Lecturer compares Dordt to Free University of Amsterdam

Dr. Jacob Klapwijk, Lecturer in Modern and Contemporary Philosophy at the Free University of Amsterdam, the Netherlands, visited Dordt last week. On Friday, the last day of his stay, Klapwijk was interviewed for the Hamond by Cliff deGroot and Jo Zinkand. The following report is based upon that interview.

Perhaps the most obvious difference between the Free University and Dordt College is the size of their staffs. The Free University presently has some 700 faculty members and an enrollment of approximately 12,000 students. With 100 students majoring in philosophy and another 100 minori ng in the discipline for other studies, the philosophy department is one of the smaller departments at the Free University. Although one might infer from these figures that philosophy classes are small, this is not necessarily the case. Klapwijk said that there are five to six hundred students in a class. In one instance that he gave, there was so large that, to seat everyone, the University had to rent a nearby church.

At Free University students must choose one core course in introductory philosophy. Nearly all the philosophy professors are involved in teaching introductory philosophy classes for the students—a practice dating back to 1840 when Abraham Kuyper founded the Free University. "Kuyper," Klapwijk said, "stressed the importance of teaching philosophy, which would encompass and deal with all the different specialized sciences. It was this science that would continually be asking how the sciences related to the Christian faith. Having laid out Kuyper's views on science, Klapwijk said, in summary, that "philosophy should be a total science dealing with the general problems of reality."

Klapwijk said that he had several introductory courses of Dordt upon visiting it for the first time. First of all, he stated that he was "impressed by the teaching that here, at Dordt College, I feel that there is a clear vision of the task that Christians have for their own community and their own country. It surprises me that this vision is fed by Kuyper, I feel that this is a good point of contact between Dordt and the Free University. He [Kuyper] has given an outline by which we can approach the world of learning and culture, I am glad that here there is this kindred spirit—perhaps [present] here even more so than at the Free University."

Secondly, Kuyper stated, "I am also of the opinion that perhaps it might be good that Dordt could come closer in contact with other Christian communities to try to gain more knowledge of what is going on at these communities."

Commenting on Rev. Haan's upcoming trip to the Free University's October Centennial, Klapwijk said that "it is good for people to see things going on for themselves. I hope that Dordt will try to come into closer contact with other communities. The students have a concern about the poor, the weak, the tortured, and the suppressed in the world. They have the feeling that there is not enough concern about these things among those in established positions. The concern of the students has had good effects," said Klapwijk. "The students have opened the eyes of many people, including Christians."

Klapwijk did not say anything about the purported Marxist or Neo-Marxist "influence" at the Free University. However, he seemed to be alluding to certain allegations when he said, "One must sharply distinguish between the Council of the Free University and the official instruction by the Free University faculty. All the faculty members must sign the statement of agreement with the Free University's Christian purpose."

Faculty members leave:

Some familiar faces will not be around campus next school year. Several members of the staff will be going on leave of absence, while others are not returning.

Gilmalia Boot, associate professor of Linguistics, is among those going on leave. During this time, he plans to take courses at a concentration on Dutch and linguistics. Boot has been accepted by the University in Austin, Texas, but can't be sure whether he will go. He has placed applications at several other universities, and their replies will help finalize his decision. James Schnp, instructor of English, will also be going on leave. He is entering a degree program at the University of Wisconsin-Milwaukee, and will be taking courses in English and creative writing. Schoepf will be gone for two years.

David Zinskand, professor of Modern and Contemporary Languages, is also among the faculty members going on leave. Zinskand will be studying at the Tyndale House Library in Cambridge, England.

Besides the professors on leave and those who have chosen their leave, four members of the faculty will not be returning. Stephen Brand, instructor of English, and John Shipley, instructor of English, will not be returning.

Dr. Jacob Klapwijk discusses the differences between Dordt and the Free University.

Anniversary celebration scheduled

A 25th anniversary celebration is scheduled for Saturday, May 3, on Dordt's campus. Tours of the college's facilities will be conducted during the afternoon. From 2-4 p.m., an "open house" will be featured in the chapel, with listeners free to come and go as they please. A buffet dinner will be available at cost in the commons. At 8:00 p.m., a special 25th Anniversary Program will be held in the chapel. The program features a variety of musical performances and the Dordt 25th anniversary film which includes scenes from the Okoboji retreat and 1979 Commencement.

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Letters to the editor

Dear Editor,

Along with many other students, I am presently very disappointed and offended that the administration has taken the liberty to remove a beautiful drawing of a nude woman from Laurie Zinkand's senior art show.

The reason given was that the nude drawing might offend visitors which Dordt will receive Saturday for the 25th anniversary. (Will they not be offended by the nude sculpture or was it not recognized as such?)

It is sad if anyone is offended by a beautiful depiction of the crown and glory of man or woman in the image of God. I suspect however that part of the reason for offense is a lack of education. Perhaps our visitors don't understand the significance and history behind drawing nudes, Chaim Potok in his novel. My Name Is Asher Lev, says, "Every important artist who ever lived drew or painted the nude.

Should we as Christians be offended by the nude? No, we should realize that it is an expression of beauty and truth. Can we assume that Dordt's role as a Christian educational institution is to educate and make known the "Lordship of Christ, in all areas of life?"

Let us encourage our Christian artists, not stifle them!

Sincerely,
Andriette Pieron

To the Editor,

As the silent battle of "the nude" raged across our campus I would like to sound my trumpet of warning. The problem here is not to create an image but the question of whether or not we may display nudes at our art shows. The administration is not questioning whether these works are anti-normative or God-displeasing, no, principles are not the issue. At the root of it all is the question of whether or not we may display nudes at our art shows.

Editor's note

Art majors Laurie Zinkand and Margarete Timmerman recently held their senior shows in the upstairs of the chapel and the SUR lounge, respectively. Each show contained a painting of a nude, Laurie's painting was taken down three days after it was first displayed. Margarete was asked to remove hers.

Dear Editor:

Regarding the Student Forum election, so the following explanation is in order.

We think elections don't make us know who we are voting for. We did know some people. Were these people elected because their names are known around campus? Was it simply names which had been heard a lot that were chosen?

We suggest that Student Forum re-evaluate the election process and make some changes.

1. Have names of nominees posted at least one week in advance.

2. Have two meet the-nominees nights (two because some cannot always make it on the night it is planned for.)

Signed:

Gerry Fulker
A View from the Bridge -- from milk to meat

by Mark Poehner

From an outsider's point of view, it is uncertain if not unsafe conclusions can be drawn from the Theatre Arts Department at Dordt College in direction. Perhaps it is due to uncertain if not unsafe conclusions that may or should be drawn from a play that reveals the defeat of twentieth century man and proposes a compromise in our everyday conflict between good and evil.

"A View from the Bridge" is a tragedy with no heroes, a position which in itself twists the tradition of dramaturgy. It concerns neither noble characters nor an extraordinary setting, but rather ordinary people under the oppressive rule of man-made law. To Miller, man is bound and he cannot be set free.

Aside from this philosophical afront to the Christian worldview, the play is overt in displaying incestual lust, homosexual tendencies and fears, and the impotence--three sexual themes which this community has managed to refrain from discussing. In choosing this play, then, the Theatre Arts crowd was bold, speaking to the most neglected area of human sexuality. They saw, perhaps, that Eddie's disgrace came through his refusal to deal with his sexuality, and they may prevent this community from a like disgrace.

The interpretation of the play might have been different if Koldenhoven would have performed it two months earlier, as originally planned. Snell, instead, directed and Snell's Stanislavskian in-}

through with a play that reveals the defeat of twentieth century man and proposes a compromise in our everyday conflict between good and evil.

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fluence left its mark on the play. Choosing a far more extremely emotional and violent presentation that Miller could have intended, Snell's main objective appears to have been to move the crowd. But romanticism resulted in two ways: some people were deeply moved by the performance, counting it as a success; others, in discomfort, laughed at the most tragic contexts or were overcome by the fluctuations between Beatrice's constant shrill (Dutch sounding) yelling and Kate's flat uncertainty. The violent rages were penetrating, maybe too much.

Casting was both the most exciting and the most dubious of the performances. Nobody could do a Boston accent, but that's out of the question here. Doug Huisken playing Eddie's role, was the best in his accent. Joan Vanderbeek sounded like a Dutch grandmother in Philadelphia, Suzanne Boer like Sweet Pea in Popeye's cartoon; Ron Boot was the closest to Italian, although bred with Mexican, while Dan Medema alternated between Palestinian and Greek.

Doug Huisken was a convincing actor. His role as Eddie won the hearts of the audience with his alternate humor and sorrow, then won their pitying condemnation at the end. John Van Dyk, as the lawyer Alfie, was a convincing friend to both Eddie and the audience. Suzanne Boer as Kate was a definite mis-cast, although it was evident that she tried hard, but trying hard is not what the audience looks for. Joan Vanderbeek was at times convincing in her acting art of Magic Wands, Upper Crust, and Pucci designs, or the excitement over a simple letter. It's good-bye to Magic Wands, Upper Crust, and Pucci 5s. It's good-bye to all the concerts in the chapel and to the plays in Te Paske, It's good-bye to yelling out of the windows at anyone who happens to be walking across the parking lot. It's good-bye to the Thanksgiving Break and Spring break fun times. The moments are forever captured in our Kodak pictures, and retained in our memories. It's good-bye to free swimming on Thursday nights (where the girls ALWAYS win the keep away games). It's good-bye to having coffee over at East Campus Apartments. It's good-bye to the in-fighting a CARE package can bring, or the excitement over a simple letter. It's good-bye to TWIRP week and pixie week. It's good-bye to Magic Wands, Upper Crust, and Pucci 5s. It's good-bye to all the concerts in the chapel and to the plays in Te Paske, It's good-bye to the liberation of the arts at Dordt. It's a bold step for the liberation of the arts from the grip of one church's theology and one school's philosophical perspective. In this step, I hope it is a success.

Goodbye to good times and bad

DORK

by Wendy Dykstra

Goodbye to good times and bad

Goodbye to the radio station that plays the new songs too. It's good-bye to the cell blocks of last fall (something has to be done about those white brick walls). It's good-bye to the RA's who relax your every breath. It's good-bye to hanging out in the commons with its line-ups and to the nearest cattle confinement that carry the aromatic perfume of man-written law. To Miller, man is bound and he cannot be set free.

Aside from this philosophical afront to the Christian worldview, the play is overt in displaying incestual lust, homosexual tendencies and fears, and the impotence--three sexual themes which this community has managed to refrain from discussing. In choosing this play, then, the Theatre Arts crowd was bold, speaking to the most neglected area of human sexuality. They saw, perhaps, that Eddie's disgrace came through his refusal to deal with his sexuality, and they may prevent this community from a like disgrace.

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DORK

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Goodbye to good times and bad

Goodbye to the radio station that plays the new songs too. It's good-bye to that lovely curfew and the late trains. We're sure going to miss those.

It's good-bye to the Iowa winds that carry the aromatic perfume of man-written law over the campus. Good-bye to the common with its line-ups for meals, its food on trays, and its fight for elbow space at the tables. It's good-bye to blowing your nose in toilet paper, and back to real kleenexes. It's good-bye to GPA's, books, term papers, exams, and the library.
Dealing with alcohol problems

by Faye Myers

Is there a drinking problem on Dordt’s campus? “Alcohol isn’t a big problem at Dordt, and we don’t want it to become one,” said Jay Van Groningen, director of men’s resident life. Quentin Van Essen, coordinator of counseling, added, “The problem is increasing in terms of accepting drinking as a way of life.”

“People drink because they have trouble dealing with the changes in life today. No one knows what is coming down. But drinking makes you quit asking.”

University of Wisconsin students party after a football game
courtesy of Time magazine

But in the future, Van Essen stated, the counseling center wants to help the student whose drinking interferes with getting in and attending classes, “We’d like to help these students before they’re down and out,” he said.

“The major problem of college drinking appears to lie in the confusion, conflict, and anxiety which parents, college administration, faculty, public officials and students themselves experience over the question of drinking by young people.”

Statistics from campuses

More than 95% of the undergraduates report at least occasional drinking, compared with 59% who smoke marijuana, 11% who snort cocaine and 10% who pop tranquilizers.

Twenty percent of the men and 10% of the women say getting drunk was important to them.

More freshmen than upperclassmen say they drink heavily.

The category of “heavy drinkers” - those who regularly consume more than six pack of beer for five shots of liquor at a sitting - now includes 29% of undergraduate men and 11% of the women.

Former alcoholic speaks to PE class

The alcohol awareness topic was introduced into the class three years ago. “The athletic department felt it was a necessity,” stated Marion Van Soelen, Associate Professor of Physical Education.

“I didn’t have to have a drink but I would look forward to the weekends and the drinking we’d be doing.”

“Not until after I needed, not wanted, but needed, three beers...

Fourteen years ago at Dordt, Miedema said, “he began the route to alcoholism, “I didn’t have to have a drink but I would look forward to the weekends and the drinking we’d be doing.” He added that he began to shun non-drinkers, basing even his choice of dates on who drank.

But I refused to accept that I had a problem, I refused to discuss it, and friends helped me deny I had a problem,” he explained.

“Not until after I needed, not wanted, but needed, three beers...

In the morning to get started, did I seek any kind of help,” said Miedema. Meanwhile he had been through jobs in an office, an insurance company, a packing plant and had almost ruined his marriage. “This is when drinking ceases to be fun,” he stated.

At the New Life Treatment Center in Woodstock, Minnesota where Miedema is presently working he found he could control his drinking with “the stuff’s and the Lord’s help.”

Miedema’s drinking problem influence him until he changed his major from secondary education to business because Christian schools wouldn’t accept drinking. He said, “I was called before the disciplinary committee where I was suggested that I was a potential alcoholic; I scoffed at you and then added, “In their final decision I was expelled one semester.”

“When you are faced with the question of whether you should drink,” Miedema advised, “pounce it. You’ve got your whole life to drink.”
Early Bird
Warning Signals of Alcoholism

1. Difficult to get along with when he's drinking.
2. Drinks "because he is depressed".
3. Drinks to "calm his nerves".
4. Drinks until he is "dead drunk" at times.
5. Can't recall some drinking episodes.
6. Hides liquor.
7. Lies about his drinking.
8. Neglects to eat when he is drinking.
9. Neglects his family when he is drinking.

Housing a new "de-tox" center, the Center now receives state as well as private funds "... which help with its expansion and continuation," Medema predicted.

Koldenhoven, "We're going to make Max a central figure."

"We've got the play rolling," said Warmink. "We have a super cast. The kids themselves are just phenomenal. They learn so quickly that some were already able to memorize their lines."

Koldenhoven said that "The Sound of Music not only has high entertainment value, but also has educational value."

"Additional thing is that it's easy to find plays which cater to men," said Greg Van Essen, but this play provides roles for women," said Koldenhoven.

"The Sound of Music will be performed at 8 p.m. in Tavis Theater September 12, 13, 19, 20, 26, and 27 with two matinees for area junior high and high school students September 18 and 25."

The Center's
services to Dordt

A student with a drinking problem could miss only four weeks of classes under the minimum stay at the New Life Treatment Center, and Guenther states, Coordinator of the Counseling Center. "But he could still keep up with his studies by correspondence or maybe tutoring," he added.

Stated in an old public school building, the Center was meant to be in the Sioux County area "... but when no place was found, Woodstock, Minnesota was picked as an alternative," explained Bob Medema, the program director.

Having the background of Alcoholics Anonymous (AA), Medema continued, the program progresses through AA's steps which focus on rebuilding oneself. The person attends lectures and classes to learn to deal with himself, his family, and his community.

"The Nun's chorus is going to be stunning," Warmink added.
Senior citizens enjoy bowling
by Deb Butler

Every Thursday while Dordt students are sitting in Chapel, approximately 20 Senior Citizens are practicing their bowling techniques in the SUB gameroom. According to Dave Ruter, recreational director for Sioux Center, the Senior Citizens have been bowling in the SUB since January. The Recreational Department had a meeting with Sioux Center and decided to get something started for the Senior Citizens. Ruter contacted Len Van Noord in January and received permission to use the SUB gameroom lanes on Thursday mornings from 9–10:30. Each Senior Citizen pays one dollar for shoe rental and lane use.

Klapwijk
continued from page one

In a lighter vein, Klapwijk described the phenomenon of the "eternal student." "Some of them have been at the Free University for five, six, ten, even as long as twenty years," Klapwijk explained that this was possible because "students can be registered as students as long as they want." The tuition is about $70. For their tuition, the students have access to many facilities. They receive discounts on books, concerts, and meals at the university. The students are not obliged to come to class but are responsible for knowing the material in some way." Klapwijk laughed when told of Dordt students xeroxing notes before exams and the lineups that are caused by having only one xerox machine for students. He explained that on every classroom floor at the Free University (some of the buildings are 15 stories high) there are xerox machines. "But in the classroom building basements there are complete battlefields of copy machines."

Upon his return to the Free University, Klapwijk will be exploring the possibility of having the Free University philosophy department offer their courses in English once every four semesters.

Dordt site of ICICHE

Dordt College will be the host institution for the Third International Conference of Institutions of Higher Education (ICICHE). The conference will be held on Dordt's campus August 12–20, 1981. The keynote address of the conference will center on the topic "The Challenge of Marxisl Ideologies for Christian Scholarship." Five papers and five cases will be presented in response to the keynote address by people representing various parts of the world. Sixty-eight institutions from nineteen countries attended the second conference in Grand Rapids during August. Dordt Philosophy and Theology Professor, Dr. John Vander Stelt, is serving as the secretary for the ICICHE Program and Steering Committees. Vander Stelt said that both the Netherlands and Third World countries had been considered and rejected as possible sites for the Third Conference. The conference could not be held in the Netherlands because of the continuing tension between the Free University of Amsterdam and Potchefstroom University (South Africa) over the latter's continued official endorsement of the apartheid system. Vander Stelt said that the lack of freedom of speech and entry into the country coupled with the great distances, prohibitive costs and lack of proper accommodations, made it impossible to hold the conference in a Third World Country.

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An evening of bluegrass music
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8:00 p.m.
TePaske Theatre
Tickets: $3.00, $2.50, $2.00
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Sport shorts

Track pictures by Lyle Bremes
Baseball pictures by Dan Zinkand

Golf and tennis pictures by Corwin Slagter
Christian accused of idolatry in arms race

by Gary Dulm

Last week Tuesday evening, at Northwestern College, Jim Wallis of the Sojourners community from Washington, D.C., spoke on the Growing Prospect of Nuclear War. Wallis is editor of Sojourners, a monthly magazine that deals with issues of life in the light of the radical gospel of Jesus Christ, Sojourners has become an important magazine with a readership of about 40,000.

Last fall the Sojourners community issued "A Call to Faithfulness" to American Christians, asking them to commit themselves to resist the development of nuclear weapons, and work toward their abolition. Wallis spoke about the Christian's responsibility in dealing with this issue in his lecture. At the outset Wallis indicated he would take a theological approach to the issue.

According to Wallis, since the dropping of the first bomb 35 years ago, our country has made choices that indicate a "moral numbness" and a "hardness of heart." We have chosen as a nation to make nuclear weapons a part of life. The church must do the same if we are to play catch-up since WWII.

To prove his new tough stance against the Soviet movements in Afghanistan, President Carter has called for an increase in the rate of arms spending, the creation of a new "hardcore" deployment force, threatened to fight to protect our oil interests, and called for a draft. Wallis believes these steps to be hypocritical because he sees Soviet intervention in Afghanistan as parallel to our past involvement in Latin America, Cambodia, and Vietnam. Wallis decries the fact that we have actually threatened to use nuclear weapons as a final resort to protect our Middle East interests. The mentality at work in actually speaking of atomic war is best exemplified by candidate George Bush. Bush has actually been talking about surviving and winning a nuclear war.

Wallis sees the willingness to accept the death of millions in a thermonuclear war as a symptom of our "hardness of heart." Our "incapacity to love invites our annihilation," it is the "dehumanizing of enemies that leads to war," according to Wallis. To talk of "acceptable populations" or the death of 30 to 40 million people as acceptable loss figures flies in the face of the Biblical command to love your neighbor. Wallis claims that "love your neighbor is a politically necessary position."

Wallis then presented some facts about our nuclear overkill capacity. Since the SALT process began the U.S. has doubled its arsenal. A new generation of instruments of death is now apparent on the scene. One Trident sub can destroy 408 cities. The proposed MX missile could be the most expensive and lethal weapon system ever built. New cruise missiles have already been approved.

The proposed neutron bomb is still in the background but can easily be produced. Wallis called it "the ultimate capitalist weapon because it destroys only people."

The real danger of advancing the arms race spiral through these new weapons is that we are fast approaching the point where a first strike could actually win a nuclear war. If either side felt it could pull off such a first strike the danger of such a war would be too imminent. Wallis claimed that we as a nation have never pledged not to be the first nation to use the bomb.

Any war now has the potential of escalating into a nuclear war. If present trends continue, 35 to 40 nations will have nuclear capabilities within a decade, and by the year 2000 up to 100 nations will have the bomb.

In getting at our responsibility as Christians, Wallis pointed out the two questions young viewers of the recent Holocaust broadcast in Germany had of their parents. Where were you? Where was the church? Wallis said the Bible warns a great danger of trusting our trust in arms and exalting the nation above all else. The church's passivity indicates to Wallis an "idolatry of the worst kind." There is no theology that can or does accept nuclear destruction as justifiable according to Wallis. But Christians have raised no protest, and have even directly participated in preparing for nuclear war. We are worshipping at the altar of a false god. In Wallis' view, if we exalt our fear of the Russians, our standard of living, or our national security above our concern for humanity and discipleship to Christ.

This issue is something the Christian church has chosen to ignore but ultimately it will test our commitment. Wallis feels we must begin by readdressing ourselves and our own commitments. "Repentance means non-cooperation in preparation for nuclear war." Instead of stating "in despair and hopelessness, Christians must bring the hope of the Resurrection to bear on the issue. Wallis went on to indicate that we cannot replace our fear of the Russians with fear of nuclear war. "Biblical hope and trust in Christ is the only way we can have the boldness to prevent or live through another holocaust," Wallis challenged Christians to be "fools for Christ" putting their confidence in Him instead of the system.

Kiwi reflects on Christian perspective

by Faye Myers

Dordt College has 1,217 students and 1 kiwi. Gerry Kleijnan, the only New Zealander, is Dordt's kiwi. The nickname, kiwi, is taken from a native bird of these two tropical islands. "Actually," Gerry said, "I wouldn't be called a kiwi in New Zealand since my background is Dutch."

With many other Dutch immigrants, Gerry's family moved to Upper Hut, New Zealand after World War II. "But no Dutch community was formed," Gerry said, "because the people had to spread out and take the available jobs." But a Reformed Church was established, he added, which is similar to the American Christian Reformed Church.

As a senior, Gerry is studying theology. "I've always been interested in the ministry," he said. "I'm not building on a farmer; I would almost feel I was wasting my God-given talents on something like that."

New Zealand, having only secular universities, influenced Gerry to choose Dordt. Gerry, realizing that "no society is perfect," feels that Dordt does integrate Christianity in all aspects of life. "You can ground yourself in good Christian principle here," he says. Gerry said he has learned much economically, culturally, and academically at Dordt. "But most of all I've learned to see right and wrong in my positions and others, and I have developed my faith that way.

Next year Gerry plans to apply at the Australian Reformed Theological College, and, at some later date, go back to New Zealand. "I feel that in the past the Reformed Church has been closing out the native New Zealanders," Gerry said. He would like to open the door to all New Zealanders because "this is a good brand of Christianity and they need it and they are interested."