

An EditorialEVEN SCHOOLS CAN BE PLACES OF GROWTH

I'm not sure if society should be deschooled or if society's values should be taken out of schools. I'm not sure if compulsory education is a pillar of our country's virtue or a contributing factor in the nation's down fall. I'm not sure if schools can become a center of change for society or if society must change before schools.....

I'm sure there are thousands of human beings with the label teacher who earn a living in schools at least nine months of the year. I'm also sure they need ideas to help prevent school from handicapping kids...

There is no question that a revolution in education is needed and is on its way.....

(There are) " subversive activities" (that involve) small changes that might lead to more significant reforms. They can be done without firing the principal, burning the athletic building, or spilling eight thousand marbles in the hallway one minute before the bell rings. They open up lines of communication, enables students and teachers to see each other as human beings, and demand that adults in society stop teaching-to and start learning with.....

A premise upon which schools are built is that kids must be taught what they don't know; schools are based on the assumption that ignorance is bad. Fair enough. But the acceptance of this neglects another problem. What kids do " know " is just as, if not more so, dangerous than what they don't know. This is especially true if they have already been subjected to six years of compulsory schooling.... Starvation is a cause of

death to be pitied and fought but far more people die because of what they do eat than what they lack. The same is true in education. Ignorance may be more dramatic, but knowledge is just as dangerous.

By the time a child becomes a teen-ager and enters high school he is filled with myths, misconceptions, fears, and doubts which schooling and parents have forced upon him..... Some knowledge that a vast number of teens have learned and which needs to be unlearned is: I am not important; my feelings cannot be trusted and should be under control; I need permission to do things; adults usually know better; I must hide my real self; learning is something others give me; I must become what others want me to..

There are teachers and group leaders out there fully capable of enabling people, sometimes called students, to help themselves grow and learn. They have learned that the river can't be pushed, that love and caring are more important than any grade or degree, and that even schools can be places of growth.

-Jeffrey Schrank in THE TEACHING OF HUMAN BEINGS, 101 SUBVERSIVE ACTIVITIES FOR THE CLASSROOM. Published recently by Beacon Press, Boston (xi-xiii).

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PULPIT PLAGIARISTS

The Wall Street Journal's recent report of an estimated 40,000 clergy who are preaching \$1 million worth of sermons purchased from a dozen firms is about as morally edifying as the purchase of term papers from similar firms by lazy and dishonest college students.

Among proprietors of this homiletical prostitution, the Journal identifies Father Lawrence Brett of Baltimore, as well as former sportscaster Red Barber, an Episcopal layman, who explains piously: "God is the greatest manager of us all."

Also among these procurers for pulpit plagiarism is one James Colaianni, who is quoted as explaining: "Keeping the sermons noncontroversial broadens their appeal." (There was, nearly a decade ago, a James Colaianni who was a crusading editor of Ramparts Magazine. But that was before his periodical abandoned its Catholic identification in favor of that far-left literary wonderland which is a sweetly undisturbed by scruple as is Colaianni, the sermon-peddler).

Any congregation which discovers its pastor engaged in this sort of preaching-by-purchase has every reasonable right to ask: (1) Was his seminary training comprised of theology-or was it limited to instruction in reading? (2) Why can't the parish save on its budget by eliminating the minister's salary in favor of mailing mimeographed copies of his sermon-service to the parishioners at home- while replacing his pastoral counseling with special subscriptions to either Dear Abby or Ann Landers?

Imitation may be the sincerest form of flattery, but rarely can the pulpit plagiarist approximate even the most modest efforts of a genuine preacher. And while the use of an occasional illustration from another sermon or sermons is perfectly legitimate, the lifting or purchase of an entire sermon by whatever financial arrangement is conduct unbecoming the ministry.

Yet the Journal quotes the Rev. Charles Hund of St. Bartholomew's Catholic Church in Chicago as making the following admission:

"Frankly I don't have the time or the training to produce a quality sermon each week. I don't think I'm shortchanging my congregation if I find something suitable from an outside source."

Father Hund might be even more "practical" were he to emulate a long deceased (1895) chaplain at West Point named Postlewaite, who doubled as a member of the faculty.

Chaplain Postlewaite prepared 12 sermons, which, after he had preached them once, he repeated in an undeviating 12-week cycle as long as he was chaplain.

He did leave a lasting effect, however- from one of these sermons every cadet heard 17 times before graduating. Its text was: "Felix Trembled." (Acts of the Apostles 24:25). And for generations at the U.S. Military Academy, a similarly recurrent jellied dessert served in the mess hall was known to all the cadets as "Felix trembled."

Some clergy practice lifting sermons without either permission or acknowledgment. This can be risky -as in the case of a young minister in Maine who boldly lifted one of the classic sermons of Harry Emerson Fosdick in its entirety.

The last person to greet this preacher at the door of his church that Sunday was an elderly man who expressed interest in the sermon and pleasantly inquired as to how long it had taken the preacher to prepare.

"Oh, it took me about three hours," replied the youthful parson, loftily.

"Young man, that sermon took me 21 hours to prepare!" shouted the summer visitor, in what became immediately apparent as a full pulpit voice, frequently broadcast over radio.

"Well, Dr. Fosdick," replied the parson with all the aplomb of a charming rogue, "You keep writing 'em and I'll keep preaching 'em!"

--Lester Kinsolving
taken from Allentown Morning Call

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AID FOR INDOCHINA

I am pleased to announce that during the two weeks since our fast November 1, the seminary community has raised \$203.00 to buy medical supplies for victims of the air war in Vietnam. This money has been forwarded to Medical Aid for Indochina, Inc., Newton, Mass., who will purchase the equipment. I want to express my deepest gratitude to all who contributed for your concrete concern for humanity, and for your unity.

--Fred Barker

NOW MORE THAN EVER

If those of us concerned about the American war against Vietnam and the militarization of American society are to continue to take ourselves seriously in the weeks and months ahead, we shall have to act decisively, firmly, and nonviolently to bring about a change in the direction of this nation. We could, of course, wait until the Congressional elections of 1974 or the Presidential election of 1976. We can afford to wait; we are reasonably comfortable, our futures fairly secure. However, the victims of our complacency and inhumanity cannot wait: the Indochinese victims of our napalm, our anti-personnel weapons, and the most massive bombing campaign in the history of warfare; the American victims of a federal government which devotes 60% of its resources to wars, past, present, and future. These victims cannot wait, and, if we are serious, we shall not be able to wait either.

In the past we have tried letters to Congressmen, petitions, lobbying, demonstrations, and electoral politics. However, to continue on its present course, the American government needs only two things: cold cash and warm bodies. Yet, none of these previous methods has denied either to the government. As Seminars, we have assumed the responsibility to speak out and act upon questions concerning the welfare of our fellow human beings. Are we not called to find our lives by losing them? Must we not, in Luke's phrase, set our faces to go to Jerusalem? Can the waging of the Lamb's War await the proper functioning of democratic institutions?

The male students of Lancaster Theological Seminary possess membership cards in the club of death- the Selective Service System. If any number of seminarians were to return their draft cards to their local boards, it would be an act of symbolic importance and political significance, an act in the spirit of earlier Christians who refused that pinch of incense on Caesar's alter. A draft card is a tangible link with the warmaking policies of one's government; to return it is to break that link. All members of the Seminary community are accomplices to the war crimes, crimes against humanity, and crimes against peace of the American government, through the payment of federal

income and excise taxes. Yet, by means of a creative, honest, and non-fraudulent approach, one can actually prevent the withholding of money by one's employer. In this way, the individual taxpayer, the individual Christian can decide what portion of his federal taxes to pay, in light of the use to which it is put. The Christian can determine for himself that which is Caesar's and that which is God's, rather than permitting Caesar himself to decide.

I ask you to give these two proposals your serious consideration. Neither leads inevitably to prison; indeed, recent experience with such cases would make prosecution highly improbable. Nevertheless, there is risk involved. Yet, it seems to me, that the willingness to risk is very much a part of our Christian tradition. With God's help and one another's commitment, we could find that we are never so free to act, as when we have put our freedom in jeopardy. For, in the final analysis, what are personal success, family, friends, professional achievement, acceptance by the community - what are any or all of these things - when compared with the death of one child?

--Mike Clark

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CURRICULUM TASK FORCE

The task force has been working hard entertaining all the proposals which have been submitted. An open hearing was held November 15 for the purpose of gaining more student input. From this meeting there were several important proposals made (1) have professors who lecture print up their material so classes can be "freed" for discussions, (2) a favorable reaction to the idea of a collegium, (3) an interest in the one month period if we adopt a 1-3 calender, and (4) some guide-lines for those who feel the need for some structure. This group also expressed interest in Mr. Irion's proposal that methodological courses be designed for each of the fields. These courses would provide the method and tools necessary to work in each of the fields.

Mr. Kroehler submitted to the task force a new proposal for field work. We will take this under consideration in working out our final proposal.

The task force hopes to begin putting
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JANUARY "MINI-TERM"

Sign-up sheets for the "MINI-TERM" to be conducted during the first two weeks in January, for students in the field of Church Life and Work, will be posted in the "HUB". All students in this field are to participate. Students who are now taking 2 courses in the field will sign up for 2 groups rather than 1.

Each group, composed of 1 faculty member plus 13 students, may include no more than 5 Seniors and 4 Middlers. Faculty for the groups are: Mr. Irion, Mr. Kroehler and Mr. Tozer from the Field, Mr. Glasse and Mr. Sills, from administration. Hours for the group meetings in January are to be scheduled by the group. Blocs of time not in conflict with other scheduled classes have already been set aside. The places and times of meeting then, are to be arranged by the groups involved. Further details of the program as to design, objectives and forms of evaluation will be forthcoming in the next issue of the Seminarian. The Sign-Up process must be concluded by the end of the first week of classes upon return from the Thanksgiving Recess.

--Robert W. Duke

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CURRICULUM TASK FORCE

(continued from page 3)

the varied pieces together at our next meeting. We hope to have a concrete proposal by December 21.

It is our hope that we can keep the student body informed through our weekly reports in the Seminarian. Thanks for the feedback that we have received.

--Ron Waite

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SEMINARY 'RIPS' DELTA SIG 'B' TEAM

The Seminary opened their 1972 basketball season with a big win last Wednesday evening. Sparked by a scintillating 38 point performance from Charlie 'Chuck' McHose, the seminary literally buried Delta Sig by a score of 89-23. McHose's phenomenal individual effort, 19 of 23 buckets from the floor, was only slightly marred by his rather poor, 0 for 4, performance at the foul line. Coach Donald 'Doc' Englert is looking for a great season from the seminary cagers.

If you see Jesus abandon the old pits; for Christ sits not by a pit, but by a well. There the Samaritan woman found Him; she who believed, she who desired to draw water from the well. And though you should have come early, come anyway even though it is late now. For even at high noon you will find Jesus, weary from His journey. He is weary, you know, because of you- because He has searched for you for a long time. It is your unbelief over so long a time that has worn Him out. Yet He will not mind if you approach Him now. He asks for a drink, the very one who will quench your thirst. He will take a drink all right, but not from a wayside stream. He drinks what is required for your salvation- from the chalice of the passion- to rescue you from your sins. This He did so that you may drink His blood, and thereby extinguish your thirst for this world.

--St. Ambrose

(acc. to Fr. Walsh)

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ANNOUNCEMENTS

Notice from 'HUB' - Due to the increase in the expense of the cups, we ask that individuals bring their own coffee mugs.

Mrs. Glasse and I would like to invite all students, their wives, husbands, and families, to an informal open house at our house on Tuesday afternoon, November 28, 3:00-5:30 P.M.

As advent begins we like to welcome all members of the Seminary community to our home and hope that students will come with trustees, faculty, staff, and others to share the warmth and joy of the season.

-- James Glasse

The next service of Holy Communion will be held on Wednesday, November 29 at 7:30 P.M. in Santee Chapel. The celebrant will be the Rev. Dr. James D. Glasse. All members of the Seminary community are welcome.

There will be a meeting of the student committee on Spiritual Life on Tuesday afternoon Nov. 21 at 1:00 P.M. in the HUB. Interested new students should attend.