

the diamond

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From Feasting to Fasting for World Hunger

"World hunger frustrates me," we mumble sincerely with our mouths stuffed with french fries. The problem is that there is an immeasurable gap between us and them, rich North America and the starving billions.

Conferences and discussions dig deeply into the problem. Band-aid solutions try covering it but the painful wound remains, haunting the well fed.

What can we do to bridge the gap? A small beginning would be to participate in the "Day of Prayer and Fasting" scheduled for Sunday, November 5, explains Mr. Van Der Heide, instructor of economics. Initially the day was to be promoted and sponsored by the individual CRC churches, but Classis Sioux Center was indecisive, says Van Der Heide, "because they felt that the fast was not an ecclesiastic matter and therefore did not concern them." Because most local churches failed to push the idea Rev. Hulst suggested that Student Forum be approached to appeal for student participation. Boarders wishing to volunteer all three Sunday

meals are asked to sign up on sheets posted in the Commons. Non-boarders are encouraged to join as well and drop off the money saved at the Dean of Students office. All money collected will be contributed to the special CRWRC Hunger Fund.

One day's meals sacrificed may seem rather insignificant in light of the world hunger situation, but, adds Van Der Heide, "The day of fasting is just the first step to get our church into a much larger program."

The program, worked out by the "Task Force on World Hunger" of the CRC, is not entirely completed. That which has been prepared thus far in their first two years of existence has been reported to Synod and published in book form as "And He Had Compassion on Them - The Christian and World Hunger."

The report makes recommendations not only for the congregation and denomination but also for the individual Christian. It is attempting to be practical not just another file entry.

Idea suggestions include having directors for churches and

classes to coordinate the on-going hunger program and having classes adopt a certain area (state, province, village) of a hungry country, studying the specific needs, and directly fulfilling them.

Most people recognize, however, that all the direct aid possible will not eliminate the problem. "There is enough food in the world for everyone," explains Van Der Heide, "but everyone isn't getting it." This is indicative of a structural problem.

The Task Force has been granted another year of existence to deal specifically with these structural problems. How does our market economy affect the world hunger scene? What can be done about trade relations? At present our rich nations have restrictions on third world imports. Resources are acceptable but manufactured products are often refused, squelching any development potential. Developing countries are also encouraged to produce cash crops for us, not staple foods to relieve their own hunger. A more sensational example of a

By Clarence Witten



structural problem is the shipment of some South American fish to North America to be processed as cat food while the people there often remain unfed.

In dealing with these issues, the Task Force is showing that the concern is not merely today or tomorrow's meal, but the eventual alleviation of the problem. Therefore it seeks the main causes of hunger, not symptoms.

Compared with these magnum problems, Sunday's "day of fasting" seems minute. "But," claims Van Der Heide, "the day is not trying to solve the problem, but is a symbolic sign of our concern and commitment to the problem of world hunger."

Doornenbal and Zandstra to perform

Seniors Valerie Zandstra and John Doornenbal will present their student recitals November 6 at 8 p.m. in the Choral Room of the Chapel-Music Building.

Doornenbal, a music and math major in secondary education, is a student of Dr. Gary Warmink, Professor of Music. Doornenbal will be presenting eight selections including "Whither I Must Wander" by R. Vaughen Williams, "Non Pie Andrai" by Mozart from the opera "The Marriage of Figaro," "Torreador Song" by Georges Bizet from the opera "Carmen," and "I Will Go With My Father A-Ploughing" by Roger Quilter, "When the King Went Forth to War" by Th. Koeneman, two Negro Spirituals: "Were You There" and "Sometimes I Feel" arranged by H. T. Burleigh, and "Art Thou the Christ" by Geoffrey O' Hara.

Zandstra is an English major and a student of Clarence Doornbos, Instructor of Music. Though she's not a music major, Zandstra sees no reason why she should not give a senior recital.

"Why Not?" she explained. "Actually, it never occurred to me until last semester (after I accompanied Don Terpstra, another non-music major who gave a senior recital). For 10 years I've been playing flute, which is my favorite performance medium in music. Music is my number one hobby and I spend almost as much time on my music as a music major would on his. Because of this, my recital is not just a whim, it is a culmination of lots of hard work, planning, and practice." Zandstra will perform "Concertino"



photo by Bill Myles

by Cecil Chaminade, "Duet in G Minor" for two flutes by Jean Baptists Lofellet which she will perform with Dawn Schonewill, "Baroque and Blue" by Claude Boelling from "Suite For Classic Flute and Jazz Piano" and "Meditation" from Thais by J. Massenet. Zandstra will also sing a duet with Doornenbal entitled "Calm and Tranquil Lie the Sheepfolds" by J. S. Bach.

There will be no admission charge for the recital, which is open to everyone.

Bridging the Gap at KDCR

By Dan Zinkand

On Saturday, October 28, a Bridge discussion was held in the SUB coffeeshop. The topic was "Who listens to KDCR anyway?" The meeting was set up by the Bridge committee made up of Rev. Hulst-Dean of Students, economics professor Evert Vander Heide, political science professor Jim Skillen and three students-- John Hiemstra, Dave Snyder, and Harette Stellingwerf. The purpose of these meetings is "Basically, first of all, to bring together the idea of communal scholarship... to bridge the gap between the faculty and the students," stated John Hiemstra.

Last Saturday's Bridge meeting dealt with KDCR in part because of the question raised in the article in the Diamond. Those answer-

ing questions were college president Rev. B.J. Haan, station manager Lyle Gritters, announcer Denny de Waard, and student KDCR worker Steve Lyon. The questions ranged from choice of music (classical, "devotional", and "contemporary"), to programming, and to what direction is KDCR pursuing.

Although all of the questions may not have been dealt with as extensively as they could have, the meeting served its purpose which Hiemstra summed up as "getting the faculty, the students and some of the administration together to talk about an idea." The committee isn't sure what topic to deal with next and they are open to suggestions on what to do.

Snap a Chance at \$150

This month the Fine Arts Committee at Dordt is sponsoring a Photography Contest. Entries are to be in the SUB lounge Tuesday, November 14, and will be judged November 15. \$150 in prize money will be split among the winners in the various categories.

Students may submit up to four entries in each of the three categories: color prints, black and white prints, and color slides. They are to bring their mounted entries to the SUB lounge between 7 and 10 p.m. November 14 and will be supplied with materials to hang the entries on the wall.

The entries will be judged from 4 to 6 p.m. on Wednesday by Wayne Dominowski (Sioux Center),

Carl Vander Meulen (Orange City), and Kate Hansen (Alton). The judges will make presentations of their own work from 7 to 9 p.m. and from 9 to 9:30 prizes will be awarded in the SUB lounge.

Further details about the topics of the judges' presentations (as well as the time and location of each presentation) will be posted on the bulletin boards.

Members of the Fine Arts Committee--Vern Meyer, Mr. A. Bos, Gail Tinklenburg, JoAnne Boer, Annette Hoorntje, and Dianne Vander Hoek - are very pleased with the response to the contest. Many people have signed up, so there will be a very interesting display of photographs and slides in the SUB lounge from November 14 to 20.

Editorial

Audrey Vlieg

Part of my job as editor is to critique the Diamond after publication. Besides looking at writing, layout, and production, I try to interpret student reaction to the paper. I suppose I could just read the letters-to-the-editor as everyone else does but, being a glutton for punishment, I usually wander into the SUB and ask for first-hand reactions. Most times I enjoy expounding on an article or defending another, but there are times when I don't seem to be able to explain to some students why we write an article or bother to print the Diamond.

Perhaps if I explained why we have a Diamond in the first place, some of the chronic complainers will understand.

First of all, the Diamond is a student newspaper, not just the efforts, opinions and concerns of the staff, but a mirror of the student body. Not only does the Diamond try to keep students informed of events that concern all of us, but it deals with, and will continue to, challenge students with various opinions and issues. In fact, the Diamond wishes to lead and influence student thinking on critical campus and general contemporary problems facing Christian students.

To achieve the goals of the newspaper, the staff attempts to maintain a balance between news and feature articles, in-depth examinations of problem areas and human interest stories. The staff urges and encourages students to use the Diamond for free and open discussion of any event or issue that affects the pulse of the college. Our aims can only be met if the student body responds to our efforts within the same framework of distinctly Christian thinking as we present our paper.

Having said my piece in defense of the Diamond, I know that many students will still prefer to remain comfortably in the ranks of the silent majority, never once peering out of their close-knit wombs to voice a thought. There will still be those students that see the Diamond as an excellent, top-quality garbage-can liner or paper-airplane material. There will still be those who can't eat after an issue has come out because we have dared to voice student opinion and have tried to challenge the student body. So be it then. There will always be students who want to be entertained and coddled with a paper that reflects only the joy of Christian learning.

I used to be upset when I saw the Diamond strewn around garbage cans. I thought at least students could give the paper a decent burial and place it in the trash, but a visit to Calvin during Tri-State eased some of that pain. I knew the Diamond was somewhere on that huge campus and I was going to find it. The library seemed the obvious place but where in the collection of 290,000 books and periodicals was our newspaper? The head periodical-librarian helped me in my search by ushering me to a locked room in the basement. There, among original manuscripts of the 1700's and the hand-bound volumes of the Reformed church of centuries ago, lay the Dordt College Diamond. The room, he explained, was called the Rare Book Collection Room. No, the Diamond was not there because the issues came out so infrequently. Rather, the Diamond found its home in this special room because it was the best record of Dordt College; the Diamond was the only bi-monthly inkling of a sister college working for higher Christian education; the Diamond, made of thin, already yellowing paper was not open for public wear because of its value.

Seeing the Diamond's value to other people gave me a jolt. It also gave me a new goal for the Diamond. The Diamond is a "record" of life at Dordt, for us, as students who will leave one day, for alumni, for Public Relations, and for history. Maybe for this new goal, you will feel the incentive to rise out of your chairs and help us give the campus a Diamond it can be proud of. Maybe you can make your contribution to Dordt a contribution to the Diamond. Your input will probably help all of us here and to those who will one day look up a Diamond in the Rare-Book Collection Room.

Perhaps helping with the Diamond through articles, letters and discussion will nurture more of us into the mindset, "Maybe it's not what you can get out of Dordt, but what you can do for it." I know it helped me.



... and letters to the Editor

a means of achieving the Christian community that we have been striving for and discussing in our assembly activities? Are letters that pick sides, point fingers, and put forth unconstructive criticism edifying and upbuilding to fellow believers?

The implication then naturally follows that as Christians we should write with the intention of achieving unity in the body of Christ, thus making our criticism constructive and not lending it to be judgmental. Though some may be considered credible critics as experts in their field, we should hope that they, especially, will never sacrifice a true Christian perspective for the growing, worldly trend of professionalism.

Finally, we assert again that this letter does not intend to make any specific implications towards any other letters or articles, or even any specific issues of the Diamond itself. As concerned upperclassmen we simply desire to discourage the damaging schismatic trend that has sometimes made itself evident in Diamond issues of the past years. We deeply appreciate the contributions of those who work diligently through the Diamond and we hope that our insight may prove helpful in supporting this Christian journalism that plays an important part in the upbuilding of our community.

The concerned readers of East Campus Apt. A-7
Verlan Van Ee Rick Geertsma
Gene Veltkamp Ken Geleyne
Joel Veenstra Les Heeringa

Dear Editor

Within the past few years I have attended many Dordt plays. I have learned to appreciate the talent that many of the actors

have developed in bringing to life a variety of characters. Yet, at times I have left a Dordt production with a torn feeling inside; in spite of my appreciation for the new insights given to me through the production I am hurt by the light use of God's name.

While talking to fellow Dordt students on this matter I have heard such comments as: "It used to bother me when the actors swore, but I've gotten used to it," or "To omit the swearing from a play would detract from its realness."

To what extent should we become used to hearing God's name used lightly? Is it possible that fellow Christians, whom we respect, but who justify swearing in plays, make it easier for us to accept swearing among friends, at jobs, in books, or while watching movies?

How much expression for the sake of realness should Christians allow in plays? When I stub my toe, I feel real hatred for the object that got in my way; does this justify my asking God to damn the object? When a friend buys a new car and I've never seen such a beautiful automobile in my life, to fully express myself might I say: "Jesus Christ what a beauty?"

Are we justifying the words of each actor in a play in the name of complete expression of the real emotions within each character? In seeking for full expression are we forgetting Christ's words: "Our Father who art in heaven hallowed be thy name?"

Jane Vander Wal

Dear Editor:

I attended the Reformation Day Rally, Tuesday, and I have one question: Is there anything good about the Christian Reformed Church TODAY?

Rick Jasper

letters



Dear Editor:

As the six of us sat down for supper that Thursday night of Oct. 19, the new issue of the Diamond had already determined what the menu would be. We had not always agreed with or liked what we had read in prior issues of the Diamond, but this time particularly, we found the issue of discussion undigestible. As a result, we felt compelled to regurgitate our feelings in the form of this letter.

The rumblings we could not set in our stomachs were the same umblings that appear on the pages of the Diamond, as letters to the Editor. Letters that we feel have become too characteristic of past Editorial pages, unfortunately. As concerned readers of the Diamond we are fearful that the Diamond (especially the editorial page) is becoming too much of a personal gripe column. Our purpose is not to lay judgment on any particular article or letter,

nor to suggest that controversial articles or letters not be printed in the Diamond. It is evident that many excellent articles and letters are printed in the Diamond; many of which deal with contemporary controversies that involve all of us as a Christian community here at Dordt. These controversies, if approached in a spirit of Christian unity, can generate useful discussions that will enhance our knowledge and encourage a continued growing Christian Community.

Our purpose then is to request that future letter writers first consider carefully their intentions before jumping to take sides by submitting a critical letter to the editor. Is it not our Christian duty to promote unity rather than division? Unfortunately, in the past, the Diamond has sometimes lent itself to becoming a battleground, where individuals wage out their personal wars. Is this

... continued on next column

the diamond

The Diamond is published by the students at Dordt College. These students are a part of a wider Christian community which looks to Jesus as the Truth. We are striving to develop journalism which proclaims the Lordship of Jesus Christ. Individual opinions may vary, but we hope that the communication of these ideas will stimulate growth in the Christian community.

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The Lady should Have Waited

By Phil Weaver



absence of the "responsible environment" for which Koldenhoven was looking.

It seems to me that an audience is an integral part of any performance, and it is necessary for the viewer and the viewed to inter-relate before a production can be considered successful. For the actor, an unresponsive audience takes all the pleasure out of acting. The players are not on stage for their own benefit, but (in the words of P. B. Shelley) "to teach and to delight". The problem Koldenhoven foresaw with a play like *The Lady's Not for Burning* is that it delights to such a degree that people forget that it has a didactic element to it.

Not only does having an unappreciative audience dishearten the actors and actresses, it makes their job infinitely harder. In the scene where the romantic sub-plot involving Richard (Ray Louter) and Alizon (Grace Van Someren) reaches its logical conclusion, this problem was crystalized. The couple agreed to elope, but only after they had enjoyed a stolen kiss. The vast majority of the audience on Friday night appeared embarrassed, and snickered to relieve their uneasiness. This was not the reaction Fry wanted to elicit, and this kind of simplistic audience response was one of the reasons Koldenhoven kept "*The Lady's Not for Burning*" in waiting. It is unfortunate that "a responsible environment" in which ambitious projects can be appreciated has still to be developed at Dordt.

Koldenhoven's fears that the Theatre Arts Dept. might not be able "to do a respectable performance" have been proven groundless. However, this statement should not be assumed to mean that the individual performances were flawless, for what production doesn't have shortcomings?

The poorest portrayal, in this group of excellent ones, was Bruce Hibma's treatment of the Mayor.

The problem with this particular role is that it called for the actor to stutter and to be indecisive. Unfortunately, Hibma's talents were defeated by the difficulties of portraying the aforementioned characteristics. The ungainly delays in his speeches and the hesitancy with which he moved on stage often gave this critic the impression that the actor was unsure of himself in the role. This was probably not the case, and the awkward actions and speech patterns were a deliberate attempt on Hibma's part to give a "respectable performance". It is a pity that the task was too demanding, yet it is doubtful whether any actor at Dordt could have mastered the role.

The performances of the other players were of a very high level, but it would seem to be a tedious undertaking to give an opinion on every actor and actress in every scene. Therefore, let it suffice to point out where some shone as illustrative of the overall quality of the performers.

The work of Ray Louter and Grace Van Someren has been mentioned in passing. To their cred-

it, both of these newcomers were able to maintain their composure in the unenviable situation where they and the audience were at cross purposes. There indeed seems to be potential here which the Theatre Arts Dept. would do well to develop.

Ken Korevaar's portrayal of the town drunk is deserving of the highest praise. It is extremely difficult to play the part of a drunkard convincingly, yet Korevaar showed that he was more than able to meet the challenge.

Koldenhoven, in his previously quoted comments, also stressed the importance of costuming, set design and lighting. It is in these areas that Dordt's production of *The Lady's Not For Burning* proved itself to be more than "respectable". Special mention should be given to Hattie Van Dyke (costume design), Marg Bakker (costumer), Michael Stair (scene designer), Verne Meyer (light designer) and the legions of assistants and workers they had under them. From this viewer, a heartfelt thank you everyone for a job well done!



"The Lady's Not For Burning" in performance Photo by Mark Vogelzang

On the back of the program, director James Koldenhoven had the following comments about *The Lady's Not For Burning*:

Since 1964, I have had "The Lady" in waiting, pledging someday to take this poetic comedy from the shelf and transform it into the magic of theatre. "The Lady" waited, however, until now--until Dordt College would have the staff and talent needed to do a respectable performance within a responsible environment. Costuming is especially awesome. And without a complementary stage setting and without artistic lighting, "The Lady" would fail. The sheer beauty of poetry, the power of the metaphor and the subtle statement on grace and damnation waited with dignity until the time was right. Our prayer, even now, is that we have not been premature.

In this critic's opinion, the Theatre Arts Dept. has been premature. Koldenhoven is correct in saying that it is preferable to delay a difficult work such as this, rather than to attempt it while lacking either the expertise or the proper audience. However, the problem lies not with the "respectable performance", but with the

The Times are Changing...And so is Dordt

By Phil Weaver

About a month ago, the *Des Moines Register* printed a series of articles delineating the changes they had seen at Iowa's major universities and at Dordt College. However, a non-Christian outsider who visits Dordt for only a day cannot help but fail to grasp what Dordt is and was all about. Therefore, this article was commissioned, not in an attempt to negate what was written, but to point out some things which have been missed. Ten years ago, Dordt was a vigorous adolescent, testing its new-found strength in a number of areas. The fall of '68 saw the initial broadcasts of KDCR and the first Camp Okoboji retreat. Over 80% of the students turned out to vote in the school elections. It was, from what may be gleaned from *The Diamond*, a year of success and optimism.

However, things were not going so well elsewhere. In case you have forgotten, 1968 was the year of riots at the Democratic convention in Chicago. The year also saw increased unrest at universities, and Dordt was not immune from the phenomenon of activism that swept the nation.

The students of this institution were infected by the questioning,

myth-destroying spirit of the age. No longer did they believe that the Western world, and the United States in particular, was perfect. It was a time for enlightened criticism and for re-evaluation of previously accepted standards. It was a time for action!

Late in the spring of '69, a protest march was organized to voice dissatisfaction with U.S. military involvement in Vietnam. A number of students felt that the time had come for their words to be supported by their actions. Dordt was trying to become involved through concrete means instead of being content with listening to lectures and with writing letters to *The Diamond*. But it was decided to forgo this blatant case of activism for fear that it would defeat what Dordt stood for.

Today, there are no issues which seem as pressing as the Vietnam war did to our predecessors. We do not have to worry about being drafted or getting news from home that our brother has been listed as "missing in action." Consequently, we do not have people advocating protest marches in Sioux Center, nor do we see students going to Washington over Spring Break to involve themselves in national stu-

dent rallies. Instead, we sign petitions to save our yearbook and plan our vacations in Florida. But is this because we don't have political problems today?

The reformed community of 1978 is generally not concerned with problems that don't directly affect it. For example, the APJ and its supporters are not concerned with rectifying the injustices done to Christians, but do they have a stance on the problems like Uganda or South Africa? But the APJ is not directly connected with the student body of Dordt College. Why then pick on them? Because Dordt has no group which even comes close to trying to define what our attitude and actions as students should be in the areas of public justice and politics.

The average student at Dordt College today is more concerned with leaving here with a spouse and the necessary knowledge to get a well-paying job. The student is not concerned with trying to get justice done for the negro in Harlem or for the Palestinian on the West Bank. Does this mean that he is wrong? Isn't he only doing what everyone else is doing in the same way those people who tried to organize a protest rally reflected their culture?

The tragic answer is yes.

Ten years ago, students were expected to protest. Today, they are expected to settle down with a mate in a secure, comfortable life. But the question must be asked, "Are either of those 'Dordts' the one that should exist?"

The idea of Dordt, and the reason for its existence, is to give a Christ-centered education to its students. However, education is more than academics. It is more than knowing that when I graduate I will be able to find a good job. The ideas and values one gains at this college are the very foundations upon which we build our adult lives. Therefore, Dordt has to be more than a reflection of today's culture. Christ's teachings don't change to fit the world's expectations and neither should Dordt students change their lives to become one with American or Western culture.

Dordt has changed immensely over the past ten years, but it has not reached perfection. The things we must ask ourselves are whether or not it has progressed toward establishing the Kingdom and whether or not we are still cursed with the view that we are alright here as long as the world around us is worse?

Calvin College: Working for Academic Excellence

by Rena Vander Dussen

Sister Colleges: Part II

Many years before Dordt College was dreamed of in Rev. Haan's mind, there was another Christian Reformed college also placed in the heart of a Christian Reformed community. This college, the college of the Christian Reformed Church, is Calvin College located in Grand Rapids, Michigan.

In 1876, Calvin College opened its doors to admit young men who wished to become ministers in the Christian Reformed denomination. In time, they also admitted others who just wanted to take some courses at a Christian Reformed college. Eventually, the non-pre-sem students outnumbered the pre-sem students and Calvin College became a four-year college in 1921.

Today, the college and Seminary are separate institutions. They are governed by the same board of directors and share the same beautiful campus, yet each is separate from the other as students attend either the college or the seminary.

One unique difference between Calvin and Dordt is that Calvin is owned and operated by the Christian Reformed Church. As a result, Calvin receives a large part of their 11 million dollar budget from Synod's budget, whereas Dordt is not included in Synod's operations.

Most Dordt students have contacts, friends or even immediate family at Calvin. Does coming from the same family background or religious denomination make the students at Dordt and Calvin similar? In some ways, this is true, but in other ways, Calvin students are very different from the students at Dordt College.

Calvin's enrollment of 3979 in the fall of 1978 is a drop of about 100 students from the fall of 1977. Students come from urban and rural areas, from the United States and Canada (mostly Ontario) and from different religious affiliations, although approximately 80 per cent of the student body comes from a Christian Reformed background. Tuition at Calvin is \$2460 annually plus room and board and living expenses.

What are the students like? One usually imagines the Calvin student to be a liberal and radical person who goes to bars or at least knows where all the bars are. Yet, this image is unjustifiable as the typical Calvin stu-

dent. Most of them are students who attend classes and work towards their goal as do most college students. The largest department is the teacher education department with the interest in business courses becoming larger every year.

The biggest difference in Calvin students, when compared to Dordt students, is in their perspective towards classes and their extra-curricular activities. During one weekend of observation (Tri-state), the attempt and struggle to apply the Christian perspective in all areas of life that is often seen at Dordt was not seen at Calvin. Some Calvin students commented that some profs may "throw some of that in" but it was not applied or emphasized.

The editor of the *Chimes*, Calvin's weekly newspaper, says that technical journalism, or the non-writing aspects such as layout or typing, does not stimulate the intellectual mind. Therefore, they leave the technical aspects of their paper to a printing company. According to the train of thought at Calvin, journalism leans toward the vocational sciences and therefore is not a part of Calvin's liberal arts program. Their philosophy implies that Christians cannot be bothered with the technical aspects of life but rather should only deal with the obviously Christian topics such as theology or "intellectual" liberal arts areas.

At Calvin, there is a striving for academic excellence. Rated as the sixth most difficult college in the United States, this academic excellence is recognized as Calvin has a reputation for handing out high grades less often than most Michigan colleges. Supposedly, when the University of Michigan receives an application from a prospective graduate student of Calvin, the administration automatically raises the G.P.A. one full point to put it on the same scale as other Michigan colleges. Also, over two-thirds of their professors have their Ph. D.'s. Calvin takes great pride in this factor and counts it as another point towards academic excellence.

The extra-curricular activities are different at Calvin because the setting is different. In a metropolitan area such as Grand Rapids, a student has a

wide variety of things to do. From bowling to attending movies to shopping to eating out to taking in a fine arts performance, a city like Grand Rapids has more to offer in that way than a town like Sioux Center can ever hope to offer. Thus, Calvin students may appear to have a more liberal approach to life and its associated tangents since they have been exposed to more ideas and avenues of thought familiar to most of society.

Calvin is perhaps Dordt's closest relative in the family of colleges. Thus, because of this denominational tie to Christian

Reformed principles and the familiarity between students at each school, a comparison is inevitable. It is important to understand that the differences stem from the amount of students at each school, the type of community that houses each school and the underlying goals of each school.

Tom Ozinga, Director of College Relations at Calvin feels that Calvin and Dordt should strive to promote good relations between each other. It is important for us to stress that Christian higher education is necessary.

"Go as Agents of the King"



Bernard Zylstra

By Harry Kits

On Tuesday, Oct. 24, Dr. Bernard Zylstra called the next generation of Christians to "go into society as agents of the King." Unfortunately only fifty-five students heard this call. Dr. Zylstra, a senior member in political theory at the Institute for Christian Studies in Toronto, spoke on "God's Call to Justice."

Zylstra began by making certain cultural observations, pointing out once again the lack of direction in this world. He asked if it was possible for a sense of direction to be given. Then, he showed how every culture has had its own notion of justice which has formed the culture's development. In ancient society, Aristotle saw justice as equality of citizens. Roman law states that justice was a rendering to each man his due. More recently, Marx saw justice as giving to each according to his need.

Zylstra sees these positions as inadequate and reductionistic; all involve fundamental elements of justice, but do not get at its heart. He then posed his beliefs about the heart of justice by quoting Romans 2:6, "God will render to each according to his works", works being a response to God's calling to his creatures, in which every person and institution can fulfill its office in creation. This is the beginning of true justice.

The state, Zylstra said, should regulate the interaction between the institutions that make up society: church, family, school, business, etc. He sees the state's task as the protection of personal and institutional rights, of national and common interests. It cannot grant these rights, rather it recognizes and provides for their existence. The state, therefore,

has its own right of maintaining political power in order to be authoritative in establishing justice. Zylstra said that this power might even, in this day, include nuclear armament.

After explaining these biblical givens, Zylstra pointed out how the typical ideologies of our day have failed to establish true justice. Liberalism, typified in the American Bill of Rights, has championed the individual person. It has not left any room for groups to maintain their own identity in our society. The melting-pot theory attempts to fuse all of America into one civil religion, and it is succeeding.

Capitalism has seen justice as monetary wealth. Today, however, with rampant inflation and unemployment, the poor are getting poorer and the rich are getting richer.

Imperialism, with one state in control of another, does not allow for the freedom of the subject state. The U.S. economically rules many nations, including Canada. Militarily it controlled Vietnam for 12 years.

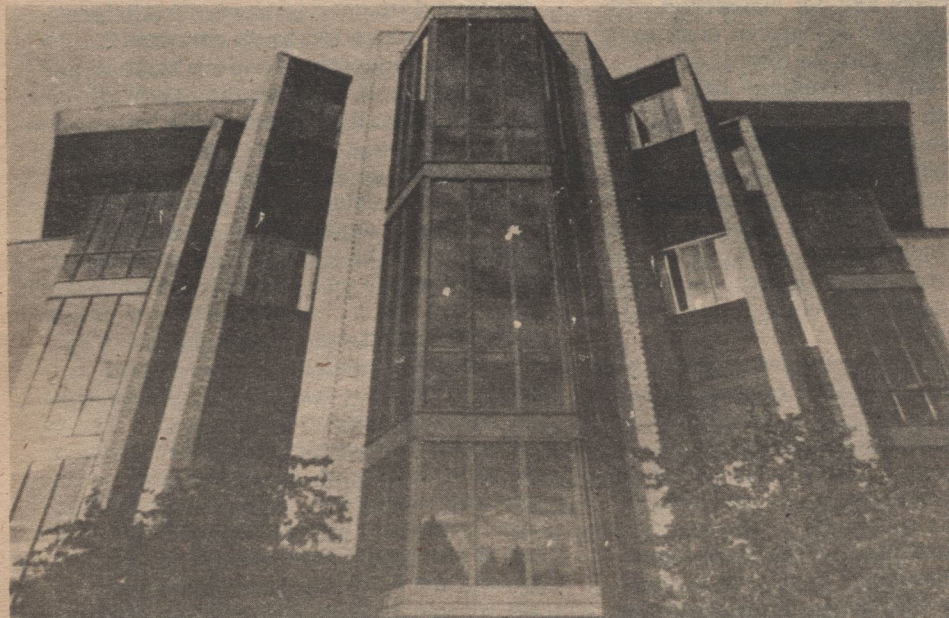
Zylstra then asked, once again, if a just sense of direction can be given by Christians in today's world. He sees a revival of Christianity, especially in America, the vanguard of western culture. But the "American Empire" is faltering, so Zylstra quoted the Song of Mary as his answer to the problem:

"He has shown strength with his arm; he has scattered the proud in the imagination of their hearts; he has put down the mighty from their throne, and exalted those of low degree; he has filled the hungry with good things, and the rich he has sent empty away." (Luke 1: 51-53)

This song was sung as the Roman empire faltered, but Mary saw hope in the Child promised to her. Zylstra called for "a reformational revival, with a covenantal focus and a Kingdom vision which relates personal faith to a just culture." He asked this generation to "bring a healing reformation" before the end of their days.

During the question period after the lecture, Zylstra added some more insights. His main point was that there is a threefold task facing those who look for justice, "the divine norm to allow the fulfillment of divine callings." He sees the three as: a renewal of the church, a revitalization of Christian families, and a Chris-

CONTINUED ON PAGE SIX



The Calvin College Science Building photo by Brian Weaver

Should Women Hold Church Office?

by Lavonne Nannenga

Recently, a recommendation has been adopted by Synod which allows women to hold the office of deacon in the Christian Reformed Church if distinguished from that of elder. However, the 1978 Synod was not the first to consider the matter. In 1973, a Study Committee gave the recommendation that "the practice of excluding women from ecclesiastical office cannot be conclusively defended on biblical grounds." Synod 1973 responded by deciding "to refer the entire report to the churches for study and reactions."

A separate Study Committee in 1975 recommended "that biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church." Synod 1975 responded, "Sufficient biblical grounds have not been advanced to warrant a departure from our present practice of excluding women from the ecclesiastical offices recognized in the Church Order." (Acts of Synod 1978, Article 80, sect. B.)

On June 21, Synod 1978, in its 14th session, discussed its Article 80, Hermeneutical Principles Concerning Women in Ecclesiastical Office. The third Study Committee presented the following Majority Report Recommendation:

1. That consistories be permitted to ordain qualified women to the office of deacon as delineated in the Church Order, Article 25.
 2. The Church continue to reflect upon the question of admitting women to the office of elder and minister.
- This was defeated, however, by one vote, 76-75.
- The second recommendation of the Minority Report, "That consistories be allowed to ordain qualified women to the office of deacon, provided that their work be distinguished from that of elders," was adopted by Synod. To implement this distinction, a supplement to the Church Order, Article 3, has yet to be ratified by Synod 1979. (Acts of Synod, Art. 80, Sect. E.)
- This adoption will have wide-range effects throughout Christian Reformed circles. What are some of the responses of Dordt students? Of some of the ministers associated with Dordt? Is the adoption biblical? Are the churches ready for it?

Most students interviewed knew very little about the adoption and did not have a clear understanding of it. "They've just given a fancy title, deaconess, to ladies want-

ing to serve in acts of mercy. There's so much they cannot do," says Gail Kromminga, a freshman from Kalamazoo, Michigan. Another student's misinterpretation led him to think that the way was cleared for woman ministers.

Where did students hear about this? Some read about it in the Banner or their church bulletins. Some discussed it in Young People's Societies or theology courses. Still, many had formed opinions on "hearsay."

Student opinions varied greatly, influenced by family, background, church membership, and interpretation. Few said it is clearly and definitely unbiblical to have female deacons. But still the opinion that it should not be allowed was represented. Kathy Sanderse, a junior from Alberta, said, "I think women do not belong in church offices because it is not according to the roles God set in the Bible as to women's place in the church."

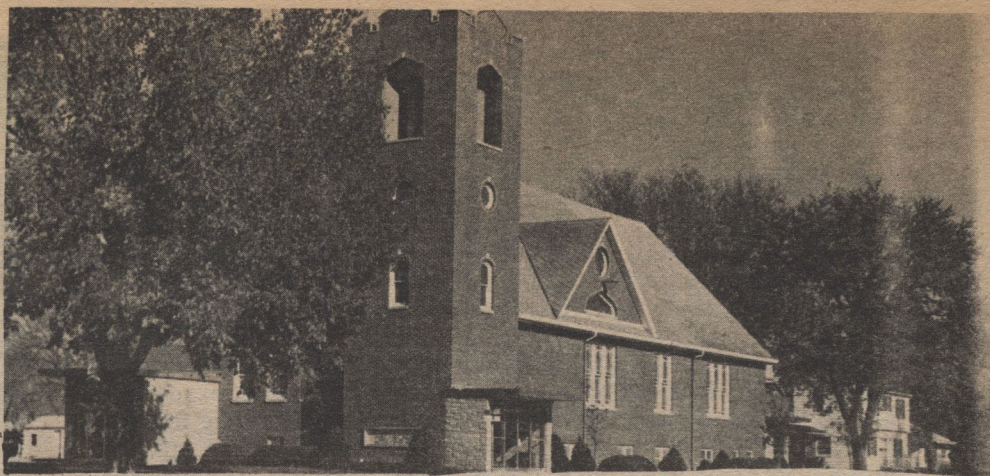
The view that it is biblical to have women deacons was also held by students. Some were more firm in their stand than others. The reasoning also varied. Joyce Owen, a junior from Florida, emphasized the historical context of the Pauline texts referring to the place of women (I Cor. 11, I Cor. 14:34, II Tim. 2:11). She feels the institutional Church has narrowed the broad outlines set in the Bible and reduced the contextual meaning to specific stipulations.

John Kolk, from Alberta, emphasized that woman is given an active place in the Church. He questioned the biblical nature of tradition.

But all students indicated that they are still trying to define their stance. They felt the need for more guidance in their efforts to understand the Bible in how it speaks of woman's Kingdom function and man's headship.

Students who felt they could discuss the adoption with fair knowledge of the recommendation as it was discussed in the Acts of Synod recognized the need for careful study in interpreting the Scriptural stance. They took into account the depth of study and debate over the years. Stressed was the importance of the distinction between the work of the woman deacon and that of elder.

Both Dorenda Roos, a senior from Granger, Washington, and Mark Hubers sophomore from De Motte, Indiana, felt that the issue must not be seen as dealing with ability. Neither dwelt on the idea of office qualifications according to male superiority. Scriptural interpretation of the principle of headship and the authority of the office of



First Christian Reformed Church photo by Bill Myles

deacon was represented in the conflicts in these students minds. Hubers, indicating the Church's need to further pursue the Lord's guidance in understanding the role of women said, "Allowing women to hold the office of deacon is not obviously Biblical to me, but I can't see where people can be so sure that it is definitely wrong."

How do some area ministers view Synod's adoption of the recommendation? What, in their eyes, should be given consideration in deciding whether to accept it or oppose it at this stage?

Rev. John Fondse, minister of the First CRC in Hull, was a representative at Synod 1978. He sees some good aspects in the way Synod has handled the issue. First, Fondse says, "The Study Committee report was an improvement." Also, he is glad the Majority Report Recommendations were defeated and that the accepted recommendation says that women's work as deacon be distinguished from that of elder. He also agrees with the fact that compliance with this decision is optional for the congregations.

However, Rev. Fondse has three major reservations. He feels Synod acted too hastily because "they haven't thought exhaustively about the matter." Ten years is not long enough when compared to 400 years of Reformed faith. Fondse is afraid the decision may have been made under pressure from the spirit of the age. "We must, rather, address Scripture to the Spirit of the age when it is not pressing us."

Fondse also says, "We have not done justice to the Bible as it addresses the office of deacon. Nor have we done justice to woman in determining her useful function in the Church as ordered by God." He describes the office of deacon as having "authorization representing the power of the Church." He referred to the three powers of teaching, ruling and mercy in Berkhof's Manual for Christine Doctrine. He deliberates over the headship principle as it applies to whether Scripture grants woman the divine authority of the office.

Fondse says that woman is a distinctive creation and has a distinct creational role and function in the Church. Any woman can function as a "deaconess" through her acts of love and mercy. "A deaconess in her own function is no problem, but a woman as a deacon, with her husband in the pew, presents a conflict between the headship principle of the home and that of the Church." He sees the need to further delimit the meaning of deaconess.

Rev. Fondse emphasizes that reaction to the adoption should be in the form of overtures, protests, or appeals within the Church. They should be in the spirit of Reformed Church polity, and the spirit of federation--Christian brotherhood."

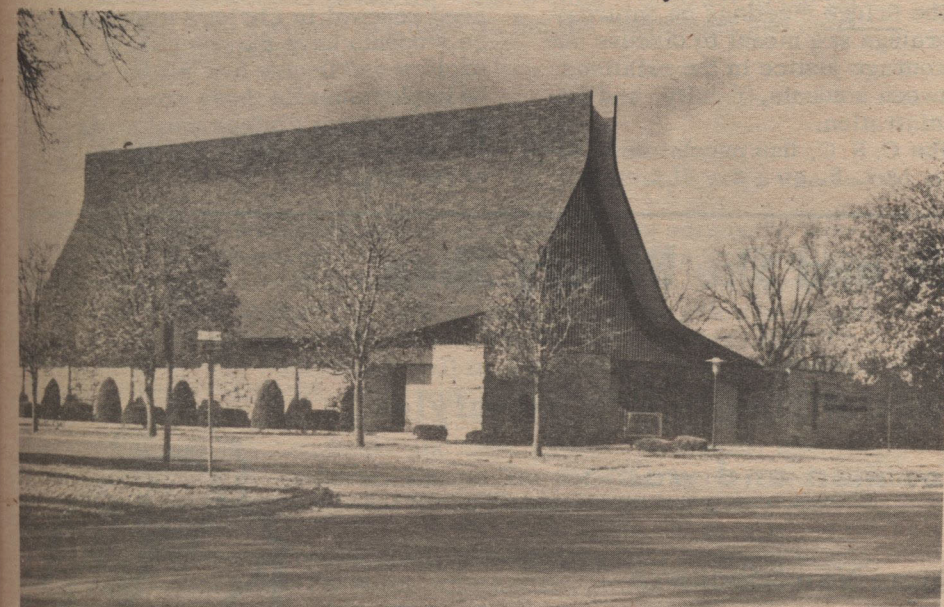
Dr. Steen, pastor of Covenant CRC, Sioux Center, says the arguments are not clear. Although he stresses the infallibility of the Bible, "Our first consideration should be the practices of Paul's day which gave them their definition. "Maybe they weren't making absolute rules applying forever and ever, just because the apostles chose men. The Bible does not openly prohibit women as deacon." To indicate the need for further study of the questions and applying towards Scripture, Dr. Steen says, "One hundred years ago people used Bible texts to defend slavery."

Dr. James De Jong, Associate Professor of theology at Dordt, states, "A good biblical case can be made for allowing women as deacons." He says the 1978 Synod Study Committee "made that case with integrity, in a very responsible way." However, he feels, "Synod did not demonstrate responsible leadership in looking at the implications. They did not provide the mechanism for responsible looking at the Church Order and the Belgian Confession in light of this decision."

He is disappointed that the authority of the office of deacon was not studied thoroughly. An other fault in Synod's haste, according to Dr. DeJong, is that the distinction between elder and deacon was not made before adopting the decision. DeJong clearly stated, "It is my deepest conviction that this decision regarding deacons does not automatically mean this leads to having women elders and ministers. Anyone who peddles that notion is theologically irresponsible."

The Rev. John B. Hulst, Dean of Students, recognizes the useful function of women in the Church. But again the question of headship and authority arises. Rev. Hulst says, "I'm not sure it is demonstrated in Scripture that it is permissible for a woman to occupy a position of authority in the instituted Church. And until it is clearly demonstrated, I have difficulty accepting women being placed in this authority position."

Although Rev. Wayne Kobes does not feel well-informed on the subject, he encourages students to discuss and become well-informed. Rev. Hulst agrees with Kobes' suggestion of having the Pre-sem club invite Rev. Simon Kistemaker, member of the '78 Study Committee and former associate pastor of Bethel CRC, Sioux Center, as well as a former Dordt professor. Rev. G. Van Groningen and Rev. Hellenga were on campus for Reformation Day. Having served on separate Study Committees, these men would be able to answer many questions. Rev. Kobes feels that organized study and discussion would greatly benefit the students' understanding.



Bethel Christian Reformed Church photo by Bill Myles

The Political Punch of the New Pope

By Clarence Joldersma and John Hiemstra

Bernard Zylstra is a Senior Member of Political Theory at the Institute in Toronto. Dr. Zylstra recently visited Dordt and spoke to students. Here is an exclusive Diamond interview with Dr. Zylstra on the topic of the new Pope of the Roman Catholic Church.

An interview with Bernard Zylstra.

Diamond: The Roman Catholic Church has just received a new pope. What do you, as a political theorist, see as the importance of Pope John Paul II, a non-Italian citizen and a man with a strong political conscience?

Zylstra: It is indicative of the reorientation within Roman Catholicism that the College of Cardinals, within a very short time, has offered to the Roman Catholic Church two quite different types of popes--in the first place, what was called a pastoral pope, and in the second place, what was called a more politically oriented pope... He, himself, has made it quite clear that the Roman Catholic Church is not interested in imposing Roman Catholic religion on governments or interfere with governments, nevertheless, it indicates that the Roman Catholic form of Christianity is to be counted with in the future, and secondly, that the Roman Catholic church has had the great spiritual courage to look outside of the traditional source from which popes have come--namely the cardinals who are Italians--to another country. As an evangelical protestant, I look upon that as a very positive thing among our fellow Roman Catholics, because it indicates great courage, great faith, and great hope for the Roman Catholic Church itself.

Diamond: Is there any significance that the pope chosen is of Polish nationality rather than of some other non-Italian country?

Zylstra: The fact that this new pope is not only a non-Italian, but of all things Polish, adds a special significance to it. I do not know of any newspaper account that suggested a pope from a country dominated by communism, or from Poland itself. I myself had hoped for a South American, because it is perhaps the largest continent where Roman Catholicism has traditionally had the greatest social influence, and where today the conflicts between Christianity, Capitalism, and Marxism is most intensely fought. But now after the election of pope John Paul II, I am even more encouraged. This election may well spell the killing of two or three birds with one stone, because of the great potential social and political significance that a pope coming from Poland could have.

Diamond: What do you see as some specific political fruits which could be expected in Eastern Europe, as a result of electing a Polish pope?

Zylstra: Pope John Paul II has been able to maintain Christian spirituality in its Catholic form, to be sure, presupposing undoubtedly a nature-grace conception of life, but never-the-less he has been able to maintain Roman Catholic spirituality and religion in a country dominated by a communist form of government. Now it seems to me that he will be extremely sensitive to how Christianity can continue to be present on similarly totalitarian countries... perhaps the whole question of freedom of religion in Poland, Yugoslavia, Bulgaria, and perhaps even Russia itself, will have to be very radically revised. That's my hope, but at least I think that this particular election might be a step in that direction.

Diamond: Would a pope chosen from among the Latin American countries have been one with a liberal Marxist tendency, rather than an orthodox Catholic?

Zylstra: A pope from South America would have been either a conservative person, or a person who has favored the recent developments of liberation theology. I suppose it would have been one of the more conservative stripped (people).

Diamond: Because the new pope is Polish and not an indigenous South American, what could the world expect in terms of beneficial changes in South America itself?

Zylstra: Now, this pope, because he comes from Poland, is acutely aware of the dangers of communism and is acutely aware of the necessity of maintaining the spirituality of Roman Catholicism, may well be able to address himself to the present injustices of South America and still do that in the light of what, I would say from a Protestant point of view, is a healthy Catholic attitude. One might put it this way, that the problem which we as Calvinists describe in terms of the question of sphere sovereignty of the state and the church, will undoubtedly, in some different form, be present in the way the Roman Catholic Church will cope with its societal presence in those countries. That opens tremendous possibilities for South America where Catholicism has come under the sway of Marxism in many cases. This new pope might be able to find a third alternative between those two forms of Christianity... that's my hope.

Diamond: Do you think that the national political turmoil of Italy will benefit from a Polish pope?

Zylstra: Italy is one of those three southern European countries that is now in the process of a very radical secularization: a form of secularization which is not individualism but a new totalism, namely communism. Thus, the battle is constantly between Roman Catholicism and communism. Now it may well be that the new pope is able to find a new modus operandi, a new way of living together in Italy that takes the sting out of the communist attack and out of the communist ideology.

Diamond: What political ramifications do you expect this new pope might have for our own continent: Canada and United States?



Pope John Paul II on the balcony of St. Peter's. Reprinted from *Time* magazine by Don Stocker

Zylstra: I hope that the election of a politically conscious pope will contribute to the revitalization of a legitimate Roman Catholic political form in Quebec. By legitimate I mean not a return to the old supremacy of the church over the state, or the church over society, but in terms of an authentic spiritual revival of Catholicism that could nurture Quebec culture more meaningfully than the nationalism of René Levesque.

The same thing, of course, applies to Roman Catholicism within the United States. The way I look at it, from a distance, is that Roman Catholicism in the U.S. is in a state of disarray. The liberals since the second Vatican Council have tried all kinds of things that have upset the traditional Catholics, yet the Liberals in the Roman Catholic Church have not really provided meaningful alternatives for their cultural, social, and political presence in the United States. Now, hopefully, that would be changed with this kind of leader in Roman Catholicism.

Diamond: This of course brings the new pope much closer to home for North American evangelical protestants. How should protestant Christians view the possible changes that you have described?

Zylstra: It ought to be made very clear that I, an Evangelical Christian, think that some of these ramifications ought to develop... We as Evangelical Protestants will have to follow the developments within Roman Catholicism with a great deal of concern, with a great deal of prayer also. The kind of reflection that ought to occur within Christendom as a whole - Catholicism and Protestantism - ought to relate to the interrelationships between religion, culture, and society. I think that the election of this pope ought to call all of us to a very fundamental reorientation with respect to that relationship. I am all in favor of a pastoral pope, in some ways every pope ought to be, but this particular development opens new vistas for the development of Catholicism and, indirectly, for the development of a much more culturally and politically aware Protestantism than we have had in the past century.

CONTINUED FROM PAGE FOUR

tian vision in the schools and colleges. Upon the realization of these points, a true sense of justice can be developed.

What are we as students to do as "agents of the King" was a question in many minds at the close of the evening. Involvement is the only answer. (A later article will deal with the problem of study time versus involvement time.) Where, then, can we be involved?

The Bridge meetings on Saturday mornings are meant to discuss and encourage justice in the relations between students, faculty, and administration.

The C. R. C. has proclaimed Sunday, Nov. 5, as a day of fasting

and prayer to demonstrate its concern for world hunger.

The U.S. is having an election in a few days. Is there a candidate to be supported who is attempting to bring about justice?

There is much happening in the world around us which is recorded in newspapers and periodicals.

The library subscribes to several which can give good insight into the world, for students who read them. Many more aspects of life need renewal in Christ's name. We as students have the potential to explore and decide how justice can be implemented in these areas. Students of Dordt College must go out and conquer the world "as agents of the King."

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Run For Fun Was...Not Funny

By Bruce Hibma

photo by Corwin Slagter

Saturday, Oct. 28, was the day set aside for a "Fun Run For Everyone." This fun run was scheduled to begin at 9:30 a.m. and to last until all runners had completed the three mile course composed of various scenic trails through Sioux Center's Open Space Park. The fun run was open to all runners from the ages of 1-81; there was no entry fee, and everyone who finished the course received a prize.

Sounds like a good deal, right? I thought so too. Jumping out of bed at 9:20 a.m., I brushed the sleep from my eyes and hurriedly donned enough clothes to qualify myself as a runner. As I made my way out to the starting line I apologized to my adidas for neglecting them for so long. But I promised to make it up to them today.

When I reached the starting line, a map which showed the route the runners were to follow throughout the course was shoved into my hands. Discarding it, I decided I wouldn't need it--I would settle for 2nd or 3rd place, so all I'd have to do was follow the person in front of me.

Looking over the field, I was glad I had come. Originally I had justified participation on the grounds that I'd gain better insight for my Diamond story. I'd literally just run for fun. But after scrutinizing the field of seventy-plus runners, my motives changed. The field included participants ranging from the ages of 9 to 63, with a majority of them being either very young or very old. Remembering my glo-

rious years in athletics, I rationalized that this would be "no sweat"--literally. After all, I was still a joe-jock and had a big edge over many of these novice runners.

Bang! The race began. It was great--just like running a quarter-mile competitively again. I was near the front and planned to stay there. But I wasn't running a quarter-mile, rather 12 times that distance, and I soon realized it.

A runner passed me, and then another, and another. And then, of all the nerve, a girl passed me! Swallowing a lump of my pride I justified this embarrassment because she was a member of the cross-country team. But I'd hold my ground from now on.

Another person passed me, and another; a 10-year-old cruised by me, more runners, girls, kids, a Dordt prof--everyone was passing me. I forced a smile and pretended I really was running for fun. But that didn't work either. Everyone that passed me seemed to be having fun--I could tell by their chuckles.

Mrs. M.D. Van Soelen passed me. I discarded my ego and let what few runners were behind me tread it underfoot. Why was I running so slow? I must have cancer, or some other incurable disease that was draining me of all my strength. I wasn't sure. But one thing I was sure of was that I wasn't having fun. My goal now was just to finish, and I barely achieved that goal. I thought about faking a hamstring pull, but decided that if I quit it'd have to be because of a massive cor-



Jim Schaap stumbles into the finish line while Marion Van Soelen mumbles encouragement

onary--which my heart told me was not inconceivable.

The finish-line: I crossed it and immediately collapsed. After getting my heart down to 150 beats per minute, I thought I'd better get up before rigormortis set in. Rising, I was informed of the results: Stanton Visser crossed first with a time of 17:42. Also, four of the top ten finishers were over thirty. I won't reveal my time but I think they used a calendar.

After getting up, I was given

a pair of tube socks as my prize for finishing the race. Turning my back on my ego, which lay on the track, I WALKED back to my apartment. I vowed never to run further than the distance between my classes.

Even though my run was not successful, the Fun Run was. In fact, it was so successful that it may become a semi-annual event. And I may even participate again. But before I do, I am going to discover the meaning of the words--practice and fun.

Soccer team wins two games

by Rich Kok

The Dordt Soccer team has not played at home since their October 19th 9-1 blasting of South Dakota State University at the Athletic Field in Sioux Center. On their recent road trip they produced a 3-1 win/loss record. Dordt will play Mt. Marty November 4th to terminate the road trip and the regular schedule of the soccer season.

Dordt suffered a stinging 5-1 loss to Creighton College in the first game of the road trip on October 21st. In the following game at University of South Dakota on October 25th, Dordt bounced back with a 5-0 victory.

Goalie Ron Van Driel was credited with the shut-out.

Van Driel recorded his second shut-out of the road tour two nights later in Dordt's 1-0 victory over Drake University. Bob de Groot tallied the lone goal for Dordt.

On October 28th Dordt College played Central College, winning by a score of 6-1. Ron Zantingh led the Dordt marksmen with a hat-trick.

After the game against Mt. Marty, the team will have a six day lay-off in preparation for the N.A.I.A. play-off tournament on November 10 and 11.

Hockey Team warms ice

by Rich Kok

This past week the Dordt Blades have been sharpening their skates in preparation for the season openers, November 3rd and 4th against Iowa State University "A" team at the Sioux City Civic Auditorium.

The outlook for the all-Canadian team is very optimistic this year. They have had several on-ice

practices in Sioux City and are also working out by running, sprinting, and doing calisthenics, under the guidance of John Huit-sing and Rich Riemersma.

The game on Friday starts at 7:45 p.m. and Saturday's game begins at 12:15 p.m. A bus is leaving the SUB Friday at 6:30 p.m. for the game.

Women's basketball in good shape

by Verlyn Van Ee

Spirits are soaring high and running fast as the girls' basketball squad works hard to prepare themselves for their first game on Nov. 15 at U.S.D. Coach Marion Van Soelen is confident that his women are in excellent shape, and is looking forward to running his team to its full potential.

Last year's women's record, at 4-10, was not disappointing to Coach Van Soelen in light of the very tough competition and close games the women played. The team feels it would be moderate achievement to attain an even five hundred season this year.

Although the team has lost three starters from last year, it will not lack leadership as Lisa Vander Wal, junior, returns with her impressive 19 point per game scoring average. Lisa has been named an All-Conference Selection for two successive years and led the team in scoring for two years also. Other returning lettermen include Val Schaap, Arla Vander Woude, Pearl Vander Wal, Vonda Bjorklund and Cindy Zylstra. Backing them up will be Beverly Bierlink, Diane Dodd, Donna Mulder, LaVonne Ponstein, Lisa Ryswyk, Shelli Van Ginkel, Jo Visser and Alyce Walhof.

Fast break, five women basketball: that's quite a contrast to the girls basketball that Iowa students are used to, but the excitement and spirit of it all will be no letdown.

...and so is men's basketball

by Verlyn Van Ee

"Practicing drills and fundamentals is the key to any successful basketball team" believes men's basketball coach, Rick Vander Berg, who has his squad hard at work in hope of proving his point. The guys, now in their third week of practice, will be preparing their skills to tackle some foreign competition from Denmark in the first game on Nov. 16.

Leadership for this year's team will be found among such experienced players as Jerry Vande Pol, along with the other returning lettermen, Daryl Vander Well, Arnie Veltkamp, Dean Visser, Barry Miedema, Benton Mulder, Henry Lengkeek, and Vern Droge. To support them, sophomores Dennis Rowenhorst, Dennis Van Zanten, Dayton Vogel, Kevin Wolterstorff and transfer student Kevin Vande Streek have also been added to the roster.

Coach Vander Berg acknowledged a considerable loss of height in this year's team compared to the team of last year, but he is confident that the team's quickness and concentration on pressure defense will compensate for that loss. It's early to set goals and right now, Vander Berg says his team is simply out to play their best and thus improve upon last year's 12 and 13 record.

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Study Abroad Next Semester

by Jacob Colyn

Over the past several years Dordt students have been participating in several Study Abroad programs. These programs are originating through either Trinity college, Central college, or the Canadian government. Students, through the aid of these programs, are given the opportunity to enhance their knowledge of foreign cultures and languages. The programs vary in duration from one to two semester programs from Central and Trinity colleges, to a six-week summer program sponsored by the Canadian government. The programs select and allow interested students to spend their term(s) studying in such countries as Austria, Canada, France, Mexico, Spain and the Netherlands.

The programs can roughly be divided into four sections. First is an orientation period: at this time the students brush up on their dialect and become aware of their responsibilities. This period may last several days or several weeks, depending on the student and the program and where the program is being held. Academic studies, which range from studying the art and architectural features of the country to its historical, political, and religious aspects, make up the second section of the program. One interesting course offered by the Netherlands program is a study of the development and cultural impact of Calvinism in the Netherlands.

In the third section, independent studies, students may develop per-

sonal interests. If enough students are interested in a particular topic, a tutor will be arranged for them. Independently a person could study European history or the architectural development of a country.

Finally, the students are living in a foreign environment. This helps the students to understand the foreign culture and utilize it for a better understanding of their own culture.

Several students have already gone on programs in the last few years. The additional living expenses, transportation costs, and the loss of some benefits such as Dordt's Institutional Grant-In-Aid were the main downfalls of the

program. The high points of the program were the chance to master a foreign language, the wealth of information gained from living among the people of another country, and the classes which were oriented to practical learning rather than just book work. One student commented, "I learned more in one day walking around talking to people than in two days with my head stuck in a book in the library." The conversation meetings being held in the homes of professors K. Boot and J. Struyk are giving a more lasting effect to the program. These weekly meetings allow the students to keep practicing the language skills acquired on the programs.

newsbriefs

On Saturday, October 22, six members of the Dordt Forensic Club participated in the Mankato Forensic Tournament in Mankato, Minnesota.

The events included prose, poetry, interpretation, and oratory. Kae Evink, president of the club, made the semi-finals in oratory. The purpose of her speech was how students waste their time.

Currently the club is preparing for the South Dakota State University Tournament to be held on November 10. The group is also planning a presentation for Dordt in the future.

Women inspire films

On Wednesday, November 8, at 7:00 p.m., two thirty minute films about women in art will be shown in C160.

"Anonymous Was a Women" explores the origins of our current folk art traditions in the everyday creative spirit of the 18th and 19th centuries. The title of the film is significant--frequently when a piece of folk art has been attributed to "Anonymous" it was the work of an unknown girl or woman. These women did not think of themselves as "artists", but used their sense of color form to make their everyday lives a little more beautiful.

The other film is about Helen Frankenthaler. Famed for inventing the stained canvas, which influenced a whole generation of "color field" painters, she has matured into one of the most durable and consistently inventive of contemporary American artists. Her art is abstract, but it never seems to lose its connection with nature and life. Indeed, her radiant paintings are statements of high intensity and significance about what it is to stay alive, to face crisis, and to survive, to accept maturity with grace and joy.

Another film in the series will be shown December 8 at 7:00 p.m. in C160. This 60 minute film is about Georgia O'Keeffe, a woman with a simple but revolutionary approach to life and art: "to fill a space in a beautiful way."

Poland immortalized this week

On Friday evening, November 3, Dordt will present "Immortal Poland", the second program of the "Travel and Adventure Series", at 8:00 p.m. in the gym.

The program traces the 1000 year-old history of a country that although progressive, still retains her old world charm. The emphasis throughout the film is on the way Poles live today in both their major industrial centers and their most scenic and historical regions. Scenery, history, customs, and crafts all blend to reveal "Immortal Poland,"

Jonathan Hagar and his wife, Mary Munro, prepared this travelogue. Both are experienced journalists and have travelled a great deal. She contributes most of the research and editing to the Hagar travelogues and does some filming, while he concentrates on camera work, the preparation of narration, and selecting the best footage from the thousands of feet of film they shoot for each 90 minute program.

Tickets are available at the door: Students-\$1.00; Adults-\$1.50.

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