

HE SET HIS
FACE TO GO
TO JERUSALEM



The
Feminarian

The Seminarian

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ASH WEDNESDAY, 1957

IN THIS ISSUE...

The crisis in our present day church schools, and more broadly, our ministry to youth, has been currently popularized in the recent article by Wesley Shrader in Life magazine titled "The Most Wasted Hour in the Week." This issue of The Seminarian addresses itself to this problem under the theme "Youth Work in the Church."

What are some of the inherent difficulties in the problem?

1. Students leave seminary without holding any deep-rooted convictions or concern for the total teaching ministry of the church. This raises a question: If we pare away this aspect of the ministry, what do we really think the ministry is? -- a pious job with social status, average wages, a good pension plan, embellished by solid middle class values -- and, oh yes, preaching, sacraments, and "godly counsel to the needy?"

2. Why is youth work and Christian education regarded by men in the ministry as either "the hell hole of the parish ministry" or a stepping stone to "better things?" This is evidenced continually by the externally suspect motives with which both youth work and church schools are dumped into the laps of rising young seminarians and willing but sometimes naive laymen.

3. Is there such a thing as a theology of youth work, or is youth work simply the reduction of "mature systematic theology" to intellectual pabulum?

Essentially, this is the problem. The following articles present some thoughts on "Youth Work in the Church." But the last word has not been said -- and it remains to be said by you!

-- Art Anderson

* * *

Almighty God, Who hast endowed Thy servants with minds and hearts that can respond to the glories of Thy creation: Grant to the youth of Thy church, as they prepare for lives of usefulness, the ever-increasing guidance of Thy Holy Spirit, that learning to know and love Thee, their lives may be filled with joy and hope in believing and serving: through Jesus Christ, our Lord.
Amen.

YOUTH WORK IN THE CHURCH

-- Gustave Wedemeyer, Jr.

Did your blood boil with disgust . . . or with interest when you discovered that this issue of The Seminarian was devoted to "Youth Work in the Church"? Fine, because at least it points out that you are interested, no matter how positive or negative that interest may be.

Very briefly, I'd like to jot down some ideas why youth work is important. Don't get me wrong! This is not to say that youth work is the only important work of the church. It is an important work in today's church.

From the day when we looked with eagerness towards being accepted as a Tenderfoot Scout at age 12 to the time when we are now awaiting ordination, we have been in that period of life known as "youth." Yes, the commonly accepted classification for "youth" are persons between the ages of 12 and 24. This period ranges from the first rumbles of adolescence to a reasonable degree of maturity -- a period of intense struggle, hardship, and heartbreak as both boy and girl climb the ladder to adulthood.

Whether we like it or not there has been increased emphasis on youth. Examples are found nearly everywhere. Consider the cry for young ministers. Witness the money that corporations are pouring into the training of junior executives. More important is the fact that a "youth-culture" has come into existence. This culture has grown out of a rebellion -- the rebellion of youth against the way they were and are being handled by adults. Either they were babied terribly or dropped headlong into the adult world. "It (the youth-culture) has its own metaphors by which it talks about life and understands life." (1) It has its own way of picturing a desired person. It has a way for young people to understand each other and be able to act as a group.

This "culture" not only affects youth but also other areas of the American scene. Take the entertainment industry for instance. Even though Ed Sullivan didn't particularly care for "Elvis the Pelvis," he had to invite him to his show to maintain his Hooper rating. This "culture" has something to say about the movies that are being made since they "make up most of today's dwindling movie audience." (2) It's a culture that has to be spoken to -- and one way to speak to it is to recognize its needs.

The needs of youth vary. They vary because of the vast development that takes place in the 12 years of youth. A girl experiences the initial shock and bewilderment of menstruation, the pains of labor, the joy of life at the birth of her first child. These all fall within the range of her youth.

The Luther League of America, official youth auxiliary of the United Lutheran Church in America, reports that the leaguer's average age now stands at 17. Let's use this age in considering the needs of "youth."

Youth need the understanding of parents, teachers, ministers. Persons able to provide this understanding will prevent open as well as inward rebellion. Youth want to be understood as persons. They want recognition as individuals -- recognition of them as they are, each with his own ability to do things, each with his own capacity to think things out. They need recognition as persons, but they also desire security. This security is found in the group.

Here they lose the identity which they want so very much to maintain. But as they lose identity, they also lose their fears, frustrations, and loneliness. They seem, for the most part, to be so terribly scared of being away from the gang. The gang understands -- and apparently no one else does.

Youth also want to be challenged. Strange as it seems, it is so very true. They are sick of being treated as babies and they look for anyone or anything that will challenge their inabilities -- physical, mental, and spiritual. They are daring and explorative. When these qualities are not properly channeled into a legitimate challenge they may end up in a "juvenile delinquency" venture.

A few of the needs of youth have been briefly presented. What can we do? Very simply, the problem facing the church is one of relevance. We have to speak to youth; they are a part of the ministry which has been entrusted to us.

Think of how many times the word "education" is used when we talk of solving problems faced in our ministry. It runs the gamut from expressing the hope that the congregation will kneel for communion to the more basic problem of stewardship of life so that Christianity becomes something that affects the bones and not just the brains. "Education" seems to be the answer here, too.

Where does this education start? Of course, it should affect the whole congregation, but it should be centered in

youth. They are enthusiastic, adventurous, eager, daring, and, with the proper leadership of one who can "speak" to them, they can be a leading force for the good of the congregation and Christ's kingdom. Consider also that present youth leaders of a congregation will provide future adult leaders.

Consider the fact that "if a young person reaches the age of 18 without joining the church, the chances of his ever becoming a member are only 10 to 90. Let that same person reach the age of 23 and the statistical probability of his joining is reduced from 2 to 98." (3) This presents quite a challenge. You may say this speaks about those who are outside of the faith, true! But these are also very much our concern, aren't they?



Let's look at these within the church: "North Carolina Synod loses the equivalent of one congregation a year in the area where it can least afford it. The young people between 12 and 25 that we lose each year would make a good-sized congregation." (4) Why is this so? The editorial goes on to say that lack of adult enthusiasm and guidance is a large factor in this loss. Are we, as pastors, to be accused of contributing to the loss of "a good-sized congregation" every year? We may very well stand accused if we don't realize the need of "speaking" to this group of potentials, "fools for Christ."

How can we speak to them except through some special type of program guided by people who understand them -- a program that will give them recognition as individuals as well as the security that they find in a group -- a program that will challenge their abilities and give them a sense of accomplishment. "What teenager wants to board a train that never leaves the station?" (5)

No program, whether it be from the Board of Parish Education or the Luther League of America, will meet every need. Imagine trying to saddle 4,383 (number of congregations in the ULCA) horses with one saddle.

A youth program, as anything else, requires work. If you can recognize its importance you will see that it gets its fair proportion of this work whether from you or from some trained lay person.

1. "Ministry to Youth," Chicago Seminary Register, p. 4.
2. Time, February 18, 1957, p. 98.
3. "Evangelism is Your Big Job," (pamphlet) p. 1.
4. Luther Life, December 1956, p. 2.
5. L. Reese, Youth Work in Today's Church, (Muhlenberg) p. 31.

RESOURCES FOR A BIG JOB

-- George R. Long

The inevitable task that confronts nearly every seminarian on his Sunday assignment is youth work. At the first meeting with the pastor we find he has plans for us to teach or lead young people. It may be instructing the confirmation class, directing the youth choir, Sunday school teaching, or advising a youth group. Have we had the preparation needed for such a task? Can we do an effective job in the little time we are actually at our assignments? Do we find the task a joy or a burden in our theological education?

Many men have come to seminary with a background of active participation in church or college youth work and are usually well prepared to lead young people. However, others have little background and find a need for preparation. On the other side of preparation is the task at hand. A church has a weak youth program without leaders -- so you must become a "miracle worker." A church has a strong youth program but needs additional leadership -- and you must become the needed "asset" to build a growing program.

No matter what side of the fence we or the situation falls on, we need preparation. Many students in seminary have a rather complete file on youth work. Several top leaders in college student work and the church's youth auxiliary pass by every day. Faculty members write literature for young people that might be what you're looking for.

Here in Philadelphia, the first-hand services of the youth division of the Board of Parish Education are readily available. (Every year this division distributes upon request a guide of leadership materials and suggestions covering the church's total youth program.) Other agencies at our publication house and the church institutions can be of service.

Here are the facts, man! Don't go around saying your problem has no solution. These resources can be valuable later in the parish, as well as now in the limited time you have for adequate preparation.

Most seminarians enjoy this phase of their Sunday assignments. Monday morning conversations are filled with comments about the keen questions of a pupil, the successful service project of a youth group, or plans for a Lenten retreat in the country. Realizing that youth need to find God and the church,

we accept this task as a realistic testing ground in which to apply our theological education.

An essential ingredient in the make-up of any future pastor is the capacity and ability to learn and perform the tasks of the ministry. Our witness to challenging young people will reflect the firm faith and knowledge which we seek.

THE YOUTH AUXILIARY OF OUR CHURCH

-- Carl G. Olin, Jr.

There has been much talk recently about youth work -- more specifically, about Luther League. Some have praised Luther League to the hilt; others have viewed it as a complete waste of time and effort. Both stands may be justified in the light or lack of understanding, of the situation of the League and its program.

It comes as no surprise to anyone of us that the Luther League is the official youth auxiliary of the United Lutheran Church in America. As such, it has a real and living role to play in both the life of the local congregation and in the life of our young people. Since the program of the Luther League of America is the program of the church, it might be wise for us to examine a little more closely just what elements form that program.

Perhaps I might begin by stating the objective of the League as it is worded in the constitution. "The purpose of the Luther League is to encourage the youth of the congregation to respond to the love of Jesus Christ their Lord and Saviour, with a deep faith and a consecrated life." This is essentially the objective of the church itself. To fulfill this goal the Luther League functions around a five point program. These divisions encompass the Christian's total experience: call, joy, witness, service, and missions.

Call. Christian vocation, the first division, might well be called "Christian calling." This calling is to repentance and faith, to accept forgiveness, to be a child of God. The calling is completed only according to our own receptiveness. In receiving this "call to be a Christian" we have responsibility and a privilege of letting the love of Christ help guide our motives and actions.

Joy. Our actions must reflect our "calling." We believe

that God has created us and is interested in our total lives: our work, our prayer, our play. The responsibility of the recreation division of the Luther League is to offer youth something different from that which the world gives. Christian recreation must stimulate fellowship with God as well as fellowship with man.

Witness. Stemming from the fact that we are called by God, we must witness to that joy. The evangelism division of the League has two main goals: to encourage personal witnessing among the young people of the church and to encourage young people of the church to participate in congregational programs of evangelism and enlistment.

Service. Faith in Christ is always "faith active in love." The Christian's love for God will show itself in active concern with the problems of society. Christian social action is "channeling the love of Jesus Christ into life." Social action uncovers the barriers to abundant living. It forms convictions that will motivate constructive action in society. Through social action, the Luther League energetically pursues a program of activity designed to better the environment in which the gospel must be preached.

Missions. Every Christian's marching orders are "Go ye... and make disciples of all nations." Mission work is the heart, the very life of the church today. Through the mission division of the League, youth are not only shown a responsibility to those outside their own environment, but they are also given opportunity for service.

This is essentially the program of the Luther League and of the church. Why wait until tomorrow? This is the church of today. We can't afford to waste this auxiliary. It must be challenged by us to go forward.

ON THE BOOKSHELF

-- Richard G. Miller

With an awakening to the problems of youth in American society has come a vast array of writing on how and what to do in working with young people.

Jumping in with both feet, let's look at two publications which are available through the Concordia Publishing House. The first, Growth in Worship, is a paperbound book, published

in 1956. Its author is Alfred P. Klausler whose experience as editor of The Weather League Messenger and as a member of other youth organizations in the Missouri Synod makes his suggestions not only wanted but also practical. Designed to help youth leaders develop the worship life of their groups, this book offers help in the planning of worship at meetings, rallies and conventions, for outdoor worship, and church year occasions.



The second item from our Missouri brethren is a 60-page publication entitled, Teen-Agers Pray. This would seem to be a practical and meaningful aid to the pastor who finds that his younger set in the church desire a medium of personal devotions which are relevant to their needs. The editor, William Kramer, has noted that the 75 prayers included were written with teen-age help. This fact should be proof of the prayers' relevancy to youth. Also included are Luther's morning and evening prayers.

In 1956 Prentice Hall issued a new approach to Christian education in the book by Randolph Crump Miller, entitled Education for Christian Living. This publication, while it does consider methods and mechanisms, does not glorify them synonymous with Christian education. The author conceives of Christian education as basically theological and one who conceives of it as methodological is destroying the very cause which he seeks to support. He seeks to make education more than a Sunday school endeavor, relating it rather to a wholeness of experience. This puts community events in a new perspective and reveals the significant contribution of the church related college.

Then there is the inevitable volume, How to Use Visual Aids, put out by Association Press in 1956. Compiled by John Bachmann, this 60-page number is especially good for those just entering the field of education. Chapter 2 is very helpful, listing a wide selection of aids and the pros and cons of each. The final chapter is also helpful for those who must plan the use of visual aids for any organization or who have charge of an audio-visual library.

Teaching and Learning, The Copp Clark Co., Ltd. (Toronto), might be quite helpful for Sunday school teachers. Written by Dr. S.R. Laycock, it is of no little value to him who wishes to understand the children and young people with whom he works in the church and how best he may help them. Note especially the final chapter, "The Teacher's Role in Learning."

A few postscripts: For those of you who scan too quickly

each issue of Luther Life, don't fail to miss the book review on page 59 of the new February magazine. The book described deals with the question, "How can adults and teen-agers work together?" Also, remember to keep abreast with new publications. Reviews can be found, among other places, in:

1. World Christian Education, a quarterly published by the World Council of Christian Education and Sunday School Association.
2. Religion in Life, a quarterly published by Abingdon Press.
3. Concordia Theological Monthly, published 12 times a year by Concordia Publishing House.
4. The Lutheran Quarterly, published four times a year by the Editorial Council of Lutheran theological seminaries.
5. Youth Programs, a quarterly publication by the Joint Youth Publications Council (representing Luther Leagues of five Lutheran bodies).

CAMPUS NEWS

"Christian Education" will be the theme of the March symposium, to be held tomorrow evening, March 7 at 8 p.m. in the chapel. It will deal especially with the problems of Christian education and the directions it is presently taking. Constructive criticism of the present program, primarily concerning Sunday school materials, will be given from several viewpoints by competent men in various fields.

The secular view will be discussed by Dr. Willard Zahn, dean of the teacher's college at Temple University. Dr. D. Campbell Wykoff, professor of Christian education at Princeton Theological Seminary will speak of the theory of his field.

Representing the parish point of view will be the Rev. William M. Horn, pastor of St. John's Lutheran Church in Overbrook. If possible, a member of the ULCA Board of Parish Education will also be present. The executive secretary, Dr. S. White Rhyne, has been invited to be this representative.

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Dr. Luther D. Reed, president emeritus of the seminary, will celebrate his 84th birthday March 21. Dr. Reed is currently directing the revision of his book, The Lutheran Liturgy, first published in 1947. He has been director of the library since 1906 and has served this seminary as professor of Liturgics and Church Art and chaplain.

* * *

Mr. John Bradley, special secretary for the forthcoming INTER*SEMINARY MOVEMENT triennial conference will be on campus this Monday, March 11. Mr. Bradley, a student at Yale Divinity School, will interpret the ideas set forth in the conference literature with a view toward further study of the theme and participation in the conference itself.

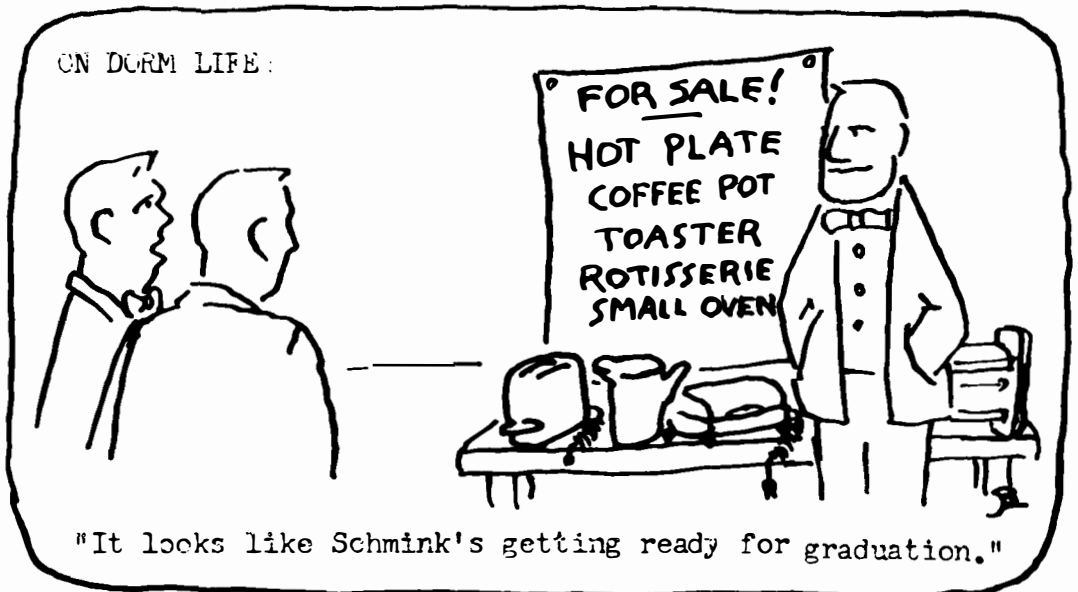
The conference, which is to be held at Oberlin College in Ohio, during the week of August 27, will have as its theme, "The Nature of the Ministry We Seek."

At least four students will represent Mt. Airy at the Middle Atlantic Regional ISM conference to be held at Gettysburg, March 14-16. The theme will be "Biblical Theology Enters the Local Parish." Others interested in attending should contact Ed Hanson as soon as possible. Funds will be available to defray the major portion of the expenses, and transportation will be arranged.

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There will be a free noon meal (courtesy Board of Publication) for all SENIORS on March 26 during their tour of the Muhlenberg Building and the Muhlenberg Press printing plant. The day's activities commence at 10:30 a.m. at the printing plant (50th and Lancaster).

The visit to the "Pub" House will involve a deeper delving into its operations than is usually achieved via Ecc. Arts purchasing trips for statuary, crucifixes, and other paraphernalia. Further information will be made available "when the time draws nigh."



SENIOR BANQUET Chairman Jack Printzenhoff has announced that this year's banquet will take place at St. Mark's Lutheran Church on the evening of April 30. Probably the biggest social event on the seminary calendar each year, the banquet will commence at 6 p.m. Following the meal, an outstanding and well known figure in church affairs will present the main address. (The identity of the main speaker is traditionally not revealed until the Easter issue of The Seminarian.) A program of entertainment will follow the address, and it is pointed out that all students, wives, and "friends" are cordially invited.

* * *

Fact sheets for the **WASHINGTON SEMINAR** for Lutheran Students are now on the bulletin board, and will provide supplementary information to that reported in the last issue of The Seminarian. Those interested in attending the seminar which is set for April 14-17, are asked to secure additional information from Wally Miller in Hagan Hall. It is pointed out that funds will be available to defray partially the expenses of those attending. The \$16 registration fee is payable by March 15.

* * *

The annual **PASTOR'S CONVOCATION**, sponsored by Mt. Airy Seminary's alumni association, is scheduled to meet on campus April 24-25. Interested students will be allowed to attend its lectures as guests of the association.

* * *

The annual **HEYER COMMISSION** drive was officially begun Monday, March 4. The goal of this year's drive is \$500, and the money will be used for the purchase of a portable chapel to be used by the church's mission in Japan. The coin boxes which were distributed for this purpose will be collected March 7. Co-chairmen of the drive are Earl Strawn and Gus Wedemeyer.

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In keeping with a long standing custom, the seminary community enjoyed its annual **FASTNACHT SOCIAL** last evening, March 5, in the basement of the chapel. Under the direction of Bill Jensen and his social committee, the evening consisted of entertainment and refreshments followed by an informal social hour.

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Students who find time to pause in the library rotunda during the next few weeks will find that Miss Hort and her aides have planned a relevant series of displays. Preluding the education symposium by a few days will be an exhibition of educational materials as selected by Dr. Voehringer and Dr. S. White Rhyne from the ULCA Board of Parish Education.

Gentile and Jewish elements will both be given a showing in the weeks which follow. A Lenten and Easter display is to be followed by a showing of ceremonial vessels used for Jewish ceremonies. These are being exhibited through the generosity of Rabbi Elias Charry.

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CHAPEL SPEAKERS...

March 6. Dr. Charles M. Cooper, Ministerium of Pennsylvania president.

March 13. Dr. Hendrik Kraemer will address the student body after chapel on "Reflections on the Present Missionary Situation."

● ● ● ANGEL ANTICS

"... this day is a day of good tidings.." The Angels have finally (sigh!) won, and they did it rather handily 62-50. With five men and limited wind they impressively rolled up a half-way score of 41-20, and coasted in from there. The score is indicative of fine play which only occasionally lapsed into ridiculousness. Accounting for top scoring was a newcomer, "Queer Shots" Gessler with 19. Just two behind him was Jack "Chippy" Trawgurt.

But... not to be guilty of overstating the case, the team dropped a few close ones the following weeks before this (sic). They were three shy of topping Trinity Lutheran (86-84) in a spirited, unco-ordinated affair, and similarly a league game by four scant tallies. This reporter commends the steady play of "Sherry" Dieter.

A toast to the ingenuity of the student body as it rose as a single man to defend its honor (pride)...advertisements have never been put to better use!

The final cards are about to fall in the championship round of the '57 pinochle tournament. Worth-Henry and Reimett-Kinard will meet behind close doors to decide the victor. In all probability the conversation will be in keeping with their

calling: "mine hand hath gotten this wealth..." "return to me and I will return to you..." "pluck it out and cast it from me..." "lest we should let them slip..." The heavy favorites fell early this year. "Samuel Simon" Straun and "Swansong" were dropped by McGullford and Mertzlufft. "Very Old Timer" Hitchcock and "Mission Master" Acker gave way to the prowess of Keys and Al "The Accent" Hanson.

November 3, last, Hugu George Anderson disappeared. Any information leading to the whereabouts of this person will be greatly appreciated.

-- Hal Geiss

ROOTS GROW DEEP

-- James M. McCormick

A short time ago, I took my car to a garage for wheel alignment. While talking with the mechanic (I should say "specialist in steering," for there are few general practitioners anymore), I disclosed that I was studying for the ministry. He immediately became interested, and soon was asking what I thought about predestination! I don't believe he was just making conversation. He seemed to be genuinely interested!

This incident only illustrates the well-known popularity of religion today. There is a very real search for religious answers, and the attitude of the church varies from enthusiasm to skepticism. The question I should like to raise is in regard to our individual attitudes. Are we going to be willing to see the doubt and uncertainty behind the questions? Or will we be willing to give merely a slick, perhaps peremptory, answer to something we regard as superficial?

The answer to this question is not of surface importance, for thereby hangs a retreat into exclusiveness or a realization of our mission today! Exclusivism has not been a tenet of Christianity, although at times it has been part of the misunderstanding of the gospel. The heart of the Christian message is its availability to all men, and yet in some times and places this has become a possessive sort of fraternity. In such a case the gospel becomes another gnostic heresy, with superior and inferior ranks of Christians.

Such exclusiveness has alienated many people from the man-centered "gospel" it implies. Witness the huge number of sects in our day. That ugly word "prejudice" is not confined to race

and nation. It can flourish in many colors under the cloak of Christianity!

We in seminary have little constant contact with such tendencies, but the attitudes which are developed here can nourish such prejudices. For here we come into contact with teaching which upsets many static ideas of early training. Here we meet with different points of view in interchange of ideas. We may develop concepts which close out opposing views or we may find new light on old shadows of thought.

In other words, our person-to-person relationships which develop now may be the roots of attitudes to come. If we are now "almost all things to some men," rather than "all things to all men," this is more likely to harden in later years. The old Adam comes blubbering to the surface every day, and may one day upset the ship in which we complacently drift! The world today is in need of open minds, unclouded with predetermined decisions and personal prejudices. Here and now is the starting-point of our prejudices, in our relationships with each other!

TO BE

Our will is what to be,
Is this the gift of Thee?
Our will is not to do,
Is that the will of You?

To be or not to be
Stirs in the depths of me.
To do or not to do
Fills all my life with rue.

Should I accept to be,
And suffer to be free?
Should I forget to do,
And trust all's done by You?

Or should I even ask
To see behind the Mask?
Does silence only hear
The Voice I mostly fear?

-- Raymond Long

A REMARKABLE SPEECH

-- Manfred Fleischer --

(The following speech was delivered by the vice president of the Pandemonium, Lucifer Clubfoot, advocatus diaboli and doctor of demony, at the latest conference of the Congregation for the Propagation of Perfidy. It has been broadcast by all stations of the subterranean network, and was televised through the major channels of the sewage system. Such a subtle infernal infiltration seeped through even the walls of our seminary. Since we know the source, Dr. Clubfoot cannot insult us.)

"You are chagrined by the marks your candidates make at seminary. Your naivete annoys me. Good grades do not indicate spiritual growth; they prevent it.

"I am the most ardent advocate of grades which keep the competitive spirit close to the boiling point. In a hothouse of scholastic competition, we need marks on the mercury columns to measure the intellectual climate, and to indicate how high a contestant has climbed over the heads of his classmates. Such a show puffs up intellectual pride, and poisons the holy spirit. The thermometers themselves will bubble over, and be bulbed by burning ambition. Comrades, you should curse the outcome of this contest, for it increases the heat of hell!

"We must not permit the change of any grade under the pressure of the pupils. The very thought of such a possibility would undermine the belief in the infallibility of our system. Grades must be made the absolute scale of ultimate values. A final grade must be accepted as unquestionably as the last judgment, and be dreaded like doomsday. He who falls out of the state of grades ought to despair. Let us conduct a solemn service for the failures from whose ranks we will recruit our ministers of propaganda."

(The academic corpse forms a funeral procession, and carries the student body through the arena which resounds the voices of the vanquished: "Ave, censors, morituri vos salutant!" The body is burned on a pyre of books and mortar-boards. The cremation obscures the obsequy which is accompanied by the ode: "Exoriare aliquis nostris ex ossibus ultor." -- Out of my bones will rise once a revenger.)

"I never had any patience with the vegetable growth of understanding, as it was cultivated in the garden of Epicure, and under the palmtrees of the peripatetics. I want you to work at

the acquisition of knowledge with IBM machines. We have lured the lovers of wisdom from the sacred groves of the Academy. We have lured them into the race tracks, and saw dust trails of our curriculum. We have seduced them with grades, degrees, and academic honors. Plato himself could not compete with the sex appeal of our curves. Let us pause, and applaud the Prince of Pride who inspires such a lecherous lust of learning!" (The ovation lasted 666 days and nights, and has been recorded by the Infidelity Record Company.)

"Students fight no more with fists and foils for prestige and recognition. They express their will to power by waging a war of nerves. They wreck their brains instead of crushing each other's skulls. Unable to bear the blood and beasts of a Roman holiday, they indulge into gladiatorial combats, when they take examinations.

"I propose to add the German word Examensangst to our vocabulary. I have no better expression for the feeling of thumb-screws on my fingertips, when I am tortured by tests. Without Examensangst, we would have less Weltangst.

"It is my demonic desire to make every school administer at least ten tests a day. Test your students before you feed them! Man hates and soon forgets what fear of a test has forced him to learn. He despises deeply what he has to devour. The disgust in his stomach will hinder him to digest what he must re-gurgitate under the qualms of a quiz.

"It is especially important that we convert future preachers into a herd of cattle. Have you ever observed the meditative make-believe in the face of a ruminating cow? Alas, people will not be fooled by the pious expression in the face of a preacher. They will sense an undernourished soul, even where spiritual food is spewed forth most eloquently.

"A seminary is both an academic and a spiritual community. We can corrupt a spiritual community under the following conditions: 1) scholastic competition, 2) intellectual pride, 3) prudential dishonesty, 4) systematic seclusion. Our school pigeons report that these sins are already apparent at a certain place in Misadelphia." (While the speaker gives the audience some secret information, a bird's eye review of his best-sellers, How To Cram Your Way Through College, How To Get Good Grades, and How To Be Popular With Professors, is telecast.)

"Students apply instinctively their prudence to please a pedagogue upon whose evaluation their existence depends. They will adopt any opinion which promotes their cause. They will


change their collars, and turn their coats from class to class. Such a policy makes men other-directed. After years of educational practice, they will adjust themselves automatically to the most influential outside source. We are the greatest loud-speakers in the world. Our kingdom comes through collectivism. Reeds in the wind cannot resist our blow. We make the most magnetic appeal. We hypnotize the masses before we devour them.

"None can afford to waste time and talent under strong competition. You cannot compare notes and freely converse with whom you join the battle of books. You must hate your enemy in order to fight more effectively. Your scale goes up, as you push others down. An exchange of ideas may betray the secrets of your success. Keep your wisdom for yourself! You need all your energy to accumulate credits. There is no sense in showing off knowledge to someone other than the professor. Such a resentful solipsism results from our system. Systematic seclusion is bound to atomize any society.

"The Bible says they will be 'ever learning, and never able to come to the knowledge of the truth.' We will award a super-stupor-degree to any one who devotes at least 40 years of post-graduate work to the reductio ad absurdum of that proposition. Our destiny depends upon the success of such a dissertation, because the dictatorship of the doctorate is a matter of dialectical deductions.

"Professors of all continents and Great Britain, unite! Raise the requirements for the class struggle recklessly and relentlessly. Battle bank books with academic index cards! Value a man by his IQ, and not by his saving account. You have nothing to lose but your chairs."

* * *

 Gracious Father, whose dearly loved Son has taught us that whosoever will be His disciple must take up his cross and follow Him: Help us so to follow our Lord through these days in which we commemorate His bitter sufferings and passion that as He, for the joy that was set before Him, endured the shame and cross, so we may learn of Him, by His grace, to be faithful in all things; through the same Jesus Christ, Thy Son, our Lord.

Amen.

UP TO JERUSALEM

A Lenten Meditation

READ: Mark 10: 32-34.

"Behold we are going up to Jerusalem" is the invitation Jesus gives to his disciples. He who would follow him must always hear this one invitation -- for Jesus issues no other. "We are going up to Jerusalem."

He who would be numbered with the followers of the Christ, he who would leave all to follow Jesus must always join the small band of twelve and journey up the winding road that leads to the Holy City. The entire pilgrimage of temporal life and the pilgrimage of each day is always the Lenten journey.

"And those who followed were afraid." The contemporary disciple is also afraid -- for the journey to Jerusalem involves a risk that is greater than any other. It is a risk for a man to gamble his entire fortune on an unstable stock market -- and what great risk is involved in the combat of the front lines. But the risk involved in the journey to Jerusalem is far greater for at the end of the journey lies certain death.

The disciple that follows the Christ follows to a cross and self-destruction. The disciple is afraid, for he truly fears for his own life that must die on a cross.

But the eyes of the disciple look not to the death at which the pilgrimage ends but to him who walks ahead -- and looking only to him, follows where he leads -- even to certain self-destruction. The response of the disciple echoes the words of Thomas: "Let us also go, that we may die with him."

There is a risk in pilgrimage, for pilgrimage leads to Jerusalem and final death. But the disciple, eyes fixed solely on him who goes before, journeys not with a self confidence or a Stoic resignation that will meet the test of the journey, but journeys with joy. He sees not the cross and self-destruction -- but sees only the Christ. And he walks not in imitation of an example -- but follows him on the same journey simply because he must follow where the Christ leads.



-- Don Luck

A POEM... ON QUIET HOURS

The late, heavy hours slowly pass in a soft, transparent
quiescence

Offering both companionship and life
To the solitary individual -- who waits yet awhile.

Who waits...

To think with a tired mind of meaningless concepts when
nothing is real but the utter silence.

Who waits...

To recall, recapture a flicker and place it in its
experienced past.

Who waits...

To create new thoughts and dreams -- to chew them in
a tasteless way.

Who waits...

Just to sit, to be calm, and to listen to the complacent
silence enjoying its soothing peace.

And wishing all were so.

-- Hal Geiss



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