**Housing policy involves few changes**

With a few modifications, our housing policy is the same as last year," said Len Van Noord, assistant to the dean of students.

The housing program for the 1976-77 school year will start on March 1, when "all available housing will be posted," said Van Noord. On March 5 all seniors who wish to stay in the same housing unit they have as juniors, will have the opportunity to do so. Starting March 8, regular, senior applications will be split into 3 groups:

Women applying for housing where householders have indicated they would prefer women, men applying for housing where householders have indicated they would prefer men, and men or women applying for neutral housing. This change is being signed up is hoped to alleviate the congestion, says Van Noord, "so we won’t have a line of 50 students waiting to apply outside my door."

There are several conditions that must be filled when applying for a specific unit:

1. There must be the correct number of students to fill a housing unit.
2. Each applicant must submit $25 fee with their application and signed contract. The $25 fee will be applied to next year’s housing and is non-refundable. The fee was increased by $5.00 and made non-refundable, "because students in the past would sign up for housing, and then not show up the next year, which deprived other students," according to Van Noord.

3. Housing applications will be made by open selection on a first-come-first-served basis. Conflicts will be resolved by simple drawings.

If a group composed of mixed classes applies for housing, they will be rated according to the student who has the highest class rating. That is, if one senior and four juniors make an application for a housing unit, they will be rated as a senior group.

Groups with the highest number of upperclassmen in the group will take seniority. For instance, two sophomores and three juniors take precedence over three sophomores and two juniors.

Specific requests of the householders will also be considered. For example, if they want an athlete or is there a specific work arrangement between the student and the householder, this will be arranged.

The new apartments on campus are planned to be ready by next year for occupants, it will be an eight apartment unit. We haven’t decided yet who will get the housing.

**Rooy to speak on Third World**

Dr. Sidney Rooy, Christian Reformed Church representative in central South America, plans to be on Dordt’s campus next Monday and Tuesday. From March 13-17 Rooy will speak in chapel on the political, social, and economic realities of Latin America. John Hulst, Dean of Students, stated that Rooy will alert the audience to "the challenges that face the Latin American countries today.

Rooy also plans to speak in Dordt’s chapel service and on campus. Conflicts include: political issues in Latin America, relations between the U.S. and Latin America, and Neo-Marxism in Latin America. Rooy presently teaches at the Evangelical Faculty of Theology in Buenos Aires, a special number as entertainment for the Homecoming game will be provided by the Unity Christian High School drill team.

The highlight of the day will be the alumni banquet held at 5:30. After the meal, there will be a short faculty skit, and a reading duet. The banquet speaker is Jerry Ebbets, principal of Edmonton Christian High. And then Homecoming ’76, Mr. Van Noord has a special reminder for all the women present. We are also a part of Homecoming—and February 14th is definitely a special Twirp day.

**Professional harpsichordist to perform**

Dr. Naomi Rowley will present a harpsichord concert on Friday, Feb. 10, at 8 p.m. in Dordt’s band room. Her husband, Gordon Rowley, will accompany her on the organ.

Dr. Rowley will perform seven French and English pieces and Johann Kohan’s "Biblical Sonata No. 4: The Morally Ill and then Restored Honeymoon." Her husband will join her for duets by Bach, Purcell and Suter.

The two-manual Sperrhake harpsichord which Rowley will play belongs to Joan Rigler, assistant professor of music at Dordt. She noted that, "Harpsichord has been getting popular in the past few years. Hopefully this will create interest in it here at Dordt."

Rooy represented Latin America at the International Conference of Reformed Scholarships in Potchefstroom, South Africa. He spoke there on "The challenge to Reformists in higher Education in the Latin Latin Third World Countries.

John Vander Selt, Dordt’s delegate at the conference, commented concerning Rooy’s address, "I believe there was a pretty good consensus among the delegates that his presentation was the most gripping thing I’ve ever heard."
The dating game: who cares?

A friend, "just a-pas-sin' through' had time enough to chat and the other day. We were in the coffee shop which stimulated him to voice his observations about Dordt's social life.

"You know," he commented quite candidly, "I can tell that this campus has something different ... it's not like the university I frequent."

"What do you mean?" I asked.

Well, I get the feeling that people care for each other. Students here have a Christian life style when it comes to dating. Why do you play games?" he asked, using the rules that non-Christians use.

"I'm afraid," he said, "it's hard," he answered his own question, "to have honest relationships with members of opposite sex when we're conditioned--excuse the psychological term--to play games. Well, for instance, look at those ads, listen to the songs, browse through any department store. It's there, pushing you to catch at man or woman. Why, how many people eat up the concepts of "Total Woman." So it's no wonder students here saturate with such garbage.

"But, why does that garbage have to go with our dating games?"

"Well, my point is," (finally he'd reached it) "that you students seem friendly and caring but actually are quite selfish and look out only for one self."

"Oh?" he was asked.

"Yeah, in my short stay here, I've seen in East Hall (dinner house, of course) and ward complaints from one house almost by the day. The thing is, I don't think either student wanted a date to develop a loving friendship--or just to get to know another person.

"But," he was rather rudely interrupted, "that's completely unreal! Why can't we use dating to find a marriage partner? There's absolutely nothing wrong with the mail coming this way, so long as the mail arrives not to call attention to and object to is the ridiculous use of mail by Dordt College. The objection comes when this mail arrives not for our house and money for all of us."

To the editors:

I live with seven other girls all of whom are seniors. What I would like to call attention to is the ridiculous use of mail by Dordt College. Several times in my first semester and now into the second semester we have received mail such as announcements of campus events, placement notices, etc. which is great. "The objection comes when this mail arrives not to call attention to and object to is the ridiculous use of mail by Dordt College."

The first attitude recognizes the task of the state to administer justice among all the various individuals and groups in society as an impartial referee. This view can be called pluralism--recognizing a plurality of religions and faith communities and allowing each one to develop fully without infringing upon others. At times the government referee may appear to bey one group, but only to catch up on past violation of the rules.

The second attitude is based on a self-interest concept of government. Each segment in society clamors for the ear of government and legibly particular favors for its own group. The government swings from one interest group to another, without clearly defined principles, articulated goals or a deeper understanding of justice.

Rather than first seeking out what is good for the whole society, public officials who follow the second view seek to discover what the various organic groups have to say, attempt to reconcile those views and hope that justice will be served as a by-product. Any group which remains unorganized, lacks lobby and refuses to go along with the pressure tactics, stays out in the cold.

This second attitude is not a pure abstraction. It can be witnessed by actions of labor unions, business corporations, medical associations, service groups, teacher groups, suppliers of defense contracts, consumer groups and farm organizations. Each group in an election year can bargain with politicians for certain "political plums" in return for the campaign support from their organization.

Just one example of this type of political bargaining--the Iowa Political Action Conference for Education (IPACE). IPACE describes itself as a non-partisan organization which seeks to advance the interest of all educators. Educators are protected at the expense of the rights of students and parents of school age children. IPACE mentions nothing about calling government to its proper task of service and administering justice in the educational field.

IPACE conducted interviews with seven consenting presidential candidates. Of the seven, two answered favorably to their requests, including support for more retirement benefits for teachers, more federal funds for education and full funds for collective bargaining. They also asked the candidates to request a certain percentage of teacher delegates to the national conventions from Iowa.

Now that Sen. Birch Bayh and Rep. Morris Udall adhere to the wishes of IPACE, they have won teacher support in Iowa. But if either man is elected, his ability to lead and govern will be short-circuited by his tendency to give in to interest groups.

Christians should take note and avoid the pitfalls of being "just another interest group." The temptation is great, however, to limit ourselves to parochial concerns. Working for an equitable distribution of the tax dollar to all educational systems (regardless of their religion) can soon be watered down to "seeking aid for our Christian Schools.

This problem of parochialism and interest group democracy should alert Christians to understanding the true responsibilities of the state. Absten covering that, we should call our public officials to conform to their proper task. And when we speak on issues, we must look beyond the narrow dictates of one interest group to the broader meaning of justice for all groups in a pluralistic society.

Looking back on the January 19 political caucuses, one could detect two pervasive attitudes. The significance of these attitudes must be stressed for this reason: choosing the wrong attitude could obliterate the possibility of a distinctive Christian political movement.

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Housing

Forum news

Student Forum discussed matters coming out of the student life committee at its meeting on Feb. 4.

A report from the special events committee by Janet D'Autremont led Forum members to suggest that the SEC should broaden its base of activities for greater student appeal. Alternative events should be scheduled, commented a Forum member.

Since the SEC is starting to formulate next year's schedule, forum members were encouraged to supply input in the area of special events.

In W. Brouwer's report from the spiritual activities committee, mention was made of Sydney Rooy coming to campus in February. Furthermore, input was given regarding next year's Retreat. The basic question raised was whether the Retreat should be an academic (theology, etc.) and more recreational. Finally, Brouwer announced that Letha Scanzoni and Peter De Jong will be on campus to speak on the role of the single person.

The student personnel committee report, given by Jerry DeGroot, included the up-dated self-service room and other facilities and their enforcement. The new requirements are now more attainable and easier to determine. The SEC also passed a motion for each and every 25 non-refundable fee will be required when students sign up for housing.

Before the meeting was adjourned, there was some discussion concerning the proposed chapel-music building. Continued discussion is on the agenda for the next forum meeting scheduled for February 18.

Music center not justifiable

To the editors:

I am writing this letter to the "Diamond" in response to the proposal to build a music center. I do not believe enough has been shown to justify this huge expenditure. The reasons given in the "Diamond" are not at all convincing. We do not need 1,500 seats for a chapel. Graduation does not occur frequently enough to justify such a proposal. I believe that the alternate proposal to prevent the offer of tuition on the gym was not convincing. The increase will bring the present tuition cost of $160 according to Bernard De Wit. The new cost will offset by increases in the grants-in-aid awarded, the amounts being the lowest tuition cost of any private college in Iowa.

The Student Personnel Committee, said by Gerald Vande Berg

Tuition raise approved

The Board of Trustees has approved a tuition raise for next school year of $60 according to Bernard De Wit, business manager. The increase will bring the present tuition cost of $160 according to Bernard De Wit.

According to De Wit, however, the increases will be partially offset by increases in the student life committee. The increase will be the result of a joint fund-raising effort. Also, an additional $10 will be charged for room and a $20 charge will be added to the cost of meals.

In 1980, the SEC is starting to formulate next year's schedule, the board should consider the nation-wide trends that in the future will require some departments and delete some principles. A proposal such as this constitutes a breach of the student's scholarship obligations.

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Gerald Vande Berg
DIAMOND: What is the direction of American foreign policy today?

SKILLEN: All the modern nations are caught up in the basic idea that the national state within which the government rules is self-initiating in its policies and plans. The idea of national interest becomes a self-interest, what we gain is what you lose. Where there is no message of common interest, the level of the national stabilization. This principle frequently operates in terms of maintaining the status quo, that is, keeping the rich nations rich. The world is so arranged that if you keep your head, it would be not only if they were poor, but if the world was in trouble. What is occurring in international relations today is a repeat of Hobbes' notion of the state, that we can't directly have the ability to come up with a conception of common interest.

We must simply realize that it is a war game or a common disaster, which is death... or cutting each other's throats... we can all agree on that. The Greek idea was to seek the ultimate good, but we can now agree that we don't want what is and the least we can do is to avoid the ultimate evil. We have to deal with one another. One would be this tremendous continued instability among nations with all kinds of economic relations.

Nations like the U.S. are saying, "You get your way when you have the power, but they will see it as less in their interest to avoid justice done. That requires some normative conception of development of historical unfolding which will allow for justice to be done in a very material sense, and it also means realizing that like the OPEC (Organization of Petroleum Exporting Countries) nations have, they say "OK, we have power, power and all these other things get caught up in ideological emotionalism, but it is going to hurt. Let's find ways in which we can cooperate. You define what your self-interest is and we will describe what our self-interest is, and wherever we can see that they project that means 'we have to change... means we don't have to change.' And you define it in a word to try to describe a little of that. It isn't something which reflects a treaty structure or a law, but because the thing could blow up at any minute. You see that the America thing could immediately throw the whole thing into question.

DIAMOND: How is the whole concept of power related to politics?

SKILLEN: Power is what is related to the actual control of force, and it is a way. It is to the ability to use economic potential for power plays. Can it be used normatively for justice or is it used in some kind of anti-normative gaining more power for power's sake or might makes right? If it is used normatively for justice, you will not have any less power, but you will see justice being enforced instead of disaster happening to all kinds of people.

DIAMOND: Will the latest events in Angola force a change in American foreign policy?

SKILLEN: If you ask, "What is the United State's foreign policy?" it's not that it has some normative framework for real international justice which needs to occur and then allows that justice to direct over-all policy. Its policy is essentially that we ought to try to keep things stable... keep the ship from rocking. What happens is determined by the immediate pragmatic circumstances. In Angola's case, you have this immensely complex domestic policy structure. Deterrently, the President is supposed to direct foreign policy, but even since Viet Nam, there's been a growing strength of Congress to say, "We want to have a little more say." But, right now, instead of the President, Congress and the public debating what is justice and injustice in Angola, the debate goes on as to who should have more power in making decisions.

Some analysts are saying that while Russia is increasing its military strength and gaining more sea lanes, they are having more and more trouble at home with having enough to eat and bringing about their industrial development. Essentially it's bluff--don't worry about it. They don't want to blow up anybody's day. The mood at home is 'Hey look, we can't afford to get involved in all these little countries, and if you know that we would send a whole arsenal over to protect you.'

The mood at home is "keep the ship from rocking." We don't have justice, you will have justice, you will not have any less power, but you will see justice being enforced instead of disaster happening to all kinds of people.

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**Downie: promoting justice in education**

**DIAMOND:** You have stated that one of the best things the Supreme Court has done lately was to ban the Bible from the state ('public') schools. Why do you feel this way?

**DOWNIE:** Because I think it makes Christians realize that the public schools are not as neutral ever have been. Christians, I think the function of Bible reading was essentially a satanic scheme to baptize a very secular kind of education.

**DIAMOND:** Are you presently working on a court case to promote justice in education? When this matter is decided, one way or another, will you engage in similar court battles regarding different issues?

**DOWNIE:** I would hope to, it will depend on whether Christians are truly a minority, or a significant number of them at least, to get involved in those kind of issues. I think the same issues exist in the area whether Christians who want to operate Christian psychological services are entitled to state funds to operate Christian mental health centers, I think the issues are the same for whether Christians who present material over the media are entitled to the same treatment as, say, those other educational television programs. Christians could be represented by a Christian entertainment group, entitled to federal funding as anybody else if once you see that religion extends into all areas of culture, then the legal issues follow.

**DIAMOND:** In your legal court case involving education, what method do you use? Is your approach influenced or shaped by the fundamental nature of your beliefs?

**DOWNIE:** Well, I refer to in arguing the case, the methods of presenting witness in the court room, the way the court room is set up, those are based on a rationalistic legal system. DIAMOND: In your legal court case involving education, what method do you use? Is your approach influenced or shaped by the fundamental nature of your beliefs?

**DOWNIE:** Well, we're in a mixed system. No system will provide a perfect justice, because I don't think there is a perfect justice. But the assumptions of the system, the ethical ethic of the system, is that you disassociate your own personal convictions from those of your clients. So that if you found a lawyer who had a gut conviction that religious freedom amounted to what we say it is, we wouldn't hire him. We might hire him to argue the case, but you would probably be able to do a pretty good job of arguing the case. The area where I would have the most question is the positive side of showing in court that Christian education is radically distinct from public education. Now there a positiveness that there have trouble because he might be blinded to some of the distinctions that we would want to draw. They can't see the religious dimension to a statement, "I believe in profit." So they would be unable to present that in court as a religious utterance.

**I think plea bargaining is a compromise**

**DIAMOND:** What is your opinion of plea bargaining? Why do you think it is a legitimate practice? There are whole host of issues that surround it. The biggest thing is whether the court can involve itself in negotiation, or in a deal. So the theory is that the court is not bound by the worked-out plea bargain. But in actual practice the judges very, very seldom see fit to reject what a district attorney has worked out. Given the penal system we have, which is a broken mess and is not doing the job, most judges recognize they're better off to turn a man loose on the street on a probationary status, and hope he's gotten enough of a scare through the judicial process that he'll not willfully commit crime again, rather than put him in a penal institution where he'll almost certainly be taught or be convinced that he is an outcast of society and that he, when he gets out will rip off as much as he can before he is caught again. That's the way the penal systems operate. So, I think plea bargaining is a compromise. It's not the best thing you could do, but it's not the worst. I don't have any strong objections to it.

**DIAMOND:** Could you suggest some changes in the penal system?

**DOWNIE:** Yes. The biggest thing is that we don't really care about the person. We just want the crime stopped. And the responsibility of Christians here to be involved politically and culturally, is no less than that of the Christians who work in Harlem. So, I would like to encourage Christians in this area to engage in a very socially-dynamic way in trying to understand the roots of our culture, and where we've come from in a biblical perspective and do something about it.
Only visiting this campus

A few weeks ago, a group of students from Sioux Falls College dropped in for part of a day. They walked around, looked at the bricks, heard the voices of various professors, and watched the unexcited human trains move in and out of the classroom building between "sessions."

They seemed terribly bored. They came to Dordt as a "religion and philosophy" class, whose 50-some-year-old professor thought it would be interesting to study "Christianity on campus." No one seemed terribly interested. They enjoyed the singing in chapel, and Jeff Sautner's speech about the business sparkled some interest, but other than that it was the same old story.

I watched them mob around four shoved-together tables in the SUB lounge and noticed their blank faces during an oral tour of the college (including most details given to high school seniors) by two "officials" of the college.

One of the students came close enough to look human, and we started talking. He said he was surprised that Dordt was bigger than just one building, and we started talking. He said he was surprised that Dordt was bigger than just one building.

He asked how I liked Dordt. "It's pretty good," I said. He went on to complain about his boring classes and his feeling of isolation from his campus, and he was impressed by the friendliness. Nobody had really talked to them, but a few (out of the many they had met) had stopped to say "hi."

He was tired of the coldness and uncaring and machine-like quality of the students he knew. Like the rest, he seemed pretty unexcited about anything except for an occasional "Whatever the Lord wills" and "Praise the Lord!"

After a while, he said he noticed a little different attitude. He asked about academics at Dordt College. As a couple of my friends came to the table, I quickly explained the whole idea of "studying everything in the light of God's Word."

He apparently had heard that line before too. He asked where he could eat, and I joined him for a "quick-n-minute" meal. He helped me leave at about 3:30, one of his friends joining us. Soon, they were both asking about the classes. As I tried to explain how we approached our studies, they became more and more interested and kept asking for more information, stating occasionally that "this certainly doesn't happen at our college."

Suddenly, I felt a bit guilty. What was I saying? Were they justward? Do we realize, I wondered, how much stuff we can really pick up here? Why is that train moving in and out of the classroom building so silent, so cold?

Why is it so easy, I asked myself, for me to sit here saying things like "Christian perspective" when the whole world is being sucked up by big business mass media and don't even get over excited about any possible new approach to the media?

How, I wondered, can we always mention (as I had just done while eating my ice cream) that a lot of the education and growing at Dordt takes place outside of the classroom when many of the conversations and activities outside of classroom seem to go beyond the level of high schoolish gossip and study halls?

And are we really struggling together, like I had said, to study in a responsible way? Or are we still a big bunch of individuals doing "our own thing" even though it's usually much more difficult that way?

Are we really remembering stewardship?

As we left the common room, I wondered, are we making that high G.P.A. our goal or are we really "seeking first that kingdom we hear so much about?"

Had we done such a good job of splitting our existence into what we called studying and what we called "really living" until we now forget that education is really about life. And do we forget that life will always be educational?

Everybody here can talk about doing things in a Christian way, but have we ever sat down together to discuss the reason for being here as students?

Do we understand, I wondered as we headed towards my room, the important role we could play in the community, that of sitting back and looking analytically (and theorizing) at life, God's creation, and the Christian community? And do we realize how that theorizing is supposed to be lovingly used right now in the Christian community, or do we spend more time complaining about the shallow preacher and the poor high school education we had to suffer through?

Do we ever get excited about this complex life as we learn more about it, or have the fact-pumping, robot-producing universities given us a status quo which we can't seem to break?

Has Dordt become a machine, I wondered, where fresh products are pumped out to be sold at the local N.U.C.E. auction? Or, perhaps, has Rev. B.J. built a fact-filling station so that we can regurgitate our ideas later on? Is Dordt a Young People's home where everything is set before us on a silver plate? Or, perhaps, is this a circus or a fairy tale where all of life is one big jargon-filled merry-go-round which stops every year to dump out the four-year-olds?

My mind was spinning as I realized what I had been telling those two guys while we walked from the common to the dorm to the radio station to the SUB. They kept asking and I kept informing them on topics like art, communications, drama, philosophy, history, theology, biology, music, and several others.

I had showed them some books written by Christians which actually went deep, for once, into some meaningful educational (real-to-life) issues.

I had heard all the ideas before, but the more I talked, the more excited they became. "I've never heard of the possibility of studying like this," one stated, "I never realized Christians were actually doing this kind of stuff... and here I've been a Christian for years."

They called our discussion a "very freeing experience" and they wanted to know more. But the clock said 3:30 and one of them was already late for work.

They said they were seriously considering coming to Dordt next semester. I felt guilty again, "Listen, you guys," I apologized, "I didn't mean to give you a lecture or a PR speech... I really am sorry that you're going to be late."

"Hey," they said, "you weren't feeding us anything, were you a fellow Christian sharing the growth in his life. We really envy the way you guys."
I approached by a city official devoted all of his time to the celebration, but partly also look. This type of evangelism is new at Dordt. In other years the Mission Club presently prescribed in the formal sense was unheard of. During the past several years several professors—John Vander Stelt, Hugh Cook and John Van Dyk—have evolved in the sort of academic evangelism that is now a reality of Minnestoa at Vermilion. But their work was largely "on their own" and unconnected with official activity. The Van der Berg works is

The Spiritual Activities Committee had suggested that evangelism of this type be done and academic evangelism was discussed in depth at the last "Bridge" Discussion. Van Dyk also said that it's important that this type be kept up; it shouldn't be a one-shot treatment. Four of the Dordt professors are also lecturing. John Vander Stelt, philosophy professor, invited to Vermilion yesterday to give a lecture on "Christian Perspective on Theology." Also speaking at Vermillion are John Van der Berg and Christian Perspective on Communications," Hugh Cook ("A Christian Perspective on Art and"") and Russell Melzack ("A Christian Perspective on Science"). Rockne McQuaid, history professor and Van der Berg, are both Christian Perspectives on Politics. "These lectures will be both very enlightening and East Madison, Vermillion, Wisconsin.

"Art is painting, art is drawing, art is sculpture, architecture and drama. Hopefully this will bring the Good News—Christ has redeemed not citizens, but also the community patterns..." Van dyk believes that this type of evangelism isn't necessarily an ecclesiastical activity, but rather a way for Christians to become involved with academic work.

According to Van dyk, the best way for a Christian to become involved in evangelism because Christianity has something to offer with both academic work. The Van der Berg family, Van dyk emphasized that learning how to do things is only the first area. A person's faith is more "a part of his private religious" life; there isn't a "natural" between learning how to do things and learning about theology.

John Van Dyk

The book, titled "Civics: A Christian Perspective on Communics," is the preface states, "I am running out of material. It's not a new nine-foot Steinway Concert Grand Piano which former Mayor and Mrs. Maurice Tafasek have donated to the community in a faculty recital at 8 pm on Tuesday, February 24 in the Tafasek Auditorium. The program will consist of "Symphonic Broches" by Schumann and "Sonata" by Chopin. Allman will also perform "Beethoven's "G-Major String Quartet, God Save the Queen" and American composer Charles Ives' "Concord" as a special interest in this Bicentennial year.

Allman received his Bachelor of Music Degree from Pacific Lutheran University in Tacoma, Wash. and a Master of Music Degree from the New England Conservatory of Music in Boston.

He also studied at the University of Iowa and taught one year at Pacific Lutheran University in Tacoma before returning to his home state of South Dakota in 1974. He was recently featured as soloist with the Dordt College Band.

Van den Berg traces history of art by nelly Des Otter

The epilogue, written by Del To Paske, Vice President of the First National Bank, is a contraposition to the rest of the volume. Instead of writing part of the history of Sioux Center, To Paske attempts a perspective of the "true life style of local citizens.

Cynthia Fliehshofer-thrower wrote the poetic prologue, describing not only early Indian life, but also the life and trials of the frontier mother.
Dordt defeats Northwestern!

By Chuck Konstiffe

WESTMAR, 81- OORDT 79

On Feb. 3 the Defenders lost a tough game to Westminster 81-79. The un peppled Eagles, who started the season with six consecutive victories but have been struggling as of late, used the scoring of 6'5" freshman center Chuck Miller to hold a slim 47-45 halftime lead.

The second half found Dordt rallying from a 14 point deficit to tie the score at 75 at the end of regulation time. The Defenders scored the first bucket of the overtime period, but Westminster came back to take the victory by two points.

Bob Rip led Dordt with 20 points. Terry Crull and Bob Vande Pol added 20 and 17 respectively.

Miller——the Tri State Conference's leading scorer finished with 22 points and 20 rebounds.

BURNA VISTA 67 DORDT 61

Burna Vista scored 20 points in the first half and consonantly scored from their starters to edge Dordt 67-61 in Storm Lake on Feb. 7. Burna Vista who is very much in contention for an NCAA playoff berth with an 11 and 7 record, fought back from a 33-29 halftime deficit to shatter the Defenders' upset hopes.

Terry Crull who is averaging 18.4 points per game topped all scorers with 31 points. Bob Rip (19, 0) had 14 points and Bob Vande Pol (11, 4) added 10.

Nurse had 36 points for Buena Vista who shot 18 more free throws than the Defenders. The low was the third straight for Dordt and dropped them to 8 and 10.

The Dordt College Varsity basketball team ran its losing streak to three games before recovering with an extremely satisfying victory over Northwestern.

With just three games remaining the Defenders will be fighting to move over .500.

DORDT 72 NW 67

It was a long time coming but when Dordt's first win over Northwestern's varsity basketball team really came, it was oh so sweet for Coach Len Rhoda and his young Defenders.

The Red Raiders had defeated Dordt 19 consecutive times going into last night's encounter with an extremely satisfying victory over Northwestern.

With just three games remaining the Defenders will be fighting to move over .500.

Dordt increases their lead to nine points and held on for a 43-38 halftime lead. Terry Crull went to work for the Defenders early in the second half as he scored six points in the first two minutes. Northwestern pulled back to within two (49-47) behind the fine inside shooting of Gene Hiemstra.

Three steals by Daryl Vander Veld and Dave Den Herder back to back on an eight point lead with nine minutes to go as Defender fans began to smell an upset in the making. Hiemstra pulled the Raiders to within five (67-62) with a bucket with 1:13 left in the game but Steenstra and Vande Pol's three free throws in the final 15 secondsiced the victory for the Defenders.

Dave Den Herder, starting in a surprise move by Coach Rhoda, responded to the challenge by controlling rebounds at both ends of the court for the Defenders, who outrebounded Northwestern 23-17 in the first half.

Crull led all scorers with 25 points. Bob Vande Pol added 23 while Steenstra and ten.

The victory moved Dordt to nine and ten.

The loss dropped Northwestern to 14 and nine and was especially disappointing for the Raiders as it removed them from home-court advantage consideration in the NCAA playoffs.

Jacobson summed up the game well when he said "Dordt simply wanted the game worse than we did then.".

The Defender's next game is a 3:30 contest with Peru State on Saturday.

**Women's BB ends in victory**

The women's basketball season ended February 9 in a game against Briar Cliff. They won by a score of 55-49 in a game well-played by both teams. High scorer for Dordt were Margaret DeVault with 20 and Sandy Nieuwenhuis with 17.

In a game played January 30 against Westminster they lost but Sandy Nieuwenhuis scored a fine performance scoring 31 points.

On February 2 the team traveled to Morningside for a game which they came away with a 46-42. Two nights later they lost by six points to Buena Vista.

The team ends the season with a 3 and 4 record. Although they didn't win a lot of games this season they gained experience. The team is young with 5 freshmen and 5 sophomores and look forward to a good season next year.

**Blades take first defeat**

By Dennis Van

Saturday, Jan. 31, saw the Blades in Omaha, Nebraska. What happened was a total guess. Showing only blinding resilience, the UNO Maverick's lost control of the puck within only 1:15 go in the first initial. The Blade fought back to tie things up with Pete Busman's pursuit goal. Only 24 seconds elapsed before the UNO team popped the first of three goals. To end the first the blade(s) down 7-3. The other manner for Dordt was Gey Va Nieplokins, scoring two.

The Blades, behind early previous gains, were notable to lay down. Coming out first second period they played solid hockey. Short-hand three times during the period the Maverick's refused to allow Mavericks to score. Three seconds elapsed before the UNO goal popped the first of three goals. To end the first the blade(s) down 7-3. The other manner for Dordt was Gey Va Nieplokins, scoring two.

The third period was a mister, according to the Board supporters. The Blades fell, like an odd dollar bill. The Mavericks pumped in five unanswered goals to ice the lopsided 13-3 score.

The Blades blanked in this weekend in Ames who tackle the Iowa State University Cyclones.

**Bergman's 'Through a Glass Darkly' to be shown**

The film, "Through a Glass Darkly," will be shown for the Film Club and others interested at C160 Tuesday, February 16. Bergman has become a member of the club may do so at the door by paying a member of the non-members is $2.

The film is the first film of Ingmar Bergman's trilogy; each film asking the same question and is usually not listed. In this first film the schizophrenic Karen sees God as a spider on a wall. Possibly meaning that God is being shown as a diseased mind. There are only four characters: a middle aged couple, her daughter, and her daughter's child. The couple, who recently been removed from a mental hospital, her son-in-law and child. They are all on a small island where the novelist has a summer house. David, the novelist, has just come back from Sweden at the moment where the novelist has a summer house. David, the novelist, has just come back from Sweden at the moment where the novelist has a summer house. David, the novelist, has just come back and is about to set out on his latest journey. Marie is her daughter who has been accompanied by her husband. But the end, there is a note of hope: David has jumped to through all this, and the whole collapse in will was determined to do something before it is too late: he turns to God. While the film is real art to real meaning to take contact.

The next film shown by the college is, "Brother Sun, Sister Moon" on February 21 in C160. Admission is 50 cents.

Directed by Zeffirelli (who directs to the masterful "Lolita") this film portrays the biography of St. Francis who founded the Franciscan order. St. Francis became like a poor person and with others rebuilt ruined churches, winning Pope Innocent III's approval.

**Newsmakers**

**Bergman’s ‘Through a Glass Darkly’ to be shown**

by Jeffery Stensland

Lauren Tenhaken, Swedish filmmaker Don Cheadle and arriving in 2023. The film features the story of a Hungarian woman who is pregnant with her fourth child and must decide whether to continue her pregnancy or to have an abortion. The film explores themes of maternal mortality and the impact of society and politics on reproductive rights. The film has been met with controversy and backlash in some countries, particularly in the Middle East and Latin America, where abortion is illegal or highly restricted. However, it has also been praised for its bold storytelling and its depiction of the difficult choices women face in the face of limited options. The film is expected to be a powerful and thought-provoking addition to the film industry, and it is sure to spark conversation and debate about important issues related to women's rights and healthcare.