The Obvious Discovered

by MIKE BRANDS

Once (namely about 1100 times a year) there was a person who came to Dordt College. Upon arrival this person, named She, was told that he was now a student. She was subsequently instructed that is was thus her responsibility to study. To help She focus his life on studying, Dordt offered rules for life to promote proper self-discipline. Beyond that, no one explained to She what being a student really meant—a statement about student office had not been fully worked out yet.

What it meant in practice was more obvious. Students and teachers immediately embarked on a journey through the jungle of knowledge. Sacking a tiger and a cobra, and memorizing as many landmarks as time would permit, they hoped this would somehow help them make a stable living in the yet-to-come civilized world of settled-down life.

She decided to go into business. Thankfully, any guilt feelings he may have felt about chasing after money were alleviated in philosophy class. There She was told that everyone is a member of Christ's universal church and is in full-time Kingdom service no matter what field each person chooses to serve in. Full of new hope and an unprecedented sense of freedom, She joyfully went about sacking term paper tiger's and memorizing the landmarks of theology and accounting.

After two years, She went off working in the summer and told his Christian friends back home about how Dordt College had such a liberating view of the whole world and all of life belonging to Christ. But into the third year, She began to feel something wasn't quite right here. That glorious summer vision suddenly seemed like so much cream pie in the sky. But She couldn't put his finger on the problem. She felt professors were struggling to take a Christian perspective to the subject matter of their courses, and She was grateful for their sympathetic concern as he about their frustrat ion in frustrations. She firmly believed Christ was King over all of life and Christians should work for Him in whatever field they are in.

She stopped in her tracks. She suddenly realized he wasn't living the all of life here, but only part of it. That was the problem. A foundational idea had been completely overlooked—just too obvious for anyone to do anything but take it for granted. The cosmic insight? She was a person, not just a student—maybe not a student at all! Immediately the whole structure of the glorious Kingdom vision tower She had built began to crumble around him. At first, She began to question the mold Dordt College had forced him into—at least that's how he felt about it. Those laws for life designed to help him focus on studying suddenly seemed more like fences set up to reduce a person to just a student. And this five-ton load which She had so diligently carried to the library suddenly slammed in her memory as an all-consuming time monger. By the time She had had a late night hour left for friends, She was too preoccupied and tired to humbly pray with them about their frustrations. She pulled out her Bible, but couldn't remember which Psalm he had read last.

She remembered the time two months ago when she skipped the nuclear holocaust lecture series to have time to read his assignments for once and to take a walk with a friend he hadn't really communicated with for a week. The next day he overheard a professor in the hall musing over the apathy of students, baffled by the fact that so few were at the lectures.

Talking to a fellow business major, the friend brought up the Western idea of progress. In our preoccupation with doing and reforming culture, have we bought into a heathen concept of progress rooted in the "need" for achievement? Is that why achievement and work become time priorities over people and personal relationships? Being strewdly with our time, we avoid searching out fellows in need.

Suddenly, She realized the depth of Dordt—there were things on this foundational level. Surrender to God's grace and power is the only foundation Christians can build from. His call to love Him and all people is the foundation of a Christian Life. And since our surrender is never complete or our love full, She realized he and perhaps everyone at Dordt had better stop assuming the full presence of this foundation, stop focusing only on raising the structure in the diverse dimensions of life. She began to feel deep movements of renewal as he searched through the foundational questions of surrendering all to Christ and sacrificing everything to serve Him and love others. She felt vulnerable as the masks of pride were stripped away, but knew that with a covenant God, conviction is followed by grace and a new joyfulness. Many questions still remained. But She left for Christmas break that year with a new anticipation for growth and hopes that his life would begin to change anew in the spring semester.

by Patti Fisher

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And the place to start was with this phrase "fear- ing and trembling." She had been brought to her knees on the foundation of that Kingdom Vision Tower. To raise the structure anew, or at all, She now realized she needed a need to meet Jesus Christ on this foundational level. Surrender to God's grace and power is the only foundation Christians can build from. His call to love Him and all people is the foundation of a Christian Life. And since our surrender is never complete or our love full, She realized he and perhaps everyone at Dordt had better stop assuming the full presence of this foundation, stop focusing only on raising the structure in the diverse dimensions of life. She began to feel deep movements of renewal as he searched through the foundational questions of surrendering all to Christ and sacrificing everything to serve Him and love others. She felt vulnerable as the masks of pride were stripped away, but knew that with a covenant God, conviction is followed by grace and a new joyfulness. Many questions still remained. But She left for Christmas break that year with a new anticipation for growth and hopes that his life would begin to change anew in the spring semester.

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by THOMAS LOWE

As the audience members took their seats, they were greeted by the stark, charcoal gray set, the walls jutting upward from the multi-leveled floor. A few bits of reality garnished the scene: a decanter of sherry, some casually strewn magazines, a telephone. The lights dimmed. The directing class' one-act plays were about to begin.

In the following play, directed by Lynn DeKruyf, Edward Albee's "Fam and Yam," directed by senior theatre arts major, Dave Vanga, led off the evening. Dave Brouwer and Thomas Lowe filled the roles of Fam and Yam, respectively. The play itself, which depicted a young playwright, Yam, outsmarting an older playwright, Fam, into yielding an interview, left some audience members confused about just who these two people were and what it was they were doing.

The following play, directed by Lynn DeKruyf, senior theatre arts major, was "An Empty Space" by Ron Villane. Rob Oudman and Jamie Moret portrayed Rich and Judy, a couple who, having been married for six years, had now been divorced for four. When the two meet again, it is clear that Rich still has strong feelings for Judy, but Judy has long let go of the past.

Then came "Rehearsal for Death," a one-woman show by Lynn DeKruyf, compiled from poems by Anne Sexton. DeKruyf convincingly portrayed a woman suffering from severe emotional problems who finally takes her own life. Though the play was disturbing to some, there was not a sound in the house as the woman calmly swallowed pill after pill while reciting poetry.

Following a brief intermission, the audience settled back for "Nothing Immediate," a compelling drama by Shirley Lauro, directed effectively by senior English/theatre arts major, Lynn DeYoung. Strong performances by Sue van Arragon and Lisa Kooima rounded out the story of a bitter woman (van Arragon) who lashes out at an innocent woman (Kooima) for all of the injustices of life.

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**Vander Mey Seminar**

by ELLEN DE GROOT

"I want to go beyond the capacities of the present film committee to create discussion and to promote better insight into popular film," said Prof. Randy VanderMey about the purpose of his upcoming seminar on film. VanderMey said he wants to build on the work of Dordt's film committee because "the college needs more than to see movies and casually discuss them."

"Wise Blood" and "Time Bandits" are two films which will be focused on in the seminar.

"Through the Film Darkly: Weighing the Religious Vision in Popular Movies" will be VanderMey's contribution to the Dordt Studies Institute and is scheduled for Feb. 20, 21 and 22 next semester. The seminar's program includes the showing of two films; one showing of each will be open to the public with tickets sold. "Wise Blood," based on a novel by Flannery O'Connor, one of the United State's most respected religious viewpoints. He said he feels excited and challenged by this project; he pointed out that there will be no easy answers. Satires such as "Time Bandits" usually do not directly express their true views on subjects such as the nature of man and his relationship to God. To find the religious viewpoint, VanderMey said, requires a difficult process of inference. "Wise Blood" should also be challenging because of O'Connor's particular, penetrating religious view.

VanderMey expressed another goal of his seminar: to expose the myth held by many people at Dordt that they can go to a movie, be passive while they are entertained, and emerge unshamed. No one should view films passively; people should actively respond. To do that they must learn to ask the right questions; hopefully the seminar will result in at least two essays.

"When I was first asked to write this article, I had no idea what to write about. All I could think of was bad one-liners that I think I'll save for next year's DORDT Day Talent Show. Let me be serious for a moment... or at least long enough to finish the article.

I think that there are three major aspects about Dordt fashion. First of all, people at Dordt don't dress like anybody else in the rest of the world. I heard a story about a girl who visited a church on the east coast this past summer. She saw two girls in the front row and knew instantly that they were from Dordt because of the way they dressed.

Another aspect of Dordt's fashion is that it never changes. Dordt students are dressing the same this year as they did five years ago.

Lastly, most Dordt students are not fashion-conscious. Sure, many people are concerned with fitting in, and being up-to-date fashion-wise, but that does not necessarily mean that they are fashion-conscious. I believe that to be fashion-conscious, one must be concerned not only with how a person's clothes say something about him whether he is trying to convey a message or not.
by ENA KAASTRA

Split pants, public spitting, bikes, mantou's, jiaozi's and of course, rice are all common aspects of Chinese culture. After having spent two months in China, I consider myself finally culturally acclimatized and rather comfortable in my job as an English teacher.

I first learned about the teaching program in China through Case Boot, professor of Foreign Languages. The program, English Language Institute/China (ELIC), is California-based and has sent teams of English teachers out to China for the second year now. The teams are scattered all over China, and so each group is experiencing different aspects of China. Anything you say about China will be true at some time and in some place.

Before we came to China, we went through a one-month training program in California. There we learned all about culture shock, Chinese history, Chinese education and even some of the language.

August 25, 1983 all the ELIC teachers landed in Beijing, China. We spent five days there meeting national and city officials and doing some sight-seeing. Among the places we visited were the Great Wall, the Forbidden City, Tienanmen Square and the Summer Place. Finally on August 30 Susan Stamper, my partner, and I landed in Xinxiang, Henan Province.

We were met at the train station by college and city leaders who took us across town in Premier Zhou Enlai's old personal limousine. The people of Xinxiang—population 500,000—found us to be quite a curiosity, as we are the only whites in the city. It is not uncommon to hear people call us "weiqu ren" which means foreigner, or "daobizi" which means big nose.

Once at the college, we were introduced to our interpreter, Zhao Wen-jing. She is a 26-year-old English teacher who has one year off to work with us. Until we learn enough Chinese, she is a very essential part of our lives. Another girl helps us clean house and two cooks are specially trained to prepare food for westerners.

My job at Xinxiang Teacher's College is to teach Intensive Reading to third year English education majors. Their level of English is quite high. My biggest communication problem is in learning to speak English very slowly. Susan, from Greencastle, Indiana, has her masters in Teaching English as a Foreign Language. She teaches the seniors the same course as I have. All of our students are quite friendly and they have rapidly included us in their sports activities. Their biggest demands are for us to teach them to sing popular American songs and to dance the disco.

Chinese culture, of course, is incredibly different from North American culture. For example, instead of toilet training children, Chinese mothers put their children in split pants. So when they have to go to the bathroom, the kids just squat down where ever they are. That sure beats changing diapers, but I don't dare to walk barefoot here.

Another discouraging factor for the "barefoot feeling" is that everyone in China spits. There is no discrimination on the basis of age or sex. In fact they even do it in the classrooms. The sound of someone hawking and the satisfying throat that follows it took some getting used to.

In China everyone bikes everywhere. City streets are packed with bicycles and one bicycle can carry a whole family. The husband bikes down the street with his child on the front handle bars. The wife hops on and off the back fender as she goes about shopping along the streets.

Food in China, where we are, is quite good. Because Xinxiang is just north of the Yellow River, we get both wheat foods and rice. Steamed buns (mantou's) are a Chinese favorite, as are jiaozi's—Chinese dumplings. As foreigners, we get fed the best food and in fact, we get royally treated by all Chinese people.

The Chinese are determined to reach their goal of four modernizations—science, agriculture, industry and defense—in the near future. Therefore, they look at foreigners as valuable commodities who should be treated with the best care in all aspects.

My job of teaching in China is a one-year contract which can be renewed for another year if I choose. As yet, I have no idea whether or not I will come back. If I don't, it won't be because I didn't like it here. My experience in China, for however long it lasts, will be something I will never forget.
Student Forum Revamped

ENNO MEIJERS

Next semester the board of trustees of Dordt College will most likely pass a new constitution for student forum. This constitution was initiated by last year’s forum and refined and presented by this year’s forum. The purpose of this effort is to begin to solve several problems that have been hampering forum in the past, namely the unclear task of forum, student apathy and severe discontinuity between successive forums.

The purpose of the forum, as stated in the old constitution, is to assist in the understanding, maintaining, enhancing and implementing of the distinct aims and objectives of Dordt College. The new constitution expands on and clarifies this. It recognizes the distinctive calling and authorization of the students. And it describes the task of the forum as a representative body; to be, addressing the various areas of the college with the needs, desires, concerns and criticisms of the students; and to oversee “concurrent authority” in the setting of procedures and policies within Dordt’s confessional direction.

Further, the new constitution will allow the forum to issue recommendations directly to various areas of the college where faculty standing committees do not apply, and when the situation calls for it. Finally, the new constitution clarifies the forum’s prerogative to draw on any resources necessary to fulfill its task. These changes help to clarify the actual task of the forum, and the means to fulfill this task.

Intuition Within Limits

by MARK-PHILLIP VENEMA

"By analyzing the intuitive," says Mike Stair, "we went against our own philosophy." Mike Stair elaborated upon a philosophy of intuition within education at a joint lecture series with Dr. G. Bouma a few weeks ago. Entitled We Teach They Learn: Failed Logic in Contemporary Education, the series left the faculty with a mixed response.

In hindsight Stair was not pleased with their lectures. He wished he had taken a different approach to the presentation, saying, "Something other than a lecture, using some kind of art or a narrative." He said that the presentation beginning with a narrative, might have been better. People would have had an intuitive exercise and afterwards they would have discussed and commented upon it. Furthermore, he explained that a narrative would have given people an intuitive sense at the situation with which they could have identified. Reflecting upon the Bible, he mentioned that Jesus used parables to teach because human speech is limited. Parables gave the people an intuitive convey.

In retrospect Stair said "using the analytic was antithetical to our philosophy." He explained that their philosophy should be thought of as an idea of understanding the "whole person" within reality and that the whole person has a relationship with all creation, a relationship that is subject to the creative laws. Stair said this view is different from pantheism because in it human intuitive expression is subject to the law. Yet Stair said, "to use the analytical approach divided...the whole person."

Stair said he felt that he "encountered" people with this idea but did not "reach" very many people. He said analytical education is so much a part of society that people must think things out.

Reaction from faculty members varied. Randy Vander Mey said he felt that although he did not agree with all points, the lecture did stimulate good discussion. Wayne Tinga also was one professor who approached Stair after the lecture for advice into applying the intuitive. The lectures appear to have had some impact.

Concert Spreads Joy

NEWS RELEASE

The Dordt College Chorale and Chamber Orchestra will present a joint Christmas concert on Sunday, December 18 at 2:30 p.m. in the Dordt College Chapel.

The concert will open with several Christmas pieces performed on the Casavant organ by Dr. Joan Ringeworthy, professor of music at Dordt. The pieces include "Noel des Ausels" by Raymond Haan; "From Heaven Above" by Johann Pachelbel; and five lyrical pieces based on "Good Christian Men Rejoice" by Norman Dello Joio.

A highlight of the concert will be the performance of Antonio Vivaldi's "Gloria," sung by the Dordt College Chorale and accompanied by the Chamber Orchestra. Cynthia Ripperdan, a senior from Vinton, Iowa, will also accompany the Chorale on the harpsicord.

The audience will sing along on several numbers including "Joy to the World," "While Shepherds Watched Their Flocks by Night," "The First Noel," and "Silent Night."
Dordt Cannot Escape Nuclear Fallout

by LUKE SEERVELD

On Nov. 20 viewers across the nation sat in front of their T.V. sets to watch the most "hyped" made-for-T.V. movie ever: "The Day After." The movie, supplemented by ABC's Nightline which featured a panel discussion with major American policy makers of the present and former administrations as well as the popular scientists Carl Sagan and Jewish theologian Weiner, Ted Kappel, serving as moderator, effectively moved the discussion among the panelists and then between the panel and audience.

Former secretary-of-state Henry Kissinger summed up the movie by saying that it was merely a visual presentation of the horrible facts that nuclear holocaust was a mild reality in actual nuclear war; facts that none can disagree with. Sagan added that the T.V. version of nuclear holocaust was a mild presentation of what would actually happen.

Mr. McNamara had at his finger tips 15 points of action now available to the U.S. government that included uni-lateral disarmament of obsolete missiles in Europe which he said were more of a threat to those guarding them than to anyone else.

ABC said they aired the movie cut from an inflated four hours to two hours and 15 minutes--to begin discussion on an issue that effects the entire world and Americans specifically.

Although some panelists resorted to cries of passion, explained by some to be a more humane response, the viewpoints of the panelists ranged from the right wing deterrence of William F. Buckley, Jr., to the muted pacifist of Carl Sagan.

The audience was allowed to ask questions at the end of the time allotted, but by that time the major viewpoints were merely restated. Henry Kissinger, against nuclear freezing due to his experience in its red-tape and endless formulating of helpless procedural documents, stressed the education of statesmen in the fine points of stability rather than hard-arm deterrence.

ABC, despite the hype and counter-crying, believed it met its objective--despite the smearing would become of Reagan and Shultz in their own mud.

Dordt received another angle on the nuclear issue when former Dordt president Rev. Haan addressed the student body in chapel. Haan told students and faculty that it disturbs him how everyone gets so caught up in the world's holocaust and then forget God's holocaust. We should first be busy with what is more pressing on our hearts, he said, because we are not people of this world. By taking God's holocaust to heart, one must be concerned with sin (right here), said Haan. Of course, once you've got the proper order down, then one of your duties is to get interested in the world's nuclear question as well.

One Dordt junior believes he has formed a more solid point of departure through the two forms of sensitation and concludes, "For me, I feel I have to incorporate the reality of nuclearity—with its positive and negative aspects—into my consciousness. I don't have a choice any longer. It depresses me, but it also pulls me closer to Him in whom I believe."

To Dordt's World

"Angels We Have Heard on High," and "Hark! The Herald Angels Sing."

Following the offertory, three members of the Chamber Orchestra will present "Sonata No. 6 for String Trio" by Telemann. The trio includes John Maas, a senior from Lynden, Wash.; Dora Haak, a junior from Sioux Center, Iowa; and Cathy Slentz, a junior from Grand Rapids, Mich. Dr. Ringerwol will accompany them on the harpsichord.

The Chorale and Concert Choir will sing "Sweet Was the Song" by Robert Young, followed by the Chorale performing "Every Valley" by John Ness Beck.

The concert will conclude with "Toccata" from The Nativity and "God Among Us" by Oliver Messiaen, performed by Dr. Ringerwol on the organ.

The Dordt College Chorale and Concert Choir are directed by Dale Grotenhuis, professor of music. The Chamber Orchestra is directed by Dr. Wayne Mitchell, visiting lecturer in music.

Under New Management

"A freshman as editor?" people say as they lift their eyebrows at me. I know it won't be easy, so instead of elevating your eyebrows and standing back you must get involved! I would like a humorous column, a world news column, and an entertainment column (reviewing restaurants or movies in Sioux Falls or Sioux City)—but I need writers. Artists and photographers are also required to spice up the Diamond and make it visually exciting with photographs (artistic as well as news-oriented), drawings, and cartoons. And of course we always want more people to "lay out" with. You don't have to go it alone. Grab a friend to help with a column or cartoon. Then let me know either before or after Christmas if there is some way you would like to help to shine up the Diamond.

Lori Walburg
**B. J. Ponders Past, Future**

*by LORI WALBURG*

**Interview with B. J. Haan**

Q. HOW DID YOU SEE DORDT'S FUTURE WHEN YOU FIRST BEGAN THE COLLEGE?  
A. It's very difficult to go back in your mind as to what you really thought it would be. As I see it now, Dordt started because of a tremendous need for teachers. We felt that we had to do something to get qualified teachers and there was a tremendous shortage of teachers, so the two things together gave a lot of impetus to the movement. However, there were also many of us who had in mind a truly Calvinistic liberal arts college with a strong emphasis along the Abraham Kuyper line. We wanted a college that was thoroughly Calvinistic, stressing the covenant, the kingdom and the lordship of Jesus Christ over all areas of life.

Q. DO YOU THINK YOU HAVE ATTAINED THAT?  
A. No, I don't think we have attained it fully. Whenever we talk about Dordt College when it comes to being a truly Calvinistic college in the Kuyperian mind, I think Dordt College is far more that kind of college than any other college I know of. But now having said that, I felt all the years I was with the college that we have a long way to go. While we're happy with what we're doing and to a certain extent happy with the graduates—the way they look at life and how they fill their role in society within the kingdom—we also feel we have a long way to go.

Q. WHAT COULD YOU DO TO HELP PROPEL THAT ALONG?  
A. At this stage I think it ought to be clear that now that I'm retired I'm not really in the works of the college. For me to sit here and talk about what I think ought to be done or where I think it isn't being done—I don't think it's proper for me to do that. I don't want to sit in that kind of judgment on the college. But I will say that I do strongly feel that we have to emphasize those principles that we've always stood for.

Q. WITHOUT PUTTING IT IN JUDGMENTAL TERMS THEN, WHAT DREAMS DO YOU HAVE FOR THE COLLEGE?  
A. I want the faculty and the student body to be far more self-consciously reformed along the Kuyperian lines with a strong clear understanding of what covenantal means, what the kingdom means, what it means to be united as God's people young and old doing the work of the lord. I think we have a long way to go there.

Q. ARE THERE ANY SPECIFIC THINGS YOU CAN DO TO ACHIEVE SOMETHING LIKE THAT? WHAT SPECIFIC THINGS DID YOU DO WHEN YOU BEGAN DORDT?  
A. We did then and now a great deal of discussing—papers, conferences, position papers, get-togethers with the faculty—which stressed the basic principles. We did this wouldn't lose our awareness of these principles. I think there should be more conferences that involve the students with the purpose in mind of making them more aware of those principles. I think we do too much "begging the question" so prevalent in our society and making fast inroads into our homes, churches and schools. We want to consolidate those who are still truly concerned about the Reformed faith, to deepen the faith and broad our youth for that faith, and to help insure its transmission to the coming generations. We aim to promote godly marriages, firm commitment to Christian education, faithful church membership, a biblical lifestyle, and meaningful Christian citizenship.

Q. WHAT WOULD THEY DO WHEN THEY GET TOGETHER?  
A. We want to do several things. We'd like to make the "Christian Renewal" the best possible paper we can.

**The main purpose of Foundation CURE is to spark a new interest in understanding of and enthusiasm for the biblical Reformed faith with special emphasis upon the covenantal kingdom, world-view under Christ's lordship. We want that faith to have greater visibility, to come alive in the conversations in our homes, churches, schools and the market place of our world. We are convinced that our faith is the most effective and the most urgently needed answer to the radical departure from God's Word.**

Second, we hope to start educational films on the Reformed faith. We're hoping that what is happening with communications at television idea—may be something that will service this too. Third, we want to sponsor conferences on a variety of matters—family, marriage, church.

Q. WOULD THIS BE SIMILAR TO THE CATHOLICS' "MARRIAGE ENCOUNTER" AND TO DOBSON'S FILMS?  
A. Yes, very much so. We aren't doing nearly enough. We want our faith to have more visibility and to become much more alive for the young people. We think most of our people are falling in line with the non-Reformed evangelical movement and that we're losing a covenantal kingdom perspective. I fought very hard for the radio station because I wanted the idea of that tower up there pointing out to the college that we don't exist for ourselves but we exist for proclaiming the God-centered culture. I'm not so sure that students and faculty are aware of that and carry it out. There has to be something of history being made through a fight, through a struggle. We have to almost—create a situation where we can fight for these principles. They should fight for the Reformed faith like they get excited about the nuclear bomb. Billy Graham called the Christian Reformed Church "the sleeping giant." We have so much and we're losing it.

Q. SO WE CAN DO MORE THAN WE THINK WE CAN?  
A. Yes. We're so busy fighting isolated questions—headship, premarital sex, dancing—that we lack the big vision.
Plan Needed To Ensure Future Vision

by TIM VOS

In 1937 when the members of Classis Ostfriesland began organizing a Christian Junior College, their wildest hopes and dreams could not have equaled the reality of 1983's Dordt College. It was not even until 1955 that the two-year teacher college was finally in operation and then only with a small and inexperienced staff (a few of the faculty of Western Christian High School with no college teaching experience). The official constituency at the time entailed Christian Reformed churches from Iowa, Minnesota, North Dakota, South Dakota, Nebraska, and Baldwin, Wisconsin. Today, Dordt is a four-year institution of higher education with a faculty of nearly 70 and student enrollment of about 1,100 (from nearly every possible region in North America). Undoubtedly another 25 to 30 years will bring additional growth that may leave 1983 looking like 1937.

The vision for Dordt College that was present already in 1937 has gone through some major tune-ups, not to mention a number of realignments over the years. The question is: how much mileage is left on that vision before it needs a complete overhaul? Is it capable of guiding Dordt another 25 to 30 years?

Aside from its original reports and statements, Dordt has turned out three major documents, each giving a new focus to a vision for Dordt College: in 1960, The Statement of Purpose of Dordt College; in 1968, Scripturally-Oriented Higher Education; and in 1979, The Educational Task of Dordt College. None of these documents claim to dethrone those preceding it (the 1968 paper even makes a point of the fact), but it is obvious a different focus is espoused at each instance. Dordt has faculty, administration, board members, and constituents who are equally familiar with one, or none. The result is a very out-of-focus vision...perhaps not enough of a foundation for another 30 years.

The 1979 document is perhaps worthy of standing on its own, i.e. apart from the other two; but even assuming that is true, it must be accompanied by a frank appraisal of Dordt's historical development. The disadvantage in doing so is that Dordt could no longer be a little something of everything for everyone; the advantage of such an appraisal is a confessing of differences and ultimate unity in vision. Singularity of vision is necessary to sustain meaningful growth in the coming years for Dordt College. Such steps are being taken currently: an expanded Voice newsletter is being sent to constituents, the new core curriculum will require students to be familiar with The Educational Task of Dordt College, and the faculty is meeting for periodic forums as well as summer Division seminars. These steps are not in every case carrying out with full acknowledgement of a break from the past—the Dordt community will have to at some point come together to confess its disobedience to God's academic laws and then ask His Spirit to go with the community to discern a united vision.

In a similar way, Dordt College will have to come to terms with some difficult issues which have not been fully dealt with in the past. If the community can expect to actualize a vision such as outlined in The Educational Task of Dordt College, a particularly nagging matter relates to the status of the constituency. The 1968 document begins with a description of Dordt as a community, upon whom the college was founded. The constituents are given significantly less consideration, while the Biblical grounds for Dordt are emphasized. The demands of developing the kingdom make for 'a place for Dordt College' in today's world.

This theme was driven home by Dr. John Hulst in his inaugural address upon becoming president of Dordt. In 1968 the focus was elsewhere: references are made to the church order, accentuating the duty of the consistories to establish Christian schools for parents to have their children instructed; and adding "Dordt College was founded by the covenant community to assist covenant parents in the fulfillment of their responsibilities. The entire program and all the policies at Dordt must conform to this ideal and may not conflict with this purpose." The status of the constituency with regard to the operations of the college has apparently changed over the last 15 years but, again, that change has been allowed to evolve without explicitly

Dordt must come to grips with a unified vision for its future, drawing attention to it. Subsequently the role of the constituency is one-of-focus. Students and faculty alike have become frustrated with the fluctuating influence of the constituents.

In a closely related matter the 'office of student' also lacks clear definition and focus. The typical student at Dordt has changed along with the college. When Dordt began as a two-year college, students lived at home with parents and with relatives, strongly resembling a high school situation. To posit that Dordt was founded to help parents educate their children presented no real conflict. However, since 1955 a different type of student populates Dordt's campus. Because of an increasingly strong emphasis on developing God's Kingdom, Dordt has attracted students from outside the categories of single, ages 17-22 and Christian Reformed. There is an increasing number of students who are well above age 22, or who are married, or who are from broken homes, etc., where the parents are simply not a part of the process whatsoeever.

Student-life regulations by and large assume a student consistent with a 1955 or 1968 conception of the office of student, while the curriculum assumes something somewhat different. Is there an inconsistency (or lack of focus as to the office of student) when on the one hand "Dordt, as a Christian college, aims to

During the early seventies Dordt (apparently) went through a harrowing identity crisis. Decisions were made and paths taken, but indications are that that experience may not have come to a sure enough conclusion. Opposing visions still produce unneeded discrepancies in an institution quite willing to chart a purported future. Dordt must not only come to grips with a unified vision for its future, but also plot a plan to actualize that vision.
Jock Strapper Strapped

Dear Editors:

This is in response to the anonymous "Jocks Strapped" letter.

When we read this letter, it made us very angry because we are athletes and part of the "royal" blood on the women's basketball team.

First of all being called a "jock" is not appreciated, because we, both male and female, are athletes using the talents God has given us. Speaking of talents, let's take a closer look at the basketball teams. The men's team has only one PE major, along with a premed, engineer, and a handful of business majors, as well as a history and psychology major. The women's basketball team has nine new members, who only two weeks ago realized they were supposed to be "pompous snobs."

The comment about how "we the jocks" like to take easy classes is a fair accusation, but in your inefficient by some student named Anonymous. I realize that it is the right and even the duty of Christians to promote their views. But when a person uses double standards, unfounded accusations and prejudiced statements to promote his opinion, the opinion is not an unbiased, responsible viewpoint, but rather appears to be more of a one-sided prejudice.

Sincerely,

Lynn Postma and Linda Mable, physically educated students.

And Again . . .

Dear Editors:

This statement is directed toward both the person who wrote the letter entitled "Jocks Strapped" (Nov. 17) and the Dordt Diamond:

I realize that it is the right and even the duty of Christians to promote their views. But when a person uses double standards, unfounded accusations and prejudiced statements to promote his opinion, the opinion is not an unbiased, responsible viewpoint, but rather appears to be more of a one-sided prejudice.

Gale Tien

And Again . . .

Dear Editors:

I am writing this letter in response to the sarcastic, unrealistic letter written by some student named Anonymous, about us so-called "jocks."

First of all, I'd just like to tell this person that if he thinks his letter was Christian-like, he has another guess coming. This person said we basketball "jocks" act "downright rude and un-Christian-like." Well, I feel that the letter was one of, no, the rudest thing I've ever read. I don't believe your attitude was very Christian-like, and if you believe it was—you had better think again.

To begin with, we are athletes—football, baseball, basketball, and anything else you care to name. We are athletes that are doing the things you are supposed to be doing. We are athletes that are using the talents God has given us. And we are also athletes that are using your talents. If PE is considered such a paper can be respectable "jocks" act "downright rude and un-Christian-like." This is in response to the anonymous "Jocks Strapped" letter.

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Strapper Repents

Dear Editors:

I'm writing in response to my last letter. I knew when I wrote it that some people would get angry, but I never expected it to be as big of a deal as it was. I realize now that I definitely overstated my point, and I sincerely apologize to anyone whom it hurt. In my righteous anger I feel I was unfair, and I acknowledge an unsubstantiated statement about the integrity of the coach/professor. For that I offer a complete retraction. The letter wasn't on the issue of coaches—it was about jocks. The whole idea was to point out something that needed to be said. A funny thing is, it has helped too. Jocks are more friendly now. I think that is important, since they are, whether they like it or not, in the limelight. I realize that there are other kinds of people all over campus who won't give you the time of day, who could also improve their attitude. Maybe I should have stated that in my last letter. I am an athlete though, and I know the area I mentioned more than other areas on campus. You might ask, how can an athlete say this stuff about his own kind? I did it to improve the area, not change it. Reading over the responses to my letter makes me sad. They were all basically bitter. Most of them attack me as a person and not the issue. I even heard that people were on a "witch hunt" to find out who I am. Is that so important? I've heard a couple of times that it was very un-Christian like not to sign that letter. Is it? Why? What difference would it make except being detrimental to my future? I wonder how my fellow classmates say comments like "We're going to kill whoever wrote that letter." With comments like that, I think it's best that I remain anonymous. It is not a cop-out that I didn't sign my name. I'm not too chicken to stand by what I say. If you want me to reveal who I am, I will... first think of what you would do if you would find out... would you be Christian-like or just revengefully attack me?

The editors of the Diamond chose to print this letter and chose to let me remain anonymous. Some of the responses to my letter attack the editors. They just did what they thought needed to be done. People, especially here at Dordt, should be free to express opinions and also be able to take those opinions in stride.

Where do our priorities lie?
The last issue was on stewardship, if anyone noticed, to keep up, in my classes. The basketball season just three times harder during the area, not cut it up. Where do our priorities lie?

P.S. In the light of the broader question of good sports coverage, we would like to challenge anyone with even a pinch of sports/writing sense to apply for Diamond's new opening: Sports-editor-in-chief!

Excuse Me?

Dear Editors:
The "Stewardship" issue of the Diamond was excellent. But I'm beginning to worry about its effect on the Dordt community. Instead of hearing feedback on "Save our Resources!" I've heard more responses to "Save the Jocks!" Where are our priorities?

Patti Fisher

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Patti Fisher

Calvin Accepts Its Roots

by Fred Verwoerd

The Dordt College Netherlands Program received a boost in morale recently with the announcement by Calvin of its endorsement of the program. In previous years any Calvin student who wished to participate in the Netherlands Program had to transfer to Dordt for a semester and then transfer back to Calvin. Consequently, these students became ineligible for Michigan financial aid as well as Calvin scholarships. Calvin, with its endorsement of the program, will now list the program in their catalog and incorporate it into their curriculum, allowing students to be enrolled in Calvin while studying in Amsterdam.

According to Dr. W. Stronks, co-ordinator of the program, this endorsement emphasizes the program's quality. It is also seen as a positive reinforcement of the program's housing move from Noordwijk to Leiden and Amsterdam.

The endorsement should also help bring a better spirit of cooperation between the two schools and will hopefully encourage more Calvin students to take advantage of the opportunity to study in the Netherlands.
Incarnation Can Give Us New Vision

ED JAGER

The air is thick and heavy, making it difficult for us to see the importance of the birth of Jesus Christ. Human culture has clouded our view of that great day of our Lord Jesus Christ. Man has seemingly taken the center stage of history.

Confabulations

The stage of history has seen many campaigns of war and peace. Great empires have been built and destroyed. Man has stumbled across and made great scientific discoveries. Even the church has experienced various and troublesome times. All this cultural activity has distracted us from seeing the great significance of the incarnation.

It is hard at times to believe that the birth of Jesus Christ has meaning for us today; but through faith and the Holy Spirit, we can believe. The Christmas message can only be seen as significant for us in the twentieth century if we have experienced new birth; that is, a radical change in our lives' goals and direction towards God. Christ's birth (and death and resurrection) enables us to experience new birth, and new birth empowers us with new vision through the Holy Spirit.

This new vision is pertinent for our work in the kingdom of God. The incarnation gives us new vision in that it affirms that God cares for us and affirms our academic work.

First of all, through the incarnation, Jesus Christ became as one of us. We experienced both the joys and sorrows, and heartaches and pain that are found in human life. The birth of Christ has given us a High Priest who has been touched with our infirmities. "We do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he did not sin." (Hebrews 4:15, NIV)

The Christmas message does not stop with the birth of Jesus, but comes to us through the death, resurrection, and ascension of our Lord. The incarnation demonstrates God's love and care for us.

Therefore, we too, because of the Christmas message, can minister to our fellow brothers and sisters in times of joy and sorrow. The birth of Jesus Christ enables us, through the Holy Spirit, to impart wholesomeness to the broken-hearted. The incarnation, death, and resurrection of Jesus Christ make it possible for us to be vehicles of healing through our Christian care and prayer, and through the administration of the Lord's Supper. We have a High Priest who enables us to fulfill our priestly office.

Secondly, through the incarnation, Jesus Christ upholds the world from within the cosmos which He created. The birth of Jesus Christ demonstrates to us that God acknowledges the goodness of created reality. God recognizes that our everyday experiences are real; so real in fact, that God deemed it necessary for Christ to come down to earth and bring salvation.

Therefore, the incarnation enables us to study creation with certainty because we know that Jesus Christ is upholding it. We can be assured that our studies are not in vain, because God acknowledges and sustains the goodness of His creation. Finally, the incarnation guarantees that our lives and our studies are real and important, which, therefore, should give us deeper meaning and purpose in what we do.

In conclusion, all of creation centers around that great birth of our Lord. Even time is said to occur either before Christ or after Christ; and all of life is most certainly sustained through Christ. The birth of Jesus is not just a past event, but is also a present-day reality. I pray that we will take time this Christmas to realize the greatness of the Christmas message. Merry Christmas and may God bless you!

New Scholarship Offered

NEWS RELEASE

In memory of the late Jack Visscher, professor of economics at Dordt College, the family of Jack Visscher recently established two scholarships which are available to Dordt College students. Juniors and seniors are eligible for the Jack Visscher Memorial Scholarship for Business and Economics Students. The $500 scholarship will apply toward the tuition charge for the junior or senior year at Dordt College.

The Jack Visscher Memorial Scholarship for Dordt College freshmen was established to give financial assistance to freshmen with leadership abilities. One half of the $500 scholarship will be given in both semesters of the freshman year and will apply toward the tuition charge.

Visscher began teaching at Dordt in the fall of 1980. He was interested in economics, especially in government policy, and was involved in agriculture and natural resources. He was also interested in the political aspect of economics and was influenced by his education at Michigan State and at Calvin College.

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I cant believe they show such vulgar, disgusting scenes on cable TV...

I had to watch one four times last week. Before I believed it!
Dordt Blades Look Sharp On Ice

On Thursday Nov. 24 at 6:00 a.m. the Blades and several of their most loyal fans boarded the "Grey Goose" and headed north to hockey's chosen land. In Emo, Ontario they were to face-off for two games against the dreaded "Flying Dutchmen" in their new uniforms, and engage in several struggles with the maliciously hospitable Emo families and their copious dinner tables.

After wrestling with a severe blizzard, through which Jack Bandstra's stalwart driving safely led little chance. In the two tallies proved to be another mid-western blizzard, through slap shot that left the goals in the well-fought experience piloted them, they arrived at Emo second period and Mike Vander was sufficient to ruin tradition. Zard, and they were welcomed by Emo.

Blades looked a little worse. The Emo Skaters regrouped respectability with a whole night for goalie Enno Meijers... Ken Griffioen proved Dordt's perfect end to another almost perfect Thanksgiving break.

"It's not school tomorrow!"—the Blades left the arena with another victory. More importantly though, the Dutchmen finally lit up their side of the scoreboard in the long-standing rivalry between themselves and the Blades.

After suffering another defeat at the hands of the Blades, Emo's supporters intensified their efforts to slow them down with food, entertainment and all around good times. Unfortunately, for the first time in history, their efforts were successful. Emo scored two goals in the well-fought battle on ice, and those two tallies proved to be sufficient to ruin tradition. Veteran defenseman and worthy Assistant Captain Ken Griffioen proved Dordt's respectability with a scintillating drive that would have eluded any goalie. The goal however was not enough and the final score was 2-1 in Emo's favor.

"no school tomorrow!"—the perfect end to an almost perfect Thanksgiving break.

by ENNO MEIJERS

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**Word Find**

*typed by Mike Dykstra, special slave to the editors*

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**Brave New World**

*Twilight*  
*Skywalker*  
*Computer Complex*  
*Visionary*  
*Carl Pagan*  
*Ground Zero Motive*  
*Fulltime pastor*  
*Christian cable*  
*Satellite*  
*Dordtnauts*  

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**Will Rev. Van Dixoorn be playing pool in 2055?**

---
I Shall Not Pass

And it came to pass
Early in the morning toward the last day of the semester
There arose a great multitude smiting the books and wailing.
And there was much weeping and gnashing of teeth,
For the day of judgement was at hand.
And they were sore afraid, for they had left undone
Those things which they ought to have done,
And they had done
Those things which they ought not to have done
And there was no help for it.
And there were many abiding in the dorm
Who kept watch over their books by night,
But it availed them naught.
But some were there who arose peacefully
For they had prepared themselves the way
And had made straight the paths of knowledge.
And these were known
As the wise burners of the midnight oil,
But to others they were known as "curve raisers."
And the multitude arose
And ate a hearty breakfast
And they came to the appointed place
And their hearts were heavy within them.
And they came to pass,
But some to pass out.
And some of them
Repented of their riotous living and bemoaned their fate.
But they had not a prayer.
And at the last hour there came among them
One known as the instructor, and they feared him exceedingly.
He was of diabolical smile,
And passed papers among them and went his way.
And many and varied
Were the answers that were given,
For some of his teachings had fallen among fertile minds,
Others had fallen among the fallows
While others had fallen flat.
And some were there who wrote for one hour
Others for two,
But some turned away sorrowful,
And many of these
Offered up a little bull
In hopes of pacifying the instructor.
And these were the ones who had not a prayer.
And when they had finished
They gathered up their belongings
And went their way quietly, each in his own direction,
And each one vowed unto himself in this manner:
"I shall not pass this way again."

Author Unknown
Courtesy of the Vander Zee-Mahaffy-Peterson Connection

photos by Betty de Jager
Boer and Vos Lead Improving Defenders

The Dordt basketball team has won two of its last three games, and is starting to play more consistent ball. Coach Rick VanderBerg is pleased with the team’s recent games, especially the last two in which the Defenders were one and one.

Dordt came into the last week of play with a record of three wins and three losses. Last Friday the Defenders played a tough Dakota Wesleyan team in the Corn Palace in Mitchell, South Dakota. VanderBerg was impressed with the way Wesleyan played and commented that they played as well as they could. Wesleyan shot very well with an impressive field goal percentage of 60 percent to Dordt's 50 percent.

The lead changed many times throughout the game with leads of no more than three points. With one and a half minutes to play the score was tied, but Dordt could not hold off the Wesleyan offense and ended up losing 89-84.

Leading scorers were Brian Vos 20 points, Brad Boer 20 points, Paul Hamstra 18, and Don Vanden Top 11. Vos led the team with 10 rebounds and field goal percentage (82 percent, 9 for 11).

Monday night Dordt played host to a surprisingly tough Buena Vista team. Buena Vista's record is now 0-8. Dordt fell behind at half by three points but came back in the second half to take control of the game and win 90-80. The game was highlighted by a number of slam dunks. Leaders in that category were Boer and Vanden Top with three each.

Boer scored a career high of 34 points, 27 in the second half. Vanden Top was a distant second with 16 points with three players tied for third with 8. The team shooting percentage ended at 48 percent compared to BV's 55 percent.

Brent Kok had a good game coming off the bench with 8 points and 9 rebounds. Vos also played a good board game with 9 rebounds.

Season scoring leaders are Vanden Top with 132 (18.3 points a game), Boer 127 (15.8 per game), Hamstra 77 (9.6), and Vos 59 (7.4).

Field goal percentage leaders are Vos 53 percent, Vanden Top 50, Hamstra 50, and Boer 48. Free throw leaders were Dave Brennaman 82 percent, Jon Broek, 80, Vos 74, and Boer 66. The season team shooting is 46 percent from the field and 63 percent from the line.

Dordt plays tonight at home against Sioux Falls

Sioux Falls is picked to take the South Dakota Conference and won their last game against Northwestern in Orange City. After the holidays the team will play in a tournament hosted by Northwestern on January 6th and 7th.
It was spring break, Sunday, and we'd gotten as far as Picayune, Mississippi, so we attended a small, patched up Baptist church having seven rows of pews.

**En Route**

The service was great (the friendly members even had us do a special musical number—good grief), but the bulletin had me confused; its cover was the drawing of a grandiose, ultramodern church around which congregated many people. So I asked the minister ("Rev'rn Renkin"). "Why do you have another church's picture on your bulletin?"

"We Don't have." Somewhere we missed each other.

"Oh," I say, "This picture is the headquarters of your denomination?"

"No. That's our church. Well, not exactly quite yet. But that's our dream church. With the Lord's blessing, we'll have one. The new church will house all the new members." His southern drawl and sincere, proud face are sure. That day a mere fourteen people were in church.

Vision. The above example is the best I've seen in many months. Having faith to pursue a vision even when seemingly no progress is made and having wisdom to know the best way to fulfill that vision.

With its strong Christian faculty and firm biblical foundation, Dordt College has much going for it. But I do not think Dordt College is successfully spreading its unique way of looking at the world.

What Dordt is perpetrating is an endless cycle. CRC kids come here and leave here, usually going back to their or other reformed communities. And after awhile they have kids, who are taught by Dordt grads, and end up at their parent's alma mater. How can we break this steady state?

Encouraging Dordt students to take what they have learned here and carry it to graduate studies is one idea. Another big step would be getting kids from other denominations to come to Dordt. I advocate "Bagle's Song" go on tour not only to the Christian Reformed in New Jersey, but also to the South where Dordt (and what it stands for) is not widely known. Granted, getting kids from evangelical backgrounds might result in some readjustments needing to be made, but the results would be worth it. And when those students leave, they would take there ideas to their own communities. What are we afraid of? If the world view Dordt promotes really works, and if we really believe in it, we had better be actively sharing what we know.

Suppose you had to design the cover of a Dordt Bulletin—what would you draw? Could you be sincere in saying you hope and believe such a dream could ever become reality? Really?

TK

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It's all over! A few uncomfortable exams and unfinishing papers aside, most of us are looking forward to our own definition of rest! After trips in cars too small for their crammed contents, or leisurely flights to North America's far corners, we'll join family and friends in celebration of a young King's birth.

But we don't have much time to rest. Driven and equipped with eager thoughts of tomorrow, we experience time as a uni-directional blur. And if we stop long enough to look, it appears that we walk an historical line—this would suggest that we're making history. Strangely, most of us don't care deeply about the history we're making.

Instead, we anchor ourselves in the past; and if we know about the traps or not, we usually resign ourselves to living tightly within the ideas, questions and answers of that (our) past. The blur is the result of full-throttled motors propelling the speed boats that we are round and round in an exciting circle!

To redirect this going-nowhere-quickly pattern, some philosophized into existence a world-view that will grab each common Joe and propel him into every area of culture! Here at Dordt we've got quite a few men and women working at getting the above realized—but it is apparent that they've forgotten something.

In the preceding paragraph I substituated culture for life—on purpose. In fact, if you missed Mike's gentle plea for it, Haan's call to refind it in our Reformed Principles, and berg's question whether it ought not to act alone as programming for the statement of Dordt's Educational purpose and task, then read on carefully.

This isn't easy to communicate, but the very soul-directedness of Dordt College is absent (found repeatedly wanting). The lands to conquer are there, mapped out in visionary detail, but the army isn't really sure why it's going except that man (and God?) has called it to fight mightily everywhere.

There are fine heads, but no helmets; there are burly and delicate chests, but no chest plates; there are plenty of scabards, but no swords: Dordt's not going to war, it's going to school—this would say! That really makes more than 1200 hundred of us! We've already told ourselves what the route to renewed clarity is, so often, that we don't experience it. So few experience real changing. But nobody's pushing radical Christianity at Dordt, because firstly, everyone expects an old fashioned view of time, like it is out of style; and secondly, to get down on one's knees, holding hands along with 300 or two people, is embarrassing!

Time is now, the present, past and future. Dordt shouldn't be a railway station or a shuttle launch pad; it may be a breath of fresh air in a polluted world, but the fumes soon get through the air locks.

Time is in the above sense the urgency for what gets taught in the classrooms: not Bach and Hayden alone, but Simple Minds and U2 as well; not only (timeless) Shakespeare, but also Ursula K. Le Guin; not merely the French, but the video revolution as well. And so that we don't become preoccupied with time, Dordt would do well to recognize, actually, that the present class setup is nothing but ridiculous. Tri-sessions, 4-1-4, 4-4-1, anything that would give those paid to think a three prep load and those who pay to think some desire to put more into it, would be a giant's step. (We might even have a desire to leave our office once in a while to entertain and be entertained "in community" rather than feeling unguiltily drawn to outside "nightly amusement.")

Steady! Keep holding on! We've erased T——. And we're starting to see how life at Dordt would bring to itself greater relevance? Only one thing remains—the incommunicable (unless you have ears to hear) foundamental.

Now I'll lower my voice, and from one misdirected sinner to another speak from the heart, that is, myself. We have taken for granted for too long that all are knowledgeable of, unembarrassed to follow, and committed to, the Word of God. (I hate to use those four words because right there the incommunication begins. We've found ways of confusing its meanings, or by using some stilled image we "take care of it" like a doctrine reduced to points.)

Until we pick up His Word in the ways He gives it to us and realize the "wholeness" it brings, we would be wise to see that our world-viewing is a lot of shallow sight-seeing if we're not making a difference in our own estranged, individualizing communities.

Dordt thirsts from its heart for a full-time, evangelically "alive" campus pastor, small and large groupings of hymn sings, Bible readings and prayer gatherings. (This isn't reduction, this would be bringing to important fulness a reduced dimension of Dordt's life.)

I too belong to the self-hospitalizing sick, but please realize with me that no sweet tasting medicine could cure or compare with the milk and honey set before us! Dordt's Vision is clear; the Future is here!