Dordt Drops 57

Were graduation requirements too tough? Was college life not what they expected it to be? Was it in the atmosphere? The weather? These are some of the questions asked by seniors the second semester when there is a drop in the student body.

This year 37 students left Dordt College either during or at the end of the first semester. While it generally is not known what many of these students planned to do after leaving, only a minority had transferred to other institutions. This semester there are presently 984 students registered at Dordt College.

All students wishing financial aid for next year should pick up application forms at the business office as soon as possible.

President Haan explained Ad Hoc Committee plans to Forum members John Smink and Carl Jinxvoet.

Fee Necessary for Practice Teachers

Every year the senior physical education students ask the question: Why do practice teachers have to pay tuition second semester of their senior year?

Mr. Boersma and Mr. De Wit explained what is involved in financing student education. Our tuition is set up on a 4-year program; this applies to every student. Everyone pays for the whole system. There are certain fixed costs which the college must pay. This includes running the library, dining hall, science and P.E. building, faculty salaries, administration, etc. Last year it cost $94,000 to run the library alone.

During the 9 weeks that practice teachers are off campus, all activity must continue. This includes running the library, drama department, and Christian drama.

Koldenhoven came to the college about two years ago. The ultimate goal has always been to have and produce Christian drama. Unfortunately Thalians have produced only plays by non-Christian authors, except for an experiment in student-written plays, both by Bill de Jager, another '72 graduate. Suffer the Little Children in 1971 and For the Sake of a Dime, an improved play in 1972, were both attempts at Christian drama.

There is, however, much disagreement on what constitutes Christian drama. In the improvisation Koldenhoven planned to take the central message of the book of Ruth and present it in a modern setting with choreography, music, etc. Some people within the college and the outlying community feel strongly that this distorts the Biblical message. In order to maintain a sense of unity, Koldenhoven then canceled the improvisation.

Koldenhoven has also decided to cancel Cumming's play, Bulgaria 1961, is of an evangelical nature, its basic emphasis being the Christian's duty to convert unbelievers to Christ. It represents a different variety of Christian drama than the improvisation of Ruth.

Dordt will have to wait for Ruth and Bulgaria 1961.

Photo: De Vries

Ruth Cancelled in Interest of Unity

Mr. James Koldenhoven, Dordt professor of drama has canceled the production of both the improvisation on the book of Ruth, and David Cummings' play Bulgaria 1961. Cummings is a '72 Dordt graduate.

Ruth was scheduled for early this year, with Bulgaria 1961, a student-directed production, scheduled soon after.

Dordt's drama department has developed considerably since Koldenhoven came to the college about two years ago. The ultimate goal has always been to have and produce Christian drama. Until now the Thalians have produced only plays by non-Christian authors, except for an experiment in student-written plays, both by Bill de Jager, another '72 graduate. Suffer the Little Children in 1971 and For the Sake of a Dime, an improved play in 1972, were both attempts at Christian drama.

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Dordt will have to wait for Ruth and Bulgaria 1961.

Photo: Van Dyke

Huisman Handles P.E.

Miss Hedda Huisman, Dordt's newest addition to the Physical Education staff, finds the students at Dordt congenial, the P.E. staff easy to get along with and feels her job here will be very pleasant.

Prior to coming to Dordt, Miss Huisman worked for the government in Memphis, Tennessee, helping to set up recreational complexes in urban low-cost housing projects.

She spent three years at the University of Minnesota and received her bachelor's degree after one year at Central in Pella, Iowa. Miss Huisman plans to do graduate work at Iowa State University in Ames.

Presently, at Dordt she teaches four activity courses, Care and Prevention of Injuries, and Skills and Methods courses in women's P, E.

(Continued on page 6.)
Protest Against Havoc, Divisions, Sects

Communication Generates Trust

by Karen Walhof

The Dordt College Community has faced two major issues in the three weeks since Christmas vacation has ended.

First, a bulletin board announcement shocked Forum members and students who were aware of Forum’s work during the first semester by stating that the Board of Trustees has “tabled” all of Forum’s actions, and has set up a study committee to investigate student government and its relation to the college administration.

The second issue might best be termed “constituent unrest.” Although the two have no direct connection—that is, Issue II causing Issue I, or vice versa—I think that both are indicative of one common problem in the Dordt community.

There seems to be a definite lack of communication between the groups who are interested and involved in making Dordt College—between the students and the board, between the students and the constituency, between the administration and the constituency, etc., etc., etc., and all vice versa.

Because much of the constituent interest is unaware of the fact that a college is comprised of more than just classrooms and that a college education embraces more than merely class attendance, they see student government as a merely perfunctory activity. They see Cannon and Diamond publication as a superficial, “gives-them-something-to-do” routine. Drama, perhaps even music and physical education, may fall into this category. They do not understand that these activities involve more than just busywork; that in themselves this kind of “extracurricular” work offers learning possibilities that exceed much classroom work.

And I’m not laying the blame at the feet of the unaware constituent. No one has offered him this information.

If the people who are interested in Dordt College, but stand outside of the immediate campus situation, knew that students are not interested in capturing the administration building, actually or theoretically; or that students do not put ideas down on paper, first of all, to scandalize their constituent readers or tear down established ideas, these issues wouldn’t grow so large.

An example. Before Christmas vacation, a few members of the Diamond editorial staff met with the Executive Committee of the Board of Trustees. Reaction to the Women’s Lib spread in the Diamond was the immediate reason for the meeting, although, basically, the discussion settled on a more general subject. They asked us questions, we answered. The discussion was open. And the meeting had results. They realized, when we finished our discussion, that our primary motive in putting together a student publication is not sneaking a scandalous article past the nose of our advisor. Rather it lies in the struggling of students to find answers, to view situations and productions from a correct Christian perspective.

When we walked out of the room, we realized that they were honestly concerned.

The Dordt Voice comes to mind immediately as a communication tool. Perhaps its contents should include more accounts of what students are doing—not only honors and awards, but also discussion, controversies—the fact that students are struggling, learning, making mistakes, but also producing ideas, organizations—results.

The Board or Executive Committee confrontation also seems to be a communication possibility. Faced with the serious interest of the Board members, the Board can better understand. Faced with the equally serious interest of the Board members, students can better understand.

You know, we can protest loudly, stating the fact that Christian life is necessary, it seems, and wise to use our confessional standards to preserve the unity of the church and to avoid the increase of sects, so that we may make a more united effort toward a Christian witness. The basic Scriptural perspective addressing man’s life, as confessed in such time-honored, living, personal commitments as the Belgic Confession and the Westminster Confession, for example, ought to be commonly confessed by those who call themselves Christians.

Let us not be satisfied then by simply saying, as we sometimes hear on campus, “we ought to work together in politics, education, labor, etc., with everyone who confesses that Christ is his Savior and King.” What King? Is He truly the Savior who is revealed to us in the Scripture? While not having such a doctrinal basis, can you imagine the confusion and trouble that could develop, in working together in a united “Christian” education effort, ie such a scriptural truth as the covenant, signed and sealed to us in our baptism, were denied by the school officials? It would have definite effects on the educational process and their attitudes toward covenant children. This leads to havoc and division.

Let us, rather, rally together in true unity around the Word of God and all of its directions, commands, laws, power and implications for our lives, as we are led by the Holy Spirit into all the truth. Our confessions do not divide, but unite! Only with a common basis of truth can we speak to the world God’s message in all spheres of activity.

Just a suggestion made in Christian love,

Ronald Scheuers
And We Begin Again

Waging administrative battles...

spending a few coins on recreation...

gleaning shots of a completed semester...

attempting meaningful discussion...

forgetting ourselves
for a few hours...

displaying the intensity of competition...

and of course, the taxing of our brains.
Labour Unions and the Work Community

by Mieke Van Geest

United Steelworkers, Autoworkers, a Christian labour union. They seem very remote from our student-life here at Dordt College, a student-life wherein we don't strongly feel the necessity of taking on the concerns of society at-large. We are busy, in our academic task, in looking at things in God's creation from a distance. Perhaps this is then the best time for us to become acquainted with what is happening in the world of organized labour. Many of us may never be in the position of having to become a member of a labour union, but that is no reason to be concerned. Organized labour is one of the battlefronts for the kingdom of Christ, and Christians, as a community, must show what the love of God, the obedience to his word, means for labour.

Historically, unions developed (in America, during the 18th century) out of the need for justice to be done to alleviate the plight of workers (especially craft and industrial) who were exploited by managers. Managers, working in a spirit of individualism and hunger for money and power, used, or misused, the workers as so many objects to further their own ends. Unions arose to deal with the surface problems of the workers' problems which certainly did not originate in higher wages, more suitable working hours, better conditions at the workplace itself.

By combining workers into a group, the unions set up power organizations overagainst the managers. In the historical situation, collective bargaining is underway. The method of gaining the workers' rights developed into what is now known as collective bargaining: managers face union representatives across the table to bargain over items such as wages and hours.

As industries and other firms grew in size and number, so did the unions. Local unions combined to form larger groups. Today this has resulted in the North American monolithic union structure, headed by the American Federation of Labour--Committee for Industrial Organization (AFL-CIO), of which the Canadian branch is the Canadian Labour Congress (AFL-CIO/CLC). Unions, generally, have become the class apparatus of the managers. Unions/management relations are a constant struggle for money and power.

What are North American Christians doing on this battlefront? In Canada, the Christian Labour Association has been at work for 20 years (the CLA also exists in the U.S.). In the United States also, the National Right-to-Work Association is struggling to make compulsory union membership illegal. Although non-Christians are managers, all are workers. God called men and women (in all) to the work of creating and managing. A work community does not need to do away with the authority relationship of manager and worker, but there is a unity, and man is a unity; he cannot serve God somewhere and the mean of this must be worked out but it is doubtful whether this can be done in the secular labour structure. Life is a unity, and man is a unity; he cannot serve God somewhere in his heart while his hands are serving an idol. "Faith with works is dead."

A second government-authorized policy is that of compulsory membership and dues payment. On the basis of the argument that non-members would be "free-riders"--that is, they would receive the same benefits from the union as its members--most unions demand that a worker become a member or find another job (where he or she will meet the same restriction). Violence and discrimination are often the rule in treating those members who may cause any difficulties. This union attitude is reflected in, for example, the membership pledge of the Brotherhood of Painters, Decorators, and Paper-hangers of America: "I will render full allegiance to this Brotherhood and never consent to subordinate its interests to those of any other organization which I believe or may, hereafter, become a member." Said AFL-CIO official: "When you join a union, it's kind of like joining a church. You work for nothing else and you believe in nothing else.

Where does a Christian stand in all of this? As Christians we are called to examine the spirits at work around us, to see whether they are of Christ. North American unions pride themselves on their neutrality as far as religious conflict is concerned, but they simply deceive themselves. If a person does not serve Christ, then he serves an idol. All men hold some belief about the nature of man and his purpose on earth, and this belief is reflected in the organizations they build. The union's structure and activity clearly reflects a belief: man is economic man. He lives to make money; money is power, the road to life. Men don't live to work, they work to live. A Christian cannot possibly be at peace in the support of an organization where work is not seen as man's labour in praise of the Creator.

What are North American Christians doing on this battlefront? In Canada, the Christian Labour Association has been at work for 20 years (the CLA also exists in the U.S.). In the United States also, the National Right-to-Work Association is struggling to make compulsory union membership illegal. Although non-Christians are managers, all are workers. God called men and women (in all) to the work of creating and managing. A work community does not need to do away with the authority relationship of manager and worker, but there is a unity, and man is a unity; he cannot serve God somewhere and the mean of this must be worked out but it is doubtful whether this can be done in the secular labour structure. Life is a unity, and man is a unity; he cannot serve God somewhere in his heart while his hands are serving an idol. "Faith with works is dead."

The Christian Labour Association wants to make North Americans aware that they work out of a different religious commitment, and that people everywhere should have the freedom of living their faith. The CLA is encouraging the change of the labour laws. In Canada, it has become recognized as a government-certified trade union which may thus legally represent workers. The union is developing a strong legal capability to do this throughout the legal process. In Canada, it is forced to take one of the two main measures: Government certification for a workers' group forces them into a bargaining position over against the management of a firm. But the CLA wants to bring across a vision of work more in line with what God intended for man.

In a true work community, workers are not opposed to the management—at the bargaining table or on the job. All people are managers, all are workers. God called men and women (in all) to the work of creating and managing. Although they worked to live, they worked to make money; money is power, the road to life. Men don't live to work, they work to live. A Christian cannot possibly be at peace in the support of an organization where work is not seen as man's labour in praise of the Creator.

The CLA, or any other organization, does not have the answer to a Christian way in labour. Their methods are those devised to meet the particular historical situation. The point is that Christians must see their work as a ministry to those who serve in a secular structure and that of this service must be worked out but it is doubtful whether this can be done in the secular labour structure. Life is a unity, and man is a unity; he cannot serve God somewhere in his heart while his hands are serving an idol. "Faith with works is dead."

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Workers who are supposed to be represented by the unions really have no voice—they are simply reduced to being pawns in a gigantic chess game. They are members only in name, and kept satisfied by a closed-shop policy. As soon as a particular union gains a majority, it becomes the only union which may represent workers in the firm.
A Look at Patmos
by Jeannie Zinkand

Away from the busy streets of downtown Toronto an area of crowded, three-story, brick dwellings, Slavic immigrants and wharehouses. In this unlikely place is an art gallery: Patmos Workshop and Gallery. Patmos works from the unlikely basis, in the art world at least, of attempting to be obedient to the command of the Lord in the area of art and struggles to glorify His name in creative works. The Fellows (half a dozen or so artists) aided by Master Artist, Hank Krijger, work together on developing style and ability. House in the basement of a textile company, Patmos has individual cubicles allowing the Fellows place and privacy to work. A large gallery provides space for the artists' exhibits.

The program for work at Patmos is loosely structured, giving each Fellow freedom in artistic growth. An artist is accepted at Patmos with prior training in the fundamentals of art work and "a biblically Christian sensitivity to artistic work." The emphasis at Patmos is on expanding and experimenting in the artist's already established area of interest. Painting and print-making are the primary art forms at Patmos Workshop presently. The great diversity of style and emphasis makes a visit to the workshops an interesting and informative experience.

Patmos Workshop & Gallery

The master artist, Hank Krijger, a Dutch painter and sculptor of high excellence and experience, has been with Patmos since its days in Chicago when it was known as the Institute for Christian Art. A year ago last fall ICA moved to Toronto and became Patmos. The Fellows come from the United States, Canada, and England. Some are from the art programs of Calvin and Trinity, others are Christian artists who felt a need to do their artistic work in the community of Christians at Patmos. Patmos offers special short term programs to visiting artists and this year has set up an interim of art study for junior and senior art majors.

Dordt has purchased three paintings from Patmos over the last few years. Two paintings given by the trustees of the Dordt Art Museum. The Fellows of the Dordt Art Committee with money from the Mary Kreps Memorial. A picture of the brightness and magnificence of the new city, the painting is a fitting memorial to the life of a believing Christian. The painting will be hung in a few weeks when the border and frame are completed.


The word Christian and the word journalism are seldom united in our age of mass communication. The Reformation of Journalism: A Christian Approach to Mass Communication is one of those rare struggles towards radically Christian journalism. Jon Kennedy writes in his M.A. thesis out of a belief that journalism can meet "the standards ordained by the Lord of creation." Kennedy develops his study historically, beginning with Abraham Kuyper's newspaper De Standaard and concluding with four convincing accounts of contemporary Christian journalism.

Perhaps more than any other single field of endeavor, reformation journalism rightly used holds out the hope of radically reforming, restructing, transforming, and resurrecting Christianity as a way of life in the world." (pp. 114). Kennedy sees journalism reformed by the Lordship of Christ as a reflection of the popularity and profit motive. Christian journalism will shape its reporting so that the Biblical way of life is made evident, so that God may be glorified. Secular publications may be founded on policies defending capitalism, democracy, communism, revolutionary ways of pacifism. Through their evaluation and interpretation of news, they fulfill their criteria for objectivity, publishers confess a certain view of life. Journalism rooted in God's Word travels the same road as secular journalism, with one major difference. The Christian publisher, editor and reporter know the truth about God's redeemed creation. They harbour no illusions about man's ability to achieve peace on earth. Kennedy's book clearly draws that line of demarcation.

The extensive bibliography (ten pages) and documentation (246 footnotes) reveal the dedication Kennedy poured into his work. Yet Kennedy's value as author should not be underestimated. Kennedy serves as editor and commentator to a wealth of theoretical writing and ideas by Richard Freund's Carvill and other Christian journalists. Page after page of kinetic thought from these sources overshadows any contribution by Kennedy. What Kennedy does achieve is good. One only wishes Kennedy would give himself a break for a few pages and tell us what he has come up with.

Nevertheless, The Reformation of Journalism: A Christian Approach to Mass Communication is one of those rare struggles towards radically Christian journalism. Journalists and prospective journalists in the Christian community have in Kennedy's book a valuable analysis, a foundation for further work in the field. To begin with, courage and enthusiasm for the battle are needed. Kennedy has given us that.

The Music of Spain
by Syd Hielema

On the second day into the second semester, the fourth concert of the Sioux County Concert Series was presented in Dordt's gymnasium. The program was Spanish, with flamenco guitarists Adonis Puertas, who treated his enthusiastic audience to about fifteen numbers plus a encore. In his broken English, Puertas explained which town in Spain one number was about or told a brief story that accompanied another. Most of the numbers dealt with Spain--full of the excitement, vigor and intensity of the Spain that we associate with bull-fights. Most of the listeners stared wide-eyed at the speed with which Puertas played his strings. Several of the numbers were written by Puertas--numbers in which he displayed skill as a composer also.

The second half of the program, after an intermission, included some non-Spanish numbers, notably the theme from Love Story and Yesterday by the Beatles. Perhaps he felt obligated to include these in a program for an American audience, but Puertas could have just as well left them out. His heart did not seem to be in them. After a somewhat sloppy rendition of Yesterday, he hung his head, refusing to acknowledge the applause. He then ended with a Spanish number, displaying his old form.

The unfortunate aspect of this concert, as with others of the Sioux County Concert Series, is the large number of people that don't go. The prices can't be beat. Finding transportation to Dordt's gym is no problem for most students. The last two concerts of the series will be performed at Northwestern but rides are usually available.

The Visitor by Hank Krijger

THE VISITOR

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Concert Choir:

"Fine Musicianship"

by Jan Dockter

On December 8, 1972, the Dordt College Concert Choir and the Sioux City Symphony Orchestra presented a concert in the Dordt College Auditorium as part of the Sioux County Concert Series. The Symphony, under the direction of Leo Kucinski, opened the program with Herold's "Overture to Zapata," a delightful work only occasionally hampered by intonation problems.

The Choir and Symphony then did two grand works: "Rejoice, Beloved Christians" by Buxtehude and the motet by Vivaldi, "Rejoice..." was one of a series of Buxtehude's famed "Abendmusik," chorale cantatas written especially for performance every Sunday in Advent at the earliest, two and a half weeks before Christmas.

Vivaldi's "Gloria" was glorious, praising God with individual voice (several sopranos solo) done well by Coni Boeve and full rich chorus. In both these works, the orchestra occasionally detracted rather than added to the performance; (the two groups had very limited rehearsal time together); however the final concert number, Beethoven's "Fantasia for Orga-" brought the two groups together magnificently. The work built to a resounding climax—orchestra, chorus, and piano (played beautifully by Noel Magee)—filling the auditorium with music and leaving the audience breathless.

Readers Theatre

Gives Varied Program

A child's view of everlasting life, the story of David and Goliath as it might have happened today, and a retelling of the story of creation were part of the Reader's Theatre presentation on Sunday, January 26. Six members of the Reader's Theatre attempted to bring a reminder of the freshness and down to earth reality of God's Word. "Everlasting Life," written by a 10-year-old, showed how children receive the Bible and what it means to "believe as a child." A black pastor, James Weldon Johnson, wrote "The Creation" as a poetic sermon for his congregation, describing in vivid detail God's acts of creation.

The presentation was ended by capsule commentaries on the different articles of the Apostles' Creed, which were adapted from the Dutch by Fred W. Tamminga.

(Committee, continued from page 1.)

Opera Succeeds in First Try

by David Douma

Something new came to Dordt College Campus on Friday and Saturday, January 26 and 27, when the Dordt College Opera Guild made a debut performance with 'an evening of the most hilarious, heartwarm- ing, and horrifying scenes from the opera and musical.' With a bill like that, curiosity and intrigue must have gotten to quite a number of people, because all seats were to full houses.

The performance opened with a scene from one of Mozart's more popular operas, The Abduction from the Seraglio, in which much of the comic spirit of the opera was lost because of this very abbreviated performance. The spirit of the situation came through, Mr. Arn- old Koekkoek was the epitome of a stuffy Eastern nobleman in Moorish Spain, though he did not sing a line.

The Opera Guild now 'has only one thing to do—and that's to outdo this production.'

After intermission, the evening continued with an excerpt from Pergolesi's The Perfect Wife (La Serva Padrona), Jay Van Groningen as Uberto and Linda Stravers as Serpi-na played and sang their parts well, but one could almost wish for more overdoing of their roles. Vespine, the mute, was silently done to perfection by Jerry Kuiper, who in this role was the master of the plot. Much of the satire of this opera certainly was riotous, heartwarming, and highly amusing, though the composer intended it as a jibe at the society of his day, with all its many and varied superflilities. The biggest shock of the evening, the most hor- rifying of all, was probably Padrevia, a noting contemporary work by Thomas Pasatieri. With the talk coming from Bocaccio's Decameron, this was a real spine chiller. All performers did extremely well, but special note must be made of Eileen Oliver's dramatic and emotion-packed portrayal of Giusmonda; her whole person reflected the tragedy and sorrow of this pitiful princess and her suffering was an integral part of her acting. Though this opera certainly was not the favorite of most of the audience, in the usual sense of the word, it certainly ranked highest in impact and dramatic force.

The evening closed with a sensitive performance of scenes from Fiddler on the Roof. Jay Van Groningen, displaying his singing and acting talent with verve, opened the scene. Linda De Boer did well in her minor role of Golde, the wife of Tevye, though she did not hear much of her voice. Hattie Allen, Brenda Dek- en and Melody Oliver were also the das three daughters. And then there was that fiddler, Gary Werngamer! one look from his vantage point was all that was needed to tell the audience that he knew what he was going on about, and ears attuned to the film version of this musical, Dordt's production may have seemed jaded, but as a stage production in the spirit of Broadway, it was another highlight of the evening.

Credit must be given to Mr. Gary Werngamer and his hard-working crews of musicians and stage hands for putting on such an entertaining, and making it succeed on the first try. The Opera Guild now has only one thing to do—and that's to outdo this production.
Learn to Scuba

in Sioux Center

A course in scuba diving will be offered at the Sioux Center Indoor Pool during the month of February. Requirements necessary to take the course are minimal. Students need only some swimming proficiency--just enough to feel comfortable in the water.

According to Mr. Sybesma, director of the city pool, this Basic Scuba Certification Course is aimed at adults 15 years of age and over. The course features a minimum of 36 hours of classroom and pool training. Open-water lake and pit diving will consist of between 3 and 4 hours of training. Successful completion of this course are recognized throughout the diving community and international. All fifty states are now required to rewrite their abortion laws in accordance with this federal guarantee is not applicable to fetal use during all stages of pregnancy. It is ironic that the very day in which President Nixon announced the peace agreement, the Supreme Court legalized killing. This is a harsh judgment, but one which the Christian must make. The issue is clearly this: Who is the fetus merely a reproductive function over which a parent has virtually absolute and whim-sical rights, or is the fetus the image of God?

Thou Shalt Not Kill

Two wars came to an end one day last week. Praise God that the United States finally extricated itself from military war in Vietnam. Let's hope that lasting peace has come to Southeast Asia as well. We still have to work for peace, but not until the pregnancy ended "peacefully" in the "United States Supreme Court, Thursday, the 25th, saw the Peace)". The majority side of the Court has indicated that the constitutional guarantee is not applicable to fetal use during all stages of pregnancy. The majority opinion vaguely indicated that at "some time" during pregnancy, the State "takes an interest" in the fetus, but not until the pregnancy is more than three months along. The Court has determined that the constitutional "right to life" guarantee is not applicable to fetuses during all stages of pregnancy.

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DuMez Joins Squad

Sue DuMez, freshman student from Sheboygan, Wisconsin, was chosen as the eighth member of the Dordt Cheerleading Squad. The decision was made at a Saturday, January 27, practice. Sue replaces Karen Jonker on the squad.

Research

Chemistry

Granted

$11,000

Dordt's Chemistry Department received notice in December that they would receive $1,000 for a research project to be begun in September of this year. The grant comes from the Petroleum Research Fund, a private organization financed by several oil companies. Our science department has received similar grants in the past.

Dr. Maatman, along with two students, will carry out the research. They will examine the surfaces of catalysts, the solid materials that are important in chemical reactions. Their work is fundamental to the long range goal of improving these catalysts so that reactions will run more effectively thus making better petroleum products.

Most of the research will be done during the summer months, but it will continue also in the academic year.

Symposium Emphasizes

Yoga, Leisure

The Dordt Special Events Committee, in conjunction with the Physical Education Department has sponsored a Physical Education Symposium on January 22, 23, and 25. The Symposium began with the subject of leisure, Dr. Yvonne L. Slaton of the University of Iowa, presented a lecture on "The Impact of Leisure on Society."

On Wednesday, the 24th, a presentation of the ancient art of yoga by Hillary Hay, a New Zealander, was featured. In the afternoon, for those interested in teaching physical education, she presented "Teaching Hatha Yoga."

That evening, the Illus. workout trated the ancient exercises of yoga in a modern, family context: "Never Too Young or Too Old for Yoga."

Thursday, the 25th, saw Prof. W.C. Eberhardt, St. Louis University, talk about "Meaningful Conditioning Exercices," group demonstration with music accompaniment.

Audiences found the Symposium, especially the segment on yoga, to be both enjoyable and informative.
Dordt Blades Rout Bulldogs

Last weekend the Dordt College Blades wound up their regular season play by defeating arch-rival Drake University twice on home ice.

Before the games, the Dordt club had mixed feelings. Most of the players had not been on ice for over a month due to the holidays and the warm weather when they got back. With no practices before the weekend the team relied on their past experiences to defeat the Bulldogs. There was one bright spot. The arrival of two new players from Neerlandia, Alta, gave the Blades added depth.

The Thursday night game was played hard, both sides concentrating on hockey for a change. After two periods of play Dordt held a 3-2 lead, immediately after the third period was underway Dordt tied up the score. Dordt scored on the power play and with 3 minutes left in the game, Drake tied up the score. There were no penalties as the second game started.

Dordt's next game was against Briar Cliff in Sioux City and returned with a narrow 36-35 victory. Briar Cliff's gymnasium floor was in very poor condition and had a noticeable effect on the girls' skating.

After a first quarter deficit of seven points, the girls gradually improved and squeezed out an unimpressive win.

On Saturday, January 25, the Dordt Women's Basketball team played against Briar Cliff in Sioux City and returned with a narrow 36-35 victory. Briar Cliff's gymnasium floor was in very poor condition and had a noticeable effect on the girls' skating.

After a first quarter deficit of seven points, the girls gradually improved and squeezed out an unimpressive win.

Women's BB Squeaks by BC Again

On Thursday, January 25, the Dordt Women's Basketball team played against Briar Cliff in Sioux City and returned with a narrow 36-35 victory. Briar Cliff's gymnasium floor was in very poor condition and had a noticeable effect on the girls' skating.

After a first quarter deficit of seven points, the girls gradually improved and squeezed out an unimpressive win.