:00 till 6:00 o'clock on Tuesday and Thursday, concluding on Thursday, April 5. The fee of \$2.00, which constitutes the total cost to the student, may be paid at the first class meeting. Registrations will not be taken after Tuesday, March 12. This course is designed to enable the student at least to double his reading speed with an attendant improvement in comprehension.----J.C. Trotter

S.B.C. PROPOSES \$27,670,480 BUDGET FOR '69
(The Religious Herald)(Biblical Recorder))

The Executive Committee of the Southern Baptist Convention met in Nashville recently to receive and approve recommendations from its major committees for submission to the Convention at Houston in June. One of the major items to be proposed is the Cooperative Program Allocations for 1969, which is up \$970,000 from 1968.

Of interest to us is the increase in the amount proposed for our seminaries. The total allocation is up from \$1,403,000 for 1968 to \$5,103,000 for 1969. (Southeastern is to receive \$693,000, up \$79,797 from 1968's \$613,203.) A comprehensive study of the needs of the seminaries stated that, on the basis of current enrollment, they will need a minimum of \$6.1 million to provide the same quality level of theological education as other Protestant Seminaries. A complicated formula for distribution of the funds to the six seminaries was set up but would work only if the \$6.1 million were provided by the Convention. If this could not be provided, each seminary then would have to make a specific request for a direct allocation and justify this request on the basis of specific budget proposals, plans, and programs.

Because of the anticipated amount of funds for 1969, the total amount necessary to enact the 'seminary formula' mentioned above was not approved. Hence the allocations to the seminaries were based upon individual requests. Of the \$5,103,000, Southwestern will receive \$1,387,000; Southern-\$1,148,000; New Orleans-\$875,000;

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Southeastern-\$693,000; Golden Gate-\$525,000 and Midwestern-\$475,000.

We appreciate the efforts of our administration and those members of the Executive Committee who have worked hard for each increase in the seminary allocations. Each of us has a task to lead the churches with which we are associated toward the goal of giving at least 50% of their incoming funds to the Cooperative Program. We were once a part of a church which by matter of practice set aside 50% of its annual budget for use outside of the local church. It did not drown in a sea of red ink-- it grew.

We sincerely hope that the June Convention will approve the proposed budget. We dare pray that at that time a motion for its increase especially in the area of allocations to the seminaries will be made and acted upon.

-----C. C. C.

SEMINAR ON URBAN STUDIES, WASHINGTON, D.C. June 17-July 12, 1969. S.E.B.T.S. quota is twelve persons with eight scholarships of \$200 each to be offered. Sponsors of the Seminar are the Home Mission Board, the D.C. Convention, and Southeastern Seminary. The Professors will be; Dr. Thomas A. Bland, Dr. E. Luther Copeland, and Dr. C. Emanuel Carlson.

The Seminar on Urban Studies is a five-credit course conducted in the first-term summer school time period.

Thirty-one persons were enrolled in this seminar last year. This Seminar seeks a broad base of participation--including both "smokers" and "non-smokers" among the pastors, denominational workers and seminarians who enroll. The studies are pursued along three main themes.

One emphasis is devoted to the study of the content and context of Christian Ministries in the Metropolitan Area. The form and structure of metropolitan ministry are explored in depth. Specialists and resource persons lecture and guide seminar discussions relevant to this study. Students observe and investigate and give factual and interpretive reports. Coffee-house minis-

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tries, cooperative counseling ministries, high-rise apartment ministries and inter-racial ministry are some of the Metropolitan ministries explored.

Another major facet of this seminar is direct Christian dialogue within the international and interfaith community. Embassy trips and project assignments take the students into dynamic encounter with Hindus, Buddhists, Black Muslims, Communists, and international students. Campus ministries and language group ministries are explored with a particular study of the role of Local Councils of Churches in the interfaith and international community.

The third major facet of this seminar is the responsible study of community resources through which the Christian community can meet human need. There is an increasing variety of public and private resources or agencies designed to meet the needs of persons. This seminar provides the opportunities, specialists, speakers and contacts through which one can gather information and start to work out a theology of cooperation and referral. Projects studies seek to define the Church's position in social planning, community organization, public recreation, etc. as well as the churches' relationship to unemployables, high school drop-outs, juvenile delinquents, unwed mothers and other groups or persons in need.

All those who participated in the 1967 Urban Studies Seminar rate this as one of the most fruitful experiences of their lives. -----Byard Houck

It is reassuring--if sobering--to discover that, in some areas, our faith still commands the dedication and the sacrifice that was so much a part of its vitality in the first century. Rev. Richard Wurmbrand is a Romanian refugee and veteran of fourteen years in a Communist prison. He is presently affiliated with "Mission to Europe's Millions", an agency which seeks to aid the underground church in iron curtain countries and to assist families of Christian martyrs there. The following are excerpts from his monthly letter:

On August 15, 1967, "Sovietskaia Bielorusia" reported the imprisonment of Pastor F. Kopenkov. His guilt is that "he urged fellow believers, whose minds had been saturated with religious deception, to educate their children in religion, to invite members of their families and friends

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to join the church. The pastor urged the parents to undertake new efforts to infect their children with religion."

If only the West would be blessed with such Kopenkovs so full with love towards the lambs of the flock that they would be ready to give their liberty and life for them.

In Albania, all the churches have been closed. In Hungary and Poland, new arrests.

We try to help. An important co-worker of our mission has recently visited some Communist satellite-countries. Faithful pastors coming from abroad can preach there openly only a very curtailed Gospel. But, parallel, they lead an underground ministry, telling the Christians about the solidarity of their Western brethren with the martyrs and encouraging them in their fight against godless Communism. Pray for the faithful preachers who go in the Communist countries. They need much wisdom and courage. How terrible it must be for them to walk in Zagreb on the sacred soil of Croatia. It is (estimated) that $\frac{1}{2}$ million Croats have been killed by Tito. 200,000 victims could be identified. Many were crucified on poles with their hands nailed over the heads, their bodies being tied with barbed wire. From the long pieces of the barbed wire the torturers made a large ball. With it they beat the crucified. Croatian Christians were sawed slowly from the feet up. The air in Communist countries is still filled with the cries of the innocent victims. St. Therese of Lisieux, when she saw the Colosseum, the place where, in the first centuries, the Christians were devoured by wild beasts, knelt in the sand and kissed the sacred soil. It is with such feelings that our couriers and preachers serve in these countries.

---Chip Conyers

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**** LETTERS ****

THE HEART OF THE MATTER: ETHICS OR THEOLOGY?

One Saturday morning in the early 1950's in Minneapolis the Variety Club Heart Hospital was dedicated. The dedication prayer was delivered by the pastor of the University Heights Baptist Church, Minneapolis, Minnesota. This hospital, a part of the University of Minnesota Hospital complex, was financed by the Variety Clubs of the Northwest, an organization of entertainers and entertainment organizations.

That building became the setting for the famous open heart surgery carried on by some of the men who are now doing heart

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(Cont.) transplants. Present at the dedication service were Doctors Owen Wagensteen and C. Walton Lillehei. Dr. Wagensteen was head of the surgery department and teacher and encourager of Dr. Christian Barnard. Over the years people came from all over the world for corrective surgery. Dr. Lillehei, or one of his associates, would draw a sketch of the patient's heart, describe the difficulty, indicate the corrective surgery, and then speak candidly to the patient or the patient's parents and/or relative of what could be expected. This was long before the heart transplant. Back then the doctors worked with what the patient had. There were, of course, tragic moments of failure; but much of the knowledge could only be gained in the doing. Some patients died in 1953 who would have lived in 1954. Just as some patients are dying in 1968 who might live in 1969. Now the debate is going on as to whether present attempts are premature.

The matter of concern has to do with the question now raised by the transplantation of organs--When is a man dead?

The December 18, 1967 issue of Newsweek printed a short article on this topic that may stimulate some thoughts on the subject.

"Doctors can now play God. They can alter the genes, build artificial parts for the body and, as two remarkable experiments in Cape Town and Brooklyn demonstrated..., they can even transplant the human heart--the symbol of life itself--from one body to another. Indeed, a photo shows the hand of a doctor holding the still-viable heart of a three-day-old infant during the transplant operation last week at Maimonides Hospital. But how will the doctors use this power? When in fact, is a person dead enough to be deprived of a vital organ needed to sustain the life of another human being? Until recently, the moment of death was thought to be the moment when the heart stops beating. But new advances in resuscitation techniques--electrodes that shock the heart muscle into beating again, cardiac massage and chemical treatments have made that notion obsolete. Now cases of 'returning from the dead', as with a GI in Vietnam (Newsweek, Nov. 13), are becoming more and more common. Most physicians demand the ultimate evidence through use of electroencephalograms that all electrical activity in the brain has ceased. 'You can at least start the heart beating again after it stops', says Dr. Marius Barnard, one of

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the Cape Town surgeons. 'But, once the brain is dead, it cannot recover.' This, in turn, raises another question: if there is massive brain destruction, but the heart and lungs are kept functioning with mechanical aids, is the body still a human being? Or is it--to use the blunt term of the surgical amphitheater--a vegetable? Indeed, simple humanity would seem to provide more of an ethical obstacle to heart transplants than theology. The Rev. Thomas O'Donnell, S.J., former lecturer in medical ethics at the Georgetown University School of Medicine, regards the heart as an efficient pump with no moral significance whatsoever; he believes that the major ethical consideration involved in such cases is approval from the next of kin and an 'assurance that the donor is medically dead.' Some theologians believe the doctors need not wait that long. Dr. Joseph Fletcher of the Episcopal Theological School in Cambridge, Mass., says speeding up a donor's death, when death is 'positively' inevitable, may be justified if the transplant provides another human with valuable life. But Rabbi Immanuel Jakobovits, chief rabbi of the British Commonwealth, disagrees: 'Even a fraction of life is precious. Therefore, no one must hasten the death of a donor.'

As the state of the transplant are progresses, the moral and theological questions are certain to become more complex. Brain transplants in dogs have already been tried by Dr. Robert J. White of Western Reserve University. Yet in the case of human brain, scientists are almost certain the recipient would acquire the donor's memory, intelligence, emotions--in short, his personality. Then who would he be? Himself or the donor?"

These are tough questions. They must be faced. What do you think?

-----James D. Winslow

----- Let's Whack a "Liberal"

A letter in The Enquiry on February 27 accuses a certain segment of students of Southeastern Seminary of being hypocritical and unfair. Moreover, it goes on to indict the students of this campus for whatever viewpoints were encountered at the recent missions conference. Behind the article lies a very naive and distorted approach to the recent conference.

The conference itself was planned, in the main, for the college community rather than directly for the students of Southeastern, though it certainly was to our enrichment. Therefore, a significant portion of the

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(Cont.) conferences were planned and directed by the college students. There was no dictation of what specific colleges would represent in the happenings. Most of those involved in the discussions were college students whose view of things can not be mirrored as the view of Southeastern Seminary.

As to the theological coloring of the conference, it included all shades and types, if we were to really look at their theology. For example, while Dr. Jordan and Dr. Kitagawa may agree on specific social issues, I am sure that on theological interpretations they have their differences. Moreover, it would seem to do the representatives of the conference an injustice to brand them as theologically of one type. (One wonders how the author of the letter can be so certain of the theological views of the conference as to claim one theological orientation took over the meetings?)

The letter certainly shows that its author reacts! But reacts against what? And is not the explanation of the cause of his reaction too simplistic? As with political perplexities, it is so nice to blame all of our problems on the Communists. For the anxieties created by the mission conference is there a scapegoat available?

The article itself therefore, seems to have been derived from a misunderstanding of this conference. Perhaps the author and all who agree with him will rethink the recent operation of the conference and realize it is not the choice of speakers, nor the selection of certain colleges for happenings, but it is the attitude of the college generation which the article is so upset about.

The real question seemingly posed by the article is how do all of us face reality? Such is not to claim that we must agree with all we see and hear but we must not look for simple explanations for a perplexing reality! -----Paul A. Clark

It was not the purpose of this year's conference to present one viewpoint against any other viewpoints. We did hope to have an open, stimulating, relevant, and provocative conference. The purpose of the "happenings" was to stimulate discussion and the sharing of many viewpoints. We were not unhappy with those who disagreed with what they saw. We had hoped that people would react positively, but if not, to react in some way.

The court room scene involving students from Shaw and members of the audience was
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not simply a forum for black power, but was a demonstration of the bitterness and alienation of many of the Negro students who are now involved in this movement. Many of these young men grew up in local churches but have now left the churches for violent revolution. It is probably too late for reconciliation with them. However, there are Negro young people growing up in our communities today who do not have to become haters and anarchists. Black power is a result of our past failures and at the same time a challenge to do something about poverty and racial hatred in our country in the present and in the future.

The "happening" lead by the Wake Forest BSU was more difficult to interpret. We realize now that we should have planned a more formal discussion rather than the informal table discussion which were held. It did involve the hypocrisy of a Christianity which places too much emphasis on keeping the Sabbath and forgetting the rest of the week and the rest of the world.

The "happening" on war and the draft may not have been necessary. Perhaps we have become so immune to the horrors of war that pictures of street violence, corpses, mass killings are passé compared to the scenes from Vietnam which we see daily on T.V. To many of us the draft and the draft classification system seem very unfair. The Constitution gives Congress the right to raise an army but does not specify how this is to be done. The new draft law may be fairer in preventing students from being exempt from the draft beyond undergraduate school but there are still many inequalities plus the damage to our graduate schools. Christians must face the challenge of where we stand on modern warfare. We also have the right to demand that draft laws be made as fair and just as possible. We do not have to capitulate to those who simply say that war, kinning, and unjustness are inevitable.

Our speakers were not chosen because they were liberals or any other classification. We chose them because they were both outstanding Christians who have not been afraid to live their convictions. Dr. Kitagawa is a Japanese Episcopal minister (a naturalized U.S. citizen), an ecumenical leader, a world traveler, and an outstanding writer on mission and ministry as related to race relations. Dr. Jordan, besides being a pacifist, is a fine New Testament scholar (see this past week's Newsweek and Time) and a popular speaker among college and adult groups. Both men were extended a free pulpit. Dr. Jordan chose to speak on the Christian's responsibility to God versus his responsibility to his nation.

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(Cont.) This is a vital question. Can we send missionaries to the four corners of the world to preach the gospel of peace and at the same time send soldiers to Vietnam to fight a holy war against Communism? Should we spend 77 billion dollars on defence and only seven billion dollars on welfare? Should a Christian be willing to blindly march off to any war in which his country fights? Our panel discussion gave rise to many different viewpoints on the war. The majority of the students were unwilling to accept Dr. Jordan's position. There was no attempt to coersethem into a certain position on this subject. It should also be emphasized that Dr. Jordan was primarily concerned with the positive aspects of the Christian life such as: peace, agape love, koinonia and not simply being anti-war or anti-government.

We doubt very seriously that any students were discouraged from coming to this seminary. Here is a quote from a letter from Dr. Bill Smith. "Good show! The University of Richmond students were most pleased with the Conference. Jordan was of course at the top of the list. The happenings were too. Probably Southeastern got two students out of the trip."

It would also seem that a conference which was not afraid to face the vital issues of our day would challenge more students than a conference which was not willing to do so. It was not our purpose to try to recruit seminary students but to present an exciting and meaningful conference. We feel that the hours of work in planning, preparation, and carrying out this conference were not wasted. We feel that we have not betrayed the purpose of the conference as expressed in our theme "Christ on the Frontiers." We would also like to note the change of the name of our conference this year to Student Conference on Mission and Ministry.

---Bob Wynne, General Chairman

A MEMORABLE WEEKEND

Over 300 of them! College students, sponsors, and speakers. It was Friday afternoon and people actually arrived on our campus instead of leaving. The usual restful, quiet, sleepy, peaceful weekend was disturbed. (Hurrah! Hot-dog! Hallelujah! Life on this campus on the weekend!) It was the 1968 Student Conference on Mission and Ministry, February 23-25--theme-- "Christ On The Frontiers".

Dormitories were filled and surrounding homes graciously opened their doors to

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guests. The Women's Dormitory was packed to the capacity and extra beds were brought in. Our dorm women were thrilled (nine girls do get lonely in all that empty space), our single men!!! (!!! means WOW!).

Three happenings occured on Friday night in which the frontiers of today were presented as they really are: a courtroom scene, a psych delic in Johnson Classroom Building, and a 'double feature'. The courtroom scene by the Shaw students was better than any true-to-life TV program or movie. It was shocking, full of penetrating truth, and will be remembered for a long time. ('Tis better to be shaken and drop our chains, than to be settled with rusty ignorance.)

The psych delic by Wake Forest University students was quite an experience. We 'squares' went on a trip with no injections, no ill after-effects...just impressionable memories of flashing blinding lights, a cross covered with silver foil, painted interpreters, hanging-clinging paper, wierd sounding hymns in a minor key, lungs filled with choking incense. (Dr. Lovelace, this happening happened in your room. Any bad grades can be blamed on stale incense. Do you think stale incense could cause lung cancer?) The 'double feature' was shown simultaneously --one movie above the other. How's that for saving time in our busy schedules?

The happenings are still being discussed here and it is certain that they are being chewed-over on campuses elsewhere. Each person has his own interpretation of the meaning of them. These seemingly were designed to wake us up to the NOW. Through these the world is saying: "Look at me as I am! Beware! Be aware! Help me!" What better place than in seminary surroundings from penetrating happenings could the cry of humanity be heard? Those who attended are its answer.

SCOMAM was well planned and the general committee, headed by Bob Wynne, and the other 'little' (Their job was by no means 'little') committees deserve a pat on the shoulder. Thank you all for the happenings, the interesting and informative program personnel, and for presenting "Christ On The Frontiers" of today's world as it is.

---Peggy Ann Poore

Dear Editor, Who is Clark Pinnock? Where does faith fit into his Logical Christianity?

-----William O. Lewallen, Jr.

