The Canon, [1970-71]: Volume 1, Number 1

Dordt College

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The 1970-71 school year is off to a good start, but even though most of the formal welcoming speeches are done and forgotten, the Cannon staff has to get in a few words, too.

WELCOME FRESHMEN AND TRANSFERS

To a unique college where you probably won’t see massive student uprisings, faculty walkouts, bombings, or confrontation with the local pigs. (In Sioux Center, Hogs Are Beautiful.) There will probably be no oppressed minority groups, radical leftists, militant revolutionists, or liberal Democrats on the campus, so you can expect most of the political noise to come from the Right. The Sioux Center riot was not a myth, but it is a joke, as marches are on the majority’s residence. The Dordt females will probably be wearing the traditional undergarments when they are seen in public places, and the males will keep their hair cut to more-or-less conservative lengths.

Problem children with a yen for criminal perversions will probably be heading their own things when they are seen in public places, and the males will keep their hair cut to more-or-less conservative lengths.

But don’t think this place is dead! Just because Dordt happens to be situated out in the cultural cornfields of the Midwest, and because it won’t follow trends set by the large educational institutions, don’t start planning for a cold, featureless winter. Things are happening.

You might say Dordt is following a different drummer.

Christian living to God’s glory is what it’s all about, and if you are participating in the Christian life you know there’s no standing still. You do get involved in things around you—for Christ’s sake.

Last year Dordt students worked hard with the very real purpose of glorifying God, they conducted worship services in a large prison, took the Christian message with them as they walked in peace marches, held a special prayer service during the Vietnam Moratorium, walked 20 miles in the snow to show their support for Christian education, held special meetings on Earth Day, put the Good News into the air over radio station KDCR, travelled across the country sharing music and good-will, cut records with Christian music-folk music and traditional styles, made motion pictures with a Christian philosophy, wrote with Christian attitudes toward politics, the family, visual art, music, literature, and economics. Differences of opinion often led to fiery arguments, but love led to understanding. Hundreds of students reached other people—really caring about them and loving them. Barriers of alienation and misunderstanding fell frequently.

It is a blessing.

Modern students are realizing that there’s a lot of garbage in their world. Some react by freaking out and running away, some just hover and hope somebody else will clean it up, and some are setting off the dynamite that might blow it, or themselves, or everything literally into hell.

At Dordt, students are working by and through Christ to improve things. It might be a long slow process, and necessary changes might not come overnight, but a Christian influence will be felt by more and more people as more and more deeply committed Christians leave Dordt and take places in society.

There are some things a Christian student will not do. He won’t knowingly distort facts, lie, hate, or kill with words. He will not work under the influence of the philosophies that are running wild on so many campuses:

- "Man is the measure of all things."
- "There is no cure for birth or death save to enjoy the interval."
- "Kill a pig—start a revolution."
- "You only get around once in life, so grab for all the gusto you can."
- "The Establishment!"

You will not see a Christian student screaming obscenities, hurling Molotov cocktails, or tearing apart his mind with chemicals.

And you don’t get much attention if you don’t play giants, bomb buildings, freak out, offend, frighten, or kill.

But Dordt is certainly doing more to improve this sin-stinking old world than UCLA, Michigan State, the U of Iowa, Columbia, Berkeley, and Kent State combined.

Don’t let the action pass you by: join the radical Christians and help turn the world right-side-up.

BOYCOTT PLAYBOY — the life-style it advocates is incompatible with Christianity.

"Kill a pig—start a revolution."
Theme for next month's issue:
"MUSIC—changing attitudes and approaches in the Christian community."

Watch for more detailed information to be posted around the campus.

...and start thinking:
—does ROCK MUSIC have a place in the Christian community?
—does the CHAIR MUSIC DEPARTMENT fill its place in the Christian community?
—is the CHOIR merely a public relations tool?
—what do you think about the music used in our SERVICES?
—what kind of music should radio station KDCR be playing?

DESPAIR AND HOPE

...Continued

Marriage is a relatively rare occurrence, though the birth rate is quite high. I soon learned not to make the mistake of judging anyone by what his father did for an occupation, because often was living with his third or fourth father. Consequently the mother or grandmother usually raised the various offspring. This produces a matriarchal, or mother-ruling type of society. Excessive drinking is an extreme problem of the older generations in the ghetto. This isn't what we Calvinists would call a social drinking situation. We would more readily classify this situation as a disease. This is partly due to the fact that in the ghetto no one worries about covering up anything. Anybody who decided to drink usually sat out on the front steps and drank along with the rest of the community.

Another very prevalent problem is drugs. Statistically, Washington, D.C., is one of the worst cities in the United States for drugs usage. Often a person could hear young people from around twenty-five to thirty-five years old walking around asking for "boy." These children weren't looking for their kid brothers. "Boy" is a form of marijuana which is less expensive, easier to obtain, and can, such as alcohol. Later on, some of these same children will begin to mainline or shoot high with various hallucinatory drugs such as heroin.

Because of the effect of drugs, unstable home life, and the general hardy-to-mouth existence of many children and young people, theft becomes a very efficient practice. This is true to such an extent that Washington now has the second highest crime rate in the nation, having lost its top position to Baltimore last year.

The final major ingredient in this situation is the D.C. school system. This particular school system, academically speaking, has the poorest educational standards of any system in the United States. We worked with fourteen-year-old kids who had been playing hooky from school for up to two years, because nobody cares where they are.

These conditions produce a suppressive atmosphere which totally destroys any initiative or desire. The ghetto children, as they mature, soak in this atmosphere or attitude. It soon becomes their way of life. Consequently, we end up with an individual who in no way fits in or measures up to our American idea of the profitable citizen. Thus the cliché, "But they don't want or have no desire to change..."

I could actually feel or sense this suffocative atmosphere. That is, it felt suffocating to me. After all, isn't initiative something that each individual has to learn? This society stifles that. Our slogan, "American way of life teaches so many young people there is no point in making an effort in order to make a success out of life. But the good old American way of life—pull yourself up by your bootstraps just couldn't penetrate the ghetto.

We as Christians say that Christ is the answer. That is the truth. I found out this summer that the only answer to the ghetto problem is Christ. When these people accept Christ they want to do such things as quitting drugs or stealing. They want to learn to read and raise a Christian family and home.

One Christian family in the ghetto is like a floodlight because the ghetto puts on no facade of Christianity. These Christians don't have to hide what they want to adhere to our white cultural standards. It would be both foolish and impossible to make them do that. Instead, Christ opens up a channel of communication that can never be broken.

Strangely, I know of only two Christian organizations for several hundred thousand people in that ghetto. Consequently, very few of the children in the ghetto have ever heard the name of Christ or about Bethlehem or the cross. Why is this?

In the suburbs surrounding D.C., there are numerous Christian churches. In the ghetto suburbs, we were able to speak in some of these churches. Many Christians would always say, "We'll come out to visit you." Less than five percent ever kept their word. They gave a little money instead.

The reasons these Christians didn't come was partially out of fear of going into the ghetto. Actually, the major reason for not coming was that they might then consciously feel obligated to give of themselves to a people who they really don't like. A Christian would be obligated to actually help and for these people to measure up to his standards or norms. In other words, a Christian in America is often not willing to give of himself to a culturally un-Americanized American, such as the ghetto dweller.

Furthermore, Christians have become such an other-worldly and selfish thing. That is, we as individuals are saved in Christ. Christ is basically good for heaven and comfort. That sense of "I must for God's love" is gone for those few people who find themselves in a mission or personal witnessing situation. This sounds rash because we often cannot face a fact. I cannot say that any of us at Dordt would like this, but this possibility is always present. Let's see why.

In my previous description of the ghetto, I appear to have painted a picture of a totally decadent society, rather than a uniquely different one. That is precisely what I thought at first, but that was a mistake. The non-Christian ghetto society also lives by a continually developing set of cultural standards. They have their own standards or criteria for deciding what is enjoyable, what is beautiful, or where to place their priorities. Likewise, our white American, shall I say pseudo or counterfiet Christian society also lives by a set of standards, though somewhat diversified depending on the part of the country in which we live. Consequently, various people because of their personality, not because of their Christian. Consequently, we do not know how to look at each other as Christians, or as members of the North American and often Dutch humanism or the dignity or man. But I really was to be a man or a woman. They just didn't seem to know how to work or have any desire to change their living conditions. In a foreign country I could expect this, but not in America. I realize that people there were precious in God's eyes, but not in mine. Somehow, I had equated our American norms for human value and dignity with God's eyes, but not mine. Somehow, I had squared our American norms for human value and dignity with God's law.

The result was that I viewed people in a counterfeit-Christian way. Through God's love I try to follow each individual. For the first time I actually began to have some Christian love and concern for these people.

Each of us develops specific standards or criteria for judging, at least for the sake of our own inner security and mental stability. Now that Christian mind tells me that they do not have a standards for determining what is important in life or what it is to be a man or woman. These standards directly conflict with the way we study communally, and the way we study individually. If you have unconsciously adopted our North American and often Dutch standards of the value or the dignity of human life, with its self-generated initiative, and accepted this as being Christian, you are probably not able to have a real Christian concern for anyone, who doesn't meet your standards. You may be concerned because they need you help, but that is necessarily Christian.

Possibly none of you are like me. You may even grow up in such a Christian atmosphere that you never adopted any pagan or humanistic standards. Possibly a Christian school can do something that is true, and I do not mean that I said applies to you. I believe that each of us does have a Christian concern for his fellow Christians, but how far does this extend? I worship how many of you guys, when you see a female student on campus, are able to look at her first of all as a Christian, instead of judging her according to our American-pagan idea of a good sexual image? How many of you girls don't set yourself up as just that? We as Christians can even equal the humanist. We first each other as a sexual image or this then as a human, and finally, if we are hard enough, as a Christian. Let's fall it, the way we dress, the way we carry our hair, the way we view other people, and look at God's world around us, all molded to a very great degree by sex. 

It is remarkable that people see various people because of their personality, not because of their Christian. Consequently, we do not know how to look at each other as Christians, or as members of the North American and often Dutch humanism or the dignity or man.

The mentality also produces a pan-Americanized way of life to the extent that we no longer know how to live God's world. Our Christianity belongs to the American and often Dutch culture in which we live.

Apathy in the sense that deep down we do not care about living in and developing a Christian way of life beyond vocation and mortality. What we do about is that you as an individual, as an individual are saved. I believe that this mentality is slowly strangling us, it will continue to strangle children until they die, it will kill nation, and hurts beyond measure God we profess to love.

In this article I have shared you my beliefs. If you love your low Christians, then do likewise. If you disagree or agree with what I have made your opinions known through Christian love.

Hey, Girl-Watchers!

There are a lot more Beau People around Dordt than you think.

Try looking at the inside rather than the outside.

Charles Cannon

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Deborah DeGroot
David Cummings
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Jake Van Breda
Walter Van Til
Kathy Hengeveld
that you have asserted your manhood, and vice versa. (It is interesting that
the present structure, an eighteen-year old married student could come
to Dordt and could keep any hour as she wished. But a 23-year old unmar-
ried student who stays in the dorm must obey strict curfew.) Now we ar-
rive at a sticky problem. If sexual ac-
tivity is part of growing up and being grown up, how can one grow up when
the general social attitude towards sex-
uality is inconsistent? In the “sexual
revolution” in America we are caught
in the dilemma of the Old versus the
New Moralities. The surprising thing is
that both attitudes reflect a function
alistic view of man. Both sides feel that
sex is one of a number of inert drives
in man—they disagree over the proper
context for this drive to be satisfied.
For example, Old Moralists have said
that sex is an appetite which must be
satisfied within the bonds of marriage.
But New Moralists would allow for
satisfaction of this appetite outside of
marriage. Many young people have been
taught in their church, home, and
school that their sexual appetite may
be satisfied only within marriage. But
Hollywood, advertising, and bathroom
conversations induce a life-style of sex-
ual permissiveness. Hence the inconsis-
tences.
Paul Goodman writes that in Amer-
ica “there are islands of contradictory
practice, even though these may have
the identical Culture and almost the
same Thought. Kids masturbating may
be smiled on or ignored, or they may
be barred from one’s home, or they
may be arrested as delinquent . . . Ado-
lescent couples must pet or it is felt
that something is wrong with them;
but ‘how far?’ Sometimes they may
copeulate, if they can get away with it,
or they absolutely must not . . . You
may pet in public like the French; you
may not pet in public, it’s disgusting;
you may on the beach but not on the
graz. Among the boys, to boast of
actual or invented prowess is accept-
able, but to speak soberly of a love af-
fair or a sexual problem in order to be
understood is strictly taboo; it is more
acceptable among girls” (Paul Good-
man, Growing Up Absurd, Random
The result of these inconsistencies
in that youth grow up with a latent
fear of sexuality, and yet they are ex-
tremely fascinated by it because it is
human. Ultimately this dilemma of fear
and fascination strangulates people. It
works itself out into two different
deal-ends: either the person becomes

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DUTCHMAN
by Hugh Cook
I want to die a free man he said
so at fifty-nine
he quit his job
as school janitor
packed his wife
and belongings
and bought a farm
on a lonely stretch
of Ontario gravel road
he raises chickens now
busy learning the trade
he took me into his barn
one day the barn
which he rebuilt himself
replacing cobwebbed joists
with solid pitch-fresh beams
and he explained his
egg production with pride
even pointing out
the several pecked
and half-dead birds
used by every red-blooded
rooster in the flock
cocks being what they are
when we got back into the house
his wife sat at the kitchen table
staring out at the winter trees
the realization that
one rebuilds barns
more easily than
human lives
coming to her
bitter as the taste
of dandelion stems.

TWO BIRDS
by Karen Van Til
Plainly there were two birds,
different in shade, distinctive
features demarking the distance be-
tween.

But I only saw two birds and
noted the difference for variety’s
sake.

Parading side by side, I could not see
their inner mark of worth,
the one a wooer or a cooer.

The tone was equal to me, and some-
how when I was informed of what I saw
it came as surprise.

Black and white morning doves
upon washed green.

SOMETHING PRESENTABLE
by Karen Van Til
Gifts differ from presents
“I herewith present you with
this present.”

Somehow Santa is out in the cold and
even my five-year-old sister
knows the difference.

Gifts come in sizes and shapes not
always presentable
or even capable of entertaining the
thought of a ribbon.

I had a gift once,
it was a treasure chest, mysterious,
pirating it’s charms as a bank.
I gave it in exchange for a tiny wooden
shoe
and something I can’t remember.

Of course I only missed it when I
realized it was
a present, not a gift... or vice versa.

There are gifts that no one presents to
you
because that would be too obvious.
You suddenly wake with the truth
of it streaming in through open
windows
like the sun.
sessed by sex (to assert manhood/ manhood and to avoid ridicule of sexual impotence), or the person becomes apathetic ... never absent and His Word abides with us. II
It is i-
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I!
! .
[64x599]leisure;
[135x887]be-
[153x934]The Girl is pioneering in what may be emotional landscape of tomorrow, be- emerger of the New Mr. Hicks X'Press item much like the stereo-
[159x548]nity is offended by our society "dom-
avow to remain forever a virgin" while to romp joyfully in creation. In like
September 21, 1970, p. 620). But
[161x504]Christ is
[162x382]enjoy it and render it in service to Him. Song of Solomon (He's not a bundle of rationalistically
given to serve God in every thing we do: we must walk
[166x85]image of God means that we serve But, I think the remark gets to the
[166x107]must walk
[166x62]we do, at every moment. We must try
[166x758]manismuch more. action. "Thy kingdom come" means
[244x259]is: I am filthy rags
[246x790]p
[269x890]J.i
[270x270]etc.,
[289x270]wenow
[302x504]this
[307x923]a
[329x259]INSERTING THE WEDGE
[345x800]J.i
[355x702]is the conclusion: unless there
[391x117]if
[392x129]comment appears to be
[428x437]iscruelasthe
[485x858]look developed that was evident in the
[485x902]both students and businessmen, teach-
[485x780]we would be leaving the atmosphere of
[485x948]ber was only a handful, however, if
[485x802]ing year, and we were eager to start. 
[485x814]we have a lot of work to do this
[485x825]read on every face. We all realized that
[487x712]discussions were cut off only by the
[487x691]guitar. Perhaps the midnight swimming
disabled to oversleep that was evident in the
[487x702]clanging dinner bell or the strum of a
guitar. Perhaps the midnight swimming
disabled to oversleep that was evident in the
[488x626]roadmaps and the directions, 
desande, didn't present us with simple
tours of the land through which we are
travelling was shown, with specific
landmarks being pointed out along the
way.

The ideas brought out by the spea-
kers at the conference drove like wedges
into our minds, prying them open. 
Politics is religion in action.

"The terms conservative and liberal are
meaningless in the context of the Christian society today."

"American political history has been shaped by a false view of what is 'abso-
lute' in the universe."

"Man's work is his office before God, not a marketable product."

Mr. Gerald Vanduzen, on whose shoulders the director of the Institute for Christian Studies in
Toronto, elaborated on the task of the Christian community in the area of
politics in his speech, "A Program for Christian-Politics." after pointing out
some of the reasons the christian community has not fulfilled our cultural
mandate in society in the past.

Dr. H. E. Runner, professor of philo-
osophy at Calvin College, and part-time instructor at the Anglican Theologi-
al College in Toronto, gave some historical background to the
present political crisis in America, tracing
the roots of the ideas that permeate the
Declaration of Independence.

Mr. Gerald Vanduzen, an active labor leader, a representative of the Canadian Labor Association of Canada, showed
the humanistic structure of the present
"adversary system" of settling labor disputes by planned conflict, and delv-
ed into the structure of the adversary sys-
tem and the remedy presently set up.

The total impact of the lectures was
stimulating, depressing and visionary. We were stimulated into action and
hard work to prepare ourselves for the
task and God enabled us to productively
Christ as king of all areas of Life. We
were often depressed by the seemingly
insurmountable difficulties that stand
in the way of this task. But, throughout
the vision of the coming Kingdom of
God we are present and His Word abides with us.
I had no second chance, no time, no scale to weigh the consequences.

But these arguments don’t jive with God. It’s not His type of sorrow. “I keep hearing men say, I’m sorry.”

WHY DO YOU SAY THAT?—are you afraid of what the rest will think if you don’t say, “I’m sorry?”

-is it to butter-up someone or make an impression on another person?

Remember:

In Hell a fiend collects himself and belches back his warning—"HI greet you with warnings from Hell. This is the place of gnashing, of gnawing of teeth that are worn into stumps. This is the place of consumption in fire that burns what is burnt already.

This is the reception-hall of God’s righteous wrath. This, yes, this is THE place of Sorrow. A place of sorreness and sorry people.

We’re sorry now that we’re on file in the eternal catalogue of the dead.

You say up there that you were SORRY, well Even I’m Sorry now. Yes, SORRY! But I was sorry then, too.

After all, I didn’t keep the money—I GAVE IT BACK, DIDN’T I? Even though I earned it by the sweat of my brow (and the slip of my hand.) I GAVE THEM BACK THEIR STINKIN’ MONEY!

... but that wasn’t good enough. Even that couldn’t soothe the guilt that was hammering at my conscience, but I said, ‘Well, conscience, what do you want from me. What will soothe me? What will ease my torment?

What was more dear to me than money? Yes!

That’s it! MY LIFE! Give my life to ease my troubled mind and dull the... ah, but wait my friends—IS IT WORTH IT?

I decided to make it worth it. (the consequences on earth would have been so humbling. I could never face the rest of the twelve again. Could you just see Him looking at me that way?)

Who wanted HELL on earth anyway. So I ran...ran...faster...hung limp...died. That’s me—DEAD.

What happened to all that ‘sorrow’ that was mine? It clings to me still. Heavily

You see, people on earth, I was sorry to myself for myself, But I never thought I’d end up here. Hell on earth would be better than this place any day, but I didn’t have a scale to weigh the consequences—anything’s better than here.

True sorrow seeks the TRUTH and accepts the just punishment. You’re REALLY sorry if you don’t do it again.

Take my word for it, I’m sorry I hung myself (I’ll never do that again.) And I warn you, no HELL on earth compares to this DAMN place.

TAKE HEED of what you’re doing. TAKE HEED of what you believe, because You aren’t acting very Sorry for Sin.

But that is sorrow—sorrow for your own Sin.

TAKE HEED, lest you call down God’s wrath in judgment upon your phony sorrow.

TAKE HEED! God’s wrath IS JUST You can fake-out people on earth, but you can’t fake out God’s judgment!

Next in the series, “True Sorrow,” Part II by David Cumming

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