

1971

## The Canon, [1971-72]: Volume 2, Number 1

Dordt College

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### Editorial . . . .

by Jake Van Breda

Welcome to another in the long list of welcomes. With this issue the Cannon staff welcomes all the students (especially freshmen and transfers) to the quietest campus in the mid-west. While other mid-west colleges are running in the red (especially those Raiders from that "other" college), Dordt remains true to its colors as it sticks to the black and white.

Upon looking around the Dordt campus one might get the impression at first, that Dordt seems quite dead--no riots, no freaked-out kids, no disorderly conduct and all those other nice things one finds on campuses across the nation. Upon a closer look, however, you will find that Dordt is vitally alive where it counts, namely in the classroom. Dordt students and faculty alike are striving together to uncover the mysteries of creation. The radicals you will find at Dordt are of a different caliber than those on other campuses. Dordt students are striving to be radicals for Christ. Another thing that you will find at Dordt and not too many other places is unity. That is because Dordt is striving to give an education that is unified in the Word of God. Because of this you will find the Dordt college student body open and friendly and concerned about each other as fellow Christians. The popular song "We Are One In The Spirit" really does a good job of describing the spirit of the student body.

Although sometimes it might not seem, Dordt students are doing things that are of importance. Last year a Dordt student wrote a play which was produced with great success during Fine Arts Week. Another student won a Woodrow Wilson Scholarship. Two members of the KDCR radio staff are planning for next year when they will have a chance to help set up an independent radio station through which they will be able to experiment in the field of Christian communication. In the spirit of these events and others, Cannon was born last year. Some students felt that there was need for a paper that would be able to handle opinion articles from students, faculty and alumni as well as encourage creative writing at Dordt. Cannon reflects the view of students in that it feels the need to prepare students to go out from Dordt into all areas of life and bring the influence of Christ to touch upon every facet of life. The Cannon staff eagerly accepts articles from students who feel strongly enough on certain issues to come out with a Christian stand on them.

Cannon wants to encourage students to take an interest in what is happening in the rest of the world, so that when the student is ready to graduate he can look back and see that he has been preparing himself to go out and face the world. Cannon hopes to be able to stimulate students to think for

### THE CANNON: PURPOSE STATEMENT

The purpose of Cannon is to awaken and nurture an interest in issues that concern the Dordt College academic community. This will be accomplished by providing a forum from which writers, particularly students, faculty, and alumni of Dordt, can express their views openly.

The end result of this interest in relevant issues should be a more clear awareness of the living Christ and His part in the life of every Christian.

Cannon will encourage the production of Christian poetry, and will print suitable poems.

Cannon will also contain material contributed by the editorial staff. The purpose of the editorial comments will be to offer a Christian analysis of a particular situation which can serve as a springboard for further Christian thought and action. Such thought and action should necessarily be in accordance with Scripture and the articles of the Reformed faith.

This publication is a student production, funded mainly by the student council, and subject to approval of the faculty advisor, the Student Council, and the Dean of Students. Members of the editorial staff will solicit, review, edit, and (if necessary) withhold articles and creative writing intended for publication, Cannon is to be distributed free to Dordt students and faculty, and it will also be sent to members of the Alumni Association and various Christian educational institutions.

As much as possible, the editorial staff will attempt to gather articles which address themselves to a particular issue. That is, the staff will select a theme which is of interest to the Dordt community, take an editorial stand on the theme, and then publish an issue of Cannon which deals with the selected theme.

themselves so that we can show to the people around us that we are not merely boys and girls memorizing facts given to us in the classroom but men and women who are actively concerned about what is happening in the world around us. Maybe then a lot of the silly "boys and girls" rules will disappear at Dordt and we will be allowed to live as responsible Christian men and women.

There are two possible choices facing the students at Dordt. The first one is to take things as they come--getting by in courses with a minimum amount of work and having a "good time" in the meantime. The other choice is for the student to become a radical. A radical for Christ who cannot sit still because he realizes that there is so much for the Christian to do in his confrontation with the world and so many exciting things to discover in this world that God has put there for us. So make up your minds as to which group you want to be associated with. To the members of the former group we say that you can leave Dordt anytime and have more fun elsewhere. To the latter

group we say "Welcome brothers and sisters. Come, join us and let us walk together hand in hand and explore the majesty and wonder of God's creation. Come and be a radical for Christ."



### Towards Happy Womanhood

or

#### Why Women Should Leave The Faculty

by David Cummings  
(Dave is a Senior at Dordt)

I had originally thought of writing out of some satiric parody about the women-professors here at Dordt, but because such a style has a tendency to imply insincerity I will be very simple and honest -- almost boring.

Yes, I am very serious when stating that I think women should be dismissed from the faculty of Dordt College. But please, before you burn this issue of the Cannon shouting "Bigot!", and hastily condemn me as a male chauvinist, please open your Bible and notice the context of the following verses in I Timothy 2:8-15.

- 8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension
- 9 Likewise I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or costly garments;
- 10 but rather by means of good works, as befits women making a claim to godliness.
- 11 Let a woman quietly receive instruction with entire submissiveness.
- 12 BUT I DO NOT ALLOW A WOMAN TO TEACH OR EXERCISE AUTHORITY OVER A MAN, BUT TO REMAIN QUIET.
- 13 For it was Adam who was first created, and then Eve.
- 14 And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.
- 15 But she shall be preserved through the bearing of children, if they continue in faith and love and sanctity with self-restraint.

Because the context of this entire letter is that of the N.T. church, a common interpretation has been to limit verses 11 and 12 to such a context. The problems with this, I believe are several. First of all, such an interpretation, if consistently applied to the whole passage, would mean that the proper and modest dressing of women only applied in the church situation as well (vs. 9). In the same way that I believe women should be adorned with "good works" (vs. 10) in all of life, I also believe that verses 11 and 12 apply to ALL of life rather than just the N.T. church situation. Verse 12, I believe, is the key verse, saying that women are not allowed to teach or exercise authority over men. The forcefulness of the Original Greek text does not quite come out in the English. In the original text Paul uses a double-negative, which by English rules would make a positive. In the Greek, however, the double-negative serves to add emphasis to the original negative that women should NOT teach or exercise authority over men.

(Continued on page 3)



TODAY'S ROCK MUSIC

(Rev. Taylor will be doing a series of programs on KDCR concerning Rock Music next month. He is a member of the Sociology Dept.)

If older people are to make any sense of what motivates young people to think, act, behave, sing and dance the way they now do and have been doing throughout the "Swinging Sixties" it is first of all imperative that they realize that we are living for the first time in history in which millions of people are living as if God is really dead. For all practical purposes God is dead for most adults in America today even for those who still attend church. God has been dead as far as their political, economic and educational affairs have been concerned since the end of the First World War.

For the first time in Western history the younger generation has become aware of the hypocrisy of the adult generation largely as a result of the Viet Nam War. They are rightly in revolt against adults who may still mouth the old orthodoxies of Christianity or liberalism and then proceed to live and behave as if both God and man is dead. (As examples of what we mean listen to P.F. Sloan's "Eve of Destruction"; The Rolling Stones, "I can't get no satisfaction," "Satanic Majesties Request," "Get off My Cloud" and the lp "Chicago," The Woodstock Volunteers and Bob Dylan's "Blowin' in the Wind" and "The times They are A Changin'", Ed Ames' "Who Will Answer?").

The rejection of the hypocrisies of the adult society by the youth culture of America is apparent in the new "pop" and "op" art and music and literature which so offends many adults. The best approach to an understanding of the Youth Counter Culture is to analyze its "new music", which is performed, written, and produced by the young for the young. This music has become the means of expressing youth's rejection and protest against the institutionalized hypocrisies of the American civic religion and of the American Corporate State based as both are upon Consciousness 11 (Reich) and a faith in "objective consciousness" (Rozzak, a consciousness which has resulted not only in the death of God but also in the death of man.

In the early 1960's the "protest song (a song which attacks a social situation which is perceived as being unjust) became popular largely through the influence of the folk music tradition on popular music. Since that time, pop-music has often been critical of the larger society, and it is useful to categorize this disavowal by youth culture into two types. (1) A rejection of certain specific aspects of society, for example racism and poverty, with a corresponding desire to correct these injustices. (2) A general rejection of middle-class American life, which has been referred as "unprogamatic alienation".

The "protest" folk song is illustrative of "specific rejection" and is related to the radical tradition, whereas the bohemian tradition (as exemplified by the "hippie") and much of

"acid rock" exemplify the stance of "general rejection". Although any song or individual may display a mixture of the radical and the bohemian characteristics, the chart below is a generalized representation of these two types of social rejection.

The hippies and the "drop-outs" stay on the periphery of political activity and they prefer not to become deeply involved. Their criticism of American society goes beyond the problems of racism and poverty to the very essence of an industrial society. The mass technological society, its large, cubersome bureaucrocies, its gross materialism and worship of the Almighty Dollar, and its impersonal and exploitative and manipulative relationships, they feel, are increasingly superficial. Not only has God died in such a society but also man is dead or if not already dead, becoming one of T.S. Eliot's Hollow Men, no longer capable of "authenticity" and sincerity.

"Acid rock", for example, often emphasizes expressive authenticity, spontaneity, creativity, unconventionality in art and personal experience and the problem of meaningful communication. It attempts to "tell it like it is", to "turn you on," that is to help you become a real person instead of a robot reflecting the values of the advertisers and the manipulators of the mass media; to "blow you mind." It asks the listener to "make love, not war," and to "do your own thing."

THE MESSAGE OF THE NEW MUSIC

Man has found that when he lives as if God is dead then man is dead. He finds himself robbed of his humanity as he robs Christ of His divinity. Money, power, ruthless violence. Modern war demands more and more sacrifices in his service. This is the Moloch that Ginsberg denounced in words reminiscent of the prophets of ancient Israel, the result of man's worship of his science and technocracy. The Beatles put it different in their record "Sergeant Pepper Lonely Hearts Club Band."

"We were talking about the love that's gone so cold, about people who gained the world and lost their souls."

Since the Church refused to proclaim the full Gospel of the Risen Christ it almost seems to me as if the living God of the Bible has chosen to speak through the composers of these pop songs.

Look at the challenge the Church could have met had she been truly filled with the Spirit of God. Man's unbelief had led to revolution, which itself only led more and more to slavery under the domination of the technocracy, to depersonalization of the workers, and the break down of true community. Lonely, anxious people, desperately searching for a meaning to their lives, for a reason to live and a reason to die were the result. It is in this futile, questioning environment that the church should be best suited to proclaim the Answer in Christ. But the Church has not. For the most part it has mouthed the platitudes of secular

liberalism or remained silent, the first position adopted by the social gospelers and the second by the Arminian Pietists. A few years back the Beatle's sang in "Eleanor Rigby" about the minister who sat darning his socks and did not care about "all those lonely people".....where do they all come from, all the lonely people? "Eleanor Rigby" was buried in the church, the minister cleansed his hands as he walked from the grave, and "NO ONE WAS SAVED," no one from all those lonely people. (Eleanor Rigby, LP record Revolver, 1965).

The world has been collapsing around our own young Christian people. They can understand it enough to ask why sermons have so long ceased to have any relevance to reality, and commandments become little more than threadbare traditions; truths that through continual repetition seem ready to fade into empty slogans. No one could want more than the young generation does—an inspired preaching that speaks to modern man's condition and is backed up by Christian living not by Christians saying, Don't do as I do, do as I say. But unfortunately this is lacking. Here is Bob Dylan, the prophet of the new music who first united the poetry of protest with the music of protest, giving us his feelings as he sings: "The good Samaritan is dressing getting ready for the show. For there's a carnival tonight on Desolation Row." (LP record Highway 61 Revised).

Yes, this Desolation Row is the church—the middle class American

British and Canadian WASPS, and of course there are millions more of them outside the congregations of God's frozen people. These are the ones who strive for a peaceful and respectable existence, who steer clear of difficult questions in life, but who want to enjoy life to the full; these are the people T.S. Eliot described as "decent godless people". The younger generation is revolting against the emptiness, mediocrity, meaningless and above all the hypocrisy of their parents, teachers, editors, TV script writers and federal bureaucrats. Many of the long hair styles, the unconventional clothes, the offhand manners, the loose sexual behavior, can only be understood as a protest against the middle class quest for security at the expense of sincerity, for dull conformity with the status quo, at the expense of diversity and difference, against the death of God and of man. With the inspiration of the Beatles and Dylan there is now more poetry and song being composed and more poets being made than ever before in the history of the world.

Mystical and Irrational Aspects of Modern Pop Music

Amongst the effects of "what's goin' on" is the relinquishing of belief in the sacredness of logic and of faith in scientific method. "I was a prisoner of logic and still am," Lalvina Reynolds admits, and then goes on to praise the new music. And the prisoners of logic and of "objective consciousness" as Rozzak calls it are the ones who are suffering most.

(Continued Next page)

The Values and Music of the Counter Culture

Folk	Folk Rock	Acid Rock
Historical Shift		
Specific Rejection		General Rejection
Racism		Bureaucracy
War		Marr Society
Poverty		Impersonality
Pollution		Exploitative Relationships
Political Utopianism		Political Pessimism
Hope		Despair
Satire		Nihilism
		Anarchy/Freedom
Simple		Complex
Problems deemed solvable		Problems deemed unsolvable
Simple Musical structure		Complex Musical Structure
Characteristics of the Radical Subterranean Tradition		Characteristics of the Bohemian Subterranean Tradition
Vision of the apocalypse belief in the worth of "common people		Expressive authenticity spontaneity; meaningful communication creativity, unconventionality in art and personal experience



## TODAY'S ROCK MUSIC (Continued)

If secular man today wants to deal with the real things of life such as purpose, meaning and the validity of falling in love, he must discard all scientific explanations about them and make a gigantic non-rational leap of faith. The best example of this irrationalism in the field of music today, is, of course, the total chance music of John Cage. In place of a self-expressive art, created by the imagination, tastes and desires of the artist Cage proposed an art born of chance and indeterminacy. Thus he composes his music through the tossing of coins. It is said that for some of his pieces lasting only twenty minutes he has tossed the coins thousands of times. With Cage's chance music we may compare the electronically produced music of Milton Babbitt. (see Francis Schaeffer, *The God Who is There*)

Of this irrationalism and mysticism, Rookmaaker well says in *Art and the Death of a Culture*.

There is no age as mystical as ours. Yet it is mysticism with a difference; it is a nihilistic mysticism, for God is dead. Very old ideas are being revived, gnosticism, neo-platonic ideas of reality . . . and Eastern religion, a religion with a god that is not a (personal) god but impersonal and universalist, a god (not who) is everything and therefore nothing, with a salvation that is in the end self-annihilation. In the quest for humanity man is even willing to lose his identity, his personality. It is like the creed that the Beatles sing:

"When you've seen beyond yourself . . . the time will come when you see we're all one and life flows on within you and without you." (Sergeant Pepper Lonely Hearts Club Band Record) . . . .

Man is willing to follow the ways of Zen, in which reality is accepted and yet overcome by being bypassed . . . Zen has a great attraction in our time, and many artists have been influenced by it—Mark Tobey, for instance, and the poet Alan Watts, one of the hippie leaders (Moody Blues OM LP) . . .

So man in quest of his humanity, in his search for a way of escape from the world of scientism, technocracy and the affluent society, from everything that is rational, becomes irrational; something un-understandable, something alien that we cannot talk about in sensible and 'normal' speech, that we cannot discuss and certainly not explain. So man has come to live in a twofold world—the rationalist 'box' and the irrational domain of freedom and Being.

### Cannon

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## TOWARDS HAPPY WOMANHOOD . . .

(Continued from page 1)

The reasons that Paul himself gives concerning the place of the woman seem to reinforce this interpretation. He does not refer to some church rule or some regulation of the Greek culture to support his statement, but he goes back to the created nature of man and woman in Genesis 2. We find there (Gen. 2:8-25) that man was incomplete by himself, and seeing no other creature capable of complementing Adam, God made Eve OUT OF Adam. So first of all, says Paul, it is because of the very way man and woman were made that woman may not "teach or exercise authority over man."

Secondly, Paul mentions the order in which they fell into sin as a reason. Although Adam is no less guilty, it was initially the woman, not the man, who yielded to the serpent's temptation. It is important to note, however, that it was not JUST this fact of yielding to the serpent which necessitates submissiveness, but even before the fall (as verse 13 indicates) it was woman's created nature to be in subjection to man. Because of sin, however, John Calvin states that the subjection became "less voluntary and agreeable than it had formerly been." It is the very CREATED NATURE of a woman then, as Paul says, which makes it unlawful for her to teach or have authority over a man.

But before all the men say "goody, goody!" remember that this subjection of women does not imply her inferiority before God and mankind, nor on the other hand does it imply the superiority of the male race. Instead it speaks of different and unequal roles which are both of vital importance to God. It would be very easy to spend as much space, if not more, on the failure of men to act as men, but that is not the purpose of this article. Just as important as men seeing what they are before God is women seeing how God created them! And Paul clearly states that it is not part of woman's created nature to teach or have authority over men.

Furthermore, to be consistent with what has already been stated, I believe that the women-professors at Dordt College, insofar as men are present in their classrooms, are violating the precept which Paul sets forth. This becomes especially clear when we see that the 2nd is inerrant in the 1st, namely, the bearing of authority cannot be divorced from being a teacher; being a teacher is an authoritative position.

Before I attempt to answer some of the most common questions, please let me say one more thing. What God ordains is always good, and if God has ordained something, we'll always be a lot happier if we obey. In short, we'll be a lot happier if we fit ourselves into roles which complement, not conflict with, our created natures. If you do that, women, you'll truly be on your way TOWARDS HAPPY WOMANHOOD.

Q. THERE WEREN'T SCHOOLS AS INSTITUTIONS THEN, SO HOW CAN YOU SAY WOMEN CAN'T TEACH IN A SCHOOL?

A. First of all, I didn't say that women couldn't teach at all, but I said that women cannot teach men—that is all the further the passage goes. Nowhere does Scripture condemn women teaching children or other women. I would repeat that I feel the context of Paul's statement should be generally applied, especially since the apostle goes back to woman's created nature for his own defense.

Q. WELL, WHEN DOES A BOY BECOME A MAN?

A. The answer to that is relative—you cannot set any age upon manhood because people differ. Granted, there may still be some "boys" at Dordt, but there are enough men, I think, to make this mandate applicable.

Q. IF A WOMAN HAS THE ABILITY TO TEACH OR HAVE AUTHORITY, WHY SHOULDN'T SHE USE HER GOD-GIVEN ABILITY?

A. I think that this question is due to the misunderstanding of many Reformed Christians if you have a gift, or talent, you must use it. Men may have the ability to play professional football, but do we break God's Law concerning the Sabbath to fulfill that ability? Likewise, women may have the gift to teach, but if it requires the breaking of one of God's mandates, I don't think we are bound to fulfill that ability. It is interesting that I Corinthians 14 supports the emphasis of Timothy; while the whole context of the discussion is spiritual gifts it never denies that women might have spiritual gifts, but it also prohibits the use of these gifts by women in the church. Instead, "let them subject themselves." (I Cor. 14:34)

Q. BUT WHAT ABOUT DEBORAH WASN'T SHE A WOMAN IN AUTHORITY?

A. This is a difficult question. I would think it quite dangerous, however, to make a general Scriptural prin-

ciple from an exception such as Deborah. If you take notice of the context of Judges 4 it does not connote the judgeship of Deborah with an obedient and strong nation. On the contrary, when we look at Barak, it seems to be a weak nation made up of weak men. John Calvin is surprisingly agreeable:

If anyone bring forward, by way of objection, Deborah and others of the same class, of whom we read that they were at one time appointed by the command of God, the answer is easy. Extraordinary acts done by God do not overturn the ordinary rules of government, by which He intended that we should be bound. (Commentary on the Pastoral Epistles)

Q. DAVE, DO YOU HATE WOMEN?

A. No, in fact to the contrary I must honor "older women as mothers and younger women as sisters in all purity" as Paul states in I Timothy 5:2. This is a pretty heavy type of love he's talking about—demanding a lot from men—yet it is also quite conscious of sexuality. It says "mothers" and "sisters." Again, hoping that the women readers are not taking this as mere lip-service, I firmly believe that God has created us as sexual beings with natures characteristically different from each other. Also, we will all be happiest when we accept these differences rather than rebel against them—what God ordains is for our own good. I do not yell, "Women, LEAVE!!" I quietly ask, "Women, are you being, and are you studying to be, what God had made you?"

Some of the people reading this are ready to blow up onto paper. But first, wait a day, pray about it, study God's Word, and then write your letter to the Cannon. I'll struggle with you as we seek answers to the problems.

(Readers are urged to reply in writing to the Cannon or Diamond. —Ed.)

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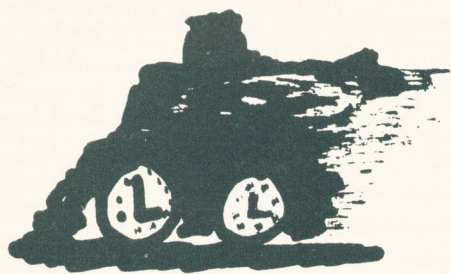
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## SOMETIMES

by Ileen Borduin

Sometimes  
 I see the leaves clinging to the trees,  
 And I see myself.  
 I hang on so hard  
 Using all the strength I've got.  
 Yet we're different  
 The leaves and I.  
 Leaves are smart (?)  
 They let go and fall for a rest  
 And let other take over and try to hold on.  
 Me (?)  
 I hold and hold.  
 Sometimes it seems I get so tired,  
 I want to fall.  
 Yet something keeps me hanging on.  
 But if I ever give up and let go  
 I'll deserve to be trampled underfoot.  
 Just like the leaves.

## TIME-TABLED

by Bill De Jager

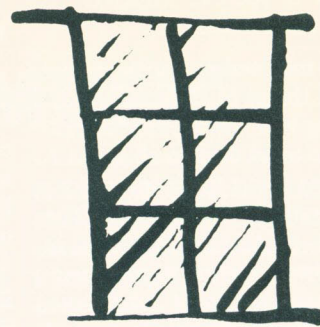
"It's time for me and God  
 now", he said  
 and so he retired  
 from the railroad  
 at sixty-six.  
 Gold watch in left vest pocket  
 and the occasional heart murmur,  
 he planned to spend his remaining time  
 in meditation  
 but a heart attack  
 the night of retirement  
 didn't give him the time  
 to hear the warning blast  
 of the train whistle  
 at a nearby junction  
 that faded into the clickety-clackety  
 of train wheels.



## ATTENDING A SCIENTIFIC MEETING

by Dr. R. W. Maatman

Waiting for today's lecture to start,  
 Anticipating becoming smart,  
 I think on something scientific  
 And hope for ideas terrific.  
 Gathering are all the wise ones  
 Eager to hear the paper that stuns.  
 There they sit, each in his meeting chair  
 Some smoking, most of them lacking hair.  
 Chances to attend I never spurn.  
 You see, there are harder ways to learn.  
 One of the things which gives me pleasure  
 Is hearing researchers take measure  
 Of a colleague's fine, intense account  
 While each is on an expense account.



## FADED

by John deBree

I was sauntering along the cobblestones  
 a narrow way.  
 A quiet, reposeful avenue  
 where apple blossoms grew.  
 Along that placid avenue  
 where walked so very few  
 rested a cathedral,  
 lying among flowers.

She was old.  
 within her bosom throbbed  
 a heart of gold.  
 In her hair, birds made their nests  
 faded were the engravings upon her breasts  
 In her tranquillity she looked forgotten.  
 Forgotten  
 for her foundation touched not the earth  
 nor her steeple the skies.  
 Her voice did not give birth  
 to counsel but to sighs,  
 for in her solitude she was reminiscing.  
 Embedded in the soil about her  
 were the former days,  
 the people who came to pray,  
 the children who came to play  
 upon her lap.  
 The best and the least  
 the nun and the priest.  
 Forgotten.  
 returned and returning  
 to dust.

## THE PRACTICE OF THE PROMISE

by Bill De Jager

High up  
 through the breaking rain clouds,  
 a jet slowly slid  
 from one horizon to the other  
 leaving behind it  
 a curved colorless white streak.  
 As the silver supersonic  
 disappeared downward to its destination,  
 a rainbow superimposed itself  
 on the evanescent exhaust  
 and filled the dome of the sky  
 with color.

## RAIN

by Sue Maatman

Warm rain cries down my window panes,  
 Applauds the shingles of the roof, polka-dots  
 The sidewalk, late in summer's afternoon.  
 I wish the rain would wash America;  
 Drain dirt from ghettos, squeeze it into gutters,  
 Cool clogged freeways with drops sizzling on cement.  
 Roots would bubble ecstatically, lawns revive,  
 Until a river flows that cleanses, heals, restores  
 Each soul to sparkling life again.

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