

the GALA "GALA" ISSUE! Seminarian

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EDITORIAL

Some of you may know that this editor of this paper is an avid sports enthusiast. Some of you who have been here for three years may recognize this article from March 1979. Still despite this knowledge, some of you may choose to continue to read this editorial. I continue then, in the hopes that the words hereafter may help each of you to develop a fuller understanding of the finer points of physical fitness.

Yes, indeed, spring has sprung, this Sunday marks the official end to winter. It's time to break out the warm-up suits, dust off the X-100 SL running shoes and inch around town, jogging sticks in hand (to ward off those pesky snails that keep chasing us). Here follow eleven steps to fitness through jogging.

1. Turn off the television, otherwise you'll never get out of the house.
2. Make sure your jogging shoes don't have any wheels. (Especially the kind with four doors and an engine)
3. Bend over and place your palms flat on your knees. (Any more warm up than this and you'll begin reaching for the TV and a comfortable chair.)
4. Open the door and walk outside. (No that's not rain, and the tickle in your throat is just nerves.)
5. Run until you break a sweat. (No fair checking armpits, you just didn't use your Dial today.)
6. If you feel your pulse through your forehead, please collapse until you can walk home.
7. When exercising, try and stay awake. This ensures optimum benefit from your physical exertion.
8. Be very careful not to attain too high a speed during initial jogging sessions, as that spare tire may become painful from excess jiggling.
9. Along the same lines, avoid cornering too fast, as an overshift in the flab zone can cause nasty spills.
10. Once that protruding midsection is dissipated, speeds up to 40 miles per hour may be recorded. (I personally have reached such speeds, closely followed by a German Shepherd I happened upon along my route.)
11. Stop at the store on your return for some Ben Gay. (If you forget, don't plan on going later, you'll be too sore.)

Now that you're all in shape, it's time to put that svelte athletic form to use. Volleyball games are posted by the mailboxes in the Lark Building. If you're uncoordinated like me and can't catch a ball, then Volleyball is ideally suited for you. If you can catch a ball, however, Softball is right up your alley, Spring Training and Salary Negotiations start on Wednesday March 25 at 3:30 pm. Meet in front of the Library.

D. Mason

A READER WRITES

Very often when pausing in my labors over a particularly vexing text in Gilkey or St. Paul, I have posed this question: "Do we as students at LTS really appreciate the vast riches, the untold treasures, the splendid wealth, of the many books reposing in the Phillip Schaff Library? As my cat, to whom I have put the question, has yet to give me a reply, I have decided to sally forth, ferret about in the stacks, and learn for myself. (Don't you just love florid writing?)

I can report that my premier effort has yielded an impressive harvest, a rich lode of intellectual ore beyond the dreams of avarice, to wit: three books, each of them a masterpiece in its own right, and each one invaluable for any serious-minded seminarian.

My first find was The Complete Book of Etiquette With Social Forms For All Ages and Occasions, by Hallie Erminie Rives. A cursory look at the title page informs us that, before turning her attentions to the social graces, Madame Rives had offered to the reading public such delectable tomes as The Magic Man, Satan Sanderson, and The Valands of Virginia. Thus we are prepared for something special, and we are not disappointed. It is impossible, within the limits of so brief a review as this one, to do justice to such a lavish feast as that which Madame Rives has laid before us. Suffice it to say that any seminarian may read with profit her chapters on "The Chaperon", "The Baby's Bow to Society", and "Hotel Etiquette".

I shall confine my remarks to three areas which should be of particular interest to LTS students. Those who dwell in Richards Hall would do well to heed the author's words: "When a man takes up city life after years spent in small communities or in such frontier localities as lumber camps or construction projects, at sea or on a farm, he too often affects a contempt for the little niceties of social custom as effeminacies, the marks of a 'lounge lizard'". But, have no fear, for "The young bachelor is a very necessary adjunct to society. There must always be a certain number of unattached young men to act as escorts, dancing partners, card and billiard table companions, amateur chauffeurs (not to mention the decidedly important positions of suitors) and he may take heart in the reflection that without the particular cog which he supplies the social machine would stop running altogether." So much for bachelors!

For those of you who are interested in youth ministries, our author has some sage advice: On "motor rides", a chaperon may be necessary. To be sure, "there is no harm in permitting a few boys and girls, with whom the mother of the young host or hostess is well acquainted" (for "mother", read "minister") "to pile into a car for a run to country club, tennis courts, or beach, but few meals should be eaten away from home without the presence of an older person, and certainly parties of young people should not stop unchaperoned at popular roadhouses to eat, dance, and return late at night to their parental roof trees." However, one cannot be too careful, and in case of dining and dancing at roadhouses, an older person, preferably the parent of some of the young people present, should be present to chaperon the good times and see that they do not become extravagantly gay." Quite!

For you female seminarians who plan to become travelling evangelists, I can recommend Madame Rives' section on "the Woman Unaccompanied", in which we find the following: "The etiquette of the hotel is less readily learned by the woman than by the man. She is the less frequent traveler, and the woman who travels alone is the exception. Many a woman perfectly able to meet any social emergency at home finds

(Continued from 2) herself at a loss when she stops, unaccompanied, at a hotel in a strange city."

One is tempted to linger over The Complete Book of Etiquette, so full and so fruitful is it. But let us pass on to another jewel: Etiquette Up-To-Date, by Mrs. Cornelius Beeckman. Surely the sacrificing of uncounted numbers of trees was but a small price to pay for bringing this marvelous work to the literate world. There is so much wisdom bound into these 312 pages! No seminarian, confronted with the prospect of year after year of mandatory attendance at church suppers, can afford to ignore Mrs. Beeckman's sound advice on dealing with that gastronomic delight, the oyster. Regarding those delicacies, the lady writes: "Gently harpoon them with the oyster fork, dip quickly into the condiment, and swallow them whole. No matter how big the oyster may seem, on no account divide him with a fork or knife. A true oyster lover can, with surprising oral elasticity, surround the hugest specimen. To those who shrink from the unequal combat, there is usually the dignified retreat of passing them up." "Oral elasticity"!!! Now, there's a phrase you'll never learn in TH 212!

As for that staple of lighter religious repasts, the sandwich, we find this: "Sandwiches, such as club sandwiches, which contain unruly elements, are best eaten with a Knife and fork, one piece at a time. Of course, the small dry sandwiches that are served at tea are eaten in the fingers." Here, I am afraid, I cannot quite follow our scribe. I for one would not accept a call to a church that served sandwiches with "unruly elements" in them. I might, in exceptional circumstances, consider a parish with "dry" tea sandwiches. But surely those are only found in the Methodist denomination, aren't they?

Eating and table manners are two of the main concerns of a Social Manual for Seminarians. This book, unlike the other two, is written specifically for seminarians. It is, in fact, a work by two Roman Catholic priests, intended for Roman Catholic seminarians. But this is an ecumenical age; surely we at LTS can learn something from this slender volume.

The authors, mincing no words, identify "four scourges of the dining table" in seminaries, viz. (1) The Slob; (2) The Racket-er; (3) The Pig; (4) The Priss. There follow merciless exposes of each of these types, complete with lurid examples of the behaviors in question.

The Slob "spits out anything he doesn't like." What is worse, indeed, what is the one sin that will never be forgiven, "He breaks saltines into his soup." The Racket-er is so bold as to chew "with his mouth open." When not mastication in the manner of a cement mixer he "slurps his soup", clanks his silver against his plate, and stirs his coffee fiendishly.

The Pig, meanwhile, eats with his elbows flapping like wings, "sucks his fingers", "gnaws on bones", and cuts up everything on his plate at once. The Priss, unlike the other barbarians, is over-refined. He curves his fingers when drinking from a cup, and leaves a little bit of everything on his plate so as not to appear greedy. Those of you who dine regularly in the refectory may want to measure the behavior you see there against these standards. Here ends this week's report on the hidden wisdom in the Schaff stacks.

Ernie Schaffer.

"Mr. Upright" A sermon for Ash Wednesday. Mt.6:1-6,10-21; Joul2:12-19

Have you heard about the man who sued God? There was a man, his name was John Upright, who sued God for 'Breach of Contract'!! It appeared tht Mr. Upright had done all the right deeds, but God did not pay up!....

He had given vast amounts to the poor, prayed faithfully three times each day, attended worship every Sunday, and tithed ten percent of his income. Mr. Upright based his suit on the provable fact that he had fulfilled all the proper deeds of Christian piety - giving to the needy, frequent prayer and rigid self discipline.

Mr. Upright's seasoned lawyer paraded a host of witnesses before the judge, showing how much he gave to the needy. Each witness told how Mr. Upright donated so much to this charity, so much to that project.... There must have been a representative from nearly every public charity in the city!!!!!!!

The dollar amount was huge. Mr Upright proudly stated that he had given at least 20% of his income to charity. That 20% was over and above his 10% tithe to the church.

Mr. Upright brought out his scrapbook containing newspaper clippings and pictures of the public 'thank you's' and honors he received over the years for his many generous gifts. There were pictures of Mr. Upright with church leaders, business and civic leaders. There was even a picture of MR. Upright receiving a plaque of honor from the former governor.

One of the newspaper articles quoted him as saying at an awards banquet,

"Giving is a duty that we Christians cannot escape. The poor are here and will always be here. They are like pets. They are here for those of us who have made it. We must take care of them. That is why I give."

At least twenty five people testified to his generosity. Anybody who was anybody knew of Mr. Upright and his benevolence. The facts were there in black and white on the point of helping the needy.

God's lawyer, a public defender, could not deny it. The only defense God's lawyer could give was a quotation from the Gospel of Matthew (6:2-4)

Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing so that your alms may be in secret; and your father who sees in secret will reward you.

Mr. Upright's lawyer, sensing that the judge was on his side, began the second phase of his suit - giving testimony to the frequency of his prayer life.

It was a well-documented fact that at least three times each day, at exactly 7 AM, noon and 8 PM, Mr. Upright would faithfully recite the Lord's prayer. It would not matter where he was - at home, on the street, anywhere.... He often scolded his frineds, saying they could spend fifteen seconds three times a day if they wanted to.

Once Mr. Upright was asked to lead prayer in a worship service on Laity Sunday. He had a way with words. People at the service testified, "it was the most eloquent prayer ever offered to a Lancaster audience.

(Cont. page 5)

(Sermon Cont. from Page 4) Again the defense could not deny the facts of Mr. Upright. Few are as faithful to frequency in prayer as he. God's lawyer read another passage from chapter 6 of Matthew. (6:5-6)

And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners that they may be seen by men. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

The proceedings continued with Mr. Upright's lawyer presenting him as the model of self-discipline. The church records gave testimony to Mr. Upright's disciplined giving to his church. His pledge of a tithe of ten percent was held up as an example to his congregation. He gave every week, helping to maintain a good cash flow for the treasurer.

In addition to being a disciplined giver, Mr Upright was very well disciplined in his worship attendance. He did not miss one Sunday in the three years prior to the trial. Even on the weekends when he was out of town, Mr. Upright attended worship wherever he was staying, making sure to bring back a certificate of attendance from the visited church.

Mr. Upright knew the importance of self-discipline. That is why he started an attendance chart at his home church. Each Sunday the ushers would be required to make a record of who worshiped. A chart was placed next to the bulletin board in the foyer for all to see. Each week a gold star was placed by a member's name when they attended worship. A silver star was placed next to the name if a properly certified record of attendance at another church was submitted to the deacons.

It was fortunate that Mr. Upright was so disciplined. Otherwise there would not have been proof of his worship attendance at the trial.

The attendance chart was shown to the judge as the last point of evidence offered by Mr. Upright's lawyer.

Again, the defense could not refute the evidence. God's lawyer again submitted only another passage from Matthew's Gospel. (6:16-18)

And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

The courtroom buzzed with anticipation while the judge retired to his chamber....Soon, he returned.....The courtroom was still.....

"I have decided in favor of the defendant," said the judge. "I based my decision on the sayings of Jesus as found in Matthew. What Jesus is saying is this, Mr. Upright:

"If you give alms to demonstrate your own generosity, you will get the admiration of people - but that is all you will get. That is your payment in full.

If you pray in such a way as to flaunt your piety in the face of people, you will gain the reputation of being an extremely devout man - but that is all you will get. That is your payment in full.

If you fast in such a way that all people know that you are fasting you will become known as an extremely temperate and ascetic man- but that is all you will ever get. That is your payment in full."

Mr Upright, you have been paid in full"

"Injustice!" cried Mr. Upright's lawyer. "No court on earth could rule the way you have!"

"This is not an earthly court," replied the judge.. "Case dismissed.

A LOOK AT THE NEWS

I have been living in Lancaster now for almost 3 years, and one thing I miss is a good local newspaper. The two Lancaster newspapers (both owned by the same company) do not provide good reporting, nor do they really speak to the news of the world. Just to prove my point, that the newspapers in Lancaster are poor, let's look at some of the news printed Wed. March 19, 1981 in the Intelligencer Journal.

On the front page these two big news items, "Crowds mob Acme Stores for 1-Day Triple Coupons" and "Elderly Wood Craftsman sees Way of Life Consumed by Fire". Also on the front page is an article off the AP Newswire about a woman who came back to life while in her coffin. This story happened in Stroud, England. These three stories take up one-half of the front page. The truly interesting stories are off the wire services, local reporting is dull and non-existing.

Of course not all the excitement is reserved for the front page, the editorial page is another gem. Thank God, or someone, that they print syndicated columnist for the majority of their editorials. This morning the Intelligencer has three editorials. The first is about Rumania becoming the next Poland, a fairly good editorial. The next two are typical, the first about a Dr. Mudd Stamp (the doctor who set John Wilkes Booth's leg) and the other about New York City cab drivers. Insightful editorials, and very common to this paper.

The last section of the paper I wish to look at is the Sports Section. Today is a little better than usual, front page has an article about the Hershey Bears clinching AHL South, Sixers win, a high-school basketball article and an article on the NCAA. Normally the front page is all local material. But inside it is back to normal, try and find out what is happening in the NBA and NHL outside of the Philadelphia teams, almost impossible. On the 4th page there is NHL and NBA roundup, printed in

extra small print. That is it. Don't they know that there are people who care what happens in sports outside Lancaster and Philadelphia? Well, two more months and then off to Buffalo where a newspaper is really a Newspaper.

Jeffrey Dick

THE TRAGEDY OF SISYPHUS

Face screwed in torturous expense,
Cheeks bursting with guttural
breath

Shoulder fused to granite
Knuckles paled by stone.
Body dwarfed by master
Being drained by task

In unnoticed time, under skyless
expanse on an infinite pinnacle,
A figure strains against stone,
progress unmeasured,
determination is incalculable
Stone on stone moans
bone on bone tones
Wedge between slope and slave-
driver

From on high it tumbles. He watches
cursing his curse, mourning his
work
Careening off the mount,
bouncing sounds to count.

Still, silent, dusk on plain
Strength waves for the faint,
rock is poised again.
Trudging off the top.
Will it ever stop?

The task is not so tragic,
the mountain not so steep
He does not beg for mercy,
he does not long for sleep.
The rock is not unyielding,
the strength is in his bone.
He knows the stone before him
can be moved alone.
Only his legs will brace him
Only his arms will bow
Only his hands will bleed
Only his eyes will flow
Only he will taste the salt of ef-
fort and the absurdity of the plea
The tragedy of Sisyphus is that I
watch and help him not.

Ron Parks