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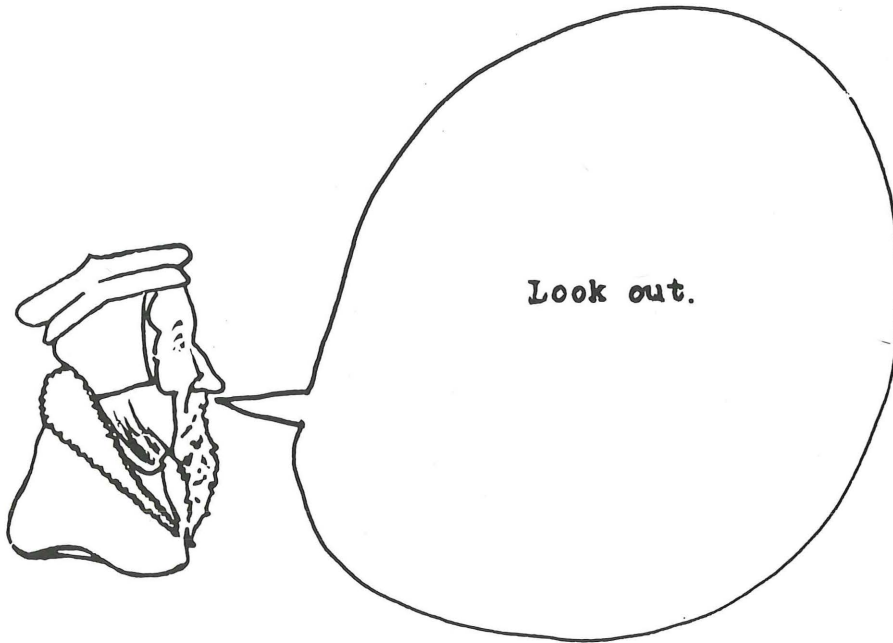
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Dialogue

April 1984



Dialogue

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Editorial

All endings are hard. This is the last *Dialogue* (heavy sigh), and that means exams, the end of the school year, and graduation lie in the not-too-distant future. But before you get the impression that this editorial is going to be filled with misty-eyed reminiscences, I'd like to make one thing perfectly clear: this April *Dialogue* was constructed with the future in mind, not the past.

But the future is built, quite obviously, on the past. Why then does St. Paul suggest that we must forget what lies behind and strain toward what lies ahead? The answer comes in the fact that we must look backwards only long enough to re-evaluate. Our remembrances are best used when they shape our future. Mistakes are allowed, but only if they teach. Perhaps you opted for a Tuesday

night movie when you should have studied, or vice versa. Such a misjudgment is not wasted effort if reflection leads to learning.

The past lies behind us, untouchable (we can't go back and "un-say" what we'd like to). That's not a depressing thought, however, because the future lies ahead. Whatever that future contains—graduate school, a summer job in a factory, another year at Calvin, marriage, a real job—it waits to be molded by the experiences of this past year. And thus, "straining toward what is ahead, we press on toward the goal for which God has called us . . . in Christ Jesus" (Phil. 3:14).

Shalom. ■

—Mary Boerman

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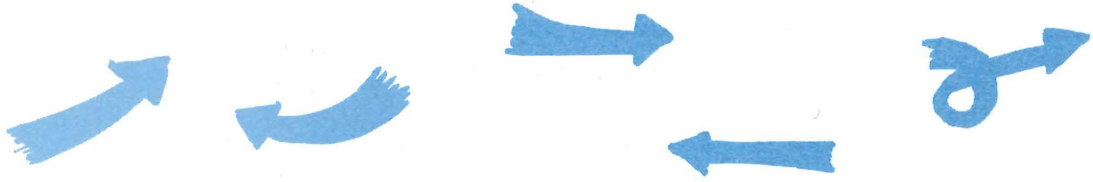
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Christian Education— which Direction?

an interview with Nicholas Wolterstorff

compiled by Lori Kort

Students at Calvin College who take Religion 301 quickly realize that the goal of the Christian life is to redeem culture under the Lordship of Christ. This redeeming of culture is also the goal of education at Calvin; however, it has not always been the goal of Christian educators, nor, perhaps, will it always continue to be. Nicholas Wolterstorff, in a speech given at the inauguration of Wheaton College's President Richard Chase in Sept., 1982 (published as "The mission of the Christian college at the end of the 20th century," *The Reformed Journal*, June, 1983, pp. 14-18), divided the development of Christian higher education into three stages.

Dr. Wolterstorff described "Stage I" as a response on the part of early 20th-century educators to the attacks of Darwinism and higher criticism on Christian scholarship—a response of personal piety and of evangelism. Stage I was a stage of separation from culture.

"Stage II," the present stage, began some time after World War II with a different response to culture.

"With defensiveness largely overcome, these colleges have resolutely insisted on introducing their students to the full breadth of the stream of high culture" (p. 15). Students in Christian colleges of Stage II are taught to work in all aspects of culture, redeeming every area because Christ is Lord of all.

"Stage III," then, is the future stage of Christian education. Dr. Wolterstorff began to describe Stage III in his speech by saying, "In describing Stage II, I have spoken repetitively of *culture*. But now reflect for a moment on the fact that culture is something different from *society*. Culture, as I have meant it, consists of *works* of culture. Society, by contrast, consists of *persons* who interact in various ways. From that interaction arise social roles, social practices, and social institutions. And though here in college you may learn how to appropriate for yourself various offerings of the stream of culture, when you leave here you cannot simply appropriate culture. You have to fill certain social roles, engage with your fellows in certain social practices, participate with them in certain social institutions" (p. 16). Educators in Stage III will emphasize social responsibility, attempt to give their students an awareness of the social needs

which they as Christians are called to meet in each aspect of culture. *Dialogue* spoke with Dr. Wolterstorff about the progress of Calvin College toward Stage III.

Dialogue: Do you see Calvin College as having begun Stage III already, or is this something that we have yet to begin?

Wolterstorff: No, I think it's something we've got to work at and that we have not yet committed ourselves to. I think we do it here and there in some interim courses and with segments of other courses. We've begun a little bit with our multicultural lectures, but it is very evident that only fifty or a hundred people or at most a hundred fifty people on campus come into contact with that person, marvelous as the idea is. I think we've got to think of ways of building it more into the curriculum for every student. But we certainly have not committed ourselves to it. Christian liberal arts education, which is our basic doctrine, is very clearly committed to what I would call Stage II.

D: In order to "build it into the curriculum," will Calvin need a change in the philosophy behind all of the courses it already offers, or will Stage III require a whole new curriculum?



W: I think we ought to rethink the curriculum—not at all abandon what we have achieved in Stage II but expand it. We ought to expand, however, not simply with new options but with a new set of requirements.

D: What will happen to the disciplines: will they just fade into the background?

W: No, I am not proposing that we scrap all of that, but rather that we think through how we can have a more comprehensive curriculum which includes the disciplines plus a concern with how the knowledge that we gain in the disciplines can be brought to bear on the basic issues that the Christian community has to face in society. We will not scrap the disciplines and not even ask that all of them be turned to pragmatic ends. But we have got a responsibility to face up to the issues of society.

D: In your book *Until Justice and Peace Embrace* you emphasize subjecting culture to Christ and then going beyond to reform the social world. You talk about the goal of working toward *shalom*. But isn't that the same thing that Calvinism has stressed all along?

W: I think it's the same as one important strand of traditional Calvinism. But it really seems to me that at Calvin College what we have articulately committed ourselves to is the reformation of scholarship, which is something different from contributing what we can to the reformation of society. The other day I was reading some passages in Abraham Kuiper. It seems to me that Kuiper sees the reformation of scholarship and the reformation of society as sort of parallel things which Christians ought to do. What I'm asking is shouldn't scholarship help to contribute to the reformation

of society?

D: But can't Christians ever come to college just for the sake of gaining knowledge? Can't they come out of a love for learning?

W: No, I would think that everybody who comes to college ought to be in a couple of courses confronted with some range of such issues as poverty, ecology, and warfare, some of the things that all of us have to face when we live our lives in present-day society. This should be a part of the core curriculum. It is just as important—maybe even more important—that students be confronted with some of those fundamental modern global issues as that they all study English literature or acquire a second language or be required to study chemistry. I think that in a college we ought to consider, amongst other things, how the earth should be treated, not just give people the





physics and the chemistry to talk about that, but actually talk about it. That is not to say that curriculum should be *entirely* reorganized but that every student should be forced to grapple with a few of the basic issues that confront the Christian community in our society.

“We can’t any longer think in terms of our own country and leave it at that.”

D: What if I decide to go to college for six years or so, for the sheer joy of learning, and then go home to be a farmer. Will I have, in a way, shirked my responsibility to society? That is, does this sense of social responsibility make some occupations more valuable than others?

W: No, I don’t think so. What we do with farming in this country is one of the key issues in modern society, it seems to me. I don’t know whether we should have courses in farming and so forth, but I would think that your being a farmer is no more a shirking of responsibility than is may becoming a philosopher. Here’s a way to think of it: we each are placed in a certain place and have certain abilities, and what flows from that is that we have each got a calling (callings, I should say, because what we are called to do is multifaceted). So part of what I am saying is that calling should not be reduced to occupation because calling for a Christian is broader than one’s occupation. You will be called to do all kinds of things as a parent and a citizen and a church member and so forth which you will fulfill outside of your occupation. So the farmer in our society is also a

voter, amongst other things and thereby has a voice in what the country does in respect to warfare and ecology, and furthermore he as a farmer has a direct impact on how the earth is treated.

D: Outside of their jobs, all Christians have responsibilities, voting and all that. But what about in the job? I would like to say when I go home in the summer and work in the factory that that is also an important job. But I come into contact with very few people that way, and if I were, for example, a social worker, then I would come into contact with very many people. Is that a consideration?

W: Yes. I think Christians should ask what occupations can best fulfill their callings as they see them. Of course, it may be that the only job you can get is a factory job. And what you do beyond your occupation is also significant. Sometimes your experience leads you to be called to take up things and causes and so forth which others are not called to take up, things above and beyond your occupation.

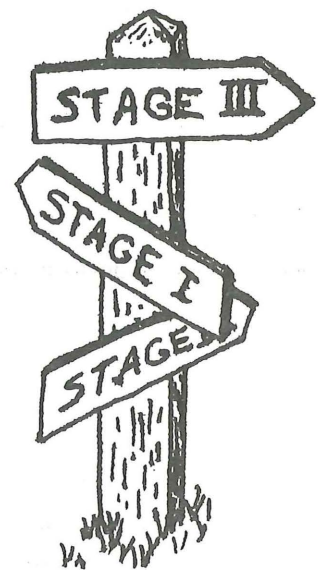
D: So whatever occupation a person chooses, his education must prepare him for his callings both on the job and beyond it. But isn’t preparing people for their callings in life the job of the church? If we give to the school a job that can be done in the church, haven’t we eliminated the need for schools altogether?

W: It is the job of the church, but I think in a college one is equipped especially in a more detailed and scholarly way with knowledge that bears on, for example, how the earth should be treated. You can do that in a church; you can energize people. But in a college course, you can go into a lot of the scientific details that are relevant to it and the moral issues and so forth.

D: In your speech at Wheaton you described very broadly what the Stage III school will look like: international in its concerns,

exploring new ways of packaging the learning it presents to its students, and building bridges from theory to practice. Have you since added any more detail to that picture?

W: The important thing is international consciousness. We do live in an interlocking world in which what the United States does and what happens here has an impact throughout the world. We can’t any longer think in terms of our own country and leave it at that. One has got to come to understand the structure of the whole world and the impact that we have on the other parts of the world. It might be that we should have a course in which students learn about the structure of modern world society. Maybe we should put everybody through that course, show them how this interlocked structure has grown up and how it works. Maybe we should have some people from the third world speak to the class about what it feels like to be on the bottom end of





the whole arrangement instead of just having people on the top end of the arrangement talk about it. These are sometimes called bridging courses. You might have a course in issues of peace or issues of how to treat the earth or something like that. You would have to package it differently—it wouldn't be a course that fits neatly into philosophical ethics or into chemistry or into physics. Is a cross-disciplinary course.

you work the hardest is the best course. But that often strikes me as the sheerest nonsense. Anybody can fill up a course with busy work, and you might have to work from morning to evening at it, but you wouldn't learn anything very significant. Another course might profoundly change the way you see something without any busy work at all. I'm not pleading for gut courses, but we've got to be aware of the notion that there is a neat

up to how the Christian gospel calls the rest of humanity to live. And I have come to think that that is wrong. What we have always said is that what we give people is the material to face these issues, and that is true. We give them the material to face these issues, but we don't give them guidance in facing the issues. Of course, when we address these issues we had better look at how Christians and others have talked about them. The issue of warfare, for example, has a long tradition and an immense literature—it's not doing this with an empty head. If I were teaching such a course I would say let's look at how serious thinkers have approached these issues. So you would have to work just as hard, maybe harder.

“Maybe the most important thing that can happen in education is having your eyes opened.”

D: You suggest that Christian higher education in its next stage should have a change of curriculum, an emphasis not on the disciplines so much as on social responsibility. Should we also then have a change of teaching-learning method? Shouldn't students go out into the city, for example, and *experience* poverty?

W: Maybe a sizeable number of students ought to experience the city. Maybe a much more sizeable number of students ought to spend a semester in the third world. Maybe we ought to do vastly more to give students a cross-cultural experience.

D: Is it possible that with the program you suggest less learning will go on, that is, less factual content?

W: Well, yes. But it is not true that the most important thing is factual content. There is a tendency amongst students and faculty to suppose that the course in which

connection between how much work you do in a course and how good it is. Maybe the most important thing that can happen in education is having your eyes opened.

D: Do you think Stage III is something which Calvin will begin soon?

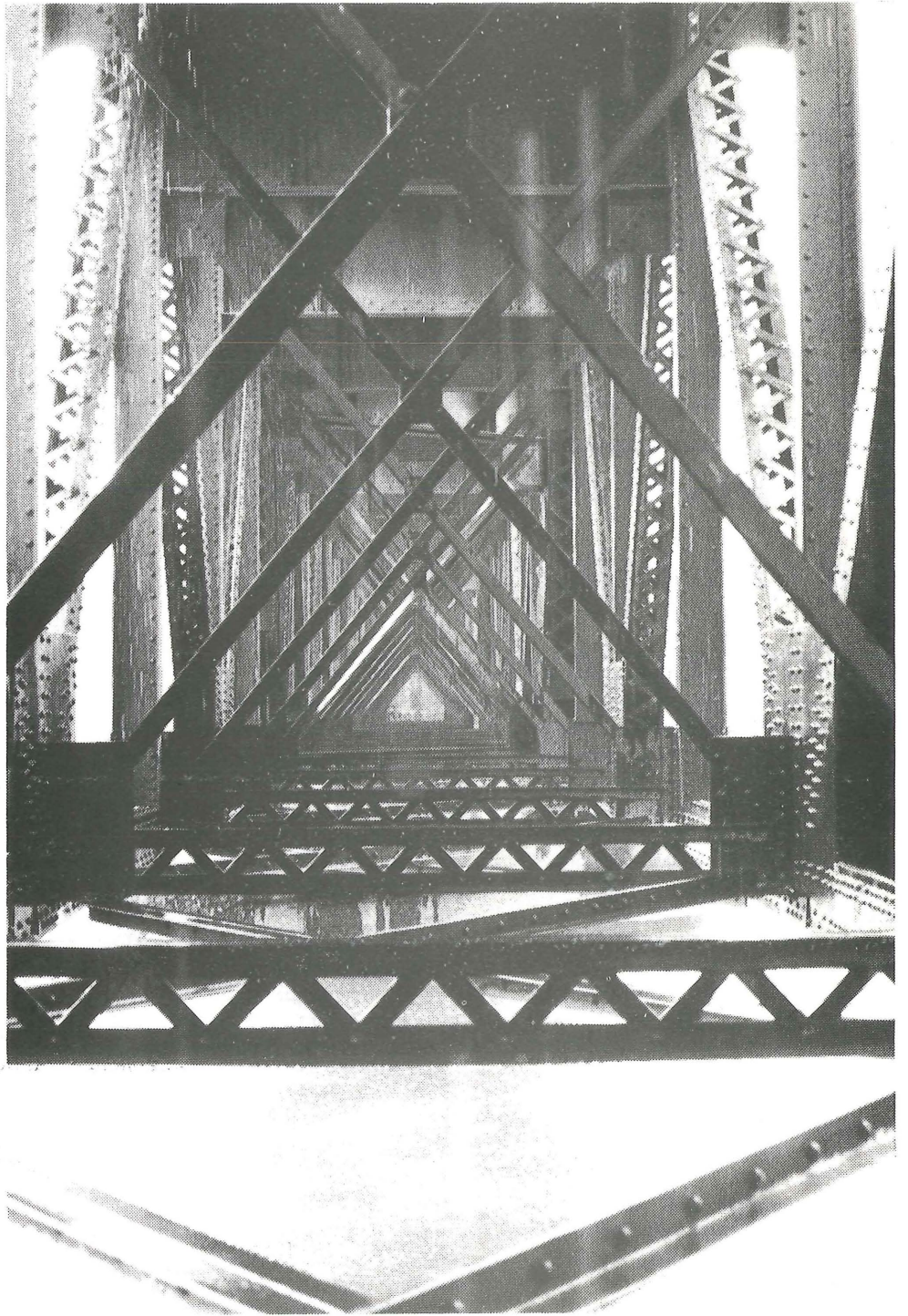
W: There is plenty of resistance to it. It will take a lot of talking.

Well, do you think we should get to talking? Do you think we are missing something with the system that we have now?

W: I think so. Yes. What can happen now is that a student can come here and just go into business and take business courses with a smattering of liberal arts and think entirely in terms of American business, never have his eyes opened up to the impact of American business on the rest of the world, be utterly parochial in that way. Other students can just major in chemistry or major in physics and so forth and never be forced to face

D: You sound very optimistic about reforming society, much more so than the early Christians were. Didn't they have good reason to feel hopeless in the face of huge social problems?

W: Oh, sure. I'm not all that optimistic about it all. I know that people go into nursing and medicine not because they are so optimistic about preventing people from dying but because they think it's important to alleviate what pain they can. It would seem to me that the same thing holds for the miseries produced by social issues. You don't have to be optimistic that you're going to cure it, going to get rid of it all, just optimistic or even hopeful that you can maybe alleviate it a little bit. In medicine we're willing to nurse people but also try to find the causes and some of the cures of diseases. I think when it comes to society we ought to do the same—provide charity but also get at the victimizing structures. ■



Untitled

Dave Gelderloos

Starry, Starry Night

Infinite holes
Do not exist,
For anywhere we look,
Beyond our senses
A particle persists
As a bottom to the pit.

—Dan Scheeres



Untitled

Dave Shaw

Slow Trains and Fairy Tales

by Nancy Jacobs

Moving into the future means moving on and moving out. Nancy Jacobs sampled life away from home when she studied and worked in Germany for a year. Following are some of her thoughts on leaving and ultimately coming home. Studying abroad is an experience she would encourage almost any Calvin student to consider for his or her future.

The last night of my trip I slept in Ulm. Although I'd had a year-long adventure in Germany, I really hadn't done much travelling, so I tried to catch up on my Eur-railing with a two-week-long trip through East Germany to Prague. We'd had an interesting trip, running out of money, meeting wonderful people, getting lost, and unknowingly breaking many minor laws. My traveling companion and I were both relieved to leave the East Bloc. Upon leaving Czechoslovakia, my frazzled friend took advantage of the spontaneity denied those who travel in the East and caught a fast train for Sweden, explaining that friendly Scandinavians seemed irresistibly attractive after all of the Warsaw Pact-types we had been seeing. Central Europeans didn't bother me, however, so I continued my explorations of Holy Roman Empire lands alone.

I went to Augsburg, as in Peace of, because it rang a historical bell, although I couldn't remember any specifics. But Augsburg's back door, its train station, was dirty and depressing, so I hopped the first train out, a train for Ulm.

I knew more about Ulm than I did about Augsburg. I remembered that it rests on the Danube and boasts the second highest church steeple in the world. Too bad I knew nothing about the train I had implusively climbed aboard. It was the slowest type of German train, the kind that stops at every hint of a town and sometimes where there is no town at all, just to let the fast trains pass. By the time I reached Ulm, I'd spent too many frustrating hours in trains. Bursting with impatient energy, I escaped the lumbering train.

The city I'd stumbled into soothed my impatience.

Ulm was charming that evening. I had seen many more beautiful towns, so it was probably more because of my attitude than because of the city itself that everything I saw intrigued me. I watched the city close down after a hot busy day and go home for a refreshingly cool, calm evening. The sun still stood high in the sky, but its light was no longer harsh and bright. Instead, the entire city began to glow with the luminous colors of midsummer twilight. Enthralled, I wondered about the in church's lengthening shadow. The magic of being on my own and in Europe enchanted me and transformed Ulm.

I wanted to climb the church tower, but it, like the town, had closed. I had surprisingly little difficulty finding

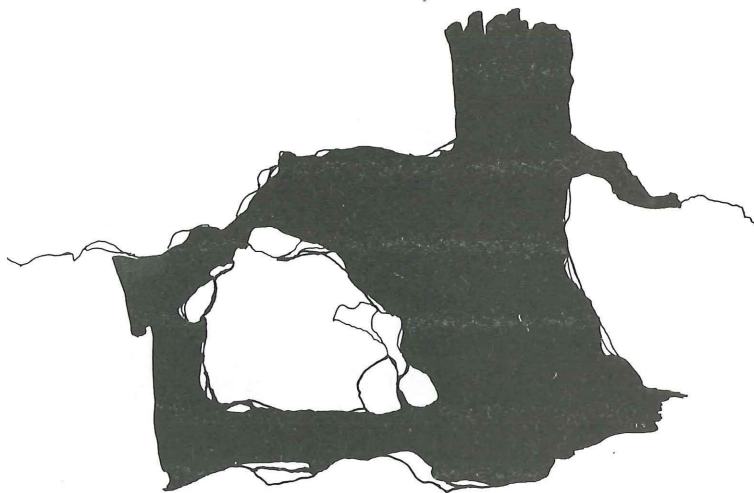
a room. A fairy-tale old couple hosted a pension beneath the imposing church. For an amazingly low price I had a bed for the night and breakfast. Content and happy to have found a room for the evening, I admired the church from the outside and made my way to the second high-point of my tour of Ulm, the Danube.

The Danube itself was slow and hardly blue, but I knew it ran to Vienna and the Black Sea, and knowing it went where I couldn't made it attractive. At the river, two young German men who were enjoying the fine evening at least as much as I was, had put away several bottles of beer and greeted me warmly.

They asked my name and permission to use the familiar *du*, which I was flattered to give them. After a rollicking conversation, they directed me down the riverbank to the oldest part of town, where I explored to my romantic heart's content.

Moving along to a newer section of town, I met an American soldier who'd been born in Muskegon. He seemed bored in Ulm. From what I could gather, all he did was buy things. All he talked about was everything he had bought. He was as boring as the train ride. Unlike the drunk Germans, he added nothing to my old world adventure in Ulm. In fact he threatened my mysterious environment. Although I didn't want to go in yet, I returned to my room and solitude.

Back in my room, the magic of the twilight and the Danube and Ulm's famous crooked house was gone.



The evening's glowing light became a chilly night. Independence turned to loneliness. Outside, Ulm's old architecture offered cultural stimulation; inside, my little room offered only old television magazines filled with Lady Di articles. I heard happy natives laughing in the Biergarten below my window. I wanted to join them, but summer sundown melancholy crept in: I knew my day was over, and I had to admit that the only thing left for me to do was go to bed.

A few hours in Ulm after a few weeks in trains and a year in Germany, and the spell had worn off. Wandering around in old cities was wonderful, but it wasn't something to do forever. I saw the sights, met the inhabitants, came to know the culture, and reflected on everything I'd seen and done. Now, shortly before I returned to the United States, my romantic fascination with Europe had been satisfied. That day I searched for, that evening I created, old world magic. At nightfall I

found I no longer believed in magic. I fell asleep to the murmur of distant voices.

In the morning I listened to my little old hostess rattle on over breakfast. She may have been very interesting, but I couldn't understand her dialect and never did figure out what she was talking about. I got through the conversation by using my well-developed skills of looking as if I understood. I gave her much more polite encouragement than her husband did. Although he probably understood her, all he cared about was breakfast. I don't suppose he ever talked much, but then again I can't imagine that she needed much reinforcement.

By 8:30 that morning I was on a train (a fast one) heading north. I was on my way to my home for the previous year, Hamburg, where I would have a few days to pack and prepare for my return flight to Michigan. ■

Untitled

I long to be
Remembered
Not by the
Beauties
Known to everyone
But by the
Sputtering,
Twinkling
Speck of Earth
Known only
To
Myself

—Dore Antonello

Calvin College: Preparation for What End?

by Mary-Lee Bouma

Setting: Calvin College classroom. A professor sees a Bible lying on the classroom's front table and says, "What is this here for? Am I supposed to use it for something?" General laughter.

Setting: Commuter household on Grand Rapids' southeast side. One of the roommates is leaving to begin staff work for the CRWRC in Sierre Leone. Both the Calvin graduate who is leaving and several of this new missionary's friends are drinking heavily and smoking pot as a "one last time" farwell bash.

Setting: Calvin College coffee shop. I happen to tell a casual friend how God answered my prayers about a winter coat I had lost in an airport and am amazed to hear her reply, "You don't seriously think God concerns himself about your little coat, do you?"

Setting: A Calvin professor's office. A young man who struggles seriously with his own sexuality is told that homosexuality and lesbianism are options for Christians.

Unfortunately, these four instances, which strikingly confront us with some problems at Calvin, are not isolated examples of the attitudes and actions prevalent on Calvin's campus. Coming to Calvin from a public high school I am not sure just what I expected to find here, but I was greeted by the same rowdiness, foul language, and drunkenness that I thought I had left behind in my high school. This surprised me enormously because the Christians I had known in my high school had not needed the

alcohol, the pot, and the strong language. And if they had desired those things, they did not fulfill these desires because they were conscious of being Christ's representatives to the non-Christian community. Immorality is not the issue, however. The issue is the superior intellectual attitude which, by scorning and belittling outspoken Christian zeal, produces spiritual emptiness and breeds the immorality. The absence of fruit merely indicates the inner powerlessness and lack of faith.

What has gone wrong? We in the Calvin community have been given the solid Reformed faith, a world-and-life view, and the idea that we are to transform culture. We do not consider ourselves separatists because we know God called us to be in the world but not of the world and because we believe that Christians can have an impact politically, economically, and socially. These ideas form our solid foundation as Calvinists.

However, a foundation is not a complete structure, and unless we build on our base, only a vain pride in our brilliant theories and dazzling rhetoric remains. Until we understand the Holy Spirit to be a person who can use our lives to actually change the lives of those around us, we will only claim belief and not action.

Granted, the intellectual level at Calvin is terrific. "And, that's what college is all about, isn't it?" a Calvin student once asked me. "In education we must be concerned about the minds, and in church we'll hear the preaching." Obviously the purpose of Calvin College is to

impart knowledge, but for what reason are we learning? Why do we want to be educated Christians? We must ask ourselves this question if we are honestly interested in having a Christian college.

Paul gives us a clear injunction in Romans 12 as answer to this problem. Verses 1 and 2 say: "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your *spiritual service* of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect." Paul tells us to renew our minds, to comprehend fully the doctrines of Christianity, to join faith with reason so *that* we "may prove . . . the will of God." In other words, as Paul goes on to explain in the rest of the chapter, we are to have transformed lives and renewed minds so that we can use our spiritual gifts to bring powerfully the gospel to our world. Our spiritual ideology should provide the firm ground on which to build the loving, humble, devoted, zealous, and joyful attitudes which God has commanded us to embody. We will be truly humble only when we realize that it is God who gave us our minds. And our lives will be transformed when we use our minds to plan how to most effectively serve him by meeting the needs of others. And we *will* have the joy Paul speaks of when we each use our spiritual gifts for the fulfillment of the Kingdom.

Without this serious and active commitment to reach out to the

individuals in our world, which is what godly and holy living involves, we fall into the many pitfalls our intellectualism without obedience brings. Three such pitfalls are: empty intellectual debates, wrong emphasis on Christian liberty, and a frustrated and unenthusiastic Christian life.

Within the Christian Reformed Church, for instance, and even in our own immediate world of the Calvin community, we have two extreme groups involved in intellectual sparring. The first group concerns itself with preserving traditions because "that's the way it's always been." The second group reacts against the first because it sees that the wrong things are being conserved. Neither group considers how to minister to the world nor seeks to reach out in the power of the Holy Spirit because neither group has a deep spirituality. Rather, instead of attacking the evil in the world, they are simply reacting against each other. So, when our modern world takes a shift (e.g. to condone divorce or homosexuality), the first group reacts against the shift, and the second group cries out against the first by saying that we must be sympathetic, understanding, and loving.

The spokesmen for the first group stand immobile, desiring only to hold fast to the past. The members of the second group, tolerant and open-minded as they may be, are no more in tune with God's will than those of the first because they merely condone sin, and agreeing with a sinner is not the same thing as accepting him.

A key example of true, loving acceptance is prison ministry. Convicted prisoners need not be

told that they are not sinners. They know their lives are wrong, and they want release. When Christians explain to them that Christ loved us "while we were yet sinners (Romans 5:8)," but that he does not want to leave us in our sin but died to set us free, they can embrace the power of God to turn their lives around.

Another example is Doug Houck, head of Metanoia in Seattle, a ministry which emphasizes God's power to change the lives of homosexuals. He himself is a former homosexual who has been set free from his sin. While he does not condone the acts of homosexuals, he lovingly leads these men into the freedom of Christ. We can talk about how unfair homosexuality is and about how understanding we must be of those who struggle with such immense problems, but our talk will not change the simple fact that sin is bondage, and that the truth of the gospel *will* set people free.

Of course, this does not mean that we isolate ourselves from those who live in sin to avoid becoming tainted ourselves. Whether a person is an alcoholic, a convict, or one who is living in any sin, our task as Christians is to offer godly counsel and to stand by him or her while he or she begins the long, difficult path toward Christian stability and maturity. So, we can neither sit sheltered in our community and condemn sinners (both within and without that community) nor can we pretend that we are loving sinners by denying their sin, because we are enlightened, open-minded, and tolerant. Instead, we must go, claiming the power of the Holy Spirit, to bring the renewal, the change, and the power to break the chains of sin.

Another idea which our primarily intellectual approach to Christianity has promoted is a wrong stress on freedom or Christian liberty. We tend to emphasize a freedom to smoke pot or drink, instead of realizing that the kind of freedom Paul talks about in Galatians 5 allows us to rise above our desires. "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another . . . Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit (vv. 13, 24, 25)."

We play around, experiment with sin, and maybe even sow some wild oats, while fully intending to settle down later. By the same token, many of us assume our salvation because we believe in Jesus Christ, and we can winningly argue Reformed doctrine. We ignore the fact that the Bible always emphasizes the transformed life rather than the correct doctrine and thinking.

Thus, even while we pride ourselves on our biblical, covenantal theology, we do not actually keep our end of the covenant with God: obedience. Small wonder that many of our covenant children do not "turn out right"; the amazing thing is that we refuse to understand why it happens. "Do not be deceived," says Galatians 6:7, "God is not mocked; that which a man sows shall he also reap." Sow promiscuity, or any kind of disobedience to God's will, at twenty, and do not be surprised when you reap guilt and marriage

... even while we pride ourselves on our biblical, covenantal theology, we do not actually keep our end of the covenant with God.

problems at thirty-five, or when your off-spring grows up to be wild. Or if ours are the sins of omission, that is, we are merely "nice people" who ignore God's command to active obedience, it is not unlikely that our children will feel apathy toward Christianity.

Jesus made it plain to the Jews that legalistic observation of the Ten Commandments was not enough. To live in the spirit of love, and not by the letter of the law was his command. Until we as a community avail ourselves of the power of the Holy Spirit *for service*, we will vainly attempt to live moral lives. Only emptiness, frustration, and fruitlessness result. Instead of concerning ourselves with our own fulfillment, we must channel our gifts to meet the needs of other people and to bring God's kingdom to fulfillment. When we live in active, daily obedience to God in the power of the Holy Spirit, we also show our children that Christianity is a vital force and not merely an endless, frustratingly impossible struggle toward moral perfection.

The final pitfall into which this particular Christian college brings us is a two-fold one. First, that we try to escape our immediate responsibilities by always seeing ourselves as in *preparation* for Kingdom work *to come*; and secondly, what absolutely devastates our Christian growth, is that instead of alerting ourselves to the needs of non-Christians, we carefully note and refer to the perceived weaknesses of our Christian brothers and sisters.

An example of the first part of this problem is that we do not even notice the numerous admitted non-Christians on our campus right now. If we did, we might abandon the sins we live in more easily. I say this because I know that non-Christians watch the behavior of Christians to see whether it matches up to the beliefs those Christians espouse. And, whether or not we want to believe it, they are aware of our immorality, our degrading scorn of others, and our powerlessness as Christians. While we go to our parties, daily display our scorn for fundamentalist Christianity, and constantly

complain to each other about life's miseries, these unbelievers watch and listen. Ought we not to be deeply ashamed and penitent before God for the hypocrisy of our lifestyles, which has caused many to turn away from Christianity in disgust?

Our evasion of responsibility to those within our community is not the only wrong we commit. Conveniently, we also forget about those right outside our own front doors. Instead of inviting our next-door neighbors over for dinner, or listening to a depressed person who needs to talk, many Calvin students collect together to eat more-with-less meals, discuss world poverty, and complain about the materialistic community from which we come.

While in her senior year at Calvin, a friend of mine was working on the Grand Rapids Bread for the World

The issue is the superior intellectual attitude which . . . produces spiritual emptiness.

Board, was eating vegetarian meals, and had a Reformed view of transforming culture. Though her protests to our selfish North American lifestyle were valid, she was bitter because she was not seeing day-to-day results spark from her great ideas. She had fallen into the Christian intellectual's trap: theory without an active awareness of how that theory can be applied to the guy next door. One year later, involved in a one-on-one Bible study with a lower-class neighbor, volunteering time to a Christian, non-profit, food-distributing organization, and regularly inviting people to her house for dinner, her outlook on life has radically changed. Now, actively living in the power of the

Holy Spirit daily, she is happy and fulfilled. So we, too, can experience the wonder and delight of knowing God is using us personally to change the world for him.

The second part of this problem stems from the fact that, because we are not busily obedient to God, we make time to sit over our coffee and criticize the way that fundamentalist Christians seek to do God's will. Thus, we refuse to help change our world spiritually, but we are only too willing to lambaste those who try to do their part. Too often, professors and students alike succumb to the peer pressure which encourages us to laugh at various evangelism methods, ridicule those who "praise the Lord," and look around in embarrassed silence when someone mentions something "Jesus did for me."

I once had a professor who spent twenty classroom minutes denouncing evangelism tools such as the Kennedy method and the Four Spiritual Laws booklet. He did not offer suggestions of better ways to share our faith. Instead he fostered the innate natural desire to raise ourselves in our own estimation by mocking others. This example clearly shows that, for the sake of our own pride, we will not only disobey God's command to zeal, but we will mock and discourage that zeal in others.

On the other hand, I know professors who desire to express their Christianity more concretely in the classroom, but who fear they will appear "fundy," and thus, somehow worthy of scorn. Is there any reason why professors could not spend the same amount of classroom time in talking about an exciting answer to prayer or some facet of their Christian life as they do now on relating anecdotes about their cats or their speeding tickets?

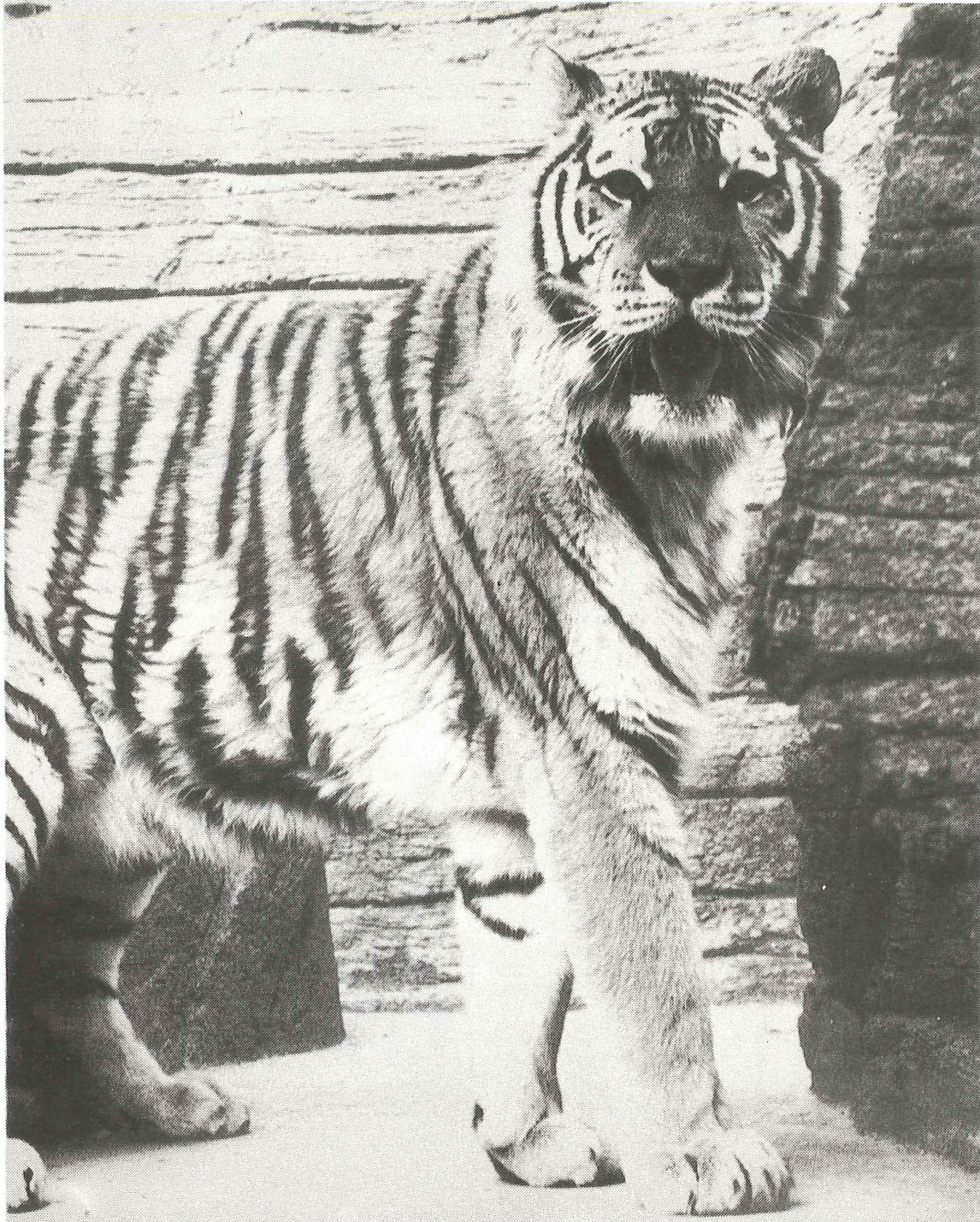
We must ask ourselves whether or not we can honestly claim to be Reformed Christians, who believe in an omnipotent Triune God, if we do not avail ourselves of God's power to live godly lives of service. The theology and the Reformed approach to liberal arts education that we receive at Calvin is biblically

on target. But, in order to practice our belief that our God is a covenant God and that Christ can redeem culture, we must obediently keep the covenant and allow the Holy Spirit to redeem our personal lives.

Then, each of us bringing the gospel to individuals, through the unique gifts God has given us, we can change our world.

Only when we realize that Christianity calls us to serve God by

loving individuals, will our intellectual framework have worth. Can we really have Christian education if we divorce godly living from our intellectual excellence? ■



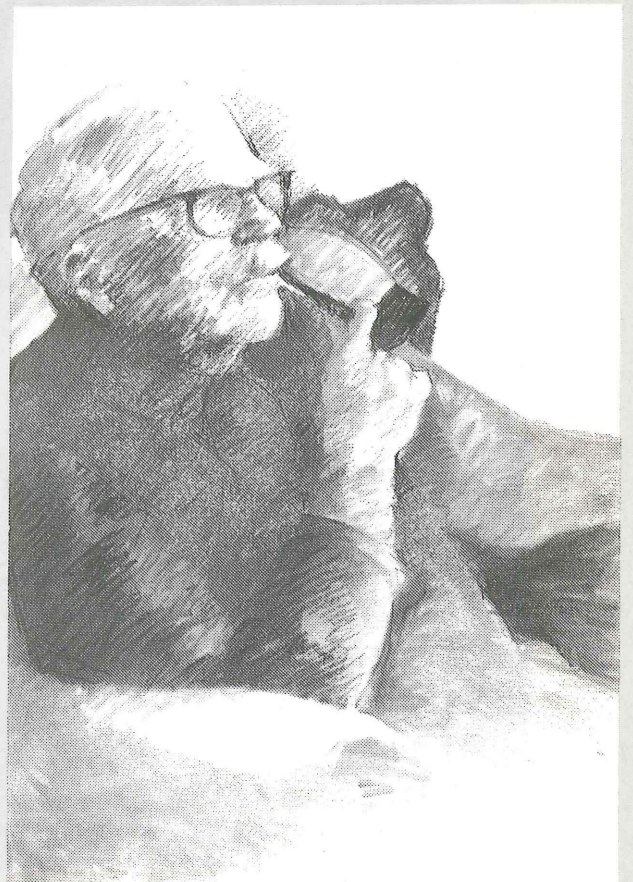
Camouflage

Dave Gelderloos



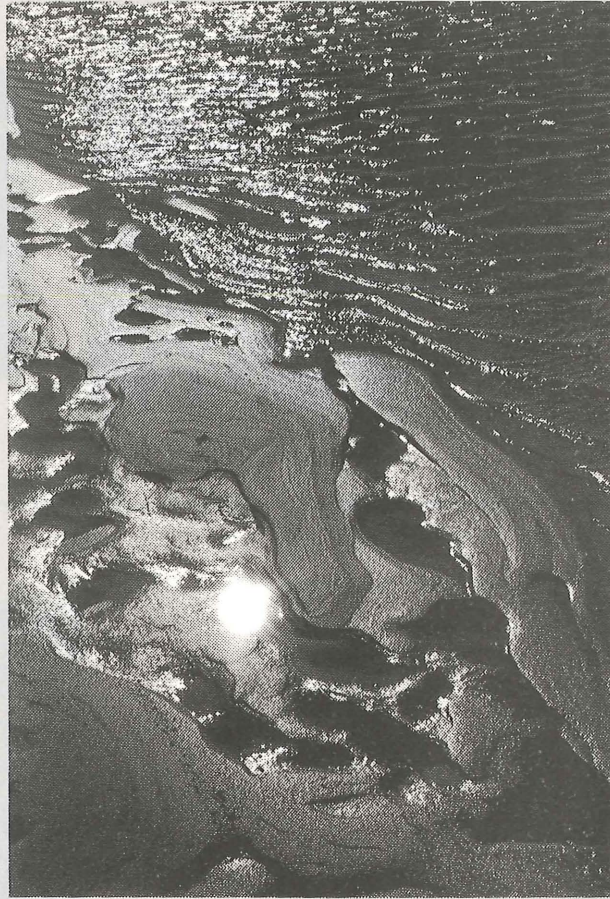
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Tracey Gebbia



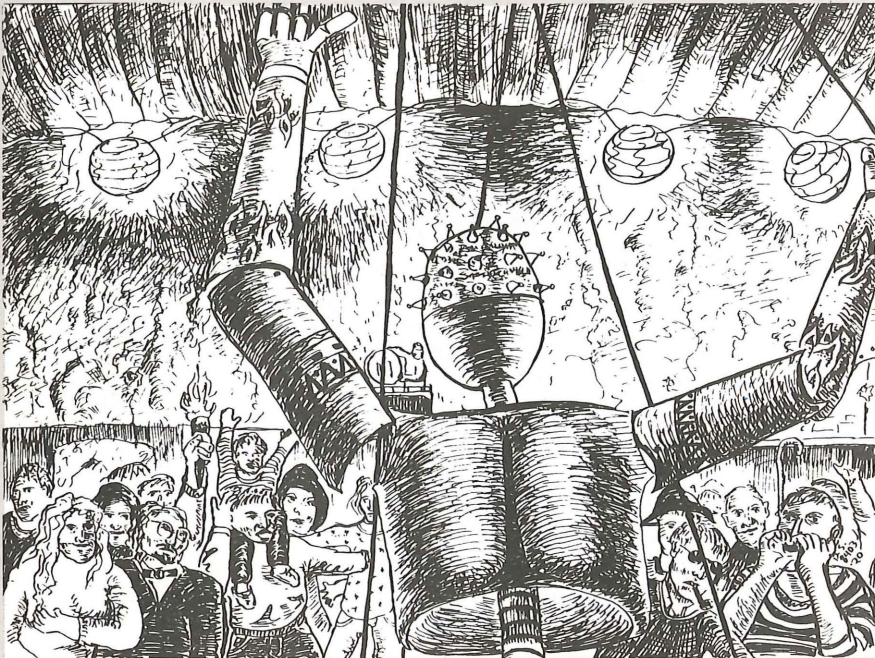
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Deborah Ebbers



Another in a Seemingly Endless Series of Beach Pictures.

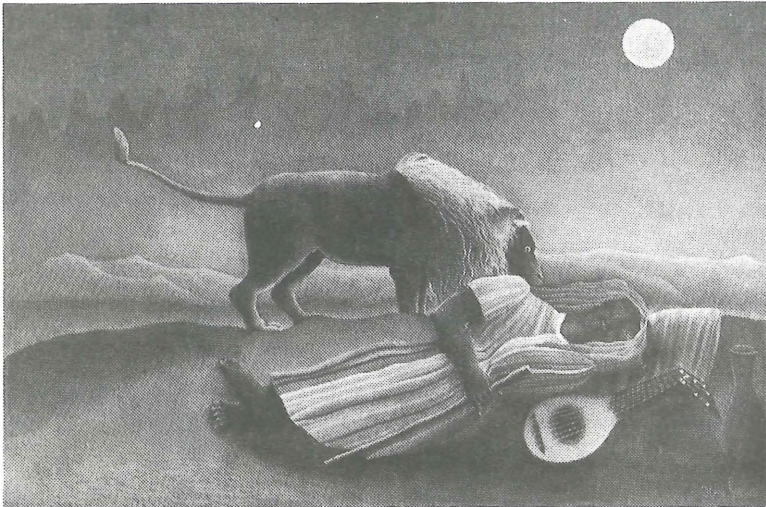
Dave Gelderloos



Untitled

Dave Shaw

Best Dressed Male in a non-motion picture:



Sleeping Gypsy

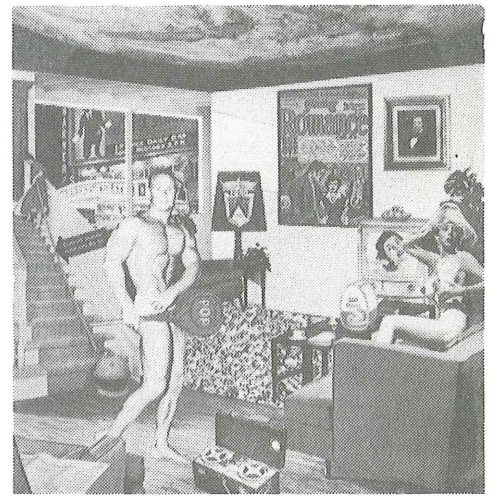


Louis XIV

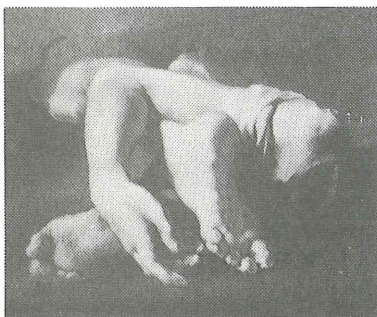


Adam

Best Dressed Male in a non-motion picture:



Just What Makes Today's Homes so Different



Severed Arms and Legs



The Anatomy Lesson

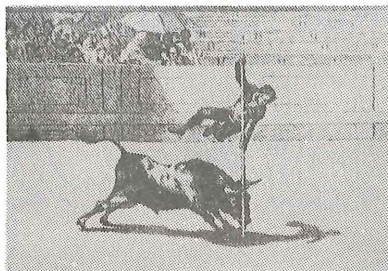
Most Tasteful Rendition of a Disgusting Subject in a non-motion picture:

Pick the winner and win Botticelli's Birth of Venus.

Non-Motion Pictures Academy Awards

by Mindy Fraidofsmelt

The nominees for the category of Most Physically Demanding Pose Ever Attempted in a non-motion picture are:



Bullfight



No Matter Where Out of the World

Most Popular Poplars in a non-motion picture:



Poplars



Poplars



Poplars

Best Title for a non-motion picture:



Virgin and Child



Virgin and Child



Virgin and Child behind a Sill,
before a Hanging held by Two
Angels.

Calvin College is Proud to Announce



Shattering old stereotypes once and for all, the respected scholars in Calvin's history department will assemble May 9, 1984, to prove that they are not stuffy, sexist academicians rotting away in musty, poorly-lit archives, yellowed and brittle after long years in their windowless dungeon, clinging to their outmoded discipline as their static-filled, garishly patterned polyester slacks do to their argyles, pitiable remnants in the era of Pacman and the wireless; instead, Calvin's chroniclers of the past hope to promote a new image that they are fun-loving, nice guys, as tuned in to today's lifestyle as any computer science instructor.

All students who have yet to declare a major are invited to sample history department offerings at the First Annual History Department Bake-Off on May 9, 1984. Come and sample the delicious delights as history professors vie in a contest of sweetened specialties:

M. Howard Rienstra promises his baked Alaska, a "dainty inferno" often served to family and Italians.

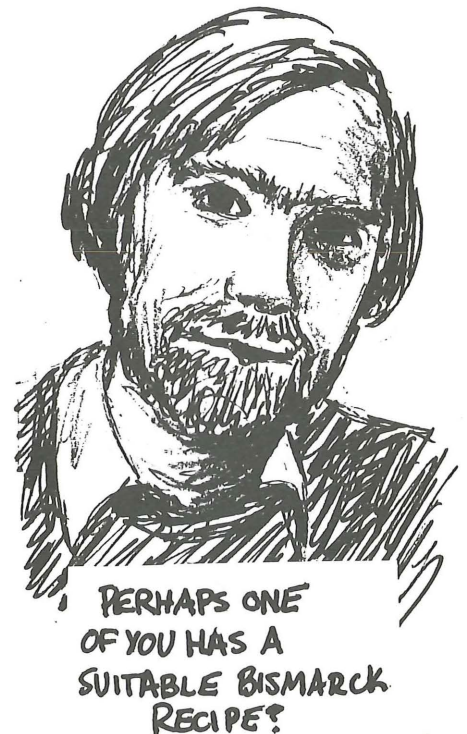
Veteran Doughboy Herbert Bolt is still perfecting his secret weapon, but it should be overpowering!

Henry Ippel is already boasting that his Union Flap Jacks and English muffins could brighten any breakfast.

Pastry King Ron Wells is threatening to unveil the cream pie that massacred Boston.

Bert DeVries saucily challenges all comers to a run-off against his quick buns.

And just imagine all of these delicacies served by Ed Van Kley on his ancient China!



Come on May 9 and sample the stuff that makes history.

Marketing Ed Ericson

an interview with Aleksandr Solzhenitsyn

Monologue spoke with Aleksandr Solzhenitsyn about learning to correctly spell his name. While on a tangent, he made the following remarks about Ed Ericson, an English professor here at Calvin College.

I often say in public lectures when I'm talking about Ericson that he's a very widely known man who shows up at the parties of cultured people. All sorts of people start conversations with him with every intention of finishing them, but he often talks about *The Gulag* and they often have to leave before he has explained that he is really an upbeat person, you know, . . . full of hope. Left with his impression, few people ever return for a second conversation, fewer still for a third.

It's not that he doesn't try. He brings in interesting details from my book, modulates his voice, uses hand motions, and does whatever he can to keep his listener interested. But often they think to themselves, "Doesn't it seem as if this guy is really dragging it out? Either he has a one-track mind, or this must be one loooooong book." Pretty soon glances are being exchanged, excuses are being made, and the crowd slowly evaporates.

I find this unfortunate because what we basically

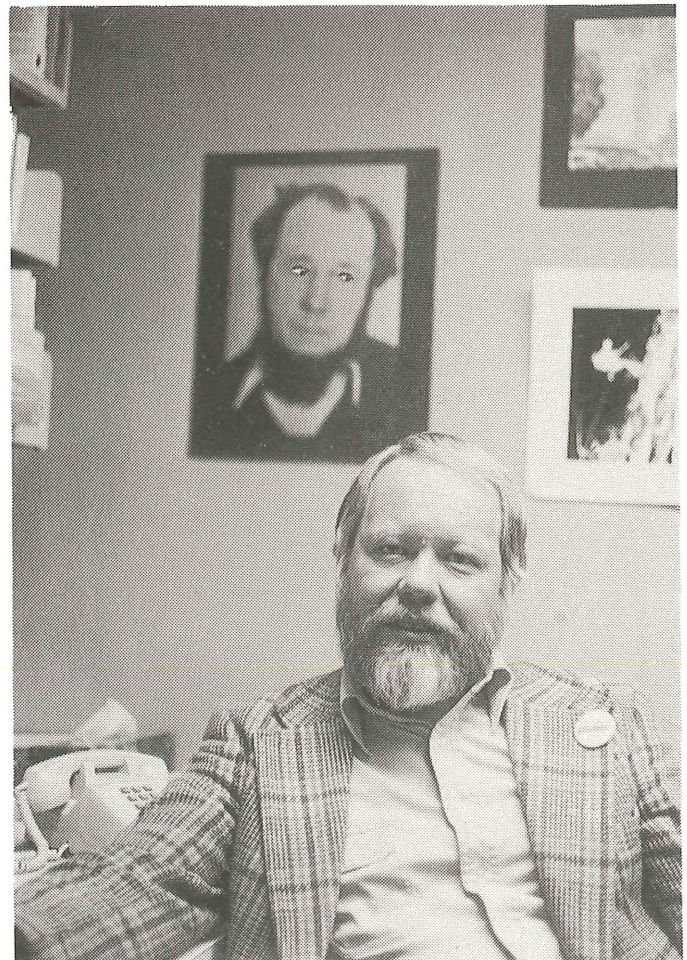
“Get a life, Ed.”

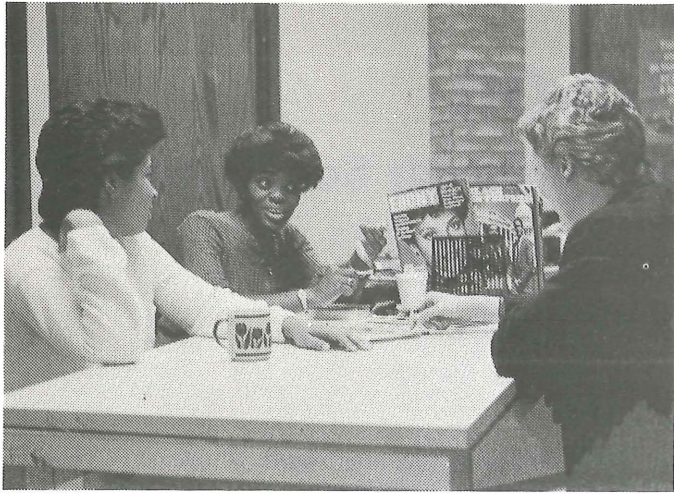
have in Ed Ericson is a very happy, upbeat man with something important to say. The problem is, he's so boring that no one sticks around long enough to find that out. It's a marketing problem, really.

I know this is kind of out of line, but I think he needs to make a few changes in order to appeal to the American public. The beard, for instance, has got to go. It just makes him look too stern. And a wardrobe change would help, too. He needs to find an outfit that gives the impression of a man who knows how to have a good time: checkered tennis shoes, purple ties, colors-not-found-in-nature. . . all these things could say, "Here is an INTERESTING man!--

I know I am clearly outside my field when I try to change Ericson's image, but I am somehow drawn to the man. I guess I feel a little responsible for his problem, but it's more than that. There's something about Ericson that touches me—makes me feel like we are kindred spirits in a sense—because after you wade through all

his stuffy analysis, his final word is always, "This Solzhenitsyn guy is really great. I think you should buy his book." I think this is an important message for the American public to hear and yet he is simply not getting it across. So here I am, a Russian writer, giving social advice to an English professor. But this man is one thing I think I can explain. He wants you to buy *The Gulag*. He especially wants you to buy the second and third volumes. That's what Ericson's work is all about, and I think that this is not understood by the West. ■





conscious now. Every morning when I get up, every time I come on Calvin's campus, I know I'm preppy.

D & T: Did you get the same thing in high school?

SM: Well, my school was predominantly preppy, too, although not as much as at Calvin. There were maybe fifty percent thrift-store types and fifty percent preppies. Now I even have to put up a front with Mindy. If I am mad at her, I can't say it out loud, not in front of everybody, because then they would say, "See, she doesn't get along with that art major." Why should I? And it's just typical. The minute I say to her "Your haircut makes me sick," they say, "Look at them, they are about to fight." I put on a show for

them one time my freshman year. Mindy was just sitting there crying loudly and said, "Mindy shut up, I'm trying to study." And she just kept it up. Then I reached over to touch her and she said, "Don't touch me." My roommates peeked in, and they were whispering to each other, "Call the police."

D & T: Call the police?!

SM: They were scared. They thought I was going to do something. After a few minutes they had the policeman from down the street in our room. That's why I'm glad I moved off campus because I can be more relaxed and at ease. People will say, "Tell me something about being preppy," or "Did you know that

WLAV is my favorite?" I'm like, so what, I hate WLAV. The one thing that makes me stay at Calvin is that I don't know whether it's prejudice or ignorance about the proper way to dress.

D & T: If it's ignorance, it's wrong to be that ignorant, isn't it?

SM: If they are ignorant, there is hope. There is a possibility that they can pull themselves up by their bootstraps. If this is really just out of ignorance then I want to inform them.

D & T: Shut up, Scaring-Me Karma. There are some things we don't want to know. We don't always know how to deal with it either.

SM: I think the best thing is for people just to be natural. ■



Loud 'n' Proud at Calvin

Scaring-Me-Karma a would-be active member of the Plato Club, was very willing to talk with *Monologue* about white-collar suburban life at Calvin.

Dewanna and Terri: One of the things we really wanted to ask you is this: what at Calvin really burns you up? Are there certain attitudes or certain actual verbal comments by people, or is it just a feeling at Calvin? Do you get the feeling at Calvin that people wish you weren't here?

Scaring-Me: I do. I personally do, especially in the coffee shop. All those people smoking and drinking Coke It is like I am put on the spot where I don't feel comfortable. All that politics stuff.

D & T: So in other words you have to be more aware than everybody else.

SM: You see, it seems that they don't expect me to know anything anyway, or if they do, they expect it to be conservative, and they are on pins and needles that I am going to shoot down what they are saying or that I am going to contradict them. Just because my skin color is the same as theirs, it's like they are holding their breath until they see

whether or not I agree with them and it's a relief: "Good, she doesn't agree with me."

D & T: In Grand Rapids, aren't there a lot of places you wouldn't go, even though technically you are allowed to?

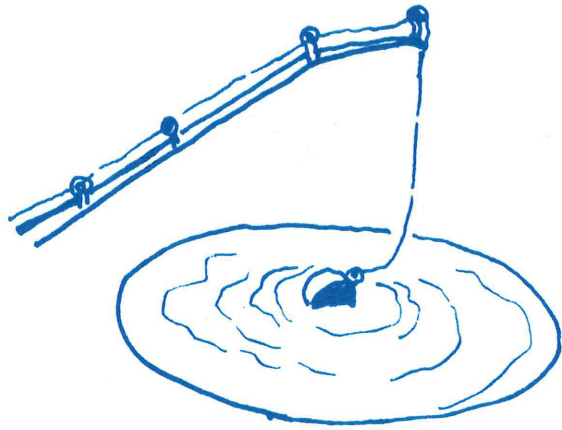
SM: If I have to go to the mall, I'll go to Breton Village. At Eastbrook I feel a little out of place, but at Woodland . . . oooh! Something is not right. My monograms are showing . . . something! And now since I live over there on South Division, every time I am walking down the street I can see eyes. I don't literally have to see them, but I know everybody's watching. The folks I live with are preppy, but people don't see them go down South Division. I'm walking up and down that street every day. One time a lady drove me to school. She figured, this girl is preppy, so she must be going to Calvin, right? Otherwise, why would she be back here? One thing that makes me mad is how people will talk to me in the *Dégagé*, but when they get outside around their friends they don't know who I am! OOOOH! I feel like going up to them and slapping them and

saying, "You know you know who I am! You just got finished talking and laughing with me two hours ago at the *Dégagé*."

"Something is not right. My monograms are showing...something!"

I never experienced prejudice in my life until I came to this school where I am the majority. I didn't even know Calvin was upper-middle class. All I thought of was "a midwestern college." And all of the admissions people were pushing it. Until I got here. And then I was like, "Ok, where *are* the alligators?" The one thing about Calvin, and I don't know whether it's good or bad because Calvin isn't real life and I don't know if the real world is like this or not, but I hate that I'm so clothes-





I Love A Rainy Night

I saw her
trying to fish the moon
out of a puddle.
This woman has a problem.

—Militia Passedheroff



The Path Less Downtrodden

Stave Guildernose

Intersection

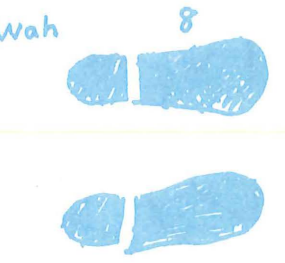
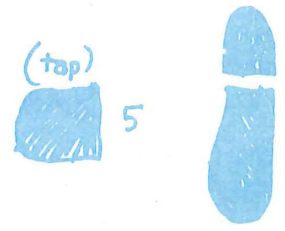
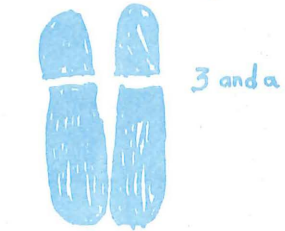
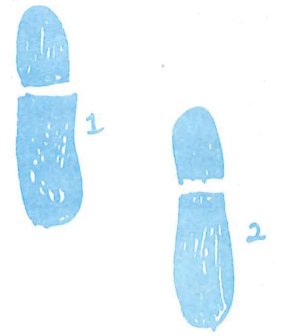
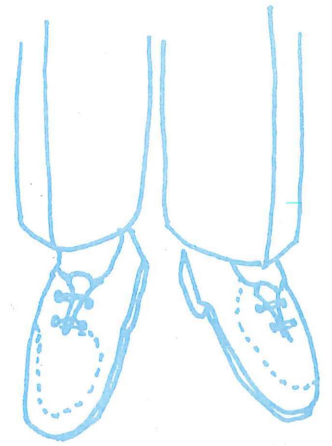
On the corner
where Burton Street
meets Breton (at an angle
of ninety degrees).
a woman in slacks
and a kelly-green monogrammed sweater
danced lightly on the pavement
in top-siders.

People driving past laughed and gave
funny looks and one
gave a dollar
—brand new from the
Action Bank—that wasn't
counterfeit.

A dollar seemed
hardly enough to buy dessert
at Arnie's
where Burton
meets Breton.

So I took off my shoes
and threw them at her.

—Morrie Spolt



Physical Assessment

Review of the *Bod Book*, Calvin College, 83-84.

First of all we must decide whether a Christian publication should be called the *Bod Book*. Now, some people pretend that "bod" is short for "the student body," but if we're honest with ourselves, we have to admit that "bod" is short for "the human body," and we all know that the body is incurably dirty and sinful, and just seeing the word "bod" makes most people think of the horribly disgusting thing called (bleep).

Secondly, the cover of this bestseller is in questionable taste. The male and female figures on the maroon and gold covers are not only dancing, but also touching. If we're going to have dancing at all, it should be kept in a crowded, sweaty, dimly-lit gym or a shadowy dorm basement, not on the cover of a book where everyone can see what's going on.

Then, the large photographs on pages 10, 11, and 13 are unneces-

sary. What are people going to think if they see these pictures in a Calvin publication? They might really believe that men at Calvin walk around without shirts and that women show skin above their knees and wear lipstick. The pictures on pages 5, 31, and 43 raise serious questions about Calvin men. Is this really necessary? (Is it true?)

Fourthly, what are all the shoulders and chests doing in the pictures? Far too much of the body is showing in most of the photographs. What kind of a photographer took the pictures anyway?

The arrangement of photographs in alphabetical order seems a bit odd and inconvenient. For the students who use the *Bod Book* as a dating company catalogue, perhaps it would make more sense to rate each student from one to ten and arrange the photographs in that order. Or if the commitment to alphabetical order is strong,

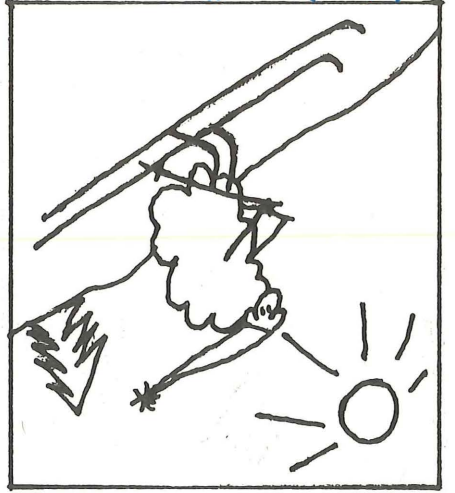
perhaps the pictures could be put into alphabetical order according to first names, since most people forget last names. Or maybe the pictures should be plunked down in random order so that students can browse leisurely through it, searching for people they know while waiting for their dates.

Finally, although the alphabetical arrangement of pictures is a strange choice, the orderly rows of photographs, each one having a pre-determined place, is very much in keeping with the principle of predestination. In this way, and in this way only, the *Bod Book* shows a Christian example.

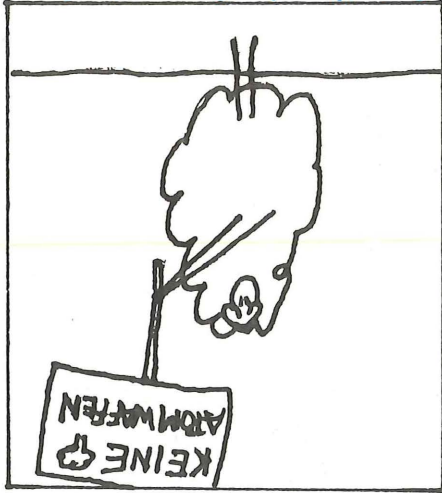
In conclusion, what exactly is a Christian example? Why do people who write in to *Chimes* use such vague terms? Why don't people write to *Monologue*? And lastly, does *Monologue* have the right to write a negative review of the *Bod Book* when it devoted a whole issue to the BODY? ■



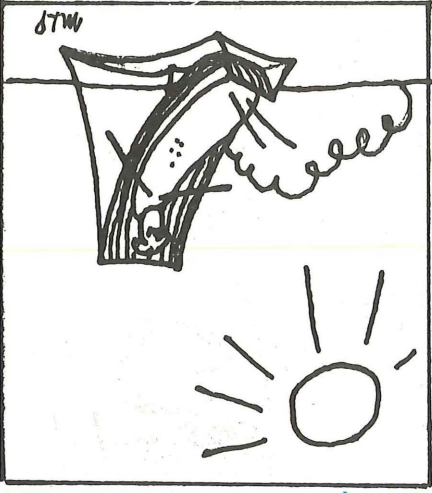
Skating in the Alps



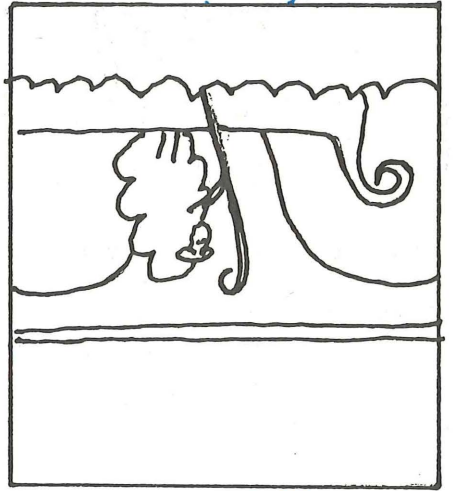
Protesting in Deutschland



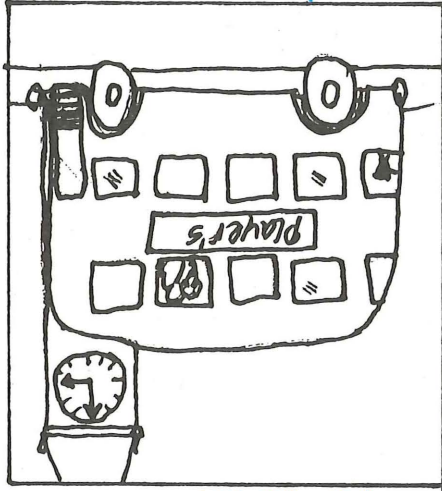
Letz d'azur



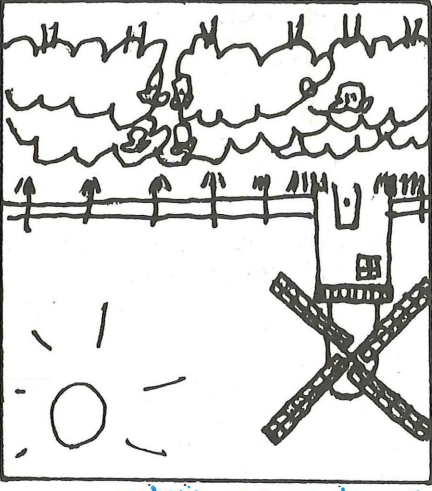
Venezia



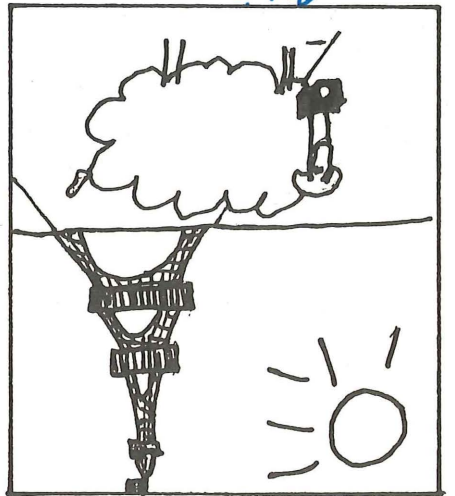
Londen



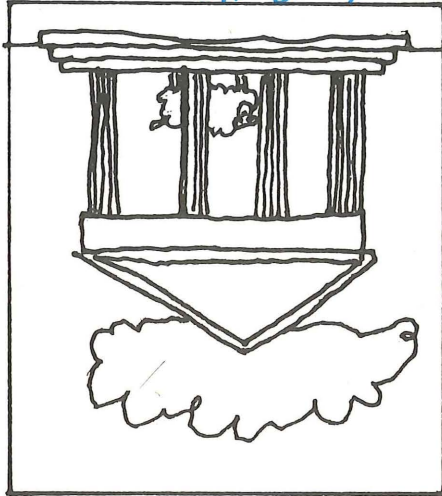
Visiting relatives in the Netherlands



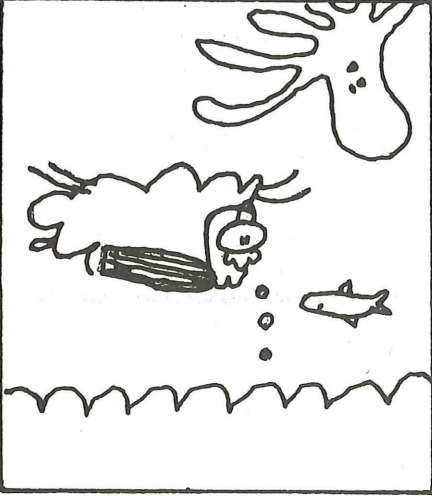
Paris



The Pastermon



Diving in the Aegean



Europe - Summer 1984

Where's the World?

by Root MacBlarney

Root MacBlarney went on a concentrated search for this "real world out there" that everyone's always talking about. The following is a summary of her discoveries.

Badwill Industries

right in the middle of Ada

Atmosphere: Clean and attractive, sales representatives polite yet firm, well dressed and neatly groomed. Framed 5' by 3' "God Helps Those Who Help Themselves" on wall.

Items for Sale: Red, white, and blue boxes of soap, laundry detergent, toothpaste, in fact any type of red, white, and blue cleanser you might want. Cleanliness is next to godliness.

Specials: Free copy of the Bible or *How to Save Free Enterprise* (your choice) with any purchase of \$50 or more.

Meeliyeeers Shifty Acres

(if you can pronounce the name, there is one in your neighborhood)

Atmosphere: Large but organized (maps available at

Root MacBlarney is a junior math major who plans to go to seminary in two years. Good luck, Root.

each entrance), soothing music playing, store hectic but not frenzied.

Items for Sale: Everything from tampons to tuxedos. Ashtrays, beds, cats, dentures, eggs, furnaces, grapes. Come here and do all your shopping in one swell foop.

Specials: This week get a free pint of fresh strawberries with a \$250 purchase of auto supplies.

Mission Impossible Store of the Christian Reformed

Atmosphere: Old and musty. One wall decorated with a 3' by 5' "You too Can Have a World-n-Life View."

Items for Sale: Used Bibles, Psalter Hymnals, used shoes and clothing, scarves, hats, sweaters, work clothes and church clothes—nice, but expensive.

Specials: Free copies of the pamphlet "Evangelizing the Inner City Using the Five Points of Calvinism."

The American Council of the Blond Thrift Store

across the street from the Dutch Immigrant Society

Atmosphere: Clean and cheerful.

Items for Sale: Used wooden shoes, plastic tulips, Droste chocolate, bulk potatoes.

Specials: A free bag of that horrible salty anise candy to anyone who doesn't know any better. ■

Alienation at Arnie's

—by Merlin Paradigm

Arnie's is so nice. The waitresses are nice. The patrons are nice. Even the person who makes you stand in line for half an hour is nice. If the rest of the world turned mean—if your mother started wearing black leather, if clerks in clothing stores stopped asking if they could help you, if the gas and phone companies abused you verbally for paying your bills late—Arnie's would still be nice. It is a temple of middle-class, midwestern, wholesome goodness. It makes a person frighteningly

Merlin Paradigm is a senior history major who will study at Yale University this fall. He enjoys travel and helping people. Though he has dined many times at Arnie's and sampled nearly all their desserts, he also frequents a homey dive called the Alma Latina on Division Avenue. Great enchiladas on special Thursday night: only \$2.99.

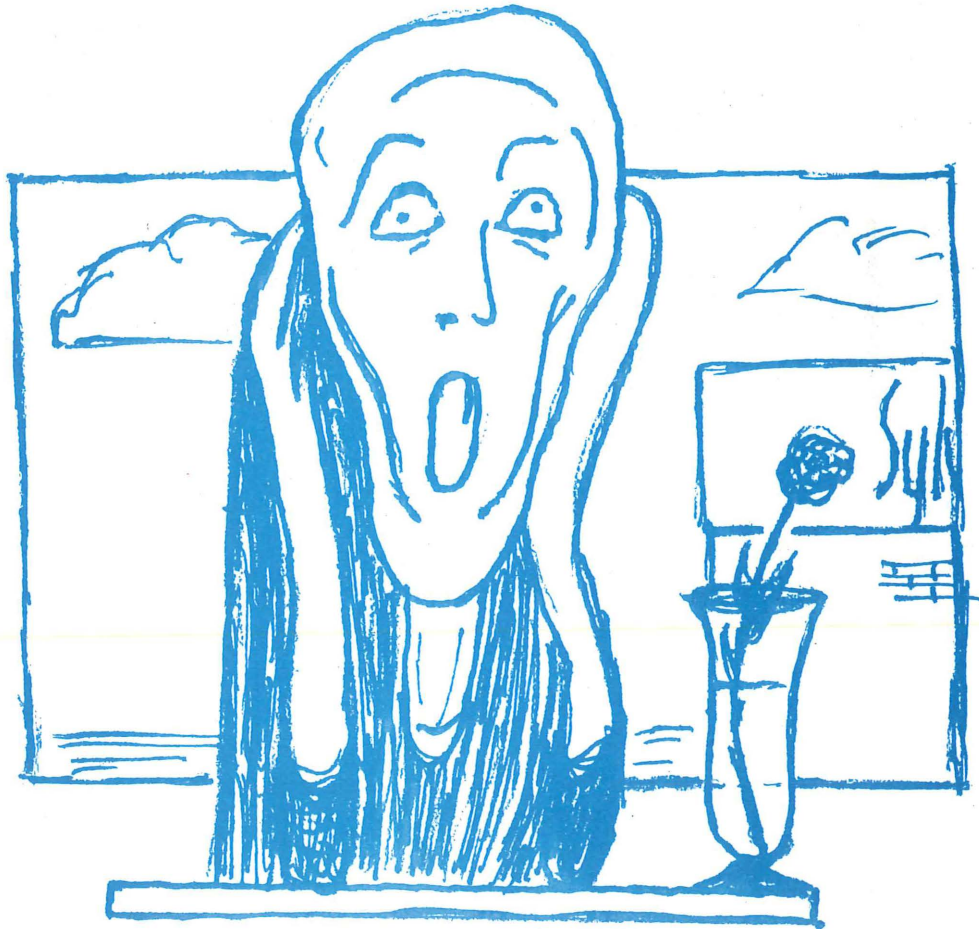
aware of one's own depravity. That's why I suffer from alienation at Arnie's.

There is no generation gap at Arnie's. Mothers and daughters dress identically and discuss the success of the morning's shopping trip. They eat salads out of consideration for their hips.

The decor is so pleasant. There's hardly any need for a non-smoking section because no one smokes at Arnie's. And many seats provide a view of the parking lot and the assurance that Breton Village is still there, safe from communists.

And the service is so pleasant. If anything ever wasn't OK, I am sure it would break their hearts to tell them. So you keep evil thoughts to yourself.

Oh, it's so difficult. Everyone there is good except me. Going there makes me feel so, so . . . Canadian. ■



CONTEMPTS

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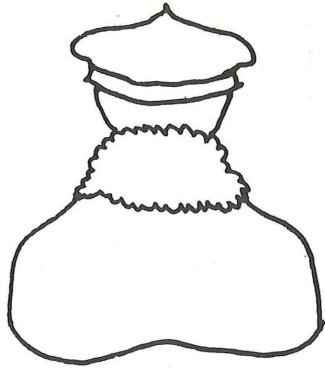
Militia Passedheroff

Their Friends

Trudlette Begstra

Mindy Fraidofsmelt

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Editorial Remark

Ending the *Monologue* year is a breeze, believe us. After all, this staff *began our alienation* with one *body* and came out of all this *fine arts* work as mere *children* with *feelings* and a *future* and a *past*.

But what's in it for you? Perhaps this year has been a good one for you. If so, we're glad. If this year was a poor one, better luck next time. All we can say is that you'll never have a *Monologue* with such obvious themes again. If you didn't get what we were talking about, we

suggest that you never take a literary criticism course; the literature might start criticizing back.

But we wanted to be obvious so that all you home ec majors would, like, "get it." Like, we wanted more people to read this than just Murray Brotman's mother (hi mom). Well, we brought you this far: you're actually reading the last editorial remarks in the last *Monologue*. And now we're going to dump you.

Go away. ■

—the *Monologue* staff

Monologue

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