justification of noncapitalization

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Recommended Citation

edman, lenore (1998) "justification of noncapitalization," The Promethean: Vol. 7 : Iss. 1 , Article 16.
Available at: http://commons.cu-portland.edu/promethean/vol7/iss1/16

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mure recipients of information. They have become producers of new insights and understandings, real sculptors of the shape tomorrow will take. New computer-assisted learning technologies are available to all students and faculty, as a new fiber-optic cable has bisected campus.

Yet if we are to remain a dynamic and vibrant entity in the realm of American private higher education, we must be cognizant of the very real dangers posed by a lack of focus on the fundamental values of our hallowed institution. We must also recognize the signs of malaise and indifference to those values that are a continuing threat to our visibility.

While progress has been made, our job is by no means complete. Far too many students, faculty, and staff have failed to become a true part of the Concordia community in its deepest, spiritual aspects. On a good day, perhaps only 10% of the community gather for corporate worship. Dorn devotions, once a dynamic and vibrant part of the spiritual dimension of life on campus, are relegated to a few groups working on a sporadic basis in the privacy of their rooms. The bold witness to their faith by faculty members in the classroom has sometimes been replaced by an attempt to avoid offending those in the classroom who might not want to hear about Jesus. After all, we certainly don't want to end up sounding like some televangelist. Rather than risking the possibility of giving offense, we remain silent.

In the academic arena, the risks are equally great. Increased numbers of students means larger class sizes and more papers to grade. The temptation to revert to those tried-and-true notes from past presentations rather than joining the students in the growth process can be too much to resist. The computer itself offers an opportunity to escape to the netherworld of the Internet. Surfing the Web takes precedence over scholarly research. We find it is much less stressful if we don't challenge the students to the highest levels of academic achievement. After all, who will know the difference?

This continuing risk threatens our very existence. I am therefore calling on Concordia to return to the basics. In this case, the fundamentals which I am promoting are not the three 'R's' but rather three 'T's'—teaching, trusting, and telling.

Our primary focus as an academic institution must be on the venerable profession of teaching. That is what we do. It is far too easy to become distracted with bureaucratic activities and technological gadgetry. We must dedicate ourselves anew each day to enhancing the art of teaching students and all that implies. Each time we plan our day, we must ask ourselves as faculty how it is we may improve our teaching skills. Students must determine what the best course of action is for improving their learning. The task is never complete. It demands our fullest attention. It may sound simple, but the art of teaching and appropriate learning is not accomplished without strenuous effort.

The text above calls us to a simple, naive trust in the Lord. Perhaps the words of the famous hymn put it best: "I am Jesus' Little Lamb." Singing this hymn is an admission of our absolute inability to figure out God and know Him except by trust. Of all the farm animals, the sheep is perhaps the least capable of caring for itself. And the lamb is totally dependent on the shepherd for its care and nurture. A former basketball player of mine who raised sheep at home told of the lamb her family had to take into the house in order to make sure it was properly fed and didn't get lost in the woods. Jesus is saying that in our text. Little children are similarly dependent on their parents for their direction and sustenance. And that is how we are to be with God. We are to trust. We are called to a complete unabashed recognition of our total dependence on God for everything we are and do. There is no need to get sophisticated about the idea; no need to couch it in the flowery language of theology. Trust, if it is to be fundamentally sound, must, first and foremost, be simple and child-like. As children turn over all of their cares and worries to their parents, we should do the same with our lives, turning them over completely to God's care and guidance.

Finally, the third fundamental I call for a return to is telling. Jesus directs us plainly in Matthew 10:32, "Whoever acknowledges me before me, I will ac-