

Diamond

Dordt College, Sioux Center, Iowa

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Photo by Paul Wassink

by Clarence Witten

Rev. Hulst has returned to the classroom, as a student. Four times per week he diligently attends Herr Boot's German 201 class. When unable to attend, professor Boot is promptly notified by Mrs. Dekkenga, Hulst's secretary.

He has been accepted at Denver's Iliff School of Theology to do his doctorate (in theology), and in order to complete the program he must pass a German reading exam. It has been 25 years ago that he has taken German so he concedes that he has "a little catching up to do, more than a little."

"At first the kids didn't feel quite comfortable having him in class but that changed pretty quick after he made a mistake on the board," explains Boot.

Yes, admits Karen Arkema, it was a little scary at first. "Now, I think it's kind of neat. It makes it seem like he's on our level."

Hulst also enjoys it. "It's fun to sit there with the students and it's a good experience to be on the other side once more. I encounter the same fears and frustrations that the others encounter."

Is he a good student? Well, he may be late occasionally but as for doing assignments regularly, his prof claims that "he's a model student."

Timmerman to speak at commencement



English professor John Timmerman will speak for the commencement of about 160 seniors on Friday, May 13, on "A Limitless Vision for a Limited People."

Timmerman taught English at Calvin College for 30 years and chaired the English Department there for ten years before retiring in 1975. Since his retirement, he is still

teaching one course each semester.

He received an A.M. from the University of Michigan and a Ph.D. from Northwestern University. The professor was a Fulbright Lecturer in American literature at the Free University in Amsterdam during 1963-1964.

Timmerman also taught at Grundy Junior College, Grundy Center, Iowa; Eastern Academy, Prospect Park, New Jersey; and Grand Rapids Christian High, Grand Rapids, Mich. Currently, he serves as an editor of "The Reformed Journal" and as a member of the Publication Board of "The Banner."

As in past years, Prof. Van Til will be the marshal and Douglas Ribbens, Vice President for Academic Affairs, will present the degrees. J.B. Hulst will open with prayer and President Haan will introduce the speaker.

That morning, President Haan will sponsor a breakfast for all the graduating seniors and the faculty.

Just before school starts

International Political Conference: August 26-29

Perhaps you will find your way back to Sioux Center a few days early this August. Classes don't start till Wednesday September 1, but the dorms should be temporarily inhabited by Friday, August 26. That evening, hundreds of conferees from all over North America and people from the more immediate area should be heading to Dordt's gymnasium for the first event of the International Christian Political Conference -- a banquet at which Senator Mark Hatfield of Oregon will give the keynote address.

Dordt College and the National Association for Christian Political Action (NACPA) are co-sponsoring the conference, which is to be held Friday evening, August 26, through early Monday afternoon, August 29. A Monday morning breakfast will feature the Honorable Douglas Roche, a progressive

member of Canada's parliament from the Edmonton-Strathcona, Alberta area.

"A political conference -- well, what party?" someone might ask. Rev. J.B. Hulst, head of the committee (made up mostly of Dordt students) which has been planning the conference, made it clear that it is in no way partisan. "In fact," he explained, "part of the conference message is going to be to call Christians -- no matter what their past party affiliation has been -- to unite behind a common Biblical perspective and course of action."

"The Future: Odyssey or Opportunity" is the theme for

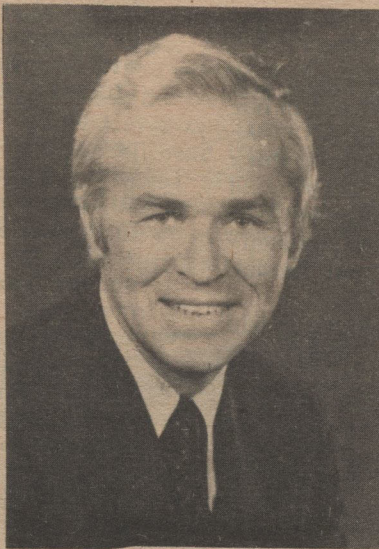
the four-day gathering. The purpose statement expands on this: "Is the future, perhaps, an odyssey, a nebulous stumbling journey into who-knows-where? Is it without direction? We think not." It goes on to explain that Christians, guided by the Word and Spirit, must give direction to a world "crying out for justice. Our voice in the area of politics must echo through the halls of parliament and congress."

Besides Hatfield and Roche, ten seminar leaders from the U.S. and Canada will speak on various political concerns. Seminar sessions will be held Saturday morning and afternoon, and Monday morning. Conferees will be able to attend six seminars.

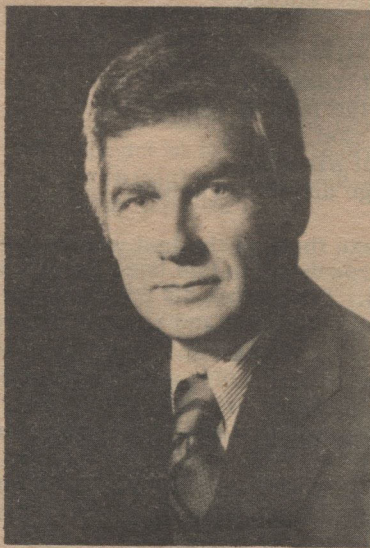
James Ward and his group, Elan, will present a concert of their Christian funk-jazz-rock music Saturday evening. Sunday afternoon Hulst will speak on, "A promise for the future: 'On that day I will restore David's fallen house' (Amos 9:11)." Conferees will find opportunity for discussion, coffee, and singing later that evening.

Sound impressive? Well, for

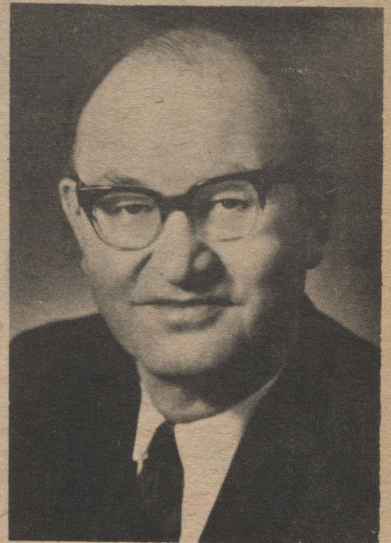
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The Honorable Douglas C. Roche--is a member of parliament for the Edmonton-Strathcona area in Alberta, Canada. Before being elected to parliament in 1972, he served as the boundary editor of Western Catholic Reporter. In the fall of 1976, he spent six weeks in Asia studying the economic and social development in those countries. He has been concerned with Canada's foreign aid programs and he represents Canada on the international board of the World Conference on Religion for Peace. Roche has authored "Justice not Charity; A New Global Ethic for Canada" and "The Human Side of Politics," as well as "Man to Man" and "A New World."



Senator Mark Hatfield--Republican from Oregon, has served in the Senate since 1967. He was governor of the state for two terms from 1959-1967. He has also held other positions in state government. It was in 1948 that he received his Masters in political science from Stanford University, Stanford, California. He has dealt extensively with natural resources and public land issues. He has a keen interest in foreign affairs, and he is a congressional leader in combatting world hunger. Hatfield has also been involved in determining federal spending priorities. In his writing and speaking, he has been a critic of "civil religion." His books include "Not Quite So Simple" (1967), "Conflict and Conscience" (1971), and "Between a Rock and a Hard Place" (1976). He is co-author of "Amnesty; the Unsettled Question of Vietnam" (1973).



Dr. Gordon Spylkman--professor of theology and chairman of the department at Calvin College. He now serves as a board member of NACPA. His special interests in politics are in the confessional direction of political activity, and the question of separate Christian political organizations. Seminar topic: "Organized Christian Politics."

editorial

'Twas the night before exams, and all through the dorms... there were sights of all nighters and discussion of norms.

What can a person really say about a year like we've had, especially when the end is already upon us? I generally hate the sickening farewell speeches and the typical "it's been a good year, and summer will be a blast" editorials which appear in most of the CMA newspapers that come in the Diamond mailbox.

And when the exam schedules are copied down and hung up, covering the 'social' calendar, it's hard to reminisce about another school year gone by. The things we'd reminisce about would most likely be the late night-early morning breakfast or that flock of pigeons flying through East Hall or the Saturday morning fire alarm or the game of foose. That's what we tend to remember, that's what we'd reminisce about... if we had the time to reminisce.

Yet, far below all that (even though we don't have the time to think about it), in some undefinable part of ourselves, there's a feeling of something solid, something substantial that we've picked up in most of our courses. (Even though we can't quite remember any specific incident,) there's something we had a part in, along with others that we'll remember.

Last summer, neighbors liked to remind me for the first two or three weeks that I would be tired and have some sore muscles, most likely get sick and probably get thrown off balance because I was "finally working again." And, if a problem did arise (as in the case of a mechanical breakdown with a combine or windrower), they would immediately wonder "why that college education doesn't make you smart enough" to make mechanical repairs and solve the world's problems.

Even though (most of) that is done in joking, it portrays our society's way of looking at college... picking up something to be better people, jamming stuff into the world wide factory a little bit better, on a bit higher position, perhaps.

And yet, when we reminisce about the year(s) we spent here, that deep something which we know is there isn't found in the ability to fix up every little problem or in the nice way in which we fit back into society. We're not a product for sale on the N. U. C. S. or 'Other Callings Inc.' or Calvin Seminary auction blocks.

In fact, we're people. We always knew that, but we don't always live it. And that strange something we've experienced here has been around for a long time for those who live as the type of people God has wanted them to be. Paul called it the 'meat' which comes to those who want to grow beyond only drinking milk. The catechism books nicely categorized it under 'sanctification,' although it never was so all-inclusive in catechism. The Old Testament talked about wisdom:

My son, if you take my words to heart,
if you set store by my commandments,
turning your ear to wisdom,
and applying your heart to truth:
yes, if your plea is for clear perception,
if you cry out for discernment,
if you look for it as if it were silver,
and search for it as for buried treasure,
you will then understand what the fear of Yahweh is,
and discover the knowledge of God.
For Yahweh himself is giver of wisdom,
from his mouth issue knowledge and discernment.
(Proverbs 2:1-6)

And we, as we nervously squeeze through the last weeks, often forget that growth deep down inside, that growth which has been greatly blessed in our years here (if we were open to it). I hope that the wisdom, the simple walking before the Lord with fear and trembling and respect and laugh and work and joking and building and creating never slips away from any of us... I hope we never let it slip away. For if we do, then all the reminiscing we ever do would have to be limited to the pigeons and the fire alarms, and the summers will have to be like one big vacation where we over-rest and become stagnant.

We can rest and be comforted (not comfortable) in God's guidance, in His leadings as we move in the path of His wisdom. And in that, we can reminisce.

The campus was dead, the doors all closed tight.
To all, a blessed summer. To all, a good night!

Diamond

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

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ADVISORS: Jack Vanden Berg and Mike Vanden Bosch
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letters

Thanking the Sunday morning sunbathers

Dear Editor:

I would like to take this time to personally thank a few of the East Hall girls who laid out Sunday morning while the majority(?) of us "traditionalists" attended divine worship. May I commend you for putting your priorities on the more meaningful aspects of life. I'll admit that we, Dordt guys are rather slow at initiating boy-girl relationships and that you poor beauties who lay out day after day feel the need to go to any extreme to catch a man. I also realize that as a Christian "community," we should be communally engaged in events which have more cosmic significance than tanning our hides, so my apologies for bringing up such a trivial subject as church attendance. Your selfless acts are a great witness to the rest of our community on how we should rest on the Sabbath.

Although God forbid anyone of us squares who attend church twice on Sunday should ever judge your hearts, once again I commend you (and the untold masses who regularly attend the bedside Baptist church) for making it plain where your priorities are (or aren't).

Sincerely,

Jack Grotenhuis

KLATTER

by Gerald Vander Hoek

Last summer I enjoyed fishing very much; I liked to relax after a hard day's work by letting my Zebco line lay in a neighbor's pond. I usually didn't care if I caught fish, for I came to the pond mostly to reflect, to ponder, to question what it meant for all of life to be religious. I thought that this isolated time was necessary, because after three years of college and a study of philosophy I felt my perspective was straight--I had all the answers. But people didn't listen to me. I attributed this lack of communication to these causes: my fellow Christians thought I was too young to know very much, and my old friends, who were mostly non-Christians and consistent in their confession, were too far away from me for meaningful conversation. I pictured myself relating with my old friends to be like two people shouting at each other across the Grand Canyon, and so I spent my time analyzing the Christian Reformed Church's problems--pointing mental fingers at hypocrites.

On a Monday evening I was resting my line in the good ole pond when my solitude was disturbed by a young lady fisherman. Although I was initially irritated at having to share my ivory tower, I still felt safe since she was on the opposite side of the pond. She hollered a friendly hello and I retorted with a similar greeting, and I settled down to think about the snobbishness of Christian Reformed people and their lack of being religious in all of life.

I pulled my line in to deepen the bobber while bitching to myself about people not wanting a Christian political party. No one saw anything wrong with a conservative Republicanism. My line jerked. But I didn't play the fish because the girl was approaching my castle; she had almost penetrated my moat. She had come clear around the pond without my noticing her move at all. We exchanged the "How ya' do'in"s, and I tried to act like I was absorbed in fishing. I pulled my line in, and meticulously stabbed a worm with my hook. She challenged my defense, "How can you kill life so easily?" I replied, "It's only a worm. It can't feel anything!"

I dumped my line with it's dying worm in the water and tried to act natural, for I recognized this girl. She had been one of my old acquaintances, but I knew her too well; she smoked marijuana, she popped pills, she was a hustler, she was the other side. That was all behind me. I didn't want anything to do with her. My concerns were with reforming churches and not with immoral people.

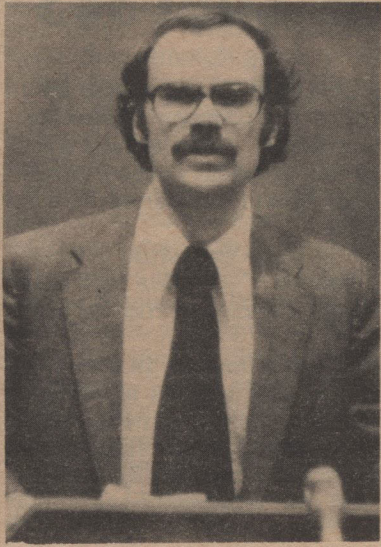
Pretending to be a sincere fisherman, I stared intently at my bobber until she tried again to scale my castle's walls, "It's been a long time since I've seen you around town. Where do you keep yourself?" "I spend a lot of time out here fishing and thinking, and I go to my girl friend's house quite a bit." (I added the latter to make sure she knew I was someone else's catch.)

"I hear you was go'in to be a preacher." I apologized, "Yea." (I thought all my old friends had rejected me for becoming part of an establishment we had hated the most.) She said, "That's really neat." My ears didn't believe what they heard. She continued, "I've been thinking a lot about religion lately. Everything I've been doing is getting to be a real drag. I know I need a change, but the thought of becoming religious and going to church freaks me out. Church people are nice and pious on Sundays, but on Saturday night they are no different than I. But I know I need a change."

Surprised, but happy, I told her that being religious is not merely church-going, that all of life is religious. I told her the good news of Jesus Christ, that He saves all who truly come to Him, and that a life of service for Him was much more than performing rituals. We talked for a while longer, and then we left the pond because the sun had gone down.

A castle with a deep moat is all the same no matter with what it is built--a church, a perspective, a way of life. If one is not alive in what he has, he is like a fisherman fishing with a worm, dead and lifeless.

Conference focuses on the future: Odyssey or opportunity



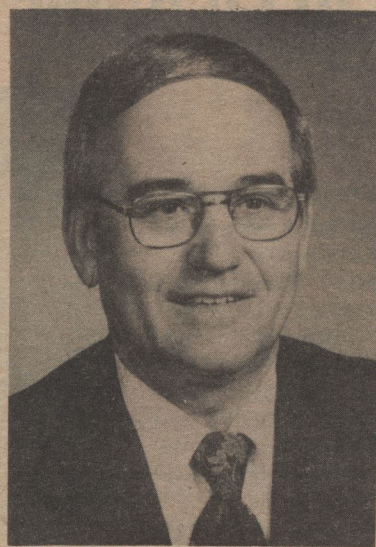
Dr. Robert Eells--former executive director of the Christian Government Movement, which tries to raise a political consciousness among Christians. In 1976 he received his Ph. D. in political science from the University of New Mexico. He wrote his dissertation on: "Mark O. Hatfield and the search for an Evangelical Politics." Seminar topic: "Can Evangelicals Unite in the Political Arena?"



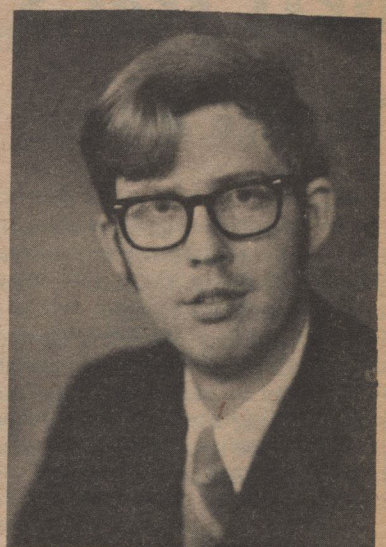
Mr. Gerald Vande Zande--Executive Director of the Committee for Justice and Liberty, based in Toronto, and former Executive Secretary of the Christian Labor Association of Canada. He has written articles in various Canadian and American periodicals, including "Confrontation" and a regular column in "Vanguard." Seminar topic: "Environmental Justice, a Christian View of Political Responsibility."



Dr. William Harper--professor of political science and chairman of the department at Gordon College, Wenham, Massachusetts. He is a board member and on the research team of NACPA, and a member of Christians for Urban Justice (Boston). His specialty is Western European politics. Seminar Topic: "Crisis in Contemporary Democracy."



Gary Byker--Michigan state senator (from Hudsonville) since 1968. He serves on the Senate Appropriations Committee, and is chairman of subcommittees on School Aid, and Departments of Education and Commerce. Seminar topics: "The Christian Politician and Education" and "The Christian Politician and Welfare."



Dr. Rockne McCarthy--professor of history at Trinity Christian College, Palos Heights, Illinois. He serves on the NACPA board. His doctorate is in history, from St. Louis University. He has written and frequently spoken on civil religion in America. Seminar topic: "Civil Religion at the Crossroads."

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a conference you need more than a list of speakers, a well-worked out schedule, and a committee to plan it. You also have to get people interested in trucking out to Sioux Center, Iowa to participate in it. And that's what a lot of people are working on right now -- publicity. Randy Palmer is responsible for the half- and full-page ads that will soon be appearing in such periodicals as "Christianity Today", "Banner", "Calvinist Contact", and "Insight". Vern Van Hofwegen heads a crew in charge of getting the word out to contact persons all over the U.S. and Canada.

You may have seen the orange-colored posters which are being sent out to promote the conference. 25,000 copies of a handsome brochure (9,000 of which had an error that a quickly recruited crew armed with a dozen bottles of Liquid Paper painstakingly corrected) have been printed to spread the word. These make up part of

of the information packets being sent out to 105 private Midwest colleges, 90-some phone contact persons, 280 national NACPA members, and over 450 Intervarsity Fellowship clubs, not to mention several members of the CJL and CLAC in Canada. IVF headquarters offered to help by sending the info to their contact persons on campuses and summer camps throughout the nation.

Such offers of cooperation as this by Intervarsity, Dyna Tech's granting free use of their long distance Watt's line, Dordt staff and students pitching in, and the enthusiasm shown by Christians all over as they were phoned, encourage the committee members

that people are behind their efforts. Financial contributions are also picking up. "The response has been good so far," commented Fred Koning, member of the finance committee, "but more is needed."

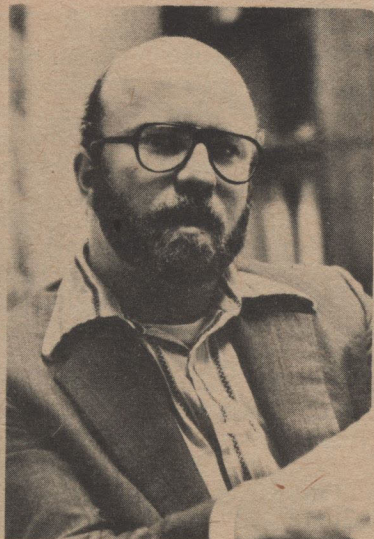
How much will you get "ripped off" to participate in the conference? Students get an especially good deal -- \$35 covers food, lodging, and all conference events. Non-students will be charged \$50 each, married couples \$75, again all inclusive. If you live in the area and just want to attend the seminars -- \$15. Tickets for the banquet at which Hatfield will speak (free to registrants) are \$15 each, \$25 per couple (or, if you contribute \$50 or more for the conference, you may receive two free banquet tickets). These charges will cover only part of the total cost of the conference, which, the committee members found, will run surprisingly high.

A few committee members will carry on the work and planning during the summer. When J. B. Hulst leaves for Colorado in June to work on his doctorate for two months, R. J. Dykstra and the executive committee of the local NACPA chapter will take over his work as coordinator of the conference. Betty Venhuizen has already taken over much of the work of handling the mailing process. There may be some good surprises too--there is a good chance former President Ford will drop in to give an address, and Eldridge Cleaver would like to be here if he is not in jail. He is presently on trial for past radical political activities!

Hulst hopes it will give those who attend the realization "First, that there is a Christian perspective on political activity; second, that the future of politics on the North American continent demands that perspective; third, that we are going to be able to meet that challenge in the future only if we work unitedly, communally."



Dr. Richard Mouw--professor of philosophy at Calvin College. He is editor of the "Reformed Journal," and author of two books, "Political Evangelism" and "Politics and the Biblical Drama." Seminar topic: "Ecumenical Politics."



Dr. James Skillen--professor of political science at Gordon College. He received his Ph. D. in political science from Duke University, writing his dissertation on "The Development of Calvinistic Political Theory in the Netherlands, with special reference to the Thought of Ferman Dooyeweerd." He is a frequent contributor to such magazines as "Vanguard," "Politikon" (NACPA), and "International Reformed Bulletin." He plans to speak on "Power vs. Justice, the Crisis in International Politics"



Dr. John Van Dyk--professor of philosophy at Dordt. He has been very active in NACPA--helping form its constitution, serving on its board six years, and speaking at several of its conferences. Seminar topic: "Biblical Perspectives on Politics."



James Ward and the group "Elast" who will be performing on the Saturday night of the conference.

Next year's curriculum includes new majors, new courses

Theatre Arts

by Fred Vreeman

For years now, people on campus have been talking about the need for a Theatre Arts major. Next year, it will be a reality. Professor Koldenhoven talked about the change, "For about thirteen years I've been doing plays for Dordt, I mean we just do them, they don't count for anything, they don't adhere to any academic department or program. During this long time there's always been concern that this effort be recognized as artistic, and as such, be integrated with the academic structure of the institution.

Until last year, the arts didn't play a major role here at Dordt, but with the formation of a subcommittee of the Academic Affairs Committee (about a year ago), things started to change. The committee was to investigate the place and role of the arts in a liberal arts college. "I think the assumption was," said Koldenhoven, "right from the beginning, that something had to be done. The question was, how do you do it?"

One of the biggest considerations in the formation of the major was to integrate music, theatre, the arts, and other applicable subjects into what they were doing. Mr. Koldenhoven said that this had to take place in order for the major to be in keeping with the college, its statement of purpose, and its philosophy. "That," he added, "has to be of concern whenever we deal with college curriculum."

Probably the most interesting part of the new courses being offered are the "one credit module" courses. These are offered either individually or in three semester blocks for TA majors, teaching minors, and elementary education specialization students.

The program will not detract from non-TA people working on and being in plays. "The faculty was pretty insistent," said Mr. Koldenhoven, "that productions not become exclusive property of majors in Theatre Arts. We're going to need as many people as we can get to be involved in these productions. We've got five of them listed for next year already."

There are going to be some new staff additions in the TA Department, too; Vern Meyers, whose interest is in the technical aspects of theatre, and Mike Stair.

Most of the courses that are listed for the TA major are new. Some of them are revisions of old established courses. Mr. Koldenhoven is interested in seeing if students that aren't TA majors are interested enough to take some of them. "The new 200 course and possibly 201 are being offered as general interest courses and this summer we're going to study the possibilities of its meeting the humanities requirement."

Koldenhoven doesn't think there will be a lot of people working on TA majors next year, but he's confident that it will be a popular major in the future.

Communication

by Kelly Tien

Beginning next year the speech and communications department will be incorporated under the heading of communication. Several courses will be dropped and new ones will be added.

The basis of these changes came when professors Vander Kooi, Veenstra, and Dekkenga investigated the meaning of communication. They defined communication as "a process in which meaning is conveyed in man by way of signs, signals, and symbols." By "process" they meant that communication is a constantly moving, changing, developing activity. In order to arrive at a set of courses, the three asked several questions about communication, which, in combination with the definition, result in types of activity which ought to be studied.

After asking the questions: What differences occur relative to the number of people involved in communication? What do we use when we communicate? and Why do we communicate? Vander Kooi, Veenstra and Dekkenga arrived at a very large number

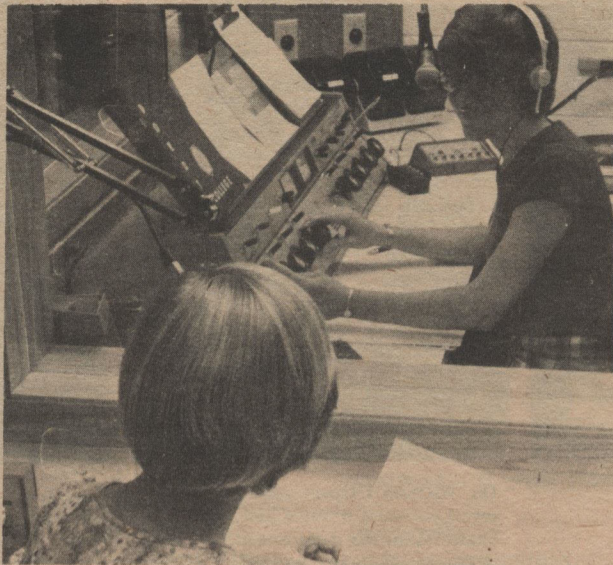


Photo by Art De Boer

of topics. Then they pared off the courses that did not benefit the student needs, and those that had to be dropped because of size of staff. Also, out of this study came no satisfactory justification for a separate speech department, but rather that a communication department should be established separate from other departments.

Introduction to Communication is a new course, not applicable to the major, which is designed for the non-communication major to acquaint himself with the general concepts in all types of communication. The course which deals with basic consideration in the study of communication such as models, variables, symbols, preception and interpersonal communication is called Principles of Communication.

Interpersonal Communication will consist of the study of concepts, problems and responsibilities in personal communication between individuals, such as conversation and informal discussions, with consideration of status, power, trust, and other variables. The course called Organizational Communication is the analysis of formal and informal communication in such organizations as corporations and institutions. Also, a Special Topics course will be offered which will involve topics not covered in other communication courses.

Majors that will be offered under the Communication department are communication majors with a general, journalism, or radio and television emphasis; and speech major--general or teaching major.

Veenstra feels "these changes have given a better balance between interpersonal and public address, and has also given unity to the whole department." He added that "if we obtain the available staff we may possibly work more in television, speech pathology, audiology, and photography."

Music

by Murray Hedlin

Some new sounds are coming from the music department next year. The staff will be altered slightly; Gary Warmink will be taking on new duties in the theatre arts department and, as a consequence, professor Grotenhuis will take over Chorale, Garret Allman will be leaving and Noel Magee will be back from a sabbatical.

Gerald Bouma outlined a few improvements in the music program from which the students will benefit greatly. "The standards have now been brought up to meet with the National Association of Schools of Music. Accreditation will not be applied for next year but perhaps will come about within a short time."

There will be more attention given to the Christian community by the expansion of the Church Music area. There are three new courses to replace this year's one in that area. The courses include Music 210 which is a study of Church music from ancient to present times; Music 211, entitled Worship and Liturgy, includes relationships of music to principles, patterns, and practices of worship; and Music 212 which is Church Music Organization and Literature. All this makes it possible for a Church Music minor which has not been offered before.

A better program has developed in the music education area. There are now two courses offered for the secondary education student. The courses are Vocal Music Education in the Secondary School (Music 313) and Instrumental Music Education in the Secondary School (Music 314).

Bouma says that "there is to be extension of credits for private music lessons." Credits will now be given for music lessons in various areas of private study.

"This new curriculum," says Bouma, is a significant improvement and it is still subject to review and revision." The staff has talked of new areas for the future such as experimental music like computer music. However, this is prohibitively expensive at this time from both the equipment and staff point of view.

"Although not many people agree, we know where we are supposed to be going and what the place of music is in the student's life and community." Bouma also said that the department faculty is in complete agreement.

Art

by Murray Hedlin

The art area is starting to blossom into a promising field for those who are concerned with an aesthetic part of Christian life. This is especially meaningful for those who have heard the recent lectures by Calvin Seerveld. Next year the art department will increase its faculty by 100% with the coming of Norman Matheis from Calvin College. He will be



department head and will teach three courses starting first semester.

The present staff, Joanne Alberta, said "the present freshmen will now be able to take an art major and if the student demand is great enough over the next two or three years, there are possibilities of further staff expansion." There is also teaching resource for a few courses within the community itself.

Classes will be held in the Community Center next year. The following year the department will be moved on campus because of recent expansion of the Music facilities.

The courses for next year are as follows:
 Art 101-Introduction to art (for non-majors)
 Art 201-Two dimensional design
 Art 202-Three dimensional design (second semester)
 Art 203-Drawing
 Art 209-Introduction to Art History (contemporary art history)
 Art 211-Art for Elementary Teachers
 Art 213-Painting (Prerequisite 201, 203) (second semester)

Social Services

by Fred Vreeman

The social services major is another addition to Dordt's catalogue. Professor Venhuizen, the new sociology professor on campus this year said that the reason for developing this major "is that there were a number of students in both the psych. and soc. majors who were really interested in some sort of social service position after graduation, but because

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of the fact that we had no social service, or some type of social work course, were limited in those two choices." When those students left Dordt they found that although some of them could get a job in social services, some of them couldn't.

The reason, according to Venhuizen, is that most Universities offer a BSW degree (bachelor of social work) and "kids coming out of these programs have a distinct advantage in job opportunities." Students from Dordt were interested in Social Work positions but were not able to compete.

The newly developed program is a combination of two departments. "Of course it's not easy to go with a one person program, so we didn't...we made it a major that would include the psych. and soc. department with "core courses" in social work," said Venhuizen.

Will the program be difficult? "On the sophomore level, it isn't a tough thing to get into at all...all we want is their name and the opportunity to work with them in their major." On the junior level, especially the professional semester, the admission will be tougher, "It's meant to be tougher," explained Venhuizen, "because of the nature of social work... it requires a pretty mature and competent individual."

Right now the department feels that they will be able to place the "professional semester" people here in the surrounding area. "There may be exceptions," said Venhuizen, also stating that they "will certainly try to develop placements in the area that they are interested in."

The program is aimed at those who are preparing for the social services in order to prepare them for grad school. "Our program is not yet accredited by the Council on Social Work Education," said Venhuizen, "but the basic courses that we have here would become the basis for that accreditation should we decide to go in that direction. He said that there wouldn't be much more to add in order to receive accreditation.

Venhuizen feels that the program will, in time, become a popular major. "We may only have five or six the first year but I expect perhaps twenty or thirty in the next years" and after that it's anyone's guess.

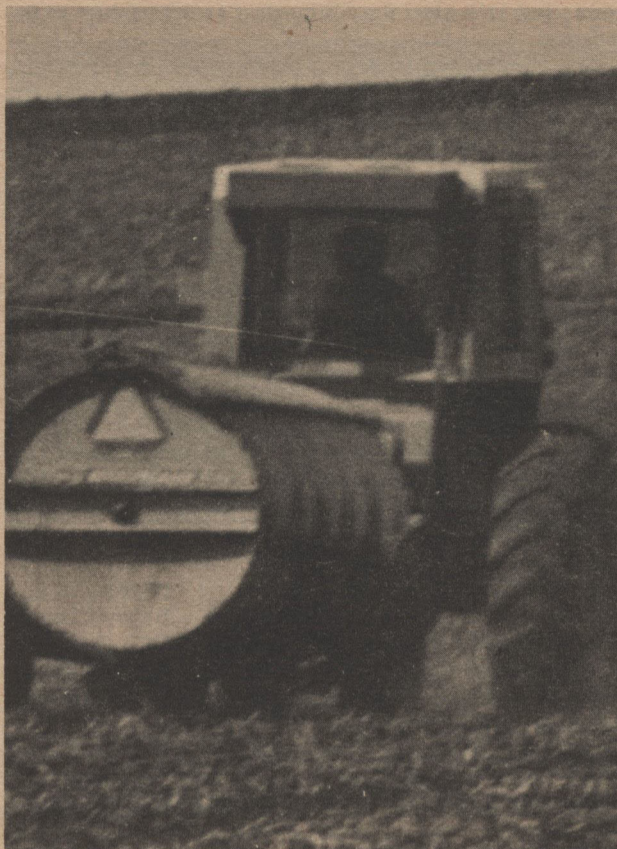


Photo by Tom Hazeau

Agri-Business

by Kelly Tien

Starting next fall Dordt will offer a new minor and major in agri-business. Duane Bajema will be the new instructor for all agriculture courses.

The new major will consist of two courses in biology or chemistry, five courses on business administration, and eight courses in agriculture. To achieve the minor a person must only have the eight courses in agriculture.

New courses added that were not previously offered at Dordt include farm operation and management, practicum, and electives. Practicum will give students in the major a chance to learn from experience. Bajema will set up a contract with farmers and elevators in the area with the agreement to employ students and give them "first hand" instruction. Possible elective courses are agricultural ecology, entomology, horticulture, forestry, and plant pathology.

Before coming to Dordt Bajema was employed by the CRWRC for five years in Mexico. He worked as a teacher in the Tlacolula, Oaxaca, Mexico mission field. Agriculture, Bible, and general courses were taught to give the people of the area a better knowledge of how to provide for themselves.

He feels that Dordt should have an agri-business major because, "we need Christian people dealing with the problems of how to use chemicals, ecology, famines, and better land use."

Bajema, a former Dordt student and graduate of the University of Minnesota, has a B.S. degree in Agriculture Education. "I hope you are patient with me,

It will take a while to get this thing started, but I feel the department will keep expanding."

Seniors and administration officials discuss Dordt, the role of the alumni

Some said it would never work...that strange meeting between the seniors and the administration. But, when the crowd left, that doubt seemed to have disappeared.

Rev. Hulst began by stating that "this is certainly a first for Dordt College. We are getting together as administration and students to share in growing as an academic community."

He told us how he served in the past, as a mediator between the 'administration' and the student, how he was "literally scared" in such situations, and how he looked forward to "a new stage of open and honest discussion between the two parts of this college."

Linda Van't Hul said she "had a deep love for Dordt" because of her four years here, and she stated that she "deeply appreciated the perspective" she had received through the courses and general discussion on campus.

But, she continued, don't forget the practical. She based her plea on the college's purpose statement, and she encouraged more practice teaching at an earlier time, experiences in real-life situations outside of college and a balance between the "much needed theory and the much needed practical side of learning."

After Linda had talked about her reaction to the past four years, Vern Van Hofwegen

continued with much the same tone, portraying his frustrations and disappointments during the four years, as well as his thankfulness for "a life when God has allowed me to grow immensely, a time I shall not forget later on."

He said the idea of 'commu-

He mentioned the frustration of "being here for four years and not really getting to know the administration and the basic decisions of the college." He suggested a more open attitude on the part of the administration towards the students.

day."

He asked the administration to encourage the faculty to work academically during the summer in order to increase the quality of their courses, and he asked for "a challenging, honest approach" to recruiting and advertising.

Fred Koning talked about the "body of Christ working together in the Kingdom of God," stating that "just by the fact that you are a member of the Church obligates you to an active interest in the academic community."

And, he continued, a person who has attended Dordt "has a special and important attachment to this place which obligates him to help its growth." He suggested an alumni packet which would include publications like "Voice," "Diamond," "Pro Rege" and others. He also encouraged communication between the administration and students still at Dordt and those out working or going on in school.

President Haan said he "had scrapped the original speech" and went on to tell of his dream for a college "which would fill the void I had found in the Reformed community," that of a limiting of the Christian life to Sunday, forgetting the claim of Christ on every area.

He talked about the 'bad year of 1973' when the seniors were starting out as freshmen.

"Since then," he stated, "we have grown, and now the constituency really appreciates us. They like what they see, because they like our graduates."

He mentioned the difficulties of making decisions, and asked the seniors to understand all the issues involved, especially those involving the feelings and personalities of people.

Questions related to specific issues and specific incidents were brought up and answered by Haan and a few others of the administration. Howard Hall emphasized the need for personal recruiting done by "the most natural people for the job, those who have been students themselves."

Douglas Ribbens, Vice President for Academic Affairs, asked those who went on to grad school to communicate with the college, "letting us know how you're doing, how Dordt failed in meeting the requirements for a good background or how they did a good job. We want to hear the good and the bad, and sometimes it's nice to hear a good comment again."

Gerald Vander Hoek concluded with prayer. He asked the crowd to "join in prayer to God for what we'll face after this.. let us pray for strength when we face the world we've talked about, for that will be our biggest challenge."



nity' may "have bored some of you when you were sophomores because it was so over-emphasized. But, he continued, it is still "of crucial importance. That's the only way we can start to move anywhere... is when we stop giving up on the administration and give them a chance for growth, for changes."

After mentioning some possible changes in the housing policies, he dealt with the curriculum. "The recent move towards the practical is good," he stated, "but don't forget the theory. That playful experimenting with thoughts, the very act of thinking itself, is so desperately needed in the church to-

After the Bridge .. Is your shirt polyester? etc.

by Clarence Witten

Photos by Brian Jaarsma

A while back when I entered the SUB for my morning coffee the bright 'Bridge' Construction sign caught my eye. The speakers for the meeting were Mike Cassidy, who runs the Commons, and Bernie DeWit, Dordt's business manager. To see kids beef about paper waste, exorbitant expenses, and unnutritional desserts was something I wouldn't miss.

The next Saturday afternoon, I wandered into the SUB lounge, grabbed my cookie and Kool-Aid and plopped myself down on a couch. De Wit began by telling us about size. Our homes average 1200 sq. ft. compared to Dordt's area of 250-275,000 sq. ft. He then revealed how much gas Dordt burns and how much electricity is needed which added to more multi-digit numbers. I crept lower into my seat; the problem was too vast for my help.

The discussion came down to my level slightly when vandalism was brought up. Living in North Hall, I could identify with that. The discussion hit even closer to home when the issues of turning out lights and using scrap paper were raised. It struck me. These were more along my line--practical, everyday solutions.

Mike spoke next about developing healthier and less costly eating habits. Eat less garbage, more vegetables, and less in total. Again, these were things I liked to hear--simple and practical.

I left the meeting inspired. Turn off that light there, eat a bite less for supper, and maybe even pick up a stray piece of garbage or two. Being environmentally conscious was just that simple...

Until I went to the next Bridge meeting. Here professor Vander Zee began by telling us how coupled we really are to the environment and yet how we're often unaware of it. "To the modern urbanite," explained Vander Zee, "heating comes from the furnace, water comes from the tap, and food comes from the grocer." It takes an energy shortage like last winter's to disillusion this simplistic view. Man is then confronted with the fact that "expendable energy supports his whole technonomy" and he must be frugal and stewardly in his use of this energy.

It was the same old story, I thought to myself. Use energy and our natural resources properly. I knew that already; wasn't I turning off lights and starving just a little once in a while?

Yet, it doesn't stop at me, the individual, Vander Zee pointed out. Entire civilizations (like that in the Bible) and entire eco-systems (as in a forest or prairie) also use energy and resources... but in the right way. The extraction is not excessive and raw materials are returned to the cycle, not buried in huge sanitation dumps. Gerald Vander Hoek explained the excessiveness of modern man by equating the environment with a cow. "Western man," he then said, "is trying to milk that cow for all 12 months rather than nine and is thus preventing all further calves."

Not only is this living in oblivion of future generations, but it's also not Christian stewardship at the present.

With that thought I left. I was now convinced that man had messed things up. But what could little me do about it? I was just a minute part of our technocratic society and equally could only be a tiny part of any curing campaign. It was still lights and an adopted diet for me, I thought to myself, as I headed back to the dorm.

Just before entering my room I heard heavy discussing next-door. There the 'Bridge' meeting was being continued with Hank Bestman in the midst of it all. He'd already spoken at the meeting and was all fired up. There was no stopping him; not even lights and diets. "Pop cans, detergents, polyester, ... nothing must be overlooked." I added these to my list. "... recycle pop cans, buy biodegradable detergents, try avoiding polyester clothing..." My rule book was done, I thought, but Hank wasn't finished yet. More rocks needed overturning. It began to hurt. "Long showers, lighted tennis courts, bulletin boards full of big posters (as opposed to announcement displays of 3X5 cards); the overlap of information in the Diamond's calendar, DCLC Newsletter, special events calendar... These are all things we must question." Are these examples of improper usage of natural resources?

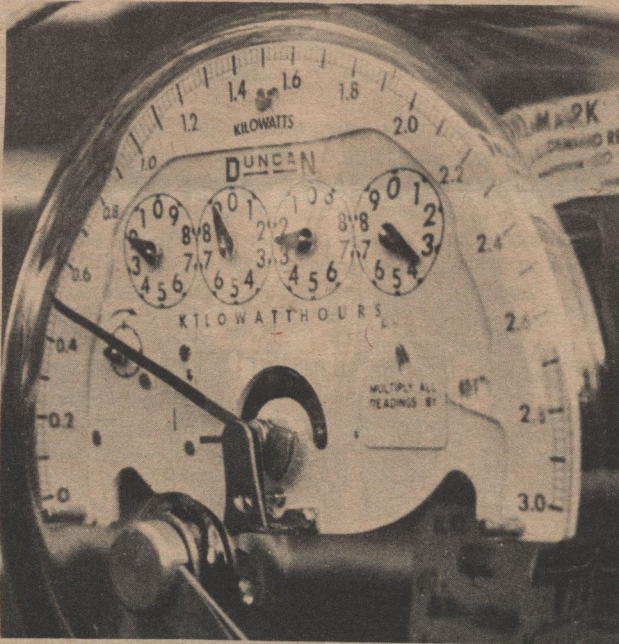
I was dumbfounded. You're asking a bit much, aren't you? I wondered.

"Our activities all must be evaluated like this," he explained. "We must weigh the importance of the activity against the amount of resources we'd be

using for it. This means that before we jump into our car to drive to church in Orange City or before we take our date to Le Mars or Sheldon, we must make that decision. Is the activity justified? One could go on and on. Are ping-pong trips to Chicago okay? Are trips home for spring break alright?"

He continued, "Every aspect of our lives relates to the environment and the earth's resources. All must be evaluated with this in mind. From our shoes to our shirts, decisions must be made. Vinyl or leather, cotton or polyester?"

It finally began to make sense to me when he said, "It's not just a matter of individual decisions, but it's a matter of one's attitudes and total style of life."



Dordt: A definite difference in attitudes

by Rena Vander Dussen

Eight future counsellors, accompanied by J.B. Hulst and Len Van Noord, travelled to Sioux Falls College recently in order to attend a CMA workshop and lecture on counselling and orientation. (The Colleges of Mid America-CMA consists of Briar Cliff, Buena Vista, Dakota Wesleyan, Dordt, Huron, Mount Marty, Northwestern, Sioux Falls, Westmar and Yankton which are all private, church-supported schools.)

The day proved to be educational not in the amount of practical knowledge gained, but in terms of gaining an appreciation of Dordt.

Some of the ideas discussed were acceptable to the Dordt representatives. But a majority of the theories were not. One such topic was "territory." "The other schools seem to take an animalistic view of

man," observed Neil Culbertson.

It was said that all students need "a tangible part of the environment with which an organism identifies." Also, stated in some of the handouts available that day, the "animal seeks to differentiate himself from all others of his kind.

As a member of a herd or flock or school... the social animal belongs to a group differentiated from all other groups." This handout continues to explain how territory helps animals achieve identity.

Most of the Dordt representatives felt that the idea of having a place to call your own is good... everyone needs to achieve an identity of their own. But 'territory' has negative connotations when dealing with the concept of man as God's image bearer. Man is not the animal that he is re-

ferred to as in the handout and discussions.

The representatives also took note of the concept of man's place in society. A typical view represented at the seminar was that freshmen are a bunch to keep isolated in a corner in case they infect the other students. They are a set of ice-cubes which are set in a corner to thaw. The 'thawing' process can take a full year so that when freshmen become sophomores they are ready to fit in with the student body.

Other schools feel that freshmen should be kept apart from juniors, sophomores should not mix with seniors etc. This means that one stresses class activities, not de-emphasize mixed events.

The theory held at Dordt that you can have good, clean fun would "blow the minds" of the rest of the CMA (at least the

representatives that were there). For them, the only (or best way) to mix kids together is to have a 'kegger' or beer party. The representatives from the other colleges said that was the only initiative to use in order to get students working on a project. They support it as the "only way to go" because "Kids really have a good time."

These distinctions are just an example of the differences between Dordt and the rest of the CMA. As all those from Dordt agree, "Dordt is above and beyond the rest of CMA; it's not perfect by a long shot, but it at least is heading in the right direction."

It was seen, by those who attended the seminar, that Dordt is one of the fastest growing schools in the CMA. In fact, most schools seemed

to be concerned with attracting new students to their campus. One of their 'attractions' is looser dorm rules, for example, no curfews, guys allowed in girls' rooms until 2:00 am, alcohol, etc. It was not mentioned whether this method had worked or not. (It seems that they would have said if it had worked.)

The representatives from Dordt that attended the day long event felt that they had gained an appreciation for Dordt. This feeling came just through interaction with other colleges; not so much from the speeches, but from the students which represented the other colleges.

They felt that maybe it would be a good idea if everyone at Dordt had the chance to experience this kind of interaction in order to appreciate a little more of what Dordt stands for and has to offer.

Calvin Seerveld shares the 'Patmos' dream

by Marj De Bruyn

Cal Seerveld flew in Sunday night from Toronto where he is a senior member of the Institute for Christian Studies. Speaking with Aesthetic tongue, he tuned Dordt in some classes, this little interview and two lectures where he breathlessized the C160 crowd to a new rigor in realizing the intricateness art has to life and the allusive obedience our Christian response can and should be.

DIAMOND: Just what, how and why is PATMOS?

SEERVELD: PATMOS is an island where you can see visions of what Christian culture should be in a secular wasteland, like John's in Revelation. That is our vision. We wanted to help young Christians who had artistic training to start breathing Christianly in a way that would honor the Lord rather than just be minimalist, surreal, or of another contemporary art school. To do that we got an older Christian seasoned artist, Henk Krijker from the Netherlands, who had a whole tradition in Christian art behind him and in him, and we put him into a place just like the Medieval guild setting where

"Patmos is an island where you can see visions of what Christian culture should be in a secular wasteland."

young Christian artists could interact with him. And, rather than lecture, he'd show them how to paint and sculpture. That's how it began on Trinity campus in Chicago in 1969. Chicago suburbs were not too challenging so the guild moved to Toronto in 1971, continuing there for two years. But, we ran out of money and couldn't afford to pay Krijker's salary. He also got tremblingly sick and went back to the Netherlands. So PATMOS moved into a gallery without a workshop. The artists just worked on their own at their homes and got together once in a while to talk, having Christian art shows every three weeks. Now it's a loose group of people who hear about PATMOS and send us their paintings or slides of their work which we may respond to with the critique of a Christian gallery.

DIAMOND: What educational requirements are needed to join PATMOS?

SEERVELD: Right now you only need some Christian quality art work ability. Christians of all different denominations who liked the spirit of PATMOS have joined. PATMOS as an idea was the place young Christians could get into a Christian art tradition a generation ahead of them and start to develop this. Now it's a gallery which serves to get the work of young Christian artists out to the public where it can be bought and sold and they can make their living by the gifts God has given them. It's a really difficult thing, especially for the fellows, not to be able to make a living by what the Lord has gifted them to do so they can't earn enough bread for the family. If a fellow works on a painting for a month, that takes up a regular working man's salary of \$1,000. But you can't charge that for a painting, who of our people can even afford \$500 for a painting?

So PATMOS is a loose group of Christian artists, from all over the place, who "show" at PATMOS gallery and get the feeling they are not struggling alone in their work. They keep in touch through Joanne Salomons, who is the curator of the gallery, linking the gallery with the Christian artists, the board and the secular press, and arranging its business papers, evaluating the artists, and guiding the public when it peeks in. The artists can show their work at PATMOS without having to pay the regular showing fee of \$400.

Frankly though we've wondered whether we should continue. Is it worth the trouble trying to pay all the bills? In some ways we sense PATMOS means



Henk Krijker (on the right), the "seasoned artist" from the Netherlands who helped Patmos get started, discusses art with another member of the group.

more to the artists who aren't right in Toronto because there is no other Christian gallery. We sensed it would be a cultural step back to give up. Now that the rent has gone up to \$600 and the news came that we're losing our curator to Edmonton where she'll teach art in the schools, we're thinking about having one studio. Then when an artist has a show on during those three weeks he can work at his painting there. Then the people can have a sense of the artist at work. So many people have very strange ideas about artists working, not realizing it's not all inspiration but involves physical work, muscles, lifting paintings, etc.

DIAMOND: What in the Christian artist's opinion distinguishes his art from secular art?

SEERVELD: It's different for different artists. One Anglican artist works with florescent lights in composition interaction to give a stained glass window effect which awes even the secular public to a silence when they see it. Another fellow will use abstract in his painting, so it's almost like looking at the fields of Iowa from an airplane, you see the bands of color: some are green, reddish, orange, and he tries to make them a joyful expression of the way the world would be in its fruit bearing. And one can make a strong case that there is a kind of quietness and liveliness and joyfulness in the picture. The colors don't curse or clash, they aren't monotonic. It's a quiet and happy thing.

Other artists think it's Christian to work with honesty toward the material. Like one fellow has a

"...it's a witness to secular people who come into the gallery."

picture about his youth; it had grass on it and a hut with a little figure just thinking about things the way children will do, sometimes. The grass had a wonderful texture made out of sawdust glued on the background, somehow made green so that it had a very strange character--not paint or wood or canvas. It had a character of inviting you in--like it feels so good to sink into the grass. So right away you were in a child's world, somehow simple and different. It wasn't a world of sidewalks and asphalt and it was good to be alone where adults didn't understand you and you could just kind of think to yourself there.

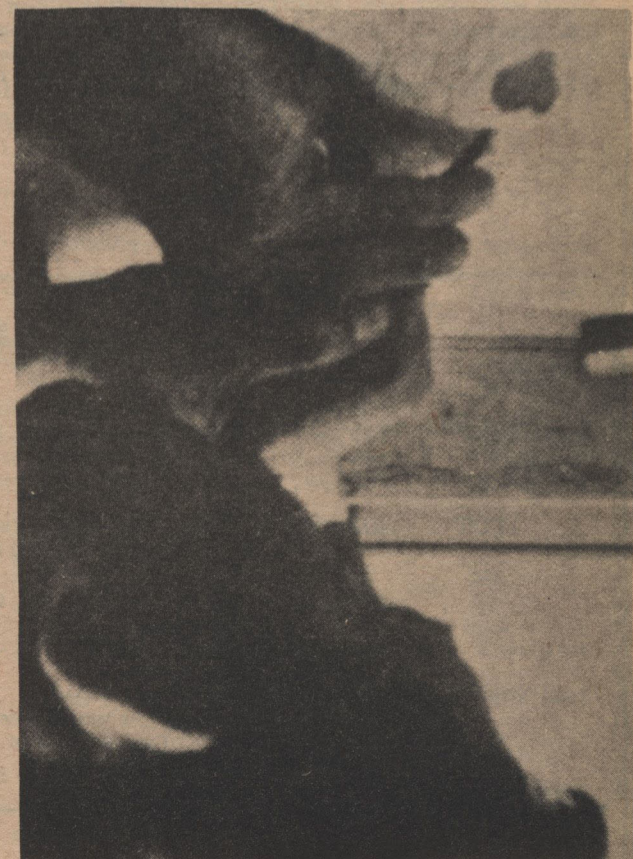
One other artist made a series of scrolls which were very, very simple with canvas and metal rolled up. It was very still, very quiet and sometimes he'd have very sharp metal coming right down the center of the scroll especially filed to razor blade sharpness so if you touched it, it would cut you. His whole attempt was to get across a holiness and purity; a

"stay away but I am the Lord" character, the powerful still small voice, using all kinds of Biblical imagery with the scroll, so that there was always a sense of something being hidden which needed to be revealed yet.

From all the different artists coming from all the different traditions, there has been a concern for doing art that deals with a Christian motive; church like, or getting at something deep and important, something that God speaks to us about in Scriptures or the world. So it's a witness to secular people who come into the gallery. They sense there is something different but they don't know what it is.

DIAMOND: What do you think is the proper place for fine arts in society in view of the 19th century 'elitist' thoughts on it?

SEERVELD: Fine arts being for the elite and wealthy is wrong; rather artists to embellish the ordinary people and make them richer. For the Christian artists, that is hard. They try to do solid art that isn't 19th centuryish, idealistic, pretty, good looking, and pleasing. They try to do art that's real for today and still make it something that speaks to people who do not know art and who want something like canned background music, like hamburger and beer instead of cheese and wine. For example, old people tricked into coming to an art show may see one artist do both utterly abstract scrolls and a real representative picture of his grandfather. Seeing these works side by side, the scrolls which they don't know what to do with and the grandfather which they see is good and superb, they can see an integrity there and we then talk to them about it. PATMOS is now really a middle man between artists who live art but can't live by it and the public that knows 19th century and own it, but they aren't open to the fact that there are Christian artists right now who can't be Rembrandts, who can't paint the 19th or 17th century. They are 20th century artists. They walk down the street and they see terrible things; then they paint somewhat what they see with Christian eyes so that they are sad about it. Or, they go to Iowa, or Montana, or Saskatchewan and try to paint something where it's still good and beautiful and try to make that clear to the public. And that's an awful job. You can't do that with one curtain in a little gallery on Church Street, where people may show up or they may not show up. So you've got to work with the schools, with the colleges, with lectures, and the Institute, to surround it and kind of keep it going.



Krijker, before he left for the Netherlands, working on a painting in the Patmos headquarters.

news briefs

Final band concert

May 4

The Concert Band and the Stage Band will present their final concert of the year on Wednesday, May 4 at 7:30 p. m. in the gym.

The two ensembles, both under the direction of professor Gerald Bouma, will perform a one-hour concert of light music.

The concert will be informal, and there will be no admission charge.

The junior-senior banquet

Found Free, a Philadelphia singing group, will entertain at the annual Dordt College junior-senior banquet May 6.

Several students are going to intersperse Found Free's popular and gospel music with their own music and skits. Five of them, for example will act a hilarious Chinese version of "The Three Little Pigs."

Kevin Schonewill of Volga, S. D., is heading up a kitchen band, complete with kazoos, home-made bass fiddles, and pots and pans serving as percussion. A third group, headed by Dan Jonker of Spencer, will sing about 15 minutes of contemporary and funny songs. John Kanis of Pella, Iowa, will keep the evening running humorously as master of ceremonies.

Project fair next weekend

Dordt College seniors in elementary education will exhibit projects, experiments and ideas in language arts and science on Thursday, May 5 from 12:00 to 4:00, Friday, May 6 from 9:00 to 4:00 and Saturday May 7, from 9:00 to 12:00 in room C-106 at Dordt.

All teachers, students and other interested persons are cordially invited to view the displays and get new ideas for teaching.

Track results

The Dordt track team travelled to Worthington, Minnesota to participate in the Bluejay Invitational track meet. With excellent weather conditions, the Dordt women won their division of the meet. The highlight of the day was the setting of a new school record in the mile relay by the Dordt men's mile relay team as they captured first place. Coach Tim Schiebout said "that everyone did quite well, about as well as we had hoped."

Bike-a-thon results

Last week Saturday, 39 Dordt students biked to Oak Grove and back. They brought in a total of \$1600 which went to CRWRC, along with a \$1000 by an anonymous doner.



Theatre company performs 'The Good Doctor'

The Old Creamery Theatre Company of Garrison, Iowa will present "The Good Doctor," Neil Simon's comic adaptation of nine Anton Chekhov short stories, this Saturday at the TePaske Theatre. Curtain time is 8 p. m.

The sketches included in the play cover the emotional gamut from hysterically funny to warmly poignant. The title refers to Chekhov himself, nineteenth century Russian physician-turned-author, who became one of his country's

most important and best loved writers.

Neil Simon, who adapted the stories for the stage, is by far the most prolific American playwright of the 20th century with such hits as "Barefoot in the Park," "The Odd Couple," "The Sunshine Boys," and "Plaza Suite" to his credit. The Chekhov-Simon collaboration on "The Good Doctor" marks a joining of two comic geniuses that bridges two centuries and two continents.

The Creamery production is directed by Richard Edwards,

who joined the Garrison theatre after leaving San Francisco, where he was conservatory manager at the American Conservatory Theatre. Featured in the cast are Alex Zonn as Chekhov, Kathryn Drury, Meg Merckens, C. Thomas Cunliffe, and Richard Barker.

Costumes for the production were designed by Ann Olson. Original music was composed by Don Keipp of Iowa City.

Tickets are \$1.50 for senior citizens and students and \$2.50 for all others, and can be purchased at the SUB switchboard.

Hanke trades pen for jockstrap

by Steve Huisken

Something was different all right. A metal sign hung on Hanke's door: LOCKER ROOM. Like other sports paraphernalia, it too had been ripped off from an athletic department somewhere which saw nothing strange in the depletion of sweats, basketballs, aluminum bats, uniforms, and even tennis court nets.

Next to the door was a crumpled poster of W.C. Fields. A score of film books were strewn down the hallway, obviously kicked around by marauding, spring-crazed dormies. A faint Kramer-gesic odor drifted through the half-opened doorway.

The change inside Hanke's room was obvious. The floor was a colorful collage of grey sweat socks, multi-colored gym shorts, and athletic supporters. On one wall hung a healthy looking poster of Farrah Faucet Majors; another wall displayed a Pabst poster. Hanke reclined bareback in his bunk; he was eating a pile of barbecue potatoe chips off his stomach.

"What's going on Hanke? I saw everything outside and I just wondered..." Hanke wasn't listening to me. Besides eating the chips, he was entranced by a 12 inch TV buzzing in the corner.

"I would like to call up Cal Griffith right now and make a threat on his life," said Hanke

grimly, yet dully. Griffith's Twins were wincing in a run-away game; a typically mediocre Twins attempt to escape their inevitable berth in the bottom of baseball standings. Somehow, the look on Hanke's face reminded me of the stoic sketch of a neanderthal man that some artist had conceptualized in my high school world history book.

"Hanke," I tried again, "what's going on with you? How did your film festival go?" He turned and looked at me, wiping the potato chip crumbs off his stomach onto the floor. I thought I had him.

"It went OK. Though the film club didn't make a killing or anything on profits. But I'm finished with films now."

"What brought this on, Hanke?"

"I saw ROCKY last week. I am now a converted jock. Now, if I could only swallow five raw eggs, then..."

"But Rocky isn't real, Hanke! He's only a fictional character!"

"He's true in my mind," replied Hanke.

I was stumped. Looking around the room I could see that Hanke had assumed the role down to the last detail: SPORT and SPORTS ILLUSTRATED magazines layed in a heap on the desk along with a new pair of Adidas and a golf visor. The only thing missing was a lingering stench of sweat from

the heap of clothes. I suspected that Hanke was playing the role without doing any real work.

"What's your sport going to be, Hanke?"

"I'm going to excel in them all next year. You know, Jim Thorpe, the greatest living athlete, trained for the 1912 Olympics in a hammock? He won both the pentathlon and the decathlon."

"Thorpe had natural ability, Hanke. Besides, most athletes really have to work at it. Take Pete Maravich: he played basketball day and night; he even went to sleep with a basketball."

"We'll see next fall," said Hanke. He again stared at the TV; the crowd roared as a runner stole to second. "Isn't Carew terrific?"

As I left his room, Hanke cracked open a can of Gator Ade. I considered that the ultimate sign of his defection. Just as I reached the end of the hallway I heard Hanke yell after me.

"Do you think Gene Shallit and Rex Reed care?" yelled Hanke, standing in his doorway.

"I'm sure that your fellow movie critics in New York are in mourning," I replied.

Hanke grinned with appreciation, slamming his door shut behind. The LOCKER ROOM sign fell with a dull thud on the carpet.

calendar

April 28-May 4	-10:00 am-2:00 pm, F. B. E. flower sale for Junior-Senior Banquet
Fri. April 29	-6:00 pm, Freshman-Sophomore Banquet, featuring Danny Taylor, Gym
Sat. April 30	-12:30 pm, Baseball, Dordt vs. Sioux Falls, at Dordt
	-6:30 pm, Soccer, Dordt vs. Omaha, at Dordt
	-8:00-12:00 pm, Fellowship Unlimited, Central Park shelter house
	-8:00 pm, Old Creamery Theatre- "The Good Doctor," TePaske
Sun. May 1	-9:00-12:00 pm, Fellowship Unlimited, Central Park shelter house
Tues. May 3	-1:30 pm, Baseball, Dordt vs. Dakota State, at Dordt
	- Signup deadline for IM badminton
Wed. May 4	- Deadline to buy tickets for Junior-Senior Banquet
	-7:30 pm, Informal Band Concert, Gym
Thurs. May 5	-7:30 pm, Soccer, Dordt vs. U.S.D., at Dordt
Fri. May 6	-6:00 pm, Junior-Senior Banquet, Gym
Sat. May 7	-12:30 pm, Baseball, Dordt vs. Westmar, at Westmar
	-6:30 & 9:00 pm, Film, "The Twelve Chairs," C160
	- Soccer, Dordt vs. Central College, at Dordt
	-8:00-12:00 pm, Fellowship Unlimited, Central Park shelter house
Sun. May 8	-9:00-12:00 pm, Fellowship Unlimited, Central Park shelter house
Mon. May 9	- Review Day, no classes
	-1:00 pm, Graduation Rehearsal, attendance mandatory, Gym-Auditorium
	- Informal Student Recital
Tues. May 10	- Testing
Wed. May 11	- Testing
	-afternoon, F. B. E. book swap, C202
Thurs. May 12	- Testing
	-afternoon, F. B. E. book swap, C202
Fri. May 13	-10:00 am, Commencement, John Timmerman, speaker, Gym