

Saints and sinners: Putting education first

Depending on how long the recession lasts, we may find fewer people going to college in the future. According to an Oct. 22 article by Los Angeles Times staff writer Rebecca Trounson, a year at Harvard, including tuition, room, board and other expenses, now costs about \$36,000 a year.

As it is, there may be too many young people going to college today who would be better off learning to be good plumbers, cement finishers or carpenters.

At least, that's an opinion I remember someone saying once. This fellow's idea was to "let the dumbheads be dumbheads." By this, he meant let them quit school when everybody can see they aren't cut out for the academic life. Society only turns them into troublemakers by keeping them in school.

I see his point, but I don't agree. He must have been depressed when he said that. I sometimes say things like that when I am depressed. But after a good night's sleep, I see

how poverty-stricken such a point of view is.

It is possible, of course, to feel as this person does even after a good night's sleep. That is because two false ideas about happiness have become so ingrained in us that we believe them not only when we are tired and discouraged but when we are bright-eyed and optimistic.

Those false ideas are as follows: 1. Happiness is getting what you want when you want it, and 2. Happiness is owning at least a quarter-acre of land, going bowling, having a good job and beer, and sex after dark.

Because we actually believe that, when a teen-age boy who doesn't like school wants to quit and get a job and earn some money, we are inclined to say that might be the best thing for him. Or, if we don't go that far, we feel the answer is vocational education — studying a trade in school and never mind about learning to write good English or reading Shakespeare.



george plagenz
● saints & sinners

I never thought of quitting school or learning a mechanical trade. (I still have a scar on my thumb where the saw slipped in seventh-grade home mechanics.) But I would gladly have dispensed with Shakespeare if I had been given the choice. I'm glad now I wasn't.

I once wrote an essay for English literature class in high school in which I defended my proposition that if any poet deserved to be immortalized, it was British-born American journalist Edgar A. Guest, not Shakespeare. My main line of argument was that at least you could understand Guest. I

also mentioned that I wanted to be a sports writer and what good would Shakespeare be to someone covering the Cleveland Indians or the Ohio State football team? The only Shakespeare I cared anything about was at that time playing halfback for Notre Dame.

I am sure my teacher, Miss Marie Spiess, must have been as upset with me as she had been when I referred to Joyce Kilmer, the author of "Trees," as "she."

But she gave me a "B" and said nothing more.

Then one day she came into class with a clipping from the Cleveland Press sports pages. Thornton "Lefty" Lee, the Indians' pitcher from 1933 to 1936, was having trouble keeping his weight down. Frank Gibbons, one of the Press' sports writers, described Lee's predicament by quoting from Hamlet: "O that this too too solid flesh would melt."

I can still see the gleam in Miss Spiess' eye as she laid the clipping on my desk.

I was won over. I never read Guest again. (But I still like that line of his: "... he tackled the thing/That couldn't be done, and he did it.")

Anyway, I am inclined to think that philosopher and educator Mortimer J. Adler is right when he said in an essay entitled General Education versus Vocational Education, that: "Specialized vocational training which does no more than fit a man for a limited task in the industrial process is not education in the human sense at all. It contributes to the production of material goods, not to the development of human beings."

The whole issue is, at root, a religious one. Does a man's life consist in the abundance of things he possesses?

Religion has always insisted that it does not. But at the same time it has often failed to make things of the spirit and the mind sufficiently attractive so that we will want to put them first in our lives.

InterVarsity's insistence of conservative policies cause trouble

By Richard N. Ostling

AP Religion Writer

After 65 years of work on American college campuses, the respected InterVarsity Christian Fellowship has been battling recently with administrators at several dozen schools.

At issue are university rules that forbid recognized on-campus student organizations from discriminating on the basis of religion or of sexual orientation.

InterVarsity believes students who lead its chapters — though not the other participants — should adhere to its eight-point doctrinal platform, and the traditional Christian teaching against same-sex behavior.

"A person's religious convictions are a relevant factor when selecting him or her to lead a religious organization," undergraduate leaders of an independent but InterVarsity-related Christian fellowship at Harvard said in a recent statement. The issue is under discussion there. InterVarsity seeks to settle such disputes privately, says the group's attorney, David French. It almost always wins, defending its policies on the basis of religious freedom, says French, whose efforts are supported by the Alliance Defense Fund of Scottsdale, Ariz.

But at Rutgers University, a local chapter was suspended in September, subsequent talks stalled and InterVarsity filed suit in federal court for the first time anywhere Dec. 30.

The same day, news broke that Chancellor James Moeser of the University of North Carolina overruled the student activities director, who had told InterVarsity students to drop their leadership restrictions by Jan. 31 or be thrown off campus.

North Carolina's rules, similar to those elsewhere, require campus clubs to allow "full membership and participation" without regard to religion, sexual orientation or other factors.

Moeser decided InterVarsity could continue as a recognized campus club without changing its rule on leaders. Because it makes "valuable contributions to student life" and since membership is open to all, "on balance," Moeser explained, "preserving freedom of expression is the more crucial consideration."

Originating at England's University of Cambridge 126 years ago, InterVarsity reached the University of Michigan in 1938 and currently has chapters on 560 U.S. campuses.

Its missionary convention at the University of Illinois every three years is the biggest religious event

in America for college students; it drew 18,730 in 2000.

Yet deeply religious students tend to find themselves marginalized on campus, says Alan Charles Kors, president of the Foundation for Individual Rights in Education. They wind up as the only group expected to live with "a hostile environment," he said.

Kors, a University of Pennsylvania historian and nonreligious Jew, thinks such students should insist on their rights, as InterVarsity is doing. "A large number don't fight back," he said.

Apparently, college religious organizations often avoid conflict by operating off-campus — or by simply winking at campus rules. But French said "integrity" requires InterVarsity chapters to state their leadership policies.

For many years, there seemed to be no problem. The pressures on InterVarsity first became public at Tufts University in 2000, when a member filed a complaint that student leaders of the local chapter barred her from holding office because she is a lesbian who disagreed with InterVarsity's view of homosexual activity.

Eventually the campus judiciary decided the lesbian had been discriminated against, but InterVarsity's policy did not violate Tufts rules so it could continue operating.

French believes public universities like Rutgers are bound by U.S. Supreme Court decisions that guarantee religious clubs equal access to campus facilities and funding from mandatory student activity fees. In addition, the court has backed the right of private associations — in a Boy Scouts case — to select leaders on the basis of moral tenets.

The Rutgers dispute pits adherence to InterVarsity's doctrinal requirements against the university rule that "membership, benefits and the election of officers" will not be made on the basis of "religious affiliation."

The InterVarsity chapter could operate off-campus like many religious ministries do, admits InterVarsity staff adviser Laura Vellenga.

But she said that would relegate it to "second-class status," losing guaranteed access to campus facilities and a rightful share of student activities fees.

Emmet A. Dennis, Rutgers' vice president for student affairs, said Monday that the school believes a group receiving student fees should open leadership posts to any active participant.

He sees InterVarsity as a national organization seeking to veto local leaders by insisting on its doctrinal standards, although Vellenga says the Rutgers students themselves

want to make sure like-minded Christians continue to lead the group.


The issue is simply the right of assembly and "whether groups can come together under particular be-

liefs," according to Jonathan Crowe, who was student co-leader of the InterVarsity chapter during the Tufts University dispute.

"If you take that away, forcing a

Republican group to have a Democratic president or a Hillel group to have a Holocaust denier, you're undermining the integrity of the group."

Worship warms the heart



<p>Calvary Gospel Church Pastor: Rev. Steve Rains Fourth & College • 899-3605 Sunday: Sunday School: 9:15 am Morning Service: 10:30 am Evening Service: 6:00 pm Wednesday: Adult Prayer and Worship: 7:00 p.m. Youth @ the Rock House: 7:00 p.m. Helping you focus upward in worship, inward in commitment and outward in evangelism</p>	<p>Our Lady of Perpetual Help Pastor: Father Norbert Dlabal 307 W. 13th • 899-7205 Sacrament of Reconciliation: 4:30-5 pm Saturday or by appointment Mass Schedule: Saturday: 6 pm, Sunday: 10:30 am Spanish Mass: 1st & 3rd Sunday: 2 pm</p>	<p>Pleasant Home Church Serving the rural community for over 100 years Rt. 1, Box 180 • 694-2807 • 3190 Road 70 Pastor: Charlie Busch 694-2242 Sunday: Worship Service: 9 am Sunday School: 10 am Evening Service: 6 pm</p>
<p>Sonrise Christian Church Ninth & Caldwell • 899-5398 Minister: Tony Kafka Youth Minister: Doug Bean Sunday: Worship Service: 9:30 am Sunday School: 10:45 am Wednesday: Junior/Senior High Meeting: 7 pm Adult & Children's Classes: 7 pm</p>	<p>Word of Life Foursquare Church 223 E. 10th 899-5250 Pastor: John Coumerilh Weekend services Sunday: Worship Celebration and Kids' Church: 10:30 am</p>	<p>Iglesia Del Dios Vivo La Luz Del Mundo Spanish Speaking Church Minister: Esteban Ortiz B. 1601 Texas • 899-5275 Daily Prayer: Sunday thru Saturday: 5 am & 6 pm Sunday: Sunday School: 10 am</p>
<p>Bible Baptist Church Pastor: Don Crutcher Fifth & Broadway 899-7368 Sunday: Sunday School: 9 am Worship Service: 10 am Evening Service: 6:30 pm Wednesday: Evening Bible Study: 7 pm</p>	<p>Church of Jesus Christ of Latter-Day Saints 1200 15th Street • Burlington, CO • (719) 346-7984 Sacrament Meeting: 9:30 am Sunday School: 10:45 am Priesthood/Relief Society: 11:30 am</p>	<p>Kanorado United Methodist Church Pastor: Leonard Cox 399-2468 Sunday: Sunday School: 9 am Worship Service: 10:15 am</p>
<p>United Methodist Church Brewster: Pastor: Worship Service: 10:45 am CST Sunday School: 9:45 am CST Winona: Minister: Rev. Bob Winters Worship Service: 9 am CST Sunday School: 10:15 am CST</p>	<p>First Christian Church (Disciples of Christ) Pastor: Loren Strait Eighth & Arcade • 899-5233 Sunday: Worship Service: 10:30 am Sunday School: 9:15 a.m. Activities: Junior High & High School Youth Groups, Adult Bible Study, Choir, Men's and Women's Groups, Devotions Study, Monthly Fellowship Special Notice: Handicap Accessible, Hearing Assistance Equipment and Infant and Toddler Nurseries Available</p>	<p>Goodland Bible Church 109 Willow Road • 899-6400 Pastor: Sunday: Sunday School: 9:45 am Morning Worship: 11 am Evening Worship: 6 pm Wednesday: Call for location</p>
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<p>First Baptist Church Pastor: Bud Chester Fifth & Center • 899-3450 Sunday: Sunday School: 9:15 am Morning Worship: 10:30 am Evening Worship: 6:30 pm Tuesday: Mens' Prayer Group: 6:00 am Thursday: Night Bible Study: 7:00 pm</p>	<p>St. Paul's Episcopal Church 13th & Center 899-2115 or Rectory 899-2114 Priest: Father Charles Schneider Deacon: Gretchen Talitha Adult Forum: Sunday: 8:30 am Morning Prayer: 9:30 am 1st & 5th Sundays Holy Eucharist: 2nd, 3rd, & 4th Sundays: 9:30 Sr. Warden for emergencies during the week 899-2067</p>	<p>Church of Christ 401 Caldwell 899-6185 Sunday: Bible Study: 9:45 am Worship Service: 10:45 am Wednesday: Bible Study: 7 pm</p>
<p>Seventh Day Adventist Church 1160 Cattletrail Pastor: Arlin Cochran • 785-332-2888 Saturday: Sabbath School: 9:30 am Worship Service: 11 am</p>	<p>Emmanuel Lutheran Church 13th & Sherman • 899-6161 Pastor: Scott Grimshaw Sunday: Sunday School: 8:45 am Worship Service: 10 am Wednesday: Confirmation: 6 pm</p>	<p>The following sponsors urge YOU to attend your chosen House of Worship this Sabbath:</p>
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Bishop violated teaching

United Methodist bishop accused of violating church teaching
 CHICAGO (AP) — A group of United Methodist clergy and lay people have accused Chicago Bishop Joseph Sprague of violating church teaching on salvation and the virgin birth of Jesus.

The complaint, filed Jan. 7 with Bishop Bruce Ough, head of the College of Bishops for the North Central Jurisdiction, starts a complex church discipline process that carries a range of punishments and could force Sprague from ministry.

Sprague declined to comment, saying the complaint process is supposed to be confidential.

The Rev. Thomas Lambrecht of Greenville, Wis., spokesman for the 28 people who signed the complaint, said Sprague denied the virgin birth of Jesus and rejected church teaching that Christ is the only way to salvation. The statements allegedly came in a speech last year and in his writings.

The group says Sprague's comments violated the Methodist's Book of Discipline prohibition against disseminating teaching con-

trary to church doctrine.

Vatican official heads to Vietnam to assess aid needs
 VIETNAM CITY — Pope John Paul II has sent a senior official to Vietnam to assess aid needs and meet with Roman Catholic leaders in that nation, the Vatican said Monday.

The Vatican and Communist-led Vietnam do not have diplomatic relations. Vietnam's 8 million Roman Catholics constitute a small percentage of that nation's 76 million people but they are among the largest Catholic communities in Asia outside of the Philippines.

The Holy See described the focus of Monsignor Paul Josef Cordes' weeklong mission as "combatting poverty and isolation."

Vietnam is predominantly Buddhist, with a government-run church, but also recognizes a few other religions, including Catholicism and Islam.

Religious freedom remains a thorny issue. In 2001, Vietnam sentenced an outspoken Catholic priest, Thadeus Nguyen Van Ly, to 15 years in jail for advocating religious liberty.

Cordes heads the Vatican charity organization Cor Unum.