Planting, watering, weeding...

by Kelly TieD

"I have always been interested in nature, it's part of my life," commented A.J. Boersma, the Dordt College gardener. His job involves taking care of the flowers and trees on campus.

Mr. Boersma has worked here part time since the college started, supervising the landscaping while he was principal of Sioux Center Christian grade school. He began working full time five years ago.

"I start planting on May 15 each year and continue until early June. I take care of the plants: weeding, watering, and so on until they die with the first frost."

Next year the arrangements will look basically the same except for an addition of a tulip bed. "When I start a new bed I don't make a plan on paper," added Boersma, "I just do it by ear, so to speak." All the plants are started in the greenhouse and then brought outside and planted in the flower beds.

Along with caring for the flowers, Boersma keeps a large garden east of the gym, and is supervisor of maintenance for the library and student union building.

Boersma's hobby, which also deals with nature, is birdwatching. He takes care of the nine Purple Martin houses on campus. "This summer, there were 50 pairs living in the houses. It is rare to have that many in one spot," he explained. He also has placed Bluebird boxes along the Sioux and Rock rivers.

The frost has hit, and most of Boersma's flowers are pulled out for another winter. So, it's back to the drawing board in the greenhouse.

Marlyce Vander Pol gives recital

The Dordt College Music Department will present Marlyce Vander Pol in a senior recital, November 16, 8:00 p.m., in the Sioux Center First Christian Reformed Church.

Selection will include two choral preludes by Buxtehude, "Variations on Veni Creator" by Durufle, "Litanies" by Alain and Bach's "Prelude in Gigue in C Major."

Marlyce has studied organ under Rudy Zuiderveld and Joan Ringerwolfe. Her performance will follow with a reception in the church basement.

Brouwer to discuss physical science

Wyts Brouwer, a physics professor at the University of Alberta in Edmonton, will speak at Dordt on Nov. 17 and 18.

Brouwer has studied at the University of Alberta where he received his Master's Degree in math and a doctorate in theoretical physics. In addition, he did post-doctorate study and research at the University of Amsterdam in Holland.

At present, he is on his sabbatical leave from the U of A for one year, studying at the University of Western Ontario in London.

Brouwer has done a great deal of study in the areas of the "History and nature of the physical sciences in the perspective of the Christian." His two public lectures will deal with these topics.

After spending a few days getting to know Dordt and the people of Sioux Center.

Randy Matthews to perform at Northwestern

Saturday, November 6, is a good night to remember if you are one of the many students at Dordt interested in Christian contemporary music. Randy Matthews, one of the more popular writer-performers of rock music, will be giving a concert at the Northwestern Auditorium in Orange City at 7:00 with a $2.50 admission charge.

Those who listen to KDCR's "Illumination" may have heard him perform the much-requested "Didn't He?" and other selections. He is a very strong performer and is known to hold the attention of his audience.

Randy has been performing and writing music since 1968. Rock was just off its feet in the 60's and Randy grew, as an artist, right along with it. He started cold, with very little contact with the gospel-rock musicians that were already started on the West Coast.

Back in the heart of the Ozarks, Randy developed his own unique style, mixing the mountain spirit with a good steady rock beat and always trying to put a real Christian message into every song. The outcome has proved to be very appealing.

He is also a very interesting and accomplished story-teller. His life has been full of events that he just loves to relate to people, mixing his stories and song.

As he says, "I believe people should have a good time, but there are a lot of things that nobody's talking about."

In my concerts, I try to take my audience through every motion possible." Randy says he would rather have people stunned by the reality of the Truth than clapping wildly for his song.

Randy will be performing Saturday night with very little instrumentation, relying mostly on his guitar.

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Marlyce has studied organ under Rudy Zuiderveld and Joan Ringerwolfe. Her performance will follow with a reception in the church basement.
There is something that troubles me, and I think should trouble all of us. So let's talk about it awhile. Have you ever wondered why most sports are dealt with in terms of power struggles, in terms of opposition between us and them, and ultimately the "us" becomes associated with good, and "them" is equated with evil. Because winning, then, is good, it must be attained as a primary goal, and then we can see how, statistically, this is so very connected.

Our belief in the infallibility of statistics, numbers, cold hard facts, goes hand in hand with our emphasis on winning. By looking at these so-called facts, we then decide the success or failure of both teams and individuals -- and if we do decide, well at least we'll be well informed. I'm trying to suggest here, that we may easily be under a strong positivistic influence, and if the proof is in such a statistical pudding we should try to erase it from the menu. Well, what about an alternative?

The first thing to do is put quality, not quantity at the top of our priority list. How well do we perform the various skills individually and as a team? For some people it does. For some people it doesn't. How well do we perform the various skills individually and as a team? What do these mean that you have played well? There are countless more questions. Think about it. We must be careful not to live as though the spirit and the life of the community. Are we reducing athletics to personal heart, puts a different light on statistics. Statistics are often helpful but they are not the sole judge of performance.

Playing for quality implies that you're not opposed to other teams or players or our fans. It suggests a high regard for the achievements of others. It suggests that we may be a part of a wider Christian community. It looks to Christ. Individual opinions will vary, but we hope that the communication of these ideas will stimulate growth in the Christian community.

There are all kinds of other things we could mention as well, but we'll leave that to you. Do some thinking about sports with respect to your own life and the life of the community. Are we reducing athletics to personal glory and vanity? Is it more important to win than to play well or does winning mean that you have played well? There are countless more questions. Think about it. We must be careful not to live as though the spiritual antithesis divides the win-loss column, or the points for and against column. For some people it does.

Last summer I was paging through a farm weekly magazine when I came across an editorial about far-right religious groups. The editorial mentioned the Amish, the Hutterites, a few similar groups, and the Christian Reformed Church. I didn't quite know how to take this. It almost seemed an honor to be included with groups that took their religion so seriously that they turned their backs on the American Way of Life and the cult of progress.

Too bad the editor was wrong. He must not have been to Grand Rapids lately. If he had he wouldn't have included us with the small farming communities that oppose the technolization of life. I'm not saying that we should imitate the Amish, even though there is something attractive about their life-style. The Amish see something most of us "Christian Reformed" people don't. They haven't identified the Kingdom Vision with the American Dream. Oh, the CRC is conservative all right, someone told me that the Dutch make up the most conservative ethnic group in America. But are they trying to conserve the right things? Instead of being a dynamic force in society we have allowed ourselves to be associated with those who simply want to maintain the status quo, a large part of which is the free enterprise system.

But the CRC is hardly a monolith. Someone once divided it into three main groups: the dogmatists, the pietists, and the neo-Kuyperians. The dogmatists are the ultra-conservatives; to them systematic theology is the queen of the sciences, and Adam Smith said the last word when he touches on economics. The dogmatists have turned off the "Young People," so pietists and neo-Kuyperians try to bring us back into the fold.

The pietists are essentially anti-intellectual, they appeal to our emotions, they stress love and compassion, which is good, but not enough to live on. The young intellectual turns instead to the neo-Kuyperians. The good neo-Kuyperian is rational. If not rationalistic. He is convinced that once he figures out what the state is, and what the school is and how everything else fits into the modality scale, then the world's problems will be solved. He says with Herman Dooyeweerd that meaning is being before the face of God but he feels that his own life has meaning only when he is working. He feels guilty when he takes an hour off. When things don't go well he says, like the horse in Animal Farm, "I will work harder." He attacks the fundamentalists for having a dualistic view of man, and then ignores every aspect of his own life except the analytical. At Dordt this has begun to wear thin. Pietism seems to be taking up the slack. Is pietism the answer? I have a gut feeling that it isn't.

Where does this leave the CRC? Will it go the route of so many other denominations? I don't know. The usual conclusion is to call for discussion. There seems to be so very much that strikes me as an almost implicit rationalism. We are redeemed men, but we are still men, and having our presuppositions straight does not give us heightened analytical powers. When we try to analyze everything we are so very close to cynicism. Our thinking may be correct but we are not living truthfully.

There is something that troubles me, and I think should trouble all of us. So let's talk about it awhile. Have you ever wondered why most sports are dealt with in terms of power struggles, in terms of opposition between us and them, and ultimately the "us" becomes associated with good, and "them" is equated with evil. Because winning, then, is good, it must be attained as a primary goal, and then we can see how, statistically, this is so very connected.
Blankespoor discusses Dordt's direction

Edward Blankespoor, pastor of the Calvary Christian Reformed Church in Orange City, is also the president of the Board of Trustees of Dordt College. In that position, he not only chairs the meetings, sets the agenda, and sees that the policies of the board are processed, but he also acts as "a spokesman, representing the administration to the board or representing the decision of the board to the constituency, the president of the college and the students." He consented to an interview, so we asked him some questions about the direction of Dordt.

DIAMOND: What do you see as Dordt's future direction?

BLANKESPOOR: It's difficult to come down on specifics. The struggle about the basic perspective of Dordt College took place two or three years ago. At that point there was an internal struggle within the faculty, within the constituency and even within the board on the direction of Dordt College. As a result of that struggle and positions taken in the midst of that struggle, Dordt's general direction is pretty well set.

We operate basically out of a Kuyperian world and life view, expressed in our statement of purpose, which is presently being revised. But, the main thrust of the statement will not be revised, and within that basic thrust we begin to ask questions about what we can do.

DIAMOND: Will there be any structural changes in Dordt's curriculum in the future?

BLANKESPOOR: Dordt will always be a liberal arts school, but I think one of the most significant changes will be an increasing emphasis on career orientation. For example, we're looking for a man in agri-business. It will be a theoretical course, and yet it will be practically designed for the student who wants to go into agri-business.

As far as the board is concerned, there are so many factors involved that go into expanding a curriculum. The basic question is, what can Dordt do with the limited resources available? Do you have the personnel available? Do you have the financial resources available? What about the student-faculty load? It's a matter of saying, "Let's expand the curriculum," and then going ahead and doing it. All these factors enter in.

DIAMOND: Do you see any future changes in the curriculum structure regarding the relationship between curricular and extra-curricular studies?

BLANKESPOOR: I'm not aware of any except for the music department where you get credit for participating in choir and band that you never used to have. It was strictly extra-curricular, at your own convenience, but now that's been changed.

DIAMOND: We realize that we're isolated here in northwest Iowa. What are some of the things we can do to correct the problems caused by that isolation?

BLANKESPOOR: I think it depends on how you look at Dordt College and some of the challenges facing it. Many see the primary challenge facing Dordt as theoretically articulating a Reformed world and life view - and that is important. Many others think Dordt's efforts up to now have been channeled in that area. For example, you even notice it in public relations releases in the back of the Banner: "Come to Dordt, the college with a kingdom perspective."

I think now Dordt's challenge is to take that perspective and try it out in our society. The principles always have to be tested against the hard wall of reality to test their genuineness and to give them an earthly groundwork so they don't become paper fabrications, out of touch with modern reality.

This concerns me because with Dordt's location it's easy to become ivory-towerish. For example, the whole problem of labor unions. Sioux Center has none that I know of because it isn't really an industrial situation there.

Then, Dordt interviewed a lawyer from Pennsylvania who worked for a labor union and wanted to teach Political Science. One of the things that really perplexed him was that if he came here he'd be totally removed from the environment where he'd spent his whole life. So I agree that Dordt is isolated.

But there are things that can be done to bring representatives and spokesmen from other areas to Dordt. You could get people from the ghetto in Chicago to represent their position and it would be healthy to get someone representing labor to come on campus.

There are social issues right in our area that we shouldn't overlook. One is the matter of agriculture. Dordt could really do something in terms of the world hunger problem. Here we are in the middle of the bread-basket of the U.S. Social issues right on our back step is the Indian issue. We're right next to it in Sioux City or Mason Nebraska or South Dakota. It's a critical issue and we should deal with it.

One of the things I'd like to see for Dordt to do is historical research in Calvinism, to figure out how the Calvinistic influence has come to expression in America. In the early 1900's the Christian Reformed Church first became exposed to American society, and at that time there were basically three ways to approach it. One was the Pietist tradition: to take the Bible and more or less withdraw from society. Another way was the Separatist Calvinist way.

"Dordt could really do something in terms of the world hunger problem. Here we are in the middle of the bread-basket of the U.S."
Working man to man, serving the least of the least in society

-Tacoma, Washington

Recently a 19-year old boy in a Washington state prison hung himself in his cell. He had been waiting for over two months for One to One to find him a Christian friend.

"He even told Elmer Biggerstaff, my associate, that he was open to the Gospel," said Carl Foss, director of One to One. "The problem is that most Christians have a very low regard for the prisoner. Very few are even willing to pray for them."

One to One, of Tacoma, Washington, is a Christian mission serving prisoners in seven institutions throughout Washington, Through One to One's coordination, 700 Christians regularly visit a prisoner.

"Right now we have approximately 400 fatherless men, women, and children who are waiting for Christians who are filled with the Spirit and love of God to come and visit and write letters to them. These who are on our waiting list have not been solicited by us," The prisoners volunteer for the program. They simply want a friend.

Carl spends much of his time speaking to Christian groups, trying to get more Christians to visit prisoners. "...It is difficult to find people whose heart is really in this work," explained Carl. "This seems strange to me because we know that at least one third of the prisoners find Christ as their personal Savior if they are visited by Christians who demonstrate the fruits of the Spirit."

Unlike many other prison visitation programs, One to One is a distinctively Christian mission. Only Christians are allowed to become sponsors (those who visit prisoners), and all government funding is refused, even though much has been offered.

"We want God to receive all the glory for bringing prisoners out of a very dark and depraved background into His light," Carl explained.

According to Merle Alexander, the last director of the Federal Bureau of Prisons, "Whenever penal reform has taken place in the history of the world it has been done by Christians." "Nothing less than this kind of love (the 'agape' love of Christ) will truly set the prisoner free and make society safe again," said Carl, explaining their policy of only allowing Christians to participate.

95% of One to One's sponsors include their family in the visiting. The prisons have pleasant visiting rooms, and children can be brought too. "It isn't the looking-through-barbed-wire-mesh-type-of-thing," Carl pointed out. One reason for including the whole family is that most inmates come from bad family situations. According to Carl, over 90% of all prisoners, and 99% of those who ask One to One for a friend, never had a good relationship with their father. Seeing the love between a family is helpful to these prisoners.

Follow up is one of the most important aspects of the One to One program. Besides visiting the prisoner regularly, the sponsor is expected to meet the prisoner at the time of his release, and, if possible, help him find a job. Having a friend greatly helps a prisoner to keep from falling back into a life of crime.

"Prayer is one of the chief cornerstones of this ministry," Carl said. "Specific prayer enables us to give these specific answers which enables us to glorify God much more because we know He will answer according to His Word when we pray according to His will. . . I know of no whiter harvest field than the prison. It has been long e r work for reaping. God says, 'I set the prisoner free,' but He waits for our prayers because He wants to receive all the glory."

"Whenever penal reform has taken place in the history of the world it has been done by Christians."

"If the church was doing its job there would be no need for a project like One-to-One."
There's a long, cement hall in the basement of the South Dakota State Penitentiary in Sioux Falls. A camera and several bright lights face you as you walk towards a sliding door made of bars. Suddenly it jerks open. After you hesitantly walk through, it loudly slams behind you. A voice asks you to leave your coat on the table as you approach two more doors. They open, one at a time, making sure you know you're inside. The room is large, with a fire place and dark wall paneling. Every conception of the "contact" is wiped away. There are men surrounded by children, sharing the thrills of fatherhood with the prisoner at the next table. There is a baby crying, while the 19-year-old father tries to relax the child he can see only three times a week. The wife stares at the wall. There is laughing, hugging, deep discussion. Meanwhile, the eyes of the guard always remain in the small window on the side.

496 men live in the stone structure. Herm Solem got a one-to-one program (called M-2) started here three years ago. He got the idea from Carl Foss in Tacoma, Washington. He also feels that Christians have a big mission in the prison. In the past three years, 500 men from South Dakota, Minnesota and Iowa have come to the basement visiting room to listen to a man who wanted somebody on the outside as a friend.

Now, Herm Solem has a bigger job. He's the warden. He stayed in his second floor office until 6:15 to talk to us about his "joint." He said there is a "national trend in corrections to go hard line." People want prisons to justwarehouse the guy, lock him up and throw away the key. The prison is supposed to incapacitate him.

"Well, look, your schools and your society and your home had it, they'll get down on us when someone comes out of here and commits another crime," Solem said. "Suddenly, they're wondering why we didn't rehabilitate him in six months. We used to reply, 'Well, look, your schools and your society and your home had him for 19 years and all you did was get him into the pen!' But we found those arguments were counter-productive. We just have to tighten our belts and try to get him the next time around. You can't keep score. If you did, you'd pack it up. You gotta keep working.

Solem says they've never spent more than 13% of their budget for treatment such as the classroom and vocational training. The prisoner can spend part of his time in the huge gym, tennis court or baseball field. "The M-2 guys really help too," Solem commented. "They have their own way of just being there to listen, using common sense. And their price is right... we've got all these men counseling for nothing. Our counselor's case load is high, and the inmates are competing for attention, but once they've got an M-2 man, they've got him for keeps."

Does the rehabilitation approach work? "People really get down on us when someone comes out of here and commits another crime," Solem said. "Suddenly, they're wondering why we didn't rehabilitate him in six months. We used to reply, 'Well, look, your schools and your society and your home had him for 19 years and all you did was get him into the pen!' But we found those arguments were counter-productive. We just have to tighten our belts and try to get him the next time around. You can't keep score. If you did, you'd pack it up. You gotta keep working.

Solem feels that the small size is an advantage. "We have much less of a jungle than a place like Stillwater where they had 19 deaths last year. They're forced into warehousing. And most of the guys here are from 20-30 years old. They're going through a phase. Most of them will turn out alright."

The rate of those returning to the penitentiary (from Sioux Falls or some other prison) is 6%, the lowest of any state penitentiary. It was 21% before the M-2 program started. Proportionally, the South Dakota State Penitentiary also has the highest number of M-2.

Solem said that "Rehabilitation in the prison is not a very popular program. When they hear the term, they right away think they're 100% bad, they think they need a complete turn around. That's usually not true. They need some help, and if they want it, they'll get it here."

What would Herm Solem do about the problems in the big prisons? "People have said that you can't work with prisoners unless you have less than 1,000. I know that helps, but we're never going to get rid of prisons until we reestablish the family as a viable entity. If you start teaching the kids right away what a family is, how it's supposed to work, and if you give them the love they need, they'll know where they stand. 80% of the people in this joint come from broken homes."

"Only Christians know what this means. We haven't begun to see all the implications our belief has."
Dealing with structures and members of the Kingdom

Louis Tamminga

Reformation Rally speaker Louis Tamminga has already been introduced here nine times. So you must have heard of him. Preferably you heard him. On the afternoon before his last lecture, we asked him a few more questions.

DIAMOND: We talk a lot about the Kingdom, about structures in society. Will the Kingdom fully come to bear when we have changed the structures?

TAMMINGA: Structures always have two sides to them. On the one hand, they often determine a certain course we take, certain customs, policies, and the way of doing things. On the other hand, structures are always determined by people. The closer these people are to Christ and the Word of their Lord, and the more insight they have as to how to live the Word of God in society, the more obedient they are, you see, and the more they will use the structures to the glory of God’s name.

"...if that kind of piety would undergird our Christian social outreach, it would be a thing of Christian beauty and of genuineness."

The Kingdom of God is not perfectly here. So we have to instruct one another, stimulate one another, be examples to one another to really live a childlike, honest, sincere Christian life. And if that kind of piety would undergird our Christian social outreach, it would be a thing of Christian beauty and of genuineness. The opposite is also true where very fine Christian frameworks and structures and organizations began to decline because the people that move in these structures became less pious. They became career oriented, and they became cold theoreticians.

DIAMOND: What shall we do within the present structure?

TAMMINGA: We can reform them. Structures are only scaffolding within which we live, say, the Godly life. They themselves are not the Kingdom. The Kingdom is always where people come to the actual expression of obedience. So we want to build up structures in the world which are servants to the Kingdom.

As Christians helping other Christians, we want to find out how to look at society, study it, prophetically analyze and understand it and test the spirits. Secondly, we must find out how we can, in the simplicity of faith, but, nevertheless, with understanding in that faith (and that takes a lot of expertise), how we can best live the mind of Christ, how we can be a blessing, how we can be obedient to the Lord Jesus Christ. And in through the acts of obedience, the Kingdom of Heaven would then light up among us.

DIAMOND: As people involved in academics, people who look at the structures around us, what can we do to help our fellow Christians in labor, in politics, in all of society, who are caught up in the present system? What can we do to help avoid a "world flight" of those structures should come together to share experiences, and encourage one another to still hang on to the Lord. Secondly, we could help these people understand secularism and humanism that is running rampant in these structures. We must help each other to be armed against it so to be able to resist it. Thirdly, we could deepen their understanding and courage so that they would begin to fight some of the features in humanistic structures of which they are a part.

It is important that we form a Christian mind, being born again in Christ does not automatically mean, for example, that I understand the psychological functioning of a child. So Christians ought to say, "Let's learn from one another. Let's ask someone who has made detailed studies of the psychological development of the child." Christians should study God's creation and realize some of the norms.

Good information has to be brought within reach of our people. We should have some lecturers who would talk with farmers about the implications of farming and its place in the economy and the nature of the work in the Light of the Bible. We need a deepening of interest and an opening of vision. It is very important that the Christian leaders stimulate fellow Christians to be prophetic, to read stuff, to size up data, to test the spirits of the day. That's what Paul bids Christians to do.

If the historical reality is such that the Christian community has no Christian vehicle, no Christian awareness and therefore does not reason a Christian way, then we ought to take steps accordingly. The Christian community ought to direct its energies and resources toward the formation of leadership.

DIAMOND: Without being intellectualistic or preaching off the pulpit, how can we get other Christians excited about living the Christian lifestyle?

TAMMINGA: That is basically the work of the Holy Spirit who will use the human effort and faithfulness. We must also show the Christian farmer, working man and professional man how it is to live the Christian way. We ought to challenge him word and deed, and the Lord, we hope, will bless it. We trust that.

It might be that the work must come more than by word of mouth. It must also come in deed and so we even take somebody's hand, to speak, and lead him, for example, to the laying of bricks and the writing of a constitution and the hiring of teachers in setting up a Christian school organization. And then the person will say, "Hey, yeh, that's right. Now that you show it to me, I understand more what you meant by the spoken word of God."

DIAMOND: In our academic community, how should a student balance his studies with everything else around him?

TAMMINGA: I would imagine that as a student you would want to constantly be in touch with life as much as you can (not be abstract). You would want to develop good, meaningful relationships with other students, to develop a mind that is open to others. You would want to listen to others, and so, learn from others. That's a rich, rewarding thing.

On the other hand, there ought to be somewhat of a modesty as to what could be accomplished in college. A college student ought not to take himself too seriously. College is a time, four years, where you are not yet really involved in society for you can still, in your own thinking and feeling and observation, afford to be somewhat distant from it all so that you can experiment a little bit, so that you can say, "Well, O.K., this is one position, and then get all excited about it, but you must also say, this is not for keeps yet," (to avoid the extremes of the 50's and 60's). There ought to be an element of play and experimentation and carefreeness.
On Death and Dying, E. Kubler-Ross, NY: Macmillan Pub., Co. ($1.75)

(Quotes and Answers on Death and Dying, E. Kubler-Ross, NY: Macmillan Pub., Co. 171 pgs., $1.50)

Death, the Final Stage of Growth, E. Kubler-Ross, N.Y. Prentice Hall Inc. 167 pgs. ($2.95)

review

Going his own way. She is blind to the ultimate cause and reason of the problems she notices, as well as their ultimate solution.

She feels that dying patients are being treated more and more like things rather than as persons. Patients may be crying for rest, peace and dignity, but get infusions, heart machines and other non-medical forms of treatment. She says that we must face and accept the reality of our own death. Such is a statement made by Elizabeth Kubler-Ross, a psychiatrist and a leader and authority on death. Ross has written three books on the subject: On Death and Dying (1969), Questions and Answers on Death and Dying (1975) and Death, the Final Stage of Growth (1975).

Ross feels that dying patients are being treated more and more like things rather than as persons. She may achieve peace—but inner peace as well as peace between nations—by facing and accepting the reality of our own death.

In her third book, "Death, the Final Stage of Growth," Ross shows how, through an acceptance of our finiteness, we can grow, for death provides the key to the meaning of human existence. She feels that death offers each of us a chance to discover life's true meaning by coming to terms with death as a part of human development. She shows this by offering a spectrum of viewpoints from ministers to rabbit doctors and nurses to sociologists to those near death to those who survived.

...now she considers herself "much more religious."

It is in this book that Ross honestly portrays her present feelings about "religion." She is very perceptive about man's directionality in life and the core of a person's life that has to do with his/her "religious commitment." In fact, she gives us three levels of religious commitment which are "essential to us in times of personal transformation:

1. Who Am I?
2. To what do I commit myself?
3. In what way will I live out my commitment in life?

She seems so close to the truth, and she has an understanding beyond most non-Christians as to what religious commitment is. She is still looking at things from a humanistic point of view, where man is seen as the center of power, where man's own acceptance of death is what transforms his own heart. As you can see, Elizabeth Ross' thought has changed a lot since she started working with and talking to dying patients. It is encouraging to see the work she has done and the conclusions she has drawn. We can only pray that she will, in her continuing search find the Truth as it exists in Jesus Christ.

"The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance," 2 Peter 3:9

photo by Dave GroeueDbOOlll
Basketball teams begin practice

Another season begins. October 11 marked this beginning as the varsity and junior varsity basketball teams began a two-week period of conditioning to meet the demands of the game. The varsity team has changed somewhat due to the fact that three of last year's starters are no longer here at Dordt. This is not a discouraging fact, however, because the team really appears to be quite strong. There is more height and more talent on this year's team and there will be one of the changes of last year.

The practice schedule has also changed this year to enable players participating in Concert Choir, Band, or Orches-

ta to come out for the team. The women's basketball team may now practice more often at a decent time. The practice schedule is now Monday, Thursday, and Friday from 4:00-6:00 and Tuesday and Wednesday from 5:30-7:30.

The first game of the year will be played on November 17 against Briar Cliff. This is an away game whereas the first home game will be played No-

vember 19 against Bellevue.

The Chicago Metropolitan Center representative will be available to discuss the program with students on Wed., Oct 10, at 9:00 a.m. in the SUB lounge.

Senior Bob Vander Pol, who is currently involved in the CMC feels, "It's an excellent practical application of what you've learned in school and a good background experience for determining your career orientation."

The CMC offers college students from Calvin, Central, Dordt, Hope, Northwestern and Trinity the opportunity to work one semester in a job of their choice. In addition to working three or four days a week, students take courses in Metropolitan Issues, Social Research, Humanities in the City, Fine Arts in the City or Values Perspectives.

Students also find their own apartment or home to live in. Robert DeHaan, director of the CMC, feels that this enables them to become "thoroughly familiar with some of the problems and opportunities that are found in one of our nation's major urban centers."

The price of coffee in the SUB coffeeshop has spiraled up to $1.50 as most coffee drinkers realize.

Mike Cassidy said this is due to the fact that coffee every-

where has hiked up from 77¢ a pound last year to $2.05 this year. He also stated that the coffeeshop is making no prof-

it. "We're here for a service to the students, not as high-

way robbers."

Cassidy also predicted a possible 20¢ cup of coffee if the current price fails to cover expenses. But there is "no tax because we are absorbing that penny."

The Club, Our Brother's Keepers, organized a Work-a-

thon in October in which interested students volunteered to do yard and garden work, house work and other odd jobs around the community.

The 55 members raised a total $450 which will go to the National Right to Life anti-abortion organization.

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Horse flick replaces Streisand

by Pete Buisman

The 1970 western, "A Man Called Horse," will trot across the Dordt film screen on Saturday, Nov. 6, at 6:30 and 9:00 p.m. in the C 160 Theatre.

A shocking depiction of the noble savagery of the Sioux Indian, "A Man Called Horse" pioneers a series of similar "Little Big Man" and "Sons of the Harpooner" which strive for authenticity. The 1825 capture of a po-

rous English aristocrat, his initiation into the tribe and their eventual respect for him is illustrated with blatant vio-

lence and nudity.

Contrasted to the traditional western stereotype, "Horse" strives for authenticity with outbellingly sympathetic characters.

The vivid realism achieved by director Steven Spielberg may now practice more often at a decent time. The practice schedule is now Monday, Thursday, and Friday from 4:00-6:00 and Tuesday and Wednesday from 5:30-7:30.

The first game of the year will be played on November 17 against Briar Cliff. This is an away game whereas the first home game will be played No-

vember 19 against Bellevue.

Anyone interested or involved in writing should consider attending the CMA workshop on November 12 and 13 at Mt. Marty College in Yankton, South Dakota. Students may submit their own creative and/or journalistic writing. Several instructors will critique the works.

Journalism professor Vanden Bosch feels this is a good op-

portunity for students to get their writing critiqued by someone other than a Dordt faculty member. If a student doesn't want to submit anything, the faculty member will go on to listen to the critiquing.

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Monday, November 15 has been set as the deadline for literary entries for Fine Arts. Students are encouraged to submit poetry and fiction to Mr. Cook's office. Judge for this year's contest is Ann Snuker of the poet Cedar Falls, Iowa, who will appear on campus December 2 and 3.

She will hold seminars on poetry and fiction, in addition to reading from her own work. In submitting material, students are requested to double space all manuscripts and to provide two copies of all entries.

The 55 members raised a total $450 which will go to the National Right to Life anti-abortion organization.

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To perform at Te Paske

The Fine Arts Trio of Drake University will perform the trio by Brahms, Beethoven and Walter Piston, a 20th century composer, at 4:00-6:00 and Tuesday, November 5, in the Te Paske Theatre. The trio members, violinist Wilfred Bell, cellist John Eichbl and pianist Gerd Kott, all teach at Drake. Individually they have performed around the world receiving outstanding reviews.

Dordt College's Music Department is sponsoring the free concert in cooperation with the Iowa Arts Council.