

COLLEGE CAMPUS ORGANIZATIONS

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COLLEGE CAMPUS ORGANIZATIONS

COLLEGE FRATERNITIES, without losing any of their old time fraternal spirit, have become an important factor in our American educational system. Fraternity men for many years have fallen into two classes - "Active" and "Alumni." In referring to the members in college we might well form the habit of calling them undergraduates, and calling the members out of college either graduates or alumni. By far the greater part of the membership of any fraternity is the alumni . . . i. e. those who have been graduated or discontinued their attendance at their alma mater.

Many of the initiated think more of what they can get than what they can give the fraternity. The returns from any investment or from any venture are in direct proportion to the time, energy, or money expended. This is very true of fraternity membership, for the man who gets the most satisfaction, enjoyment, inspiration, and good from his fraternity is the one who gives - gives of his heart and his soul in helping his fraternity brothers, in furthering the ideals and objectives of the fraternity, and in promoting in general progress and welfare.

The process of give and get is somewhat reversed in a fraternity because membership begins as an undergraduate and it is during college days that the men receive the most benefits. It is as alumni that members can contribute most to helping their undergraduate brothers and to helping or giving to their fraternity. The man who is an undergraduate and got a lot out of his chapter life will maintain his interest in the fraternity, and will participate in helping the chapter in every possible way, including occasional special financial contributions. Perhaps the main reason why alumni do this is because they consider that there is no better place than the chapter of a fraternity for training young men into a large American citizenship.

The chapter which probably trains and develops its members, beginning with the pledges, will have a strong, loyal, active alumni body. It takes longer to make a good alumnus than it does a good undergraduate, because an alumnus considers both the treatment he received as an undergraduate and as an alumnus, and likewise observes how the chapter has managed its affairs over a long period of years.

Improper treatment of pledges, poor management of chapter business, lack of hospitality or respect to returning alumni, and the absence of any constructive program are some of the surest ways for a chapter to make poor alumni. Most fraternities have recognized very early that the alumni had to have a definite place in the fraternity if it was to grow and to prosper. The alumni groups originally placed a great deal of emphasis on social activities, but for many years now they have concerned themselves with more serious things especially of the near-by chapter.

The alumni today are guiding and supervising the financial and business affairs of their active chapters. The college student looks to the alumni for assistance and guidance. The alumnus who has faced many problems and overcome many obstacles in climbing the ladder of success is in a far better position to solve chapter problems and supervise the management of chapter affairs than the undergraduate who is lacking experience and technique. What might look to be an insurmountable obstacle to the college fraternity man, might be a simple thing for the alumnus, because he has frequently "bucked up" against similar problems and learned how to solve or overcome them.

And youth frequently lives by example. Therefore the alumnus should act and conduct himself in such a way as to be worthy of being emulated by his younger fraternity brother.

"Why Join A Fraternity?" by Dr. Jos. W. Walt (Sigma Alpha Epsilon) Fraternity Historian

(Excerpts) - "Why Join A Fraternity?" is a question heard often on every campus. And each fall for decades, on campuses all over the land, thousands of young men, mostly fresh out of high school, have joined fraternities. A college fraternity is an organized group of undergraduate men bound together by ties of close friendship. A college frat exists on the premise that man by nature is a social being and wants to associate with fellow men. And the fraternity provides a structure. It is not the only kind of organization in which a student finds friends. Not everyone finds fraternity membership desirable. But it is a real option on the campus, and involvement and "life style" worth serious consideration.

Fraternities are peculiarly American institutions. And they will survive as long as they serve the needs of the undergraduates. The frat encourages its members to make a commitment to something outside themselves, to something larger than themselves.

RITUAL is but one way of expressing a fraternity's ideals and aspirations. Closely associated with it is SYMBOLISM. Whether the student is ready to concede the point or not, we all live by symbols. Many symbols have lost their meaning and are irrelevant to man in his present-day world. Many symbols persist as graphic reminders of man's commitments in life.

A FRATERNITY'S NAME, BADGE, COAT OF ARMS, songs, publications, and choicest traditions, whether local or national, are symbolic and can have much importance if a member is willing to permit his life to be touched by them. Fraternities make possible a unique experience in CORPORATE LIVING. The frat member knows that there are many things that only individuals can do. He knows that there are many worth-while enterprises - on and off the college campus - that can be accomplished only, or best, by groups of people working together. Such a cooperative effort is a landmark of fraternity living.

Fraternities are not the only campus organizations where one can find effective group action, but they are often the most natural ones to the life of the campus. They are organized by students and run by students. Frats are often accused of imposing conformity on their members. In the 1950's nearly all college men wore crew cuts. This is said neither to praise nor condemn. It is merely an observation. But fraternities do not force their members into a certain mold. Friendship and BROTHERHOOD is the chief REASON for their EXISTENCE, and best assurance for its survival.

In America today there are more than 4000 national fraternities. A good national fraternity can and does provide its chapters with advice and assistance whenever it is needed. In Sigma Alpha Epsilon (founded 1856) there are chapter consultants who call on the chapters regularly and help them with their problems. The National office of Sigma Alpha Epsilon in Evanston, Illinois, provided many chapter services ranging from student loans to an annual leadership training school each year in August. About 400 attend this annually. Most national fraternities grant their individual chapters a remarkable amount of autonomy, permitting them to adjust to local situations and encouraging them to build their own local traditions

CLASSIFICATION OF FRATERNITIES

College fraternities (and sororities) fall into three categories. (1) The Professional (2) The Honor (3) The Social Fraternity.

(1) The Professional Fraternity is a "specialized fraternity which confines its members to a specific field of professional or vocational education in accredited colleges and universities, and maintains mutually exclusive membership in

that professional field." "Professional fraternities are idealistic as well as practical in their functions. Their rituals, their programs, and their everyday operation and activities stress the importance and need of their members to adhere to the highest standards of conduct and practice."

(2) The Honor Society is an association established only in an accredited degree-granting college or university. It elects into membership individuals who achieve high scholarship, irrespective of membership in other organizations.

(3) A Social Fraternity, whether for men or women (the latter is also known as a Sorority) is a "mutually exclusive, self-perpetuating group which organizes the social life of its members in accredited colleges and universities as a contributing factor to their educational program; and it draws its membership primarily from the undergraduate body of the institution." All members are solicited by the fraternity. "Congeniality is essential, and therefore personal qualifications of the candidate assume importance."

CHAPTER ADVISOR

The National laws of the Sigma Alpha Epsilon (SAE) which was founded March 9, 1856, at the University of Alabama, require that each chapter have a chapter advisor. And he is to be elected annually by the chapter. The fraternity has steadily grown in size in its activities and service in behalf of the undergraduates. In 1970 the frat had 173 active undergraduate chapters and over 140,000 initiates.

The Advisor should live near the college community for quick personal contact. He should attend the weekly chapter meetings if possible (usually held on Monday eve) and take an initiative in offering advice. In addition to his responsibility to the chapter, the advisor must work with the alumni, the college and the National Office. He can be an effective liaison between chapter and the college administration. One who has personal relationship with the college administration staff will find himself in an excellent position to be of service to the fraternity and the institution.

He should also have a good relation with the alumni. He may often be contacted by the alumni during the rushing season in order to receive recommendation and referrals. "It is suggested that the advisor merely refer all rushing recommendations to the appropriate officers of the chapter and suggest that the necessary courtesies be extended to such legacies or favored freshmen."

The National Fraternity views the chapter advisor as a key element in the organizational pattern of the fraternity. Periodically a representative of the National Office will also visit the campus and local chapter to assist them with any problems they may have. The Chapter Advisors are also invited and encouraged to attend the National Conventions of the fraternity and the LEADERSHIP TRAINING SCHOOL held ANNUALLY in August in Evanston, Illinois, at the Levere Memorial Temple (the headquarters of the fraternity) where St. James Ev. Lutheran Church (WELS) has its church home. Both the convention and the Leadership School are considered to be instructive for the undergraduates and advisors alike.

PROS AND CONS OF FRATERNITIES

While fraternities have been welcomed and encouraged in some places, they have been merely tolerated in others, even abolished. The Saturday Evening Review (Sept. 10, 1955) carried a devastating feature article by Wm. S. Carlson, president of the University of New York, under the inflammatory title - "FRATERNITIES: EVIL FORCES ON THE CAMPUS." - President Geo. Bowman of Kent State University in his address at the 99th anniversary convention of Sigma Alpha

Epsilon fraternity, told of his faith in the fraternity system, but also "went on to give some of the ways he felt fraternities could be improved." (Cf. SAE, Hustler, Vol. 6, #2, August 31, 1955).

Among the initiates, 10% declared in after years that they profited nothing from their fraternity experience. On the other hand, 90% declared that their fraternity experience had been valuable.

ON THE PLUS SIDE

Listed in the INTERCOLLEGIAN (sept. 1955)

1. Fraternities provide a "HOME AWAY FROM HOME." - A Social unit in which one may live a normal, well-adjusted life. - 2. Acceptance by the group gives confidence and a sense of belonging in an otherwise impersonal academic community. Fraternal bonds foster the development of close, intimate, personal relationships. - 3. Group life and guidance from older members contribute to improvement in dress, character, scholarships, social poise and grace. - 4. Democratic group living trains for citizenship and develops the leadership abilities of students.

5. Organized houses facilitate participation in extra-curricular activities by providing a channel for contributing to financial drives, entering intramural sports and campus government and by encouraging members to participate in activities as individuals. - 6. Fraternities contribute to the life of the community through organized response to financial appeals and through "Help Weeks" which in some schools are supplanting "Hell weeks." - 7. It provides valuable intercollegiate relationships, new ideas and an exchange of hospitality. - 8. For the student who is CONCERNED ABOUT HIS FAITH, who seeks continued guidance and growth, fraternity life also provides a setting in which that faith can be both greatly challenged and expressed.

VALUE OF FRATERNITY MEMBERSHIP

NOTE: This is what they claim...

1. IT DEVELOPS PERSONALITY - by giving students an opportunity for the development of leadership. - 2. PROMOTES MUTUAL UNDERSTANDING - The intimacies of chapter life give assurance of deep and lasting friendships. - 3. ASSISTS IN ORIENTATION - The activities on campus are many, the faces strange, that the freshman, thrown on his own resources for the first time, is bewildered. And yet he must adjust to survive. - 4. FURNISHES A COLLEGE HOME - Frat life gives boys experience in house management. The heart of the frat is the fellowship of the members. - 5. CRYSTALLIZES HABITS - Dr. John O. Moseley, National president of the SAE said - "I would rather trust my son to the code of conduct prevailing in most fraternity chapters than to the standards of the usual dormitory.

6. INDUCES CO-OPERATIVE LIVING. - The members learn to respect the opinions of others. He has the opportunity to discharge responsibility. He develops tact and judgement. It takes the place of parents for four years. It teaches men to work, live, and think with others. - 7. OFFERS ADVICE AND COUNSEL. - Personal problems at college are many. Upperclassmen can often help with advice and friendly suggestions. - 8. ENCOURAGES SCHOLARSHIP. In some fraternities enforced study rules are in effect. - 9. BROADENS OUTSIDE INTEREST. Leisure time may be spent with members. And chapters encourage their members to take part in outside activities. - 10. PROVIDES BUSINESS TRAINING. - 11. TEACHES PARLIMENTARY PRACTICE. - 12. ENHANCES LOYALTY, etc.

ON THE DEBIT SIDE

Note: Subject matter from the Intercollegian, Sept. 1955.

1. Some fraternities have for many years excluded from their membership students of ethnic, religious and cultural groups. This is not so much today. - 2. Freedom of members is curtailed. The frat restricts the choice of persons one may date. - 3. The rushing period is too short for mutual acquaintance and usually comes too early in the students' academic career. - 4. Members of fraternities may have too much social life, while large numbers of independent students do not have enough. - 5. Fraternities absorb time which might be spent in more valuable pursuits. - 6. Fraternities detract from loyalty to the college by developing primary allegiance to the fraternity.

And let me also voice some other personal OBJECTIONS to fraternities:

1. There are OATHS and secrecy that violate the 2nd commandment. - 2. Prayers that are Christless and un-Christian. - 3. Promotion of religious indifference. - 4. Compulsary attendance in a body to heterodox Churches. - 5. Living as a close family unit with false believers and unbelievers. - 6. Allegiance to the fraternity above all else. - 7. Failure to practice high moral ideals. - 8. Tendency to snobbery even towards unorganized fellow Christians. ---

In the Christian Century (Sept. 9, 1953) we find this attack on social fraternities by Hy. Pitney Van Dusen: "I have yet to meet a front rank and forward looking president or dean who did not confess (strictly off the record) that fraternities constitute his most harassing headache. I know of a few advocates of the Christian cause who would not agree that frats are their most baffling handicap. Although some make the best of a bad situation through practice of the Scriptural injunction, "to make friends with the mammon of unrighteousness" and by shrewd devices draw the fraternities to their support."

THE RELIGIOUS FEATURES

Basic paraphernalia for initiation consists of robes, Bibles, altars, altar drapes, candelabra (3 and 7 branch), crowns, kneeling cushions, staffs and incense. The RITUALS are based on religious principles. The PURPOSE of the FRATERNITY is to "teach the meaning of practical Christianity through a secret ritual based primarily on teachings of the Bible." (Cf. Intercollegian, March, 1944)

When discrimination was in flower and pledges were plentiful, most college fraternities were more or less Protestant Social Groups. The prayers were largely Christian. Today frats are a mixture of Catholic, Jewish, and Protestant and they try to solve the joint prayer problem "by merely acknowledging God as a Supreme Being and addressing Him as Father." Some frats have OFFICIAL CHAPLAINS (students) who conduct the religious rituals, provide prayers, and offer some religious thought at the opening of meetings - and they may even arrange for a chapter to go to church in a body."

DILUTED CHRISTIANITY

The religious mystique of most fraternities is watered-down Christianity. We are all acquainted with the frat SIGMA CHI (founded 1855), the fraternity made popular through its "The Sweetheart of Sigma Chi" song of yesteryear. The official pledge manual urges its prospective member - "That you will conduct yourself as a Christian gentleman at all times and do nothing that will reflect discredit on your home, college or fraternity." (Cf. The Norman Shield, p. 13) - The "Christian" Character of this fraternity is also implied in its official insignia, in the pledge button which consists of a white cross superimposed on a Norman Shield. - The WHITE CROSS is traced back to the Emperor Constantine. "On

the afternoon of battle, Constantine saw a flaming cross and the words in the sky - In hoc signo vinces. (In this sign you will conquer.) - The next morning he dreamed that a voice commanded him to have the soldiers mark upon their shields the letter X with a line drawn through it and hurled around the top, the symbol of Christ." The section closes with this far-fetched conclusion: "From this birth-place - a long history of fraternities born of man's nature to band together with his fellows - we know fraternities." This sentence is not only bad English, but garbles history too.

The "Christian" emphasis in Sigma Chi is also weakened when in the same historical sketch, the Masonic Lodge (described as a 'secret order which traditionally dates back beyond the building of King Solomon's Temple') is recognized as presursor or forerunner of the fraternities in general.

THE FRATERNITY BADGE or INSIGNIA (COAT OF ARMS)

The practice of using some distinctive mark or emblems as a means of identification has been used for centuries. America and all nations have their own distinctive insignia or coat of arms and so do fraternities and certain families. The Crusaders saw the military value of their shields, which made them easily recognizable in battle. They first used an insignia on their shields on June 3, 1098 in the Battle of Antioch. And their success in battle here would not have been possible without the use of some insignia to maintain order and keep their followers with them in battle.

The CROSS in its various forms is one of the OLDEST SYMBOLS used by the human race. The Roman Cross is a universal emblem of the Christian Faith. Crosses in many varieties have been utilized as insignia by American Greek letter fraternities. Among these might be mentioned the Maltese Cross by Alpha Tau Omega (1865) and Phi Kappa Sigma (1850) - - The Constantine Cross by Sigma Chi (1855) - The Roman Cross by Sigma Alpha Epsilon (1856) etc. And the only frat making use of the Greek Cross is Sigma Pi (1897). Note: The simple Greek Cross (+) when emblazoned in red becomes the official insignia of the American Red Cross.

THE OATH OR PLEDGE

Most fraternities require a PLEDGE, a solemn promise, or "solemn bond in which they promise, among other things, to practice charity toward their fellow members (?) and avoid conduct which might tend to mar fraternity harmony, to keep the confidences of their brothers, to abide by the rules and regulations of their fraternity, to obey laws of their country and the locality in which they might be, and to subordinate their personal desires and ambitions to the good and welfare of all their fellow members." - A few fraternities exact AN OATH. Years back I worked with the exec. Secretary of the Sigma Alpha Epsilon which required an oath but uses the word "oath" and "swear" interchangeably with "solemnly engage" - "promise," and "affirm." They saw no reason why the word "swear" could not be removed from its rituals... and they did remove it. - Phi Kappa Psi (1852) asks each new member whether he has any objection to take an oath and if he has, he is permitted to "affirm" rather than "swear."

CONCERNING THE RITUALS

College fraternities and sororities with exception of Delta Upsilon (1834) are secret organizations, and their rituals are usually not available to non-members. And yet you may purchase a variety of rituals at bookstores in the Chicago Loop. - As in the Masonic Lodge the candidate passes through the three (3) degrees of knighthood or searches for the Holy Grail, or goes upon a similar type of pilgri-

mage, etc. Or he may experience a symbolic death and resurrection. NOTE: Provided for this experience are coffins, skulls, bones, real and artificial,

The whole ritualistic presentation is more or less of a "mumbo jumbo" and "hocus pocus" ... and yet tears have come into the eyes of some, and "others have found in this a positive constructive philosophy of life, and a potent stimulus to make the university a better place in which to live." - Wm. H. Shidler (Ph.D) scholarly founder of Phi Kappa Tau (1906) a 32nd degree Mason, and student of ritualism and rite, said: - "Most rituals of college fraternities are based more or less directly upon the old Morgan Expose' of the Masonic ritual. In many cases even the phrasiology is preserved in greater or less detail."

One college fraternity (ACACIA, 1904) † a Greek word meaning Everlasting Life † has a direct Masonic bond, founded by Masons for the sons and brothers of Master Masons. But later membership was opened to all persons EXCEPT Catholics. (Cf. Pythagoras, pledge manual of the Acacia Fraternity*).

NOTE: Unlike the rituals, ceremonies, and symbols of certain well known lodges which teach salvation through character without reference to the redemptive work of Jesus Christ, the rituals of college fraternities are allegedly free from any references to, or plans of, eternal salvation.

The rituals and manuals of a number of social fraternities make reference to pagan gods and goddesses as their patrons and describe members of these frats as sons of these mythological figures and profess to operate under their watchful eyes. But they are not addressed in prayer.

THE RITUAL OF SIGMA ALPHA EPSILON

This is unique in that it is largely written by college boys, the founders of the fraternity. The ideals of this fraternity, with which their ritual was impregnated, has been their motivating influence since the time they came from the pen of its founder, Lellie De Votie, (1856) - The founders of the SAE were respected students of the University of Alabama. Opportunities came to them to join fraternities already in existence on that campus, but they were not satisfied with many of their ideals. To them to be a gentleman was the starting point for lasting friendship. And, since they were good students themselves and felt that the training of the mind was the prime reason for attending college, they placed scholarship at the top of the list of virtues which they felt necessary to a most lasting friendship.

For their CHAPTER DISCIPLINE they devised a system of assigning to all members the task of preparing and reading in formal meeting essays written upon a list of carefully selected topics. I am sure they felt that the structure they were building, would remain fundamentally just as they had designed it.

It is interesting to note that at the outbreak of the War between the States, the members of the Kentucky Chi Chapter, who were afraid that their records might be lost as they were in the armed forces serving their country, entrusted everything to Miss Lucy Pattie - all the fraternity secrets. Thus she became the only woman member of the SAE. After the war the records were again given to the chapter members.

Over the years there were some minor revisions in the ritual. Their last ritual was printed in 1969. SONGS were also introduced into the initiation ceremony in 1920. The purpose of the Initiation Ceremony of the SAE and any fraternity for that matter, is to impress the new member with the dignity, scope, prestige, ideals and objectives of the fraternity and above all - "to give him a spiritual experience which will make him a better man, a better fraternity man and a better member of his own fraternity.

NOTE: See diagram enclosed of the SEATING ARRANGEMENT for the Initiation service and the description of robes used by the officers.

LOW POINT IN RITUALISM

Particularly OFFENSIVE TO CHRISTIANS is the Black Supper ceremony of the Sigma Chi. It is described as "a serious and solemn ceremony used as a preliminary introduction to the formal initiation." (Cf. Sigma Chi Initiation Ritual, p. 35). I'd say it is a blasphemous caricature of the Lord's Supper.

The ceremony provides that the initiates be seated at a table to partake of bread and wine to the accompaniment of readings such as this: "Jesus was the founder and leader of brotherhood... Our being here is symbolic of the last meeting Jesus had with His disciples... At this last meeting He told them that He would no longer be their Leader, guide, friend, and counselor in visible form. He had laid upon them the responsibility for carrying on the work of His name. From this time forward they would make their own decisions. By their initiative and on their personal responsibility they would be accountable for their own character and conduct."

Although chapter officers may EXCUSE initiates FROM THIS CEREMONY if it OFFENDS them, and although the initiation ritual allows for the substitution of water for wine, the fact remains that the Black Supper is officially on the books. Why should efforts be made to degrade the sacred sacrament of Holy Communion in a fraternity ritual? Seems to me that this reflects on Sigma Chi's total inability to distinguish between the divine means of grace and a humanly-instituted "character bracer." One will expect such religious confusions to reoccur in other areas of instruction, and, of course, they do.

TO JOIN OR NOT TO JOIN?

The answer to this question depends a lot on the fraternity involved and upon the person who has been invited to join a specific fraternity. I feel that neither a blanket fraternity approval nor disapproval can be given. Counselors, parents, students should know in advance something of the principles and character of the specific fraternity (or sorority) in question. - It is very unintelligent on a campus where intelligent procedures are encouraged - and where students are taught to think - to affiliate with an organization without first examining its constitution and ritual.

And here are OTHER MATTERS OF CONCERN. Do the regulations of the specific fraternity encourage the individual member to follow the dictates of his conscience in matters of faith and morals? Are the fraternity's moral standards in total conformity with the moral code established by God? Does membership in the fraternity reduce the Christian's desire for fellowship with those of the household of faith? Does the fraternity membership take too much of the student's time and thus restrict him from becoming involved in the work of his own campus religious group? (Lutheran Collegians of WELS, for example) etc.

Initiates of some fraternities have declared their intent to observe the fraternity's teachings, to be guided by its ideals, and governed by its rules of conduct, "as long as these do not conflict with their allegiance to their home and their God." When conflicts arise the Christian student must recognize what is right and wrong regarding obligations imposed in the fraternity ritual and those imposed by the Scriptures. He must recognize the conflicts and have the courage to act according to knowledge. Objections usually do not fall on deaf ears.

If a Christian student has made a thorough investigation of a certain social fraternity ritual, if the moral character of the fraternity's personell has been tested and approved, and he finds nothing objectionable, he may decide to join. But if he does find things objectionable after examining the pledge and ritual, or if he is not permitted to examine the ritual pledge, and is asked blindly to enter the mysteries of the fraternity, he must withhold his membership. Of course, most do not do this if they are bent on joining a frat.

Over the years I have seen a substantial number of Christian students who have been fraternity and sorority members who were very LOYAL TO THE CAMPUS CHURCH and to the student program available there. It is also true that the many demands made by students, the many activities sponsored by these organizations (frats) has resulted in a diminishing interest to their church on campus.

In some cases perhaps the fraternity destroyed the student's Christian faith, but in others the student really never had a strong faith when he joined the fraternity. He went through the religious motions and deceived his family and pastor. Religious profession and religious faith are two different things.

GAMMA DELTA

I have served as religious advisor to the Greek letter organization on the Northwestern University campus from 1941 - 1964...namely GAMMA DELTA, the campus religious group of LC-MS. But this was not a fraternity. It only used the Greek letter designation. It was sponsored by LC-MS and governed by the Lutheran Students of the Synodical Conference. The name Gamma Delta embodies the aims and purposes of the organization. Gamma signifies GNOSIS and means Christian knowledge. - Delta signifies DIAKONIA and means Christian service. The chapter activities were spiritual, cultural, social and athletic in nature.

When LC-MS and WELS decided to break from each other, I immediately worked for an organization of our own campus group of WELS, as well as other campuses. The result was LUTHERAN COLLEGIANS.

LUTHERAN COLLEGIANS

The chosen emblem of Lutheran Collegians which I suggested contains a great deal of symbolism. It is inscribed on a Shield, symbolizing the shield of faith. The WHITE CROSS symbolizes Christ, our Savior. The OPEN BOOK symbolizes the inspired Word of God. The LAMP symbolizes knowledge, wisdom, truth. The VINE symbolizes our fellowship and unity in Jesus Christ. The LETTERS - "L" and "C" are shaped to follow the contour of the shield to signify that the purpose of the LC conforms to the inspired Word of God, and the Christ, WHO is our Life.

MECHANICS OF CAMPUS WORK

Today more than 45% of all high school graduates attend some college or university. More than 8 million young folks are enrolled in some college. Many of these are from our parish church and Synod. They call themselves Lutheran, and as a church we have a responsibility to them. And since the August 1961 Convention (WELS) in Milwaukee we have promised to do our own campus work. It was formerly done by Missouri Synod in Gamma Delta. Lutheran Collegians was organized in 1964 and has certainly progressed a lot since then. And the campus pastor is the advisor and counsellor - he is the important cog in a typical campus ministry.

In campus work it is easy to become discouraged, especially when there is a small turnout at the meeting. The number always varies. When you expect many,

you may have few, and visa versa. Especially the last 3-4 years one important phase of my campus work at NU has been COUNSELLING. We find that students are willing to talk to the campus pastor about their problems, more than to their own home pastor, or to anyone else. And he can also help them a lot. There are problems of love, marriage, sex, finance's, school, religious, parental, etc. Often freshmen encounter HOMESICKNESS and discouragement. And with the uneasiness of the new adventure at the university the student needs help and guidance. And this is a full time job. That's where the campus pastor comes in. We could speak of many more things regards campus counselling, but time will not permit.

Our Lutheran Collegians program is mainly to -- (1) Conserve our students for Christ, (2) Reclaim them for Christ, (3) Gain students for Christ, (4) Train them for Christ.

THE L C CAMPUS PROGRAM

To justify our L C existence on campus our programs must be above all CHRISTIAN. Every campus has many different organizations besides the frats and sororities. The students cannot belong to all of them, and they will want to belong to some. So they will have to make a choice between the good, the better, and the best. So we try to make LC as good as possible. SUNDAY is usually a big day in the life of campus pastors. Many religious groups meet on Sunday evening. On the other evenings often there is a conflict. Monday is fraternity and sorority night. Tuesday is chorus or band. Friday is date night, etc. But Sunday is also often bad. Some students may go home over the week-end and may not return in time to join the Sunday evening program.

CAMPUS PASTOR A MISSIONARY

Every campus pastor must also be a missionary. The campus gives us a great opportunity for mission work. The university age is the most irreligious, so there are difficulties. But there are also advantages. The minds of students are young and still open to conviction. Some students are anxious for a foundation and reliable guide. But regardless how difficult the work is on campus, it is a mission opportunity. (To conserve, reclaim, gain and train students for Christ).

And usually we reach our prospects through students. They invite their un-churched roommate to come to church and we try to carry on from there. Usually the adult instruction or information class numbers just a few. We try to keep a list of prospects, pray for these individuals, and see them occasionally. Even in regular parish work there is no easy system of mission work. But by the power of the Holy Spirit and with prayer there are always some that are won for the Lord. The best way of getting results is "EACH ONE, REACH ONE."

Foreign students are often good mission material. About 15 years ago I confirmed a student from San Diego, Chili.

Permit me in closing to be a bit personal. It is a great joy to be a campus pastor. The students who come to the church of their own volition and drawn by the Holy Spirit, often lift the spirit of the campus pastor and fill him with a deep sense of responsibility. He is charged with the high task of proclaiming to a most influential group the everlasting Gospel of the redeeming grace of God in Christ Jesus.

Sure there are "ups and downs" in campus work that one does not often find in the regular parish ministry. But when all is said and done, the campus pastor's joy "runneth over" when students who are moved by the Word of God and by the LC

meeting and program come to him and say: "That is exactly what we needed to lift us up again, and to strengthen our faith!"

When the pastor at the University campus hears such comments and many more besides, then he will return to the privacy of his study and pray: "O Lord, make me truly Thy instrument of grace. Take from me all that is my own and give me that which is Thine! Speak Thou through me, unworthy though I be! Pour out Thy blessed Spirit upon all of us!

Herbert J. Wackerfuss

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ADDITIONAL INFORMATION

CRITIQUE OF RITUAL OF SIGMA ALPHA EPSILON (June, 1960)
(by members of the Synodical Commission on Fraternal Organizations)

1. OBJECTIVES:

a) ultimate:

The ultimate objective of the ritualistic ceremonies is to promote the well-being and expansion of Sigma Alpha Epsilon;

b) immediate:

The immediate objectives of the ritualistic ceremonies of Sigma Alpha Epsilon are: to intensify the spirit of "brotherhood;" to inculcate the four cardinal virtues; loyalty, friendship, honor, fraternity; to impress on neophytes the importance of morality and uprightness in intercourse with others; to warn against membership in other fraternities; to promote gentlemanly conduct in all of life situations;

2. MEANS OF ACHIEVING THE ABOVE OBJECTIVES:

In its ritual Sigma Alpha Epsilon draws heavily on such age-old mystical devices as: initiation, solemn obligation (oath), lectures on the virtues, symbolism, a kind of sacramental rite, pledge to absolute secrecy, distinctive furnishings and vestments, religious motifs (prayer), Greek mythological motifs (goddess Minerva), a high degree of liturgical formalism ("eminent warden," Recorder, "eminent archon," etc.); signing of the mystic scroll, group activity (singing, whispering, yelling) etc.

3. TYPICAL "LODGE" FEATURES

Altar, chaplain, prayer, reading of Scripture lesson, Bible passages, memorial and funeral services, an oath (even though the neophyte does not know in advance to what he is swearing), secular concept of "brotherhood," requirement of initiation, etc.

4. OBJECTIONS OF THE COMMISSION

These have to do primarily with religious features in the ritual.

- a. Undefined deity. There is no reference to the Trinity. Minerva is referred to as "the Goddess of the fraternity" and "the spirit of heart virtue" (page 20). On page 23 it is said "Minerva is spiritually the goddess of all glowing virtues, the unconsuming fire and inner lamp of life, the fire of the heart."

On page 24 he is spoken of as "the embodiment and wisdom of power among god and goddesses. She "both leads and protects her followers."

On pages 26-27 there is a lecture on Minerva the goddess of Wisdom. On page 44 the members are enjoined: "Let us strive, in all our dealings with our fellow men, to be worthy sons of Minerva" with the assumption, that those who do so will join the departed brother in an eternal hereafter of unity.

- b. The prayers are uniformly Christless.
- c. The worship is syncretistic. Pagan motifs are combined with Christian motifs. "Nearer My God to Thee" is sung with no specific references to the Christian deity.
- d. The "Chapter Eternal" is attained by one's good conduct in this life. Page 22 - in a final tribute of respect to a departed brother, the eminent chaplain is directed to prepare a demonstration for the neophytes of how the fraternity honors the memory of "our brother of the chapter eternal." Heaven is also alluded to as "Phi Alpha" which is reached presumably by all members of the fraternity. Compare poem on pages 22 and 23:

"Yonder in Phi Alpha's dawning
Highest hopes and holiest longing
Shall their full fruition find.
There with perfect bonds fraternal
Neath the all-seeing Eye eternal
Love our hearts shall closer bind."

In the memorial service on page 38 the statement is made: "adelphoi, we we are all gathered together to pay tribute to those of our members who have joined the Chapter Eternal."

In the burial service on page 43 we read: "adelphoi... say farewell as he goes to join the Chapter Eternal."

Page 44: "Eminent Preceptor: as we now bid him farewell to join those noble and valiant brothers who have preceded him in the chapter Eternal."

Throughout the ritual there is evident confidence in man's limited and depraved powers to achieve a maximum of virtuous living.

- e. The fraternity is an oath-bound organization.
Page 12 - the neophyte standing before the altar refers to God in his pledge in the words "in the sight of heaven"
Page 17 - the neophyte in turning to the altar takes an oath as follows:
"I hereby promise and swear."
On page 18 - the neophyte raises his right hand and says "in the sight of God I solemnly swear and affirm"
The oath ends on page 19 with a statement "each and all, . . . I solemnly promise and swear, so help me God"
These unnecessary oaths in uncertain things pledge the neophyte to secrecy even though he might be expelled from the fraternity for some other reason or other, including the joining of another fraternity.
- f. Other objections to the fraternity are its unsocial and snobbish character, judged by its ritual, as evidenced in its refusal to accept members of other fraternities or its refusal to let its own members join other fraternities, and the many implications in the ritual that the membership of Sigma Alpha Epsilon fraternity is an elite group.

DREAMS DO COME TRUE
How the Leadership School Began

For many years, prior to his election as Eminent Supreme Archon, John O. Moseley had dreamed of having a school for key men from our Chapters during which time they would discuss problems and matters concerning the Chapters and the Fraternity. By the exchange of ideas and experiences, with the assistance of alumni leaders of the Fraternity, the entire Fraternity and particularly the active Chapters would be greatly benefited.

On the evening of January 21, 1935, during a banquet in Oklahoma City given by the alumni in the area honoring his election as ESA, it was only natural for Brother Moseley to mention this dream to those present. He believed that if funds could be provided to pay the cost of room and board for four men from each of the then twelve Provinces, they could be lodged in the Illinois Psi-Omega Chapter house with the men and their Chapters taking care of the expenses of getting to and from Evanston. He felt that Chapters, other than those selected by the Province Archons as the ones to be the beneficiaries of this plan, would also want to be represented.

When ESA Moseley gave his estimate of the cost of underwriting the School, an initial subscription of \$50.00 from Ben A. Ames, Oklahoma Kappa alumnus, was the impetus which was needed for a successful drive. In a short time, through the work of Brothers Grover D. Strother, Leo S. Cade and C. M. Mackey, alumni of Oklahoma Kappa, sufficient funds were raised for this proposed school.

The task of making suitable arrangements for board and lodging was given to Charles H. Barker, Illinois Psi-Omega, then Archon of Province Mu and Collection Attorney for the Fraternity. Much credit goes to him for arranging with the actives and the House Corporation of Illinois Psi-Omega to allow their Chapter house to be used for lodging. Arrangements were made with Northwestern University to house additional men and provide board for all at a reasonable rate. The total cost per man was \$16.00 for the week.

So, to fifty-eight alumni living in Oklahoma, all of whom were close personal friends of Brother Moseley, Charles Barker and the Illinois Psi-Omega Chapter, both actives and alumni, goes the credit for having made possible the First Leadership School in 1935, which was at the time called the Sigma Alpha Epsilon School of Instruction.

While many members and constituted bodies of the Fraternity had a part in making this first school a reality, it was from the alumni in Oklahoma that the necessary impetus was given. That Brother Moseley's dream would be successful is proven by the fact that 116 men from 75 Chapters attended this first School, and since it began 10,622 have attended.

Thus our Leadership School had its beginning.

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Quoted from "The Record", November 1954: From the Recorder's Book

Back about 1925 in the old two-story frame house which stood at the corner of Hinman Avenue and Sheridan Road there occurred an event of far-reaching significance -- far beyond the dreams of anyone present. Under the leadership of William C. Levere the first joint session of the Supreme Council and Province Archons was held.

This session marked the beginning of truly democratic government for Sigma Alpha Epsilon and started a trend toward decentralization of authority and responsibility which is just now beginning to get under way. Before that time, while nominally governed by a national convention, most of the decisions of administration had been made by a small group which had been characterized often unjustly and sometimes perhaps fairly as an oligarchy.

From the beginning SAE was governed by the Mother Chapter; then by a Grand Chapter and then, as now, by a Supreme Council, always of course within the framework of our National Laws and deriving its power from the National Convention. Within the memory of much of the present leadership of the fraternity there have been charges of a one man dictatorship or of a sort of praetorian guard of two or three men; and these charges, made usually during our several periods of greatest expansion, were grossly exaggerated and arose from the fact that in certain periods due to the scarcity of leadership the work of the fraternity fell upon the shoulders of a few devoted, outstanding leaders.

In the early days of September, 1954, occurred the second phase in the decentralization program of SAE - the meeting with the Supreme Council of the Archons of the newly constituted 20 Provinces of our fraternity. During this three-day session the budgets were openly discussed and adopted; a variety of operations of the fraternity, such as Chapter visitation, the magazine, scholarship and the rushing program were reviewed and national policies were proposed for submission to the National Convention. Above all - and this subject consumed the major portion of the time - Chapter welfare was reviewed, discussed and with the full concurrence of the Province Archons as a group and the Province Archon concerned appropriate actions were directed.

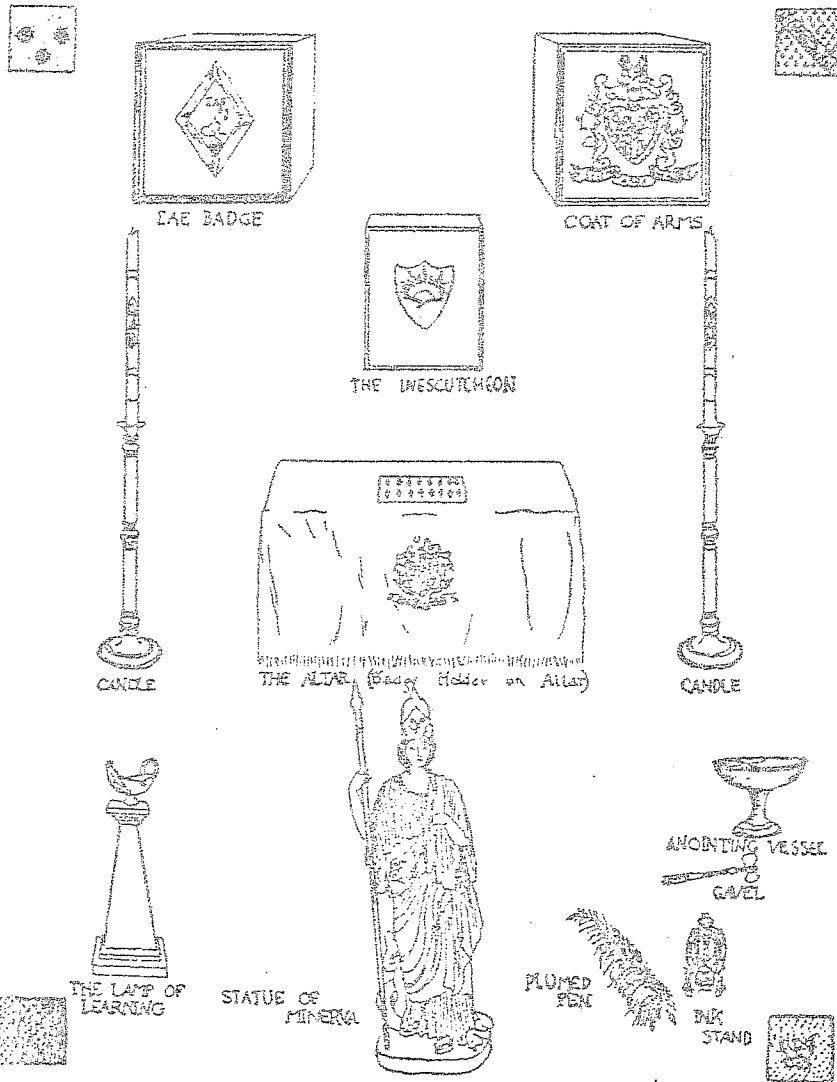
What topic could there be for a national college fraternity of greater importance and concern? There is a growing consciousness among college fraternity men that what concerns one concerns all. Just as one, two or three men in a Chapter are not to be allowed to affect the best interests of that Chapter adversely; so no one, two or three Chapters of a fraternity can be allowed to get themselves into such a situation scholastically, financially, or socially that the badge they bestow will lose its validity throughout the fraternity.

During the course of the above mentioned sessions a Province Archon asked the writer of these lines, "What is the most important thing a Province Archon can do right now?" Without hesitation the answer was given, "Call to leadership and train for leadership more alumni to carry this program of decentralization to the very grass roots of the fraternity." The reservoir of manpower is limitless. Five thousand active men during their active Chapter days have gone through the 20 Leadership Schools. In addition there are other thousands of loyal devoted brothers who under the right motivation and stimulus will gladly pay back in service to SAE some part of what they owe for what they got out of the fraternity.

Why is SAE as great as it is? Because of the men who in the past have served it with no thought of reward, honor, or even thanks. Now as we approach our second hundred years let us consolidate the gains of the past and move on to ever higher ground under the leadership of many new servants of SAE in the many positions of service which are crying for intelligent full-visioned leadership.

If each of the 20 Province Archons would spend the next two years working as best he can to select and call to leadership just in his own Province men to serve in his Province Council, to fill the vacant or idle positions in the House Corporations of each of his Chapters, to serve in the expanded advisory boards of his Chapters, to take the lead in organizing or revitalizing Alumni Associations in his Province, March 9, 1956 would find SAE on the threshold of the dawn of a new day such as our Founder envisioned on March 9, 1856 when they adopted our guiding motto. John Moseley

WISCONSIN LUTHERAN SEMINARY

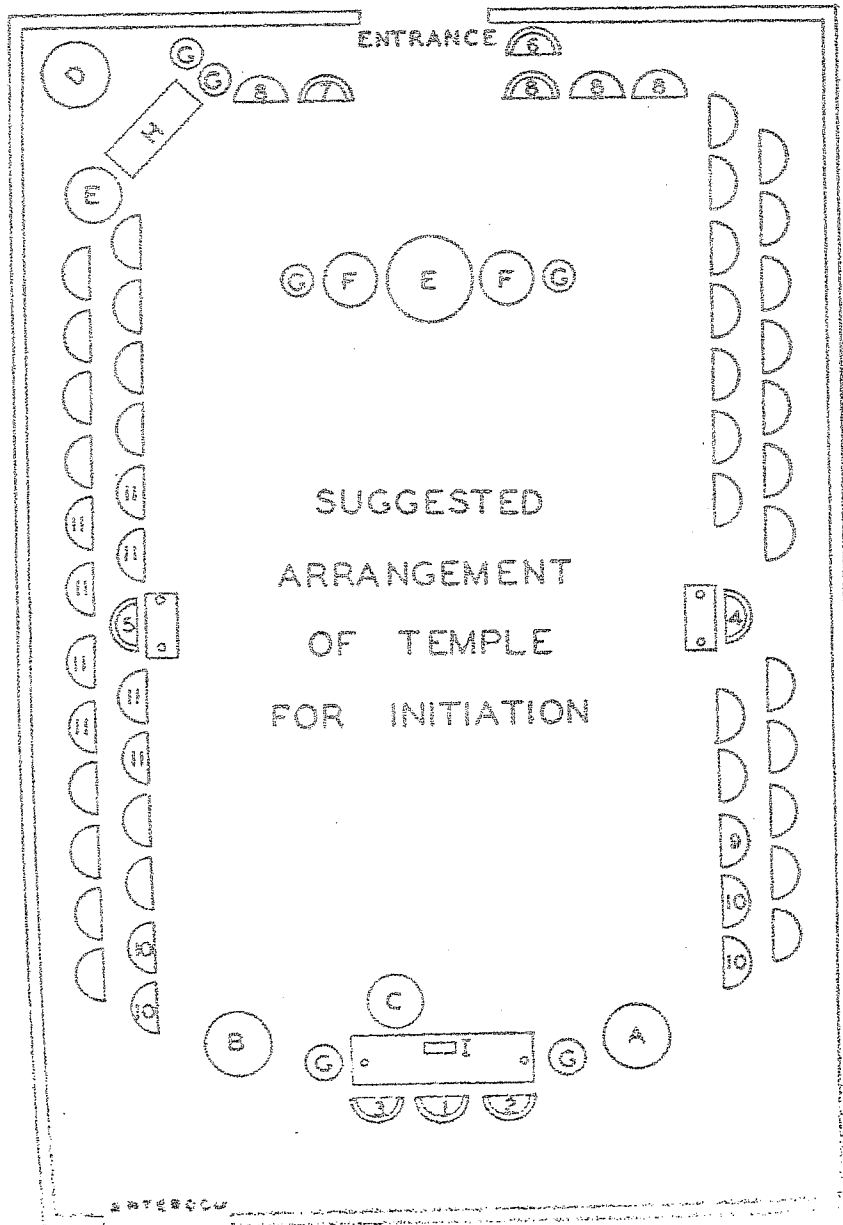


Approved Items of Initiation Paraphernalia Which Every Chapter Collegiate Should Own.

Description of Robes for Officers of the Initiation

- Eminent Archon—Robe, purple; drape, old gold.
 Full Coat-of-Arms, including Phi Alpha but omitting the ribbon scroll and plumes. Grecian key design in purple on lower border of drape.
- Past Eminent Archon—Robe, white; drape, purple.
 Full Coat-of-Arms, including Phi Alpha but omitting the plumes. Grecian key design in white on lower border of drape.
- Eminent Deputy Archon—Robe, green; drape, old gold.
 Crest only, displayed within a shield.
- Eminent Preceptor—Robe, gray; drape, old gold. Figure of Minerva with Lion couchant as on Badge.
- Eminent Recorder—Robe, old gold; drape, purple.
 Lamp and Pedestal in diagonal ribbon with shield border, similar to second quarter of coat-of-arms.
- Eminent Treasurer—Robe, old gold; drape, purple.
 Helmet within the shield border.
- Eminent Correspondent—Robe, old gold; drape, purple.
 Sun as displayed in the super-imposed center shield in the Coat-of-Arms.
- Eminent Chronicler—Robe, old gold; drape, purple.
 Fleur-de-lis, add drops of blood, within shield border. This taken from third quarter of the Coat-of-Arms.
- Eminent Warden—Robe, gray; drape, green.
 Three crosses within a shield, taken from first quarter of Coat-of-Arms.
- Eminent Herald—Robe, gray; drape, green.
 Burning Bird within a shield border as taken from the fourth quarter of Coat-of-Arms.
- Eminent Chaplain—Robe, gray; drape, gray.
 A white shield within a purple border and a silver gray cross dividing the shield into four quarters, same as is done in the complete Coat-of-Arms.
- Altar Cloth—50" x 61" with complete large size Coat-of-Arms.
 Worked in colored silks located so it will appear on the front panel when draped on a table; cloth of white with golden-yellow silk bullion fringe on front edge only.

Suggested Arrangements of the Officers and Paraphernalia of the Initiation



1. The Eminent Archon of the Initiation.
2. An honorary officer of the initiation (a past or present E. A. of the Chapter or a visiting E. A. from another active Chapter).
3. The Eminent Preceptor of the Initiation, or an honorary officer of the initiation (a National or Province officer or local alumnus).
4. The Eminent Recorder of the Initiation.
5. The Eminent Chronicler of the Initiation.
6. The sophomore guardian at the door.
7. The Eminent Deputy Archon of the Chapter.
8. Rear Scene Shifters, Hand Claspers and other helpers in the work at the rear of the hall.
9. The song leader and conductor of the responses.
10. Front Scene Shifters.
11. Alumni.
 - A. The Illuminated Crest (placed high enough for all to see).
 - B. The Illuminated Badge (placed high enough for all to see).
 - C. The Statue of Minerva.
 - D. The Illuminated Phi Alpha (hanging high over the casket).
 - E. The Altar of Friendship and Lamp of Learning.
 - F. The Hand Claspers.
 - G. The Hair Candles.
 - H. The Casket.
 - I. The Casket.
 - J. The Casket.