

ANTIGONE DEBUT-- SOLID

The Mt. Airy Players, under the direction of Conrad Weiser, made their debut last night in the chapel before an audience of 107 persons, in a solid performance of Lewis Galantieri's adaptation of Jean Anouilh's, Antigone.

Antigone, based on Sophocles' immortal classic, was written during the Nazi occupation of France. While aimed at speaking to the French situation, the play really transcends national boundaries and time. Like her ancient counter-part who resisted tyranny, this modern Antigone also courageously stands up and "like a clarion call" reminds men to make the distinction "between the things that are Caesar's and the things that are God's."

The play is asked to carry a heavy burden. This makes it incumbent upon the cast to literally "throw themselves" into it. The cast of this play has done this remarkably well. Credit must be given to everyone involved: to Elaise Stolzfus for her stirring portrayal of Antigone; to Jim Bresnahan who convincingly plays "the most rational of tyrants." Bill Coleman skillfully acts as the Greek Chorus, always a hard role to play. The rest of the cast gave good support: Carol Murn as the Nurse, Dolores Shade as Ismene, Bob Karlson as Haemon, Art Hahn, Bob George, and Ron Bohr as the guards (they supply the comic relief), Joe Lettrich as the Messenger, John Bornemann as the Page, and Mrs. Gruhn as Eurydice. Also involved were Charlie Shade, Lighting Chmn., Larry Hassler, Sets and Stage Chmn., and Mr. & Mrs. Mel Hammer and Mr. and Mrs. Ron Bohr, Publicity Chmn.

The Mt. Airy Players have said that their avowed purpose is to present drama in the chancel...to set the stage for decision and to present a situation to which the Gospel speaks. We feel this has been accomplished with their first production. If you have not seen it, come Thursday night at 8:00 in the Chapel.

MT. AIRY MEN VISIT ST. CHARLES

Twenty-two Mt. Airy men had occasion to let a mystery be a mystery, i.e., if to participate in last Thursday's tour of St. Charles Roman Catholic Seminary. Christ is present in the Lord's Supper, there must be a point where the bread and wine are no longer bread and wine. There were several observations which one can get only through such a visit.

The first of these observations is the conservative atmosphere which St. Charles reflects. With a few modifications, the seminary is unmistakably as close to the Tridentine concept of training as one can get. This is a reflection really too shocking. While touring in the Archdiocese of Philadelphia, which the library, we looked through the card of the Archdiocese of Philadelphia, which the library, we looked through the card is still one of the most conservative in the world. As it was made clear to us, there can never be any compromise or liberalizing of dogma.

Also apparent was the emphasis on logic in the discussions that followed the tour. They are not always content to let a mystery be a mystery, i.e., if Christ is present in the Lord's Supper, there must be a point where the bread and wine are no longer bread and wine. It also appears that there is a misunderstanding of what Lutherans believe among the students. The two with whom I spoke appeared to be surprised that we were not Zwinglians in our concept of the Lord's Supper. This was not surprising. While touring in the Archdiocese of Philadelphia, which the library, we looked through the card of the Archdiocese of Philadelphia, which the library, we looked through the card is still one of the most conservative in the world. As it was made clear to us, there can never be any compromise or liberalizing of dogma.

All who attended will agree that the visit was most cordial.-Ted Romberg

THE CHAPLAIN FROM THE PATIENT'S POINT OF VIEW

The mental patient's world is a world apart from the world. A few rooms, a hall or two, and a television set. The walls good and hard, the windows barred, and the doors - more often than not - locked. A time for rounds, times for medication and meals, a time to go to bed and a time to get up again. For many of us regularly scheduled outside activities such as Church and movies. To some extent we all adjust somehow - pick up the broken pieces and go on. Some of us look out the windows a lot, others not. For most of us this is our world unwillingly - a way of life not readily shared because it is so hard to accept personally.

In this existence we patients soon find ourselves drawn together to various degrees in common cause - the doctors, nurses, and attendants falling into a separate category. All too few attendants really care, more concerned with their personal lives than ours. The doctors and nurses are generally more interested, but available as hen's teeth for one good reason and another. We begin to see all of them as more a part of that world we have lost than our hospital world, their dealings with us much more professional than personal. They have their place, we painfully learn - and we ours. And so we come to have our world apart from the world. Our life apart from life. And though we hate it, we guard it jealously. It is all, God help us, that we have.

Chaplains fall into the doctor-nurse category. It can develop into more than this but that, for the most part, is up to the chaplain. Most of us have experienced a good deal of unhappiness in our relationships with other people since our hospitalization, and are going to be in no rush to deal with you. Pretty hard for us sometimes this need to keep people away - especially ministers. We are, underneath it all, starved for your concern and understanding. And so, when you first come on the ward, full of mixed feelings - believe me - you aren't the only one.

It is a good idea, the first trip, to have the regular ward chaplain come along with you and show you around. He has established a place for himself around us, been accepted more or less, and our inclination will be to treat you civilly for his sake. But we will be wary. Who are you? What did you come for? Do you really care, or are you just curious? Go away. Don't torture us. We are hurt enough. But you can reach us, if you want to. And because I believe some of you do, I would like to let you in on us a little bit in the hope that it might make things easier all around.

When you come into the dayroom, though few of us will seem to have noticed, we all know you're there. The minute you appeared someone motioned toward the door, indicating an "intruder". If more than two or three of you - "tourists" - and we would all very much like to fall through the floor. You aren't really "chaplains" to us until we get to know you. This does not mean that your being a minister means nothing to us. It means plenty. Our religion in most cases has suffered with us and you remind us of it. Oh, the bitter things that we could scream at you. But we seldom do. We have screamed it all before, all gone unheard.

Please don't be afraid, when you first enter our realm, to be your self. Sincerity goes a long way with us. If you are at first bewildered and dismayed, go ahead and look like it. So were we when we first came. No need to come in smiling. We don't think it's funny. And though we may not look like it, we are watching you, deciding, on the basis of how you act, whether we want anything to do with you or not. The mob squad of course will love you any old way, but not the rest of us. (Most wards have a certain group of patients who will ravenously pounce on you every time you come and tell you their life history if you will listen.)

Many persons, when they come on the wards, have a way of standing at the door and looking around at everything in general and nothing in particular and then going out again. Others question the attendants. Still others, determined to be sociable, make horrible remarks like "Nice curtains you have" or "Isn't it a lovely day". It's sickening. They don't see us. What's wrong with looking around as long as you're here, and really looking? We won't bite you. And why can't you ask us some of your questions? We speak English, most of us. And what's wrong with the old "Hello" and "How are you" if you just have to say something? Providing you really mean it. Even if you are just curious, be honest with us. So you just want to see what it's like - fine - we know where to stand. To be honest with us is to respect us. And even (p. 2)

COMMENTARY ON CIVIL RIGHTS

(Excerpts from a letter by Peter Schunacher regarding the article by "D.A.")

I understand the Seminarian has recently contributed a good share of space to the galloping Civil Rights Crusade in America. I know some local acrimony has been stirred up. By the time I write this and it is printed in the Seminarian the dust of argument and counter-argument may have begun to settle, as, indeed, the clamor over Civil Rights seems to have gone into a lull after a summer of unparalleled activity. However untimely, or belated, my comments may be, I feel obliged to contribute a few remarks on the "Commentary on Civil Rights in the October 16 issue of The Seminarian."

The article I am referring to, rather grandly signed "D.A.", was intended as a rebuttal to Dick Grove's article in the previous issue of THE SEMINARIAN. In his article, Dick raised a number of hypothetical questions, all of them prefaced with: "What would happen if a Negro were hired or forced to be hired to work...?" I think Dick's purpose was to confront each of us with a hypothetical situation where we would be personally challenged to examine our own consciences; where the often distant-seeming issue of racial prejudice would be carried into our midst; where after examining ourselves in front of these questions, we could say whether or not prejudice against the Negro had a home in our minds. "D.A." apparently misunderstood the suppositional nature of the questions and treated them as proposals. The questions, I must repeat, were indeed intended to be taken seriously and used for self-analysis, but I do not think were meant to be a policy paper for the seminary. (This raises still another issue; that of compensation for the years of injustice done to the American Negro; but this must be dealt with elsewhere.)

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One cannot but be amazed at the profound ignorance and utter lack of sympathy with the "Negro revolt", with the rightful claims to equality of opportunity in fact, not just theory, that helps provide the dynamic for the Negro

protests. The Christian minister must be prepared to face this issue squarely; he cannot safely ignore it; he cannot be content with pious preachments. Even more unthinkable is that the Christian minister is ready to condone and support intolerance and prejudice in society, unless, of course, his piety has no relevance for society, but is content to stand aside and let the world go to hell. Even here, he is unpardonably guilty for not lending his voice to the plea for justice. I hope that the refining process of three years in Seminary will leech out the prejudice in "D.A."s mind. Education alone is not the answer, for it often fails to touch the wellsprings of a person's actions. D.A. and persons like-minded, may someday grudgingly accept the inevitability of pragmatic equality for the Negro; for we have teased the Negro too long with promises and paper equality. What is further hoped for, is that the love of Christ will fill us with love for neighbor, whatever his color, and lead to Christians championing the cause of justice, wherever and whenever it arises. Indeed, the Christian should initiate the fight for justice, for the Christian, alone of all men, knows this is God's way of ruling a world alienated from its maker and Redeemer.

Peter W. Schunacher

KIRKRIDGE, 1963

If anyone would doubt that the church has a mission, he should have been with Dick Grove and me at Kirkridge. There is not only the "mission to the world", but also, a challenging mission to the church itself. The mood of this "runaway from the world" was marked by disturbing indecision, feelings of inadequacy and serious misunderstandings of God, Christ, and the Word of God.

Every discussion broke down inevitably to an argument in semantics. Words and their ultimate frustration bogged down any proposed ministry. There was no concept of the authority of the Word of God. Christianity, for these men,

KIRKBRIDGE, cont...

STRIKING ART EXHIBIT IN THE LIBRARY

was seen as a personal thing in the sense that aspects of the faith are "chopped off" or distorted in order to fit the very small shoe of the individual. This "less than Christian" understanding was expanded to fit everyman. Discussions were filled with "we" and "they" (the ubiquitous "they") when in reality the seminarians meant "I".

If you enter the library between now and December 20 you will see a remarkable exhibit such as we seldom have the opportunity to see on the campus: There are 18 original, life-size paintings representing the Old Testament prophets (including Ezra and Nehemiah).

Dick and I were certain that our "little" seminary would be completely overshadowed by the mighty minds of Union and Yale. Much to our surprise this was not true. There was a shocking ignorance of the bible and theology. The majority of those who attended were still in the school of the "proof text."

The artist, Jaques Barosin, who now lives in Brooklyn, was born of Jewish parents in Latvia, studied art in Germany, fled from Hitler into France, where the Nazi's caught up with him and put him into a concentration camp. He escaped and was helped by a Protestant minister to reach Spain and safety. He came to America in 1947.

Contrary to the noble purpose of the retreat, the results were quite different because there was no "starting point" An illustration of this breakdown of communication is seen in the concluding statement of the last session. The reason men were in the ministry as, in fact, the reason men are "christian" is to "save our own souls and there is no better reason."

In appreciation of the help given him by Christians at the time of his greatest need, he decided to include the New Testament in his studies. He painted a series of 75 pictures on the life of Christ. These were on exhibit in many cities in the U.S., and were used in two film strips "The Life of Christ,"

I have never been so disillusioned by the Evangelical Reformed Church with the saccharine state of "evangelical Christianity." Dick and I were convinced that we have a real evangelical mission to the rest of the Protestant world. We can no longer say that "It doesn't matter what you believe as long as you believe something." There is a right understanding of the faith in 1963 and the two kingdom understanding is primary for our understanding. I say this not out of Lutheran egotism but out of love. Ecumenicity begins at home and not in Rome.

Mr. Barosin is a personal friend of Dr. Voehringer, through whom we got the exhibit to our library. It was first shown in Philadelphia at the Arch Street Methodist Church.

A description of the exhibit with articles on the various prophets by Philadelphia Churchmen (including one by Professor Bornemann on Malachi) may be picked up in the library. The paintings are valued at \$18,000.

Note also that the background of each prophet contains references to the events or message in the book that bears the prophet's name.

Conrad W. Weiser.

ATTENTION!! Students, Faculty, and Staff-- one of the best Christmas Gifts you can give has come to the Seminary Bookstore:

THE PLAY OF HEROD by the Seminary Choir--only \$3.95*

*tax included in this price. And as an extra added bonus you receive FREE, the complete text, stage directions, cast, and a history of the play.

COME LOOK SEE in the Book Store or see Tom Reinsel.

HEYER COMMISSION NEWS

The annual Heyer Commission Christmas Party will be held this coming Monday, December 16, at the home of Dr. Voehringer, beginning at 8 P.M. This year the Japanese students and their families will present a program of "Christmas in Japan." All members of the Student Body are welcome to attend.

though we are only mental patients in a mental hospital this is our home so to speak, and we live here, and we would like to know what you've come for. We don't know you. And we weren't expecting you!

Now I have told you that we all know you're here. If as you come around, certain patients ignore you, they don't want to be bothered. If they look up at you, acknowledge this in some way. Often times, especially at first, just a brief well-meant word is enough. And don't be afraid to look at us. A look gives us something, just as in looking at you we give you something, in case you don't know. Even though we may look away and apparently not see at all, we have usually noticed, and silently thank you. We don't often really feel seen - just counted. It's a good feeling to get looked at once in a while - recognized. It tells us we are there, like looking in a mirror. It also tells us you care. You could never walk about the room and search us out individually, and look at us like that, if you didn't.

We are all kinds, we in the hospital wards. Some of us don't believe in God, more of us do - many of us don't know what to believe. Some of us will like you rightaway, some of us will never like you - some of us will be hesitant, naturally, until we get to know you. Some many folks come, listen to us with real interest, and then go and we never see them again. If we give you something in a look, think how much more we give when we speak to you. You do us a favor, if you are only passing through, to tell us this, so we'll know how far we can go without feeling like we've been robbed afterwards. Now - we know you are ministers, but go easy. As I have said, religion is not our happiest subject. A lot of us have good reasons, we think, to be sore at God. So please don't tell us God cares. Speak for yourself. We want to know if you care. We'll decide for ourselves, on this basis, how much God cares.

If you care, you will be interested in all of us - not just the mob squad. You won't stand at the door anticipating your escape. You will walk around and see us. You will not avoid the miserable ones, but look back at them compassionately - perhaps even, if you know any of us that well, asking us about them. As I told you, we usually hear - even if we are staring off into space or lying on the floor with our backs to you, and we are seldom offended. You are asking about me. For a moment I am important. We hug little things like this to our hearts.

Finally, don't be afraid to respond to us. If we shock you, look shocked. If we amuse you, look amused. If a patient comes up and tells you how he's been constipated for the last six months, you not only owe it to him, you owe it to the rest of us to at least look skeptical. You're not a psychiatrist. You don't have to look at us like a stone with eyes in it too. Be real. And if we let you flounder at first, you must forgive us. We can't resist the temptation to stay put and let you suffer a little bit. But I want you to know something: If you're on our side, we're on your side.

Submitted to Karl A. Schneider

BIBLIOGRAPHIC MUSINGS

SOMETHING NEW HAS BEEN ADDED in the Library Reference Room. It is a 7 page listing of our periodical holdings. The library staff hopes this will be a convenience to faculty and students. No longer will you have to search the periodical racks, the dictionary catalog, or the stack shelving. In one location a check list is at hand.

We welcomed 1814 library users during November and loaned 1998 books, periodicals, and audio-visual aids.

Henry Scherer,
Librarian

FLASH*** MEASLES INVADE NORTH DORM

It is reported that a case of German measles (yes, they are contagious) has broken out in North Dorm. The victim is Bill Wightman.

DON'T FORGET-Winter Wonderland, Friday
ADVENT VESPER- Dec, 19 at 6:00

The SEMINARIAN is published weekly throughout the academic year by the Student Body. Staff: W. Hankig, Editor; J. Bresnahan, R. Grove, H. Ireland, C. Murn, P. Payerchin, R. Sieling, J. Solliday

Angels Romp Again!!
Angels 31 Westminster 14

BOWLING

Good Prospects!

In the cool of the morning the Mt. Airy Angels handed the Westminster six another loss at the Westminster field. Coach Art Hahn was on the receiving end of three touchdown passes to lead the scoring for the Angels.

The Angels won the toss and on the first series of plays they scored on a pass from Paul Payerchin to Bob Schlotter. The extra point failed. Art Hahn scored on the next series of plays on a pass from Payerchin after the Angel defense held Westminster. The extra point was scored on an end run by Schlotter. Score 13 - 0.

Hahn scored two more times on passes from Payerchin. But both pass attempts for the extra points failed. Westminster got into the scoring on a pass early in the second half. The try for the extra point failed. Again the Westminster six score on a pass but missed the extra point. Score 25 - 12.

The final Angel's score came on a pass from Payerchin to Lou Dunkle. The try for the extra point again failed. Westminster scored a safety at the of the game which made the final score 31 - 14. The Angels finished the season with an impressive record of 6-1-1. The editor's thanks and congratulations go out to the team and to Coach Art Hahn.

Sighs of nervousness, bodies squirming, faces frowning, heads bobbing, a few words of wisdom: all this and more were the sights to be seen during the first night of trial bowling last Monday night at the Green Tree Lanes. There were fourteen enthusiastic seminary bowlers rolling up three games in an effort to establish their average for placement upon specific teams. There is no doubt a very entertaining and interesting season will be ahead.

The season officially starts on the 16th of December and will run through until the 16th of March. Four teams will be organized and each team will be competing for an "imperishable" honor.

Those persons who have signed up to bowl and were not at the bowling lanes on Monday are asked to play their three games sometime this week and leave their scores at the desk at the bowling alley. A schedule will appear next Monday morning and also in the next issue of this paper.

Since the league is the first of its kind here at Mt. Airy, all non-bowling seminarians are invited to stay informed with the league news which will be posted on the main bulletin boards.

Come at 8:30 on Monday nights and cheer on your favorite team.

FOOTBALL JERSEYS

Athletic chairman Art Hahn has requested that all those players who have a football jersey are to return them CLEAN to him at room #15 in North Dorm before this Friday. Please make sure that your name is checked off the list when you turn your jersey in, or you shall be charged for it.

The column of Beat The Experts will return next week when a list of all of the major Bowl games in the country will be listed.

BASKETBALL

Angels 0 - 3 on the Year

The Angels have had very little success on the basketball court this year. Last Wednesday evening the Angels lost to the Hawaiian Eyes by a score of 68-47. Ralph Peterson was high scorer for the Angels with 25 points.

This past Monday the Angels lost again to the Springfield five by a score of 105-54. Ralph Peterson again was high score with 33 points.
