



Titus King and Phyllis Imhoff



Jackie Schuster

In Memoriam

"It is essential that we discover what life means to each of us before we look at society and its problems. If one could only solve his own problems—society would have none. The peace hidden within ourselves is the same peace which is lacking in Vietnam, Israel, and Biafra. One cannot expect world peace if the hearts of its inhabitants are bitter with self-contempt. People are afraid to see themselves as they really are—afraid to see how truly human everyone is. One hides behind the wall of aloofness, never daring to share or receive. Few realize that there is greater pain in secrecy. In accepting one's own limitations one can help others with their failures. There is no shame in sharing or wanting to give of oneself, only in refusing someone who is willing to listen, to share, to help."

—Jackie Schuster

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Week-end Concerts To Feature Bach Thru Rorem

by Bonnie C. Hackel

Synonymous with December is Christmas; synonymous with Christmas is singing and synonymous with this week-end, December 4, 5 and 6 is music. With finals around the corner and academic pressures at their height, and if, as the old saying goes, "music soothes the savage breast," it couldn't have happened on a better week-end.

Chamber Choir, under the direction of Falk, will begin the week-end's activities on Friday evening at 8:00 in Assembly Hall. The choir will sing several numbers which cover approximately 400 years of music and will include songs from the Renaissance, Baroque and Contemporary periods.

Each of these periods require

somewhat different techniques to authentically produce the sound as it was in the period. One of the primary skills needed to develop the Renaissance style is slowness of voice texture so the eight lines in the song will remain clear and distinct — avoiding conglomeration.

Johanne Eccard's "O Joy Above All Joy" is a Renaissance number. This piece is to be performed by two choirs, one high voiced and a responding low voiced chorus.

Heinrich Schutz, one of the outstanding composers of the 17th century, was especially skilled in writing music that expressed the feelings of the text. His Cantate Domino ("Sing Ye Unto the Lord") has a lively rhythmic bounce interspersed

with joyful ejaculations, as well as an interesting melody with lines merged simultaneously.

Also writing in the Baroque period, but during the latter part, was J. S. Bach. With Bach, the motet — one of the most important early forms of polyphonic music — reached its peak. It was originally based on a liturgical text. However, towards the end of the 13th century the term "motet" also applied to secular music.

On Friday evening, Chamber Choir will present Bach's "Sing Ye to the Lord," a motet for double choir, based on Psalm 149-150. This is a huge complex structure a music containing wave after wave of outpouring melody, a tremendous combination of many melodic lines with as basic an earthly pulse as a primitive folk song.

The Twentieth Century

Hugo Distler and Charles Ives represent the Contemporary period. Characteristics of this music include closely moving lines, dissonance, and cluster chords. Distler's "Singet dem Herrn" has twentieth century rhythmic patterns and close moving harmonies. It is sung in German. Distler's "A Little

Advent Music" will be accompanied by flute, oboe, violin, harpsichord and cello. This arrangement has parts only for soprano, alto and bass.

Charles Ives, another contemporary composer, will be represented by his Sixty-Seventh Psalm. A noted characteristic of this piece is its polytonality. "In the hands of a lesser composer," explains Falk, "this mode of expression would be a self-conscious sign of trying to be contemporary." Ives, however, creates a shimmering texture of uncertainty coupled with warm inner moving lines that flow toward a repose in the face of uncertainty.

Titus King Recital

"I'm having a lot of fun with the songs I'm doing," says Titus King as he talks about his fast approaching senior recital to be held in Assembly Hall Saturday, December 5 at 7:30 p.m. This will be culmination of five years of academic studies and untold hours of practice.

For the listeners it will be proof that all those weird noises emanating from the third floor of the Arts Building really do have a purpose.

One of the requirements for a

recital is that the singer represent different historical periods and different musical styles. Titus' repertoire includes Vivaldi, Schubert, Rorem and Ives. He chose Vivaldi, an Italian, and Schubert, a German, because "It gives me experience singing in a different language. Italian stresses vowels and gives the singer a chance to really sing. German, well, German is a tradition on this campus."

Titus is especially excited about Ives and Rorem, both contemporary composers. The Ives numbers were written in 1923, 24 and 25. The Rorem songs were composed in 1957. Phyllis Imhoff, pianist, will accompany Titus.

Missa Solemnis

The week-end's activities, will conclude with a presentation at 3:00 p.m. Sunday in the church chapel by A Capella Chorus conducted by Dwight Weldy and the GC orchestra directed by George Z. Gaska. They will present Beethoven's Missa Solemnis.

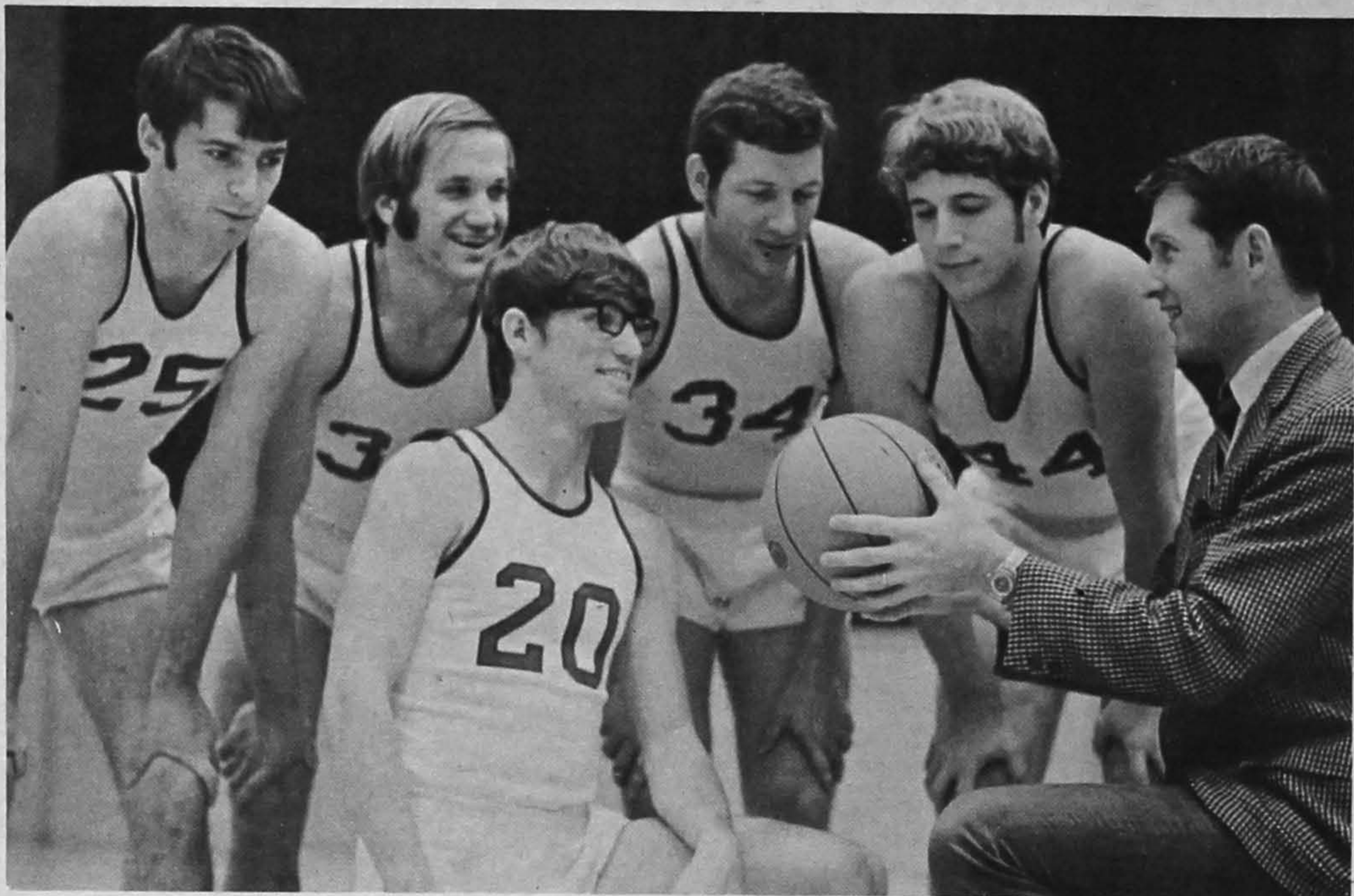
This year marks the 200th anniversary of Beethoven. The Missa Solemnis is one of his most



David V. Falk, conducting a Chamber Choir practice session

George Gaska, the GC Orchestra and the A Capella Choir rehearsing Beethoven's Missa Solemnis





The Leafs have done it again! A Win over Bethel followed by a 78-73 victory over Bluffton gave the Maple Leafs their second consecutive Championship in the Mennonite Classic. Returning from Tabor College where the tourney was held, Fred Litwiller's boys will be testing Concordia and again on Saturday against Bluffton. Our season record is currently 2-2.

Courtesy of The Goshen News

Maple Leafs Champs!

Tibath Strikes The GC Campus Again!

by Don Yost

Pressure

Pressure, pressure, it won't go away.
It strikes on all sides everyday,
Pulling a tight band around my head,
And making my stomach heavy as lead.

Pressure is crushing my spirit each day,
And torturing it in a terrible way.
I'm forced to my knees to pray;
Only God can take pressure away.

Jean Geleske

It begins about a week or so before Thanksgiving and culminates in that catastrophic week of final exams. The phenomenon has been called academic pressure but I suggest that there is more involved than mere academia. Inspired by Mrs. Geleske's poem, I will now dub this disease TIBATH (tight band around the head effect).

Tibath is a germ common to most colleges and to most college students. The problem at Goshen College seems to be not the disease itself but the particular intensity with which it has struck and is now striking Goshen students. Tibath has been known to be fatal. It has already this year sent a large number of persons seeking help from the college guidance counselors and worse yet, has forced three of us to leave school and enter hospitals for psychiatric help. So, although observers such as Russ Lichty and Mrs. Rosa Stone are confident that students are learning how to cope with Tibath (they report casualties this year are the lowest recorded since the advent of the trimester system), the disease is nevertheless one to be feared.

What exactly is Tibath, then? Listen. Tibath is a dangerous mixture of pressure (social, existential, and/or academic), depression and, oftentimes, loneliness. Obvious physical symptoms might include bloodshot eyes, a marked deficiency in smiles and laughter and an air of aloofness or "apartness." More difficult to notice are poor eating and sleeping habits, frantic studying and intense concern over both grades, tests, papers, etc. and concern over personal problems — those of the diseased person, himself, or concern for the problems of people surrounding him. Again: a combination of pressure, depression, and loneliness are characteristic of Tibath.

These characteristics can lead us to the causes of the disease.

Pressure in general: Goshen College is

unique. It's members have a habit of taking life with utter seriousness. Suda in the fountain engenders ecological and, I suppose one could add, theological issues. This seriousness is not, in itself, evil. I would guess that the world would be a better place if more people deliberated their actions with such care (esp. the infamous members of the Pentagon). Yet such grim deliberation, if not balanced by faith and laughter, is a virtual seedbed for the ravages of Tibath.

Social pressures: include male-female relationships and the tensions and frustrations of coping with sex. Another aspect is a cousin to the utter seriousness described above. It is that we at G.C. are profoundly affected by the problems of those around us. Problems of a friend or roommate compound the pressure resulting from our own problems. At a more abstract level, the problems of the world affect us in the same way. Though our actions are sometimes otherwise, we tend to be a sympathetic and sensitive people. Doomsday chapel talks and the tragedy inherent in every day's newspaper are distressing in themselves, but the fact that we can do so little, ourselves, to correct these problems makes the pressure worse.

Existential pressure: common among youth of today. This pressure results from very basic questions concerning meaning and purpose. Immediate manifestations are questions like "Why am I in college?", "What is relevant about this place?", "What should, or would I rather be doing?"

Academic pressure: caused by both the trimester calendar and the high standards we have either adopted or feel forced onto us. The trimester speeds everything up. We technically don't have as much to do (two credit hours less than a semester) but what work we do have, has to be done in a shorter amount of time. Competition for grades is extremely keen at Goshen — more so than at most colleges. The shock of college competition is especially hard on freshmen just out of high school.

Depression: caused by these pressures and our inability to relieve them. It is caused by frustration — the seemingly hopeless task of solving our problems. Depression is caused by other peoples' depression, by the weather, by the food, by (especially in the case of the Blacks) culture shock. Finally, I must add,

depression can be a result of wanting to be depressed, of needing self-pity or of needing someone's attention.

Loneliness: close cousin to depression and its causes. Loneliness can also be forced on us or, again, it too is often a fault of our own. A person with Tibath often separates himself from others because he feels they do not or cannot understand his problems. Loneliness and depression are by far the most dangerous aspects of Tibath.

The cures for Tibath are difficult. Difficult because they include a change of attitude as much as any concrete activity. The most important step on the road to recovery is gaining a sense of perspective; thoughts like "Well, after all, what difference will it make in the long run if I get A, B or a C, if I get this paper in on time or not." Perspective might mean saying college just isn't that important or it might mean realizing that life at college can be just as meaningful as life anywhere else. Perspective means separating what is my problem from what are other peoples' problems; problems that I can often do very little about and therefore should worry less about. Most important, perspective means that, if one is a Christian, God and his promises are at the bottom of the whole mess and that even though this fact doesn't dissolve the mess, it does mean that the Christian has help and is therefore released in a sense from the terrors of hopelessness and utter seriousness. Even for the non-Christian, the basis of life does not have to be gloom. Existential absurdity can be a release rather than a yoke. Absurdity can mean absolute freedom. If existence is finally absurd, why take it all so seriously? (a la Camus)

The next cure follows a healthy perspective. Celebration is a key to mental health and a fierce enemy of Tibath. Russ Lichty notes that we as a college have deprived ourselves of some forms of celebration (alcohol, dancing, sex — well, at least in some of its more radical forms) without substituting new forms. Celebration means hilarity, insanity. It means knowing and saying how good life really is. It means infusing all of our activities (church included? . . . horrors!) with humor.

Another cure is a portion of good study habits. The trimester system virtually excludes cramming. Yet for those to whom such advice is given too late, wise study habits include J. D. Hess's idea of a

Music

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complex works and was completed in 1823, after he had lost his hearing. This particular piece is seldom performed: Sunday's performance will mark an all time premiere on the Goshen College campus.

A solo quartet used in the piece as contrast to the larger chorus will feature soloists Theresa McCarthy, soprano; Jean Snyder, contralto; Dwight Weldy, tenor; and David V. Falk, bass.

The Record

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Academic pressure: is it really worth it?

Moratorium Hour. A person should designate a certain hour of the evening after which he will stop studying, stop thinking about his studies (no matter how much is left to do) and either play (celebrate) or sleep. After a certain hour studying efficiency is so low that it's ridiculous to continue anyway and sleep is essential for fighting all diseases, but especially Tibath.

Both strenuous physical exercise and relaxation can help combat Tibath. Efforts are being made to keep the gym open during finals and there's nothing like a long evening walk, good music or throwing a clay pot to ease tension.

Finally, we all, no matter how diseased we are, have our own ways to fight off Tibath. If the medicine here mentioned doesn't help, talking to other people about their remedies will. No one has a sure cure for Tibath — no one is completely free from the disease himself (teachers included), but by pulling together we can keep Tibath from pulling a tight band around our collective head.

For The Record

Thursday, Dec. 3
Nov. 29-Dec. 17 Art Gallery, Darwin
Luginbuhl: Ceramics
5:00 pm WGCS Bach: Concertos; Buxtehude at Lueneburg
5:45 pm Nurses' Choir
6:00 pm WHGA, Arts 209
6:15 pm Jr. Varsity Basketball, Concordia (home)
6:30 pm WGCS Music of Debussy; Bruno Walter Conducts Overtures
8:00 pm Basketball, Concordia (home)

Friday, Dec. 4
9:00 am Convocation: Dennis Byler
5:00 pm WGCS Mozart: Two Symphonies; J. C. Bach: Sinfonia Concertante
6:30 pm WGCS Prokofiev: Symphony No. 6; Strauss: Don Quixote; Music from Tannhauser
8:00 pm Chamber Choir

Saturday, Dec. 5
5:00 pm WGCS Debussy: Chansons de Bilitis; Schubert: Wander Fantasy; Tchaikovsky: Waltzes
6:15 pm Jr. Varsity Basketball, Bluffton (home)
7:30 pm Titus King: Senior Voice Recital (Assembly Hall)
7:30 pm "A Charlie Brown Christmas," TV (check guide for channel)
8:00 pm Basketball, Bluffton (home)
8:00 pm Christmas Carol Concert, O'Laughlin Auditorium, St. Mary's College

Sunday, Dec. 6
9:00 am WGCS The Auditorium Organ
9:30 am Worship service at College Church: John Moseman, "But Who May Abide the Day of His Coming?"
10:30 am WGCS Debussy: The Martyrdom of St. Sebastian; Liszt: A Faust Symphony; Sonatas for Lute and Harpsichord
10:45 am Campus Church
1:30 pm WGCS Mozart: Two Concerti; Beethoven: Symphonies No. 1 and 9
3:00 pm A Cappella Choir and Orchestra, "Missa Solemnis" (Union)
7:30 pm "The Littlest Angel," TV (check guide for channel)

8:00 pm Advent in German (Seminary Chapel)

Monday, Dec. 7
9:00 am Chapel: Max Stuckey, Organist
5:00 pm WGCS Telemann: Four Concerti; Vivaldi: L'Estro Armonico
6:30 pm WGCS Dvorak: Cello Concerto; Schoenberg: Chamber Symphony No. 9; Brahms: Two String Quartets
7:30 pm Women's Fellowship (College Church)
8:00 pm Peace Society

Tuesday, Dec. 8
11:30 am Elkhart Seminary Chapel, Frank Epp, "Middle East Crisis"
5:00 pm WGCS Beethoven: Symphony No. 2; Mozart: Sonatas
6:30 pm WGCS Mahler: Symphony No. 3; Brahms: Violin Concerto; Respighi: The Pines of Rome

Wednesday, Dec. 9
9:00 am Convocation: Program remembering S. A. Yoder
11:30 am Elkhart Seminary Chapel, Frank Epp, "Middle East Crisis"
4:40 pm Senate (Kratz Public Lounge)
5:00 pm WGCS Bizet: Symphony in C; Christmas Music
6:30 pm WGCS Wagner: Lohengrin
7:30 pm "The Night The Animals Talked," TV (check guide for channel)
9:00 pm "Petula," TV (check guide for channel)

Thursday, Dec. 10
Dec. 10, 11 Reading Days
9:00 am Convocation: Debate
5:00 pm WGCS Dvorak: Symphony No. 2
5:45 pm Nurses' Choir
6:00 pm Staff Christmas Supper at Holiday Inn
6:15 pm Jr. Varsity Basketball, Spring Arbor (away)
6:30 pm WGCS Ravel: Daphnis and Chloe; Schubert: Sonata in E Flat; Christmas Carols of Europe
7:00 pm NSA
8:00 pm Basketball, Spring Arbor (away)
8:00 pm Bethel College L-M, "Much Ado About Nothing"
8:30 pm "The Taming of the Shrew," Civic Theater, Fort Wayne.

Letter To The Editor

Nick Lindsay's article in the November 19 RECORD prompts me to rise up and say: "Wait a minute!" At a time when "community" appears to be the by-word of the campus, it seems a shame that so much is said of those things which tend to destroy community and so little is said of those things which could help build community.

For example - faculty-staff. There may be some "suspicions" and "restrained tribal scorn" in some departments and offices on campus, not in mine. Not in several others, either. You might even say some departments have established a kind of community. That is to say, there are offices here on campus where faculty-staff differentiations are mythological and everyone is a person in their own right.

There are faculty here who do

care about their students (and even some people who aren't their students) and there are cases where community has developed among faculty and students. It happened to me last year when I was a student; it is happening this year to friends of mine who are students.

There are also groups of students who are in "community." They care about the others in their "community" and they are able to reach out to others, too.

Granted, things are far from perfect. But perhaps if we look more at the positive happenings on campus and realize from these that there is hope, that there is reason for trying, maybe if we begin to see that we have something on which to build - maybe then we could get on with creating community.

Bonnie Hackel

Luginbuhl

With the closing of another month comes the opening of another art exhibit in the basement gallery of Good Library. Patrons of the gallery are fortunate to have on display this month the ceramic work of Bluffton College's Darwin Luginbuhl. Mr. Luginbuhl's work demonstrates a different approach to ceramics than any of the work we have seen on display so far this year. His forte is not so much craftsmanship as the way in which his work comments on our society. A series titled "Malkeside I, II, and III" attempts to "...mildly protest the excesses of our society..." and to hint at the decay that accompanies such excess. Mr. Luginbuhl also shows his distaste for those renowned cocktail parties of the sterile status-conscious social climbers in a series of two pieces called "The Party I and II." These interestingly "plastic" works look somewhat like a bowl of dirty dishes - deflated.

Persons interested in Raku pottery (often crude forms fired at low temperatures and removed from the kiln while still hot) will be interested in Luginbuhl's handling of this technique. His Raku pots are one place where Mr. Luginbuhl has allowed the medium to seek its own form.

Three refreshingly humorous pieces are "Big Daddy Ceramic Sculpture" and "Heroes I and II." "Big Daddy" is a sort of car

Protests With Art

engine, heart diagram, milking machine contraption painted in bright acrylic colors. "Hero I" is covered with medals, "Hero II" sports a peace symbol and both are headless. These pieces along

with more traditional pots and dishes and several coulegraph (sic) prints make up the Luginbuhl Ceramics Exhibit on display now and continuing until December.



"Big Daddy", by Darwin Luginbuhl

Deutsche Adventsfeier

The second Advent Sunday will be celebrated in German on Sunday, December 6, 8:00 pm in the Seminary Chapel at Goshen College.

The Goshen College chamber choir under the direction of David Falk will present, "Singet dem Herrn" by Bach. John Rempel will deliver a sermonette and there will be congregational singing, all in German.

Persons planning to attend are invited to stay for the informal coffee klatsch immediately after the service.

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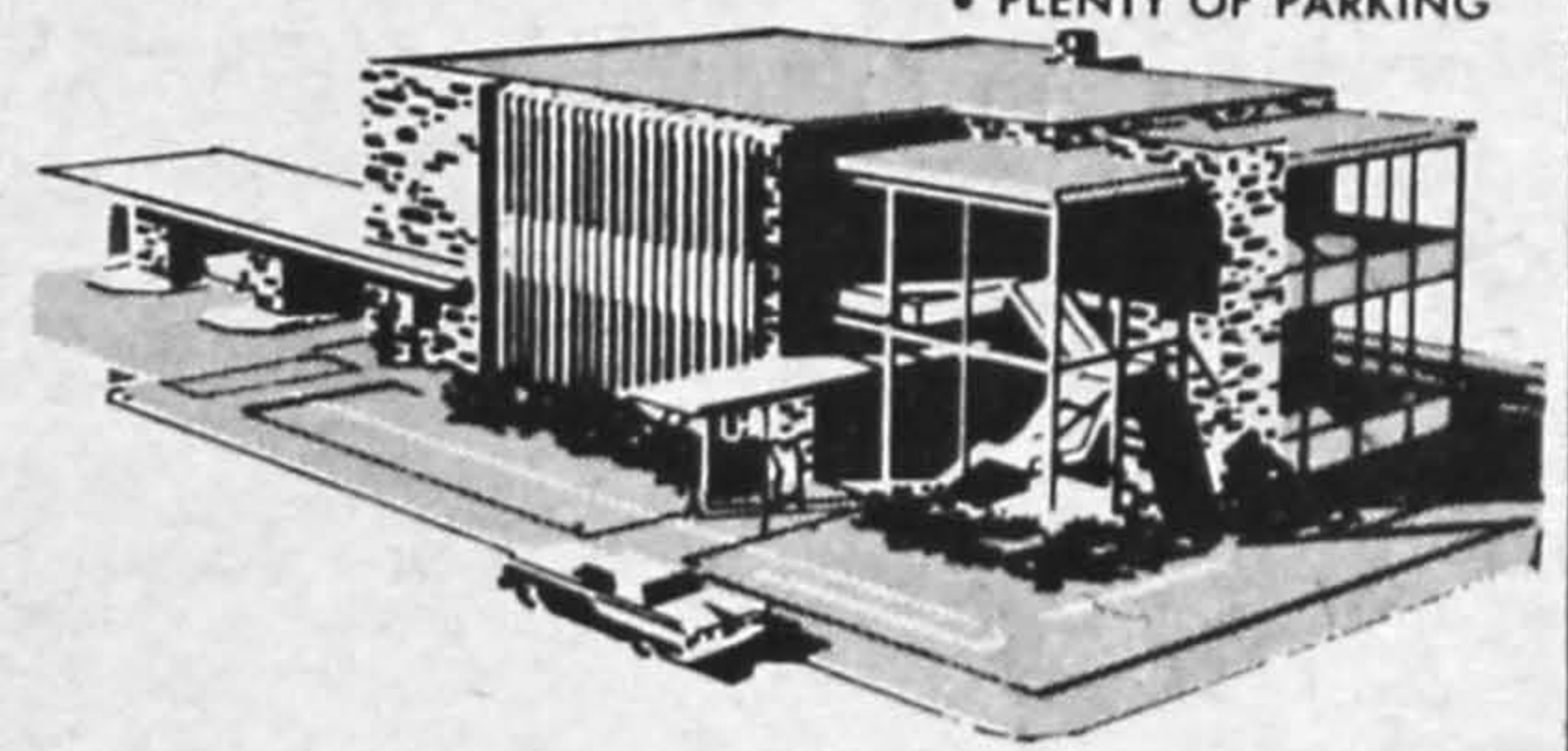
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New Art Tour For Spring Tri

The Art Department has recently added a new 3-hour course to its curriculum. Art Study Tour 301 will be offered during the second term of the spring trimester (May 20-June 11) as an off-campus course in New York City. Abner Hershberger, associate professor of art, will serve as tour leader.

The purpose of the course is to allow for the study of art in a setting where many works can be seen both in production and on display. Students will have the opportunity to visit numerous public and private galleries, artists' studios and museums. Individuals or small groups will select one aspect of the available resources for historical topics, the life style of artists, the cultural role of art or artists, etc., and study it in depth. These studies will then be discussed and evaluated by the class as a whole.

Students who have taken Fine Arts are eligible for the Art Study Tour. However, upper level art students will be given priority in case the 20-student limit is exceeded.

Other details, such as room and board, are currently being worked out, but the fees are not expected to be much higher than any other spring term. Interested students are urged to contact Abner Hershberger.

How To Be A Radical In One Easy Week-end

Being a report of the meeting of MCC Peace Section and radical students in Minneapolis on November 19-21, 1970, studiously avoiding the word "shalom," around which the whole session centered, and which during the session was totally demolished.

Thursday evening John Redekop, noted MB political scientist, spoke about Christian involvement in politics and gave a white liberal middle-class justification for selective participation in governmental politics which overlooked the last ten years of American history. He talked about a modified two-kingdom theology. Was he also implying a modified two-kingdom ethic? One could not be sure. This of course could have all sorts of modified ramifications. Modified Christianity for instance. And modified Nazism.

A modified discussion followed. After this the delegates went to their MCC-sponsored hotel beds and the rest of us crashed on the concrete floor of Faith Mennonite Church (martyr radicals).

Friday morning, Ernie Dick, aspiring political scientist from Canada, crucified competitive capitalism with deliberate radical talk that was really not as radical as it was intended to be. He pinned down the devil to economics. A bit like mistaking the devil's fig leaves for the devil himself. Getting close though. He was followed by aspiring evangelical MB Victor Adrian who spoke about the vision of Isaiah ch. 2, sounding much more radical than he realized, even than he wanted to sound (Isaiah strikes again!). Gadfly C. Norman Kraus from Goshen College focused the issues with his telescopic tongue and we recessed for small-group

discussion.

Small-group discussion decided, among other things, that 1) the church was in bad shape and 2) meeting in a hotel in a big city was obscene.

In the afternoon Lee Roy Berry from Goshen College obscured the issues of nationalism and Adolf Ens from Canadian Mennonite Bible College in Winnipeg obscured the issues of Isaiah 49. C. Norman Kraus glowed through the obscurity (beacon on a hill, etc.) with questions: Where does compromise fit in peace-making? Where does justice fit?

Small-group discussion decided that being radically Christian might be good. (A general, nice, though-provoking concept, yes?)

By evening the heads were rolling (Here we go round the prickly pear). Harlan Unrau (California) spoke about Watts (fire), John K. Stoner (Pa.) spoke about nonresistant love (fire), Jack Thiessen (Manitoba) spoke about walking barefoot to school in southern Manitoba (fire), the token blacks (America, America) glowered (fire), and everyone else squirmed uncomfortably. (These are burning issues.) After all, delegates aren't supposed to speak their minds and token blacks aren't supposed to glower. There was a growing suspicion that things weren't rolling as smoothly as they had been planned. Then Doug Hostetter got up and said he was going with representatives of the National Student Association to sign a separate peace treaty with the peoples of Viet Nam, North and South. Everyone likes Doug of course and nobody likes the war. Fine. But get this: if you support Doug, you are against the war; if

you are against the war what are you doing paying war taxes, cooperating with the SS(S) . . . etc? This didn't go over quite as well. The altar call came and everyone sweated. In the end of course brotherly love triumphed with both radical students and delegates uncomfortably aware of the inevitable compromise that institutional responsibility brings. (MCC is a poor cow locked in the church stable getting milked. And all the action is out in the pasture.)

After a short night we again got our heads together and listened to Ruth Stoltzfus of EMC tell us easy ways not to pay war taxes

(i.e. how to be a Christian without really trying). Donald D. Kauffman (Mountain Lake) followed this up with a biblical justification for not paying war taxes (i.e. perhaps God and Caesar are not equals). C. Norman Gadfly finally focused in on the big question: what does it mean that Jesus is Lord? (radical radical radical).

And then, feeling radical and Christian and — God forgive us — new under the sun, we all drove happily home into the sunrise. And who knows, some of us may become Christians yet.

Shalom,
David Toews



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