Christmas Party Goes Informal

The annual Christmas party is breaking away from its formal atmosphere. Plans for this year's celebration, coming up Dec. 13 (Wednesday night), include games, costumes, instrumentation, Christmas caroling, a featured singing group, and food. The atmosphere promises to be more festive and diversified than ever before. Activities and decorations will emphasize many different nationalities and folk customs in the Christmas season.

Although costing for the party will be optional, the Christmas Party Committee encourages students to watch for signs indicating an opportunity to rummage through the Thalians' costume closets for party apparel.

Free tickets to the party must be picked up before a deadline to be set by the committee. There will be a maximum of 600 tickets available and these tickets must be presented in the commons after the games and activities at the big gym are concluded. Festive food from different nations will be served as a conclusion to the evening's Christmas celebration.

The committee hopes to get as many people as possible involved with decorations and activities. Anyone wishing to participate should contact Jeannie Zinkand or Mr. Koldenhoven.

A night of "science in action" was sponsored by the Physics, Biology, and HAM clubs at Dordt Tuesday night. Fascinating aspects of science were shown: frictionless cars, laser beams, holograms, a high speed computer, and a model of the human skeleton. Demonstrations were intended to get the students in the clubs actively involved in public showings of their studies and to present to the public more than just the science building itself—show them something of the wonder of God's creation being studied there.

Strings Perform in Concert Saturday

Five area string groups will join in concert on Saturday, November 18. The orchestra program features the Sioux Center Area String Orchestra, which will perform Bach's Brandenburg Concerto as well as compositions by Schumann, Barber, and Britten.

The Dordt College String Ensemble, composed of students Gary Wondergem, Melody Olivier, Will Postuma, and Nancy De Jongh, are also included in the strings concert. They will perform selections from "Eine kleine Nacht Musik" by Mozart.

Two string groups from the Sioux Center Christian School, both the middle and advanced string ensembles, will perform at the concert, as well as a string group from Western Christian High.

Dordt music instructor Gary Warmink, who will conduct the Area String Orchestra, has been instrumental in organizing this orchestral group. The group includes musicians ranging in age from teens to 60 years old. The group is being rehearsing for some time now in preparation.

Mr. Gary Vander Hart and Mr. Bill Bird have organized the elementary and high school ensembles, as well as lending support to the Area Orchestra.

The concert begins at 8:00 p.m. in the Dordt Gymnasium Auditorium. The admission charge: adult, non-students--$1; students, children--50¢.

Edditorial: "And what about you..."—page 2.
Women, Part II—pages 4 and 5.
ARTS, reviews, previews—page 6.
Stockmeier: No Mandate—page 7.
Blader Slice: Greendale, Shaper for Deko—page 8.

TWENTYONEHUNDRED

On Wednesday, December 6, the Dordt College Social Activities Committee, in cooperation with the Hawkeye Young Calvinist League, will sponsor Twentyonehundred, a "multi-media presentation of Christian concern." Twentyonehundred was shown at the 1971 Young Calvinist Convention in Bozeman, Montana. Twentyonehundred will be shown at 7:00 p.m. and at 9:30 p.m. in C106. Admission is 50¢.
And what about you young man. You pull the woods up over your head; you resign yourself from the human race ... It's so easy for a hemit to go and sit off at a great distance and proclaim how things should be. What if everybody did that. Where would we be?

Be careful, Dordt College. Be careful that you don't pull your books and your theories and your philosophies over your head, piously resigning yourself from the human race. Be careful that you don't hide yourself behind the facade of the academic community, safely tucked between the pages of your critical essay, never letting yourself be bruised and challenged by the world raging around you. Be careful, Dordt College, for if you don't act and lead, who will?

The Kingdom Is Now

To the Editor:

Rev. Hellinga, addressing the Reformation Day rally at Dordt College, concluded that the Church has failed miserably in carrying on the work of the Reformation! We have lost the vision of the Reformers! This was the essence of his lamenting remarks.

Have we really failed? Of course we have failed, and as long as we think that it is up to us as men to bring in the Kingdom, we will continue to fail! But has the Kingdom of God failed to come? No, the Kingdom of God has come and will continue to grow until its fulness, despite our failures and shortcomings! Thus we have reason to be thankful, because, in spite of the increasing apostasy of man, God continues to be true to His promises. Martin Luther and John Calvin were only instruments in God's hand. God was bringing in the Kingdom then and is bringing in the Kingdom now, and will continue to do so until its consumation.

Why then these frequently heard cries of despair: "We have lost our vision!!!" "If only the Church had the Kingdom vision!!!" "Nothing has been accomplished by the Church during 2000 years of Christianity," and "We had better get busy and work so that we will have something to show when Christ returns." All of these cries of despair make it seem as if it is man's task to bring in the Kingdom and is so doing, they fail to appreciate the work of Christ through His Church during the last 2000 years and they fail to understand the true character of the Kingdom of God. The Holy Scriptures make it abundantly clear that the Kingdom of God consists of the Kingdom Rule of God with Christ as Emperor of the New Covenant, thus it is also called the Kingdom of Christ (Rph. 5:5). Thus, whenever "isolated souls are snatched from the devil's territory" (quoting Rev. Hellinga), we are witnessing the coming of the Kingdom of God! As soon as the last of the elect has been brought out of darkness into His marvelous light, then Christ will return and deliver the Kingdom to the Father. As Mr. O'Donnell pointed out so well in his chapel message a few weeks ago, we should never forget that we live in the age of redemption. All our activities must serve and be directed to that end, i.e., the coming of the Kingdom of God in the hearts of man. In obedience to the Great Commission, the Church must go out and proclaim the Good tiding, the Gospel of our Lord Jesus Christ.

Is this message too simple? The Apostle Paul said: "I have known nothing among you but Jesus Christ and Him crucified." About this simple message he said: "...to the Jews a stumbling block and to the Greeks foolishness. Jesus came to take away the wrath that was against a Kingdom prepared from the foundation of the world, that is the good news! God, the author and finisher of our faith, because of the merits of Jesus Christ, has promised to recreate His people, to conform them to the image of His Son, and thus to bring in His Kingdom. The Gospel is the joyous message that Christ has come, and that through Him the powers of God's Kingdom are active among us!"

Students Are Responsible for Future

To the Editor:

"In most jobs, if a man does not do what he is paid to do, he is considered a failure." Postman and Weingartner in The Revolution suggest as a solution to this problem that a teacher should only be paid that percentage of his or her salary that responds to the "class average" on the tests given that year. I cannot accept this "soft revolutionary" type of answer for I have made me aware, once again, of a situation at Dordt which makes me very unhappy. Let me present it bluntly.

Theologically, Dordt professes to teach a Scripturistally oriented higher education. That means every course offered at Dordt should open up to students the Creation-order of God within a rationally Christian perspective. This is not the case. Secondarily, am paying for a Christian education which should be clearly, a deniably different from a secular education which I can receive at home. Thirdly, I came to a Christian College to be prepared for my field to serve as a Christian. The catalog says Dordt prepares a student "so that he may realize himself in all his capabilities and opportunities as God's image-bearing Servant under Christ and rightly fulfill his purpose in society." As a senior, I feel all students are leaving with the full equipment. What then, as a concerned student about this situation?

1. We must always think in the context of Christian love. To means we first of all talk to those professors and administrators concerned, making them aware of our position. As students we have an academic responsibility to demand that they do their job.

2. We must discuss with fellow students, as an academic concern, making them aware of problems and working to come to solutions.

3. We must make the Dean of the College aware of the situation after we have had sufficient time to study at Dordt and all as a matter.

4. Our parents are concerned about our education. Encourage them to write to the college as supporters of a truly Christ-centered education.

5. As humble people, we must pray for God to open the eyes all who serve so they may clearly see their God-given task and responsibility.

6. As Christian students we must study, dig deep, and seek for a radical Christian approach to all learning. We too are ventures called to an academic task and we should work to have a situation where students and faculty work hand in hand to work out their calling in order that all may know that Christ is King! If we want Dordt to become a truly Christian College for future students, for our brothers and sisters, and perhaps for our children, then now is the time to get off our perches.

Klaaske de Groot

DIAMOND

Published fortnightly by the students of Dordt College. Views expressed are not necessarily those of the student body, faculty, or administration. Subscriptions available at $1.00 per academic year. September to May. Address all correspondence to the Diamond, Dordt College, Sioux Center, Iowa 51250.

Editor -- Karen Walhof

Feature Editor -- Janet Vlieg

News Editor -- Tim Kooymans

Editorial -- Julia De Jonge

Production Editor -- Ray Slagter

Photography -- Al Van Dyk

Advertising

Published by the students of Dordt College. Subscriptions available at $1.00 per academic year. September to May. Address all correspondence to the Diamond, Dordt College, Sioux Center, Iowa 51250.

Editor -- Karen Walhof

Feature Editor -- Janet Vlieg

News Editor -- Tim Kooymans

Editorial -- Julia De Jonge

Production Editor -- Ray Slagter

Photography -- Al Van Dyk

Advertising

Published by the students of Dordt College. Subscriptions available at $1.00 per academic year. September to May. Address all correspondence to the Diamond, Dordt College, Sioux Center, Iowa 51250.
Dear Editor:

Thank you for your concern and help during the last two weeks. Your love and praying has been greatly appreciated. The Lord has been truly good to us. Please continue your prayers for us.

Love in Christ,
Laurel Hoeflinger
Mary Jo Jansen
Renee Koopmans
Karla Jansen
Lynne Niemeyer
Judy Vander Ploeg

Explain's BTGH Survey

The BTGH Survey was taken to determine certain aspects of our denomination and has a three-fold purpose:
1. To find out how many listeners it has
2. To determine the reactions to the broadcast
3. To make others aware of the broadcast

President Nixon retrieves dropped ballot: Stooping...to conquer. AP

... to conquer. AP

President Nixon retrieves dropped ballot: Stooping...

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP

... to conquer. AP
Consider the unfeminine female who has decided to share in the double-standard views of society. Perhaps she has accepted the urgings of parents and educators to "do her best" and has succeeded in academic or athletic activity. Now she can do one of two things: either she can try to minimize her ability and accentuate her more feminine qualities, or she can continue to develop her field of endeavor. The first method is definitely the safest, at worst she will be regarded as somewhat strange - a thinking but feminine girl, questionable but accepted (if her "ability does not threaten). The second option takes her on a much more difficult path. Both men and women will regard her rather a freak. A studious male is a highly respected person the chance of a woman so respected, is minimal. She gains at the miration of others if she "has a hunk" of a boyfriend, a guy, or any other variable of the masculine stereotype. Notice how the woman must live vicariously, she finds her respect and identity through someone else, a man. A woman also knows the supreme rule, "Don't compete with a woman." This social more is strong in the classroom situation and even more so in athletics. Since the male stereotype is basic to physical structure, man is not to be beaten at games or athletic events by a woman. Man is the aggressor and the victor, not the woman, "she must give up activity and dignity." (Man's World, Woman's Place, Elizabeth Janeway) This statement does not imply the secular extreme, male autonomy, nor does it advocate the autonomy of woman. Woman, like man, does have an identity outside of the opposite sex. As a creature of God she can have the self respect we find expressed in the commandment, "Love your neighbor as yourself." Stereotype does not only limit woman; man too finds himself caught in its stifling clutches. He is "restricted and dehumanized by foolish ideas of masculinity" -- masculinity seeming to mean making a lot of money, subjugation of other people, being able to make a lot of money, shooting small animals, suppressing emotions. (quote from Gloria Steinem, in Man's World, Woman's Place, Elizabeth Janeway) The he-man stereotype of a braver, well-built male in a muscle car with beautiful chicks carressing him does much to limit the male picture. Excluded from the male stereotype is the male in fine arts, branded a "fem" because he is not overtly physical -- thus masculine -- the musician, dancer, or painter. A shy, delicate-looking girl who fails to accept him as a man because he doesn't coincide with the typical view of manliness. Art, poetry, music and dance have been areas equated with femininity; a paradox, since historically women were discouraged from exploring these areas (read Fern's article about women in music). The extremely scholarly male is also vulnerable to societal put-down due to his lack of forceful physical prowess. Emotionally sensitive, gentlemen have stepped out of the male stereotype and entered the female stereotype and are quickly labeled homosexual.

Sterotypes cause man and woman to look at each other with reduced vision. If a man of each sex does not fit into a specific cliche, they are rejected by both sexes. Stereotypes limit the diversity of the creatures of God, reducing them to a set pattern of traits. When woman finally is released from the confines of stereotype, man too will benefit. Liberation of women is people's liberation. Creatures of God should be able to look at each other, relate to each other honestly, rejecting a set secular distortion of man and woman before the face of God. Each man and woman in Christ is an office bearer with varying abilities and personalities with one responsibility: to serve Christ.
Awake to Freedom
by Fern Hoeflinger

"Women's liberation," "the role of women," "the feminine mystique" are platitudes much used in today's world. They concern a vague, general understanding of controversy and even revolution. Here, at Dordt, we are apt to ignore the platitudes and the uneasy feeling generated by them on the grounds that they are the "secular" world's problem. In the November 2 issue of the Diamond, an attempt was made to awaken the realization within the Christian community that perhaps we too are accepting and perpetuating many unChristian attitudes about women. Despite an historical survey of the unChristian repression of women, despite the analysis of the secular women's liberation movement as pointing out some very real problems, the unbelieving, yet uncomfortable feeling still exists. At Dordt, the prevalent conception seems to be that women are blowing this thing all out of proportion; that they really don't have it so bad. The problems facing women in this twentieth century man's world become more acute when we stop dealing in generalities and get down to specifics. In particular, women's contributions to various fields of study—art, history, literature, philosophy etc.—are minimal to nonexistent when compared to those of men. This situation is due to the historical inequality in education and training of the sexes, not to an innate inability on the part of women to work in these fields. The role of women in music is a pertinent case in point of this type of subjugation.

In preliminary analysis, women today are making advances in the field of music. Joan Baez, Carole King, Laura Nyro and a host of other folk and rock singers are topping record sales all over the United States. They are not only vocalists, however, but also songwriters and instrumentalists. They perform their own music, Newsweek, Time and other weekly publications inform the public of this healthy rise of women in music.

In researching woman's role in music, one discovers that the magazine articles are almost the sole source of information on the subject. Unfortunately, they indicate that the greatest area of musical concentration by women appears to be in pop and folk music. This does not mean that women are not involved in other types of music, but little is written about the composers, pianists, conductors, and singers of classical and operatic works. Little is written because the number of women involved in these areas of music is infinitely smaller than the number of men. An examination of most music history books suggests that women have contributed nothing to the world of music. Volumes have been written on the accomplishments of composers, conductors and performers with never a mention of a woman musician.

Historically, women were first repressed musically by the early church fathers. The hedonistic, orgastic fertility rites of the pagans led them to an overly suppressed attitude towards music. The spirit of spirit over matter was incorporated into Christian thinking also. In this respect, the church fathers associated woman with the flesh and the body. Identification of woman with the flesh led to a denouncement of the entire sex by church fathers. Clement of Alexandria exclaimed: "Every woman ought to be filled with shame at the thought that she is a woman." The results in music were in direct relation to this perverted view of women. Christian women were never permitted to play instruments because prostitutes did. Church fathers, such as Anicius Commodian, did not believe women should sing. Singing was an indication of woman's licentiousness and foolishness and was an attempt to seduce men. Women were forbidden to sing with the congregation in churches. Choirs of women, particularly married women, were also forbidden to perform in church. The early church fathers forbade women to integrate music into their cultic activity or into any part of their lives.

Women became musically involved in the medieval nunneries. Hrotsvitha was revered to a large degree by her contemporaries for her hymns and responsories for her nunnery. In the Middle Ages, the ladies of the castles were put on a pedestal and became the objects of a complicated wool system. They became either the princesses or the matrons--the latter wrote little poetry or music of their own. Women's social position changed during the Renaissance. The lady of the castle, became the patroness of social music and the well-mannered, charming hostess. This idea prevailed throughout the seventeenth century. Castiglione commented that a great lady must occupy herself with literature, music, painting, dancing and entertaining. Consequently young girls were encouraged to engage in musical and poetic activities. Their musical education allowed them to sing and play an instrument, sight reading, composing and harmonizing melodies. Composition was restricted to the writing of charming little ditties for informal entertainment only.

In the eighteenth and eighteenth centuries, prima donnas and chanteuses of women began to play an important role in opera. Schools were set up to instruct women in voice and ballet. Women were also permitted into the field of instrumental performance. Clara Schumann became famous for her accomplishments on the piano, despite the subordination of her own career to that of her husband, Robert. The society of the nineteenth and twentieth centuries has accepted increased freedom for women in music.

Training and education in music are the deciding factors in women's role today. Women have lagged behind in all areas of education until the twentieth century. Until this time the church was the center of musical instruction. Because of woman's low status in the church, she was not able to participate in musical studies. When education finally recognized women, acceptance in music was extended only to vocal or instrumental performance virtuosos and geniuses. Less talented women benefitted little from the educational programs. Women were not encouraged to study conducting and compositional techniques either. The author of Music and Women, Sophie Drinker, writes: "Not being in the class or group from which music was expected, the women of our era had neither the emotional nor the intellectual foundations to enable them to assert freely their own conception of music." Happily, with the much expanded educational opportunities today, women are accepting more readily into this diverse aspects of the field of music. Yet, to a large degree, women are still performing men's music. There is much groundwork to be done by women to dispel the myth of innate musical inequality with men.

Music is just one area previously declared off-limits to women, restricting the fulfillment of their cultural mandate. In many areas of study and daily living, women have been repressed. But women themselves must not perpetuate this discrimination, in fields of study, in social situations, in the family, in business, in politics. Women must stop fulfilling their cultural mandate by way of their husbands. They must begin to see that life is not a man's world in which women are to take an inconspicuous back seat, and content with a few options, wife and mother, nurse or teacher. Women at Dordt and elsewhere must realize that they have a vital office and calling before the face of the Lord. In Christ they are freed from the myth that woman may work and lead in only a few fields of study and only a few areas of life.


Jailed in Intelligence

by Janet Vlieg and Syd Hielen

"The Night Thoreau Spent in Jail" is drama very much in the spirit of Thoreau's day (1840) and America today, the play speaks out on Viet Nam-typewars, education, ecology and capitalism.

Henry Thoreau is in jail because he refuses to pay taxes that will support the war. He is a transcendent intellectual -- he believes in communion with nature. He lives by the bare essentials. He cannot be ignored -- it is very prevalent in our society today. In the late sixties especially, the elusive Woodstock nation rebelled against the War, pollution, materialism, and a seemingly meaningless educational system. "The real problem then was their hope for peace and love. Although the protest may have been valid, it was certainly ineffectual.

Thoreau's cry of "Back to Nature" still lives, but for now, idealism and Woodstock are gone, assimilated into the mainstream of American culture. This assimilation was inevitable -- both the Woodstock culture and the world of the Establishment are based on humanism, the firm belief that man is the highest being. The play, too, was written out of this very same belief. In a sense, then, the play for us is superficial, presenting Thoreau as going against the spirit of his age while actually both operate from the same religious root.

Thalians merit praise for their artistic sensitivity to the nature of this religious struggle. Through imaginative suggestion, the Thalian presentation focused clearly on the lonely search for certainty in uncertainty. The empty stage, the overhead slide projections, the intense portrayal of a simply clad Thoreau created the mystical spirit essential to a dramatic experience in transcendent idealism. While the audience may have laughed too loudly too often, the actors, in a controlled performance, reflected an earnest effort to struggle seriously with the godly Intelligence worshipped by Thoreau and their little Edwards, the children of darkness.

November 3 and 4: 3200 people singing Three Blind Mice—grandfathers and grandmothers vocalizing as lustily as the 9-year-old—the rather skeptical high school student directing an "is this for real?" glance at his friend, the "noisy" Toy Symphony played by the 82 member concert band—the serene Swan music from Carnival of the Animals...little children singing the parts of horus, violins, crums, flutes, and clarinets...Mrs. Grothenhuis's introduction with her infectious enthusiasm and heart-warming illustrations..."Peter and the Wolf..."lil.peek and children's llynas sung by concert choir, the grand finale...The Nutcracker Suite with Arabian dancers, sugarplum fairies and Russian dancers--and the 3-year-old's exclamation --"Mommy, the men all fell down!"--Haydn writing to the glories of God" at the top of his music...children tapping their feet, mouthing the sounds of the songs, dancing along with Mr. Grothenhuis, or trying to insert their heads, arms, or legs into the spotlight as it roamed over the animal murals in the darkened auditorium...all this and more was Children's Concert 1972--a truly memorable experience for audience and performer alike.

The Diamond page 6

Library Features

The sculptures displayed in Dordt's library are the work of Alfred E. Drake of Orange City, director of development at Northwestern College. The display includes a couple of wall sculptures, several busts and some whole figures. His materials range from wood and stone to the two pounds of coffee he used in his work entitled "Head" (polyester, resin and coffee).

In the brochure accompanying the display Mr. Drake talks about his view point on art as opposed to that of the avant-garde sculptor, "I believe that we are locked into our universe. There may be other worlds like ours but I know them only as possibilities.

The real problem then is one of human relationship and meeting the psychological trauma that we are limited and closed in.

"I work with positive and negative space in a physical sense but I also attempt to express the longings for reconciliation and cojoining.

Mr. Drake's One-Man Art Show will be on display in the library until November 22.

The Dordt Concert Choir rehearsed for its December 8 concert with the Sioux City Symphony. The Choir, directed by Mr. Grothenhuis, will perform four works with the Symphony.

Choir Performs in Concert Series
God Help Us

by Gail Stockmeier

Mandate, mandate, who’s got the mandate? Theoretically, Election Day verdicts deliver the mandate to govern to the victors. It is paradoxical that in neither the squeaking close election in Canada nor the landslide in America did the electorate give a definite authorization to rule or clear vote of trust to any party. Canada’s multi-party Parliamentary system saw the closest election in its 105-year history. It is now faced with a minority government. Neither the Conservatives nor the Liberals can command a working majority in the Parliament. While Liberal Trudeau will remain Prime Minister and form a government, his success in legislation hinges upon the unfriendly thirty swing votes of the New Democratic Party. Clearly no party received a mandate. A coalition government is necessary.

The same can be said for the Republicans and the Democrats in the United States. Nixon was unable to translate his personal triumph into his party’s triumph. His unprecedented sweep of 49 of the 50 states failed to carry in a Republican congress. As in Trudeau’s case, Nixon’s legislative proposals for tax cuts and amnesty for his party and those of the Democratic party in order to pass muster. It could be argued that Nixon received a mandate for foreign policy change, while the Democratic Party has for a domestic change. Yet it seems that the electorate trusts neither force completely. It is as if they must check and balance each other along clear party lines.

Last week Tuesday a group of Dordt students and Sioux Center community people went to the polls and also failed to give a mandate to either party. They believe that politics must be subject to the mandate of Christ. Too often this phrase has become an empty cliché. In an attempt to give it meaning and content in this 1972 election, they wrote in the name of Senator Mark Hatfield for President. This act was intended as a signpost pointing their fellow Christians in the direction of thinking and acting Christianly about politics. The group called Citizens Concerned for an Alternative, also spoke to the country at large via a television guest editorial, a UP Inews release, and newspaper articles publically affirming a determination to go to the polls as Christians willing to give support to Christian candidates who will in turn give us a distinctively Christian voice in the political life of our nation.

Another election is history. Parties now vie for the mandate, who’s got the mandate? Theoretically, Election Day verdicts deliver the mandate to govern. A group called Citizens Concerned for an Alternative tells you and me—the Christian community—that we have a political mandate. In skeletal form it is the task of bringing Christ’s Kingship and God’s Word to bear on politics by presenting Christian alternatives and running Christian candidates who will in turn give us a distinctly Christian voice in the political life of our nation.

Tour Omaha

Recently a group of senior business administration students from Dordt College went on their annual field trip. This year’s tour consisted of a twoday stay in Omaha, Nebraska, where the group observed a cross section of major business establishments. The tour director, Mr. Henry De Groot, Professor of Business Administration, arranged meetings at First National Bank of Omaha, Mutual of Omaha, Western Electric Brandeis Department Store, and Merrill Lynch, Pierce, Fenner & Smith Inc. At each place, the group spoke with experts from various departments concerning management and problems. Tour through the business establishments informed the students on the mechanics involved in business work.

During this tour the students learned the procedures of big establishments, and they were able to relate this to their college courses. Visiting a wide variety of businesses provided insight into various job opportunities.

Pre-Med Students Receive Advice

A Pre-med and Nurses Training Advising Committee was set up at Dordt College this fall in an attempt to better fulfill the advisory needs of the students in these programs of study.

Dr. Russell Maatman, chairman of the committee to which Miss Sylvan Gerritsma, graduate of Dordt’s Class of ’69, has recently been appointed as a representative for the Association for the Advancement of Christian Scholars.

The organization that Sylvan seeks to encourage is an international group of Christians who seek to bring the power of God’s Word to bear on every aspect of life, in particular, education. The constitutionally stated purpose of the association is “to undertake or promote whatever activities it shall deem conducive to the development of scripturally directed learning and scholarly enterprise, particularly to establish, control and develop a Christian university, and in this way equip men and women to bring the Word of God in all its power to bear upon the whole of life.”

Office Helps

Occupational Ignorances

"Are you an occupational ignoramus? Most students are and it’s a risky business."

The preceding is a quote from a brochure handed out by the Dordt Placement Office. The Placement Office is designed to help graduating students find jobs. It’s services include suggestions for prospective employing businesses, as well as listings of possible job opportunities for any major. A bulletin board is also posted in the hall by the Placement Office to keep students informed on new and current job opportunities.

Another function of the Placement Office is to make application for a job an easier matter. Forms that clear up ambiguities in job applications are available. These forms tell what information to include in the resume, when to apply and other important information.
On Nov. 10, the first basketball game of the season was played. The two teams were the Dordt Varsity vs. the Dordt J.V. The freshmen were spotted 25 points at the beginning of the game to even it out against the more experienced Varsity. However, the J.V. had a notion in their head that they were going to beat the Varsity and commenced to do so. The end of the game saw the score at 90-81 in favor of the freshmen.

Although the freshmen played strong defense, the Varsity had balanced scoring. On the other hand, the Varsity was not off-guard some-what by the determination of the J.V. being the first game for both teams, we can expect improvements in later games.

The first official game of the season will be Friday, Nov. 17, with Bethel College from St. Paul, Minn. When watching the game, keep in mind a rule change: for the first six common personal fouls (not in the act of shooting), the ball is taken out of bounds instead of shooting a one-shot. This rule is intended to speed up the action of the game for players and the spectators.

Women's Volleyball
Is Victorious

On October 30, the Dordt Women's Volleyball squad made its first home and league appearance in a round robin tournament against Briar Cliff and Sioux Empire. Dordt play-tests were noticeable ed well against Briar Cliff but lacked the reserve to keep the game going. Dordt defeated Briar Cliff played unprepared tournament made a remarkable comeback after being soundly defeated in the first game of the match. Sioux Empire was overpowered as both Dordt and Briar Cliff soundly defeated them in two straight games. It emerged as the tournament victors with Dordt second and Sioux Empire last. The team played well but seemed a trifle unsure of themselves in facing a solid Briar Cliff team.

On November 13, the girls proved themselves as they outplayed all competition in a tournament at Westmar. Dordt faced the Mt. Marty squad first and won decisively. Next they faced the Westmar team and won. The second game of the match was determined on the basis of time and proved to be thrilling. Dordt defeated Sioux Empire in the third match and once again out-classed the competition. The entire team played well with Karen Reichert and Donna Wierenga dominating the serving department.

The Blades showed considerable improvement over the two games. The ability to score when the hitting is hard was evident. Many times the smaller Dordt forwards slipped between the Graceland defence to score a goal. The three Bladewards on the Dordt team are rather balanced so far. The first line has amassed 16 points, the second line has 19 points and the third line is right in there with 13 points. Individual players are more too, collecting goals and assists with more assists. On the whole the statistics show a solid team effort.

The Blades hit the road this weekend to play two games with Drake U. in Des Moines. Drake U. has been Dordt's arch-rival for years and the games are tough. The scores should lower and, we hope, in Dordt's favor.

Congratulations to Henry Vander Meer and his Bandstra for their victories (3 goals or more in one game) in the Friday night game!