

THE LANCE

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Theatre Performs Shakespeare

Krys Wood

Dahn Wade, a junior from Atlanta, Ga., and Don Smith, a junior from Ft. Lauderdale, Fla., each portray two characters in the upcoming production of Shakespeare's "A Midsummer Night's Dream."

The story of "A Midsummer Night's Dream" is set in Athens' rocky ledges and a wood just outside the city. Lovers, weddings, confusion, fairies, mischief, a drunk and courtly love are all encompassed in this comic show.

Wade plays Hippolyta, the Amazon Queen, and Titania, the fairy Queen. Smith portrays Theseus, the

Duke of Athens, and Oberon, the Fairy King.

The portrayal of two characters requires two entirely different personalities to be visible to the audience. The characters must walk, speak and gesture differently. The actor or actress will memorize the lines as separate personalities.

Neither Wade nor Smith is new to stage. Wade was involved in television commercials as a child. She has performed in several plays at her home and on the St. Andrews stage last year in "Equus."

Smith recently completed a summer workshop at the Royal Academy of the

Dramatic Arts in London. He played a leading role in last fall's production of "The Diary of Anne Frank." He also has performed in several other St. Andrews productions.

According to St. Andrews cast members, director Mark Parsons plays upon Shakespeare's spirit of comedy producing a bawdy, hilarious, thoroughly entertaining work.

"A Midsummer Night's Dream" opens Tuesday, Oct. 17 and runs through Friday, Oct. 20. Performances are at 8 o'clock each evening.



Dahn Wade and Don Smith

Bringle Discusses Feminine Theology

Kathy Sellers

Feminist theology, homosexuality and Christianity were the three topics most discussed at Associate Professor of Religion Mel Bringle's speech at Symposium on Tuesday, Sept. 19. Some 20-25 students attended the event which centered on what Bringle calls "straight talk" and "gay abandon," two phenomena which she regards as very prevalent and damaging in our society.

"Straight talk," according to Bringle, is any talk "that assumes that all human beings are heterosexual." She sees this sort of exclusivistic speech as similar to the use of

the impersonal "he" in English, both having the effect of rendering "invisible" the unmentioned group through silence. "Gay abandon" is the result of this sort of speech on homosexuals and other people with other than heterosexual orientations.

What Bringle describes is a cycle beginning with straight talk which leads to gay abandon on the part of society and ultimately to an "abnormalization" of this behavior perceived not only by society but by even the people who experience these tendencies.

Much of the problem, according to Bringle, is based in

the fact that we have a heterosexual, procreationist society which tends to accept only monogamous heterosexual relationships which create children as valid.

Bringle considers the effects of this cycle to be three-fold. One, preventing society in general from receiving any clear image of homo- and bisexual groups and therefore perpetuating myths and prejudices against these groups. Two, this sort of speech leads to an abnormalization of other than heterosexually orientated groups, causing members themselves to try to fit them-

selves to social norms. In effect, denying a part of themselves, or as Bringle refers to it, "enforced dishonesty."

Three, dichotomist gender roles are fortified by heterosexual, procreationist speech. According to Bringle, our common stereotypes of what is a "man" and what is a "woman" are defined in terms of this heterosexual bias. Therefore, homosexual and female development are restricted by these roles prescribed for them by society.

Bringle advocates an examination of this situation to bring it to the awareness of

the general population. There are two organizations which Bringle feels should "know better" than to participate in the perpetuation of this cycle in their theological discourse because of their own experience.

One of these groups is the feminist writers. She cites examples of how nearly all feminist theology ignores the existence of other than heterosexual relationships in the writings of Penelope Washbourne, Jean Baker Miller, Ann Wilson-Scheaf and others. Bringle feels that "the deafening silence" about

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