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Tyler Johnson was one of the All-American finishers.

PHOTO COURTESY OF CALVINKNIGHTS.COM

## Men's XC finishes 14th, two runners become All-American

BY JEFF VANDERPLOEG  
Guest Writer

Calvin men's cross country concluded a successful season with a 14th place finish at the NCAA DIII nationals, headlined by All-American top-40 runs from junior Jonathan Ellis and senior Tyler Johnson.

Johnson rolled into Louisville, Kentucky on a hot streak. Earlier

in November, the Knights won a 33rd consecutive MIAA title and an NCAA regional title in men's cross country. It was Calvin's 21st regional title in the past 24 years. Head coach Brian Diemer was named the Great Lakes Regional Coach of the Year in his 34th campaign at the helm.

The Knights did not start exceptionally well at nationals, battling some sickness and some difficulties

out of the box. Johnson and Ellis were able to climb back up through the pack, however, to achieve their All-American goals. "Our coaches always stress how Calvin Knights always finish with heart and with everything we have, and I think Jon and I embodied that same spirit," Johnson said.

SEE XC, PAGE 4 ▶

## Calvin responds to increased departures of employees of color

BY HARM VENHUIZEN &  
JOJO ESSUMAN  
Staff Reporter & Guest Writer

Calvin has seen a recent increase in the number of employees of color leaving the university. 11 employees of color left Calvin during the 2018-19 school year. This is an increase from seven such departures in the year prior.

Last year's numbers especially stand out in contrast to five-year trends of decreasing departures among employees of color, which includes both staff and faculty. The 12 employees of color who departed during the 2013-14 school year made up 27% of all departures that year. During the 2016-17 and 2017-18 school years these numbers had decreased to 12% and 13% respectively. Last year's 11 departures bring that percentage back up to 24%.

The overall percentage of Calvin's workforce composed of persons of color is only 10.82%, and while this is still up from 9.49% in 2015, it remains lower than the five-year high of 11.49% in 2017.

Michelle Loyd-Paige, executive associate to the president for diversity and inclusion, expressed concern for the number of departures in the past year, especially amidst budget cuts that may make refilling these positions more difficult. She also expressed her excitement at the increased retention rates of the five years prior and stated that overall numbers of employees of color had increased in this time period as well.

SEE EMPLOYEES, PAGE 2 ▶

## Q & A with Calvin Theological Seminary President Jul Medenblik

BY SOPHIA MORGAN  
Religion Editor

PHOTO COURTESY OF CALVINSEMINARY.COM



The following is an edited, condensed version of our interview with Calvin Theological Seminary President Jul Medenblik.

*Chimes:* How long have you been president of the seminary?

*President Jul Medenblik:* I'm in my ninth year, one more year than Michael LeRoy.

*Chimes:* What have you enjoyed the most about your role as president interviewed?

*JM:* I think it is the variety of work that I do and the places I've been able to visit. I've been really privileged to be a representative of CTS around the world.

CTS is 144 years old, so in terms of length and the breadth and depth of that ministry, I'm privileged to kind of be a storyteller of that in the 21st century.

*Chimes:* What are you looking to accomplish as president?

*JM:* I think a little role is always to be a part of an institution that's forming students for God's kingdom and God's service. If you think of providing theological education, it's really beyond just pastors. We had people in this building who, for example, are nurses who are people at the front lines of grief ministry.

*Chimes:* How has the student makeup changed in the last 20 years?

*JM:* I was a student here in the early 1990s and I think that was the beginning of a lot of second career people. And we've seen that continue to grow and develop.

The other change probably would be the fact that

there are more students here looking for more than just pastoral ministry callings. They're looking for chaplaincy ministry. They're thinking about military hospital or school settings that they might teach in. So the variety of pastoral calling has definitely broadened.

I've also been privileged to be here when we started distance education: a way for people to live and work in minister where they are. This might be say a married youth pastor with three children who wants to pursue a theological degree without having to leave them. Probably about 65 out of the 300 students are in our distance program. And out of the 300 students, more than half of them are non CRC.

That's another change: demographics. When I went through CTS in the early nineties, I'd say it was 90% CRC students, but now it's more like 45% are CRC. The other difference would be the international students. The Seminary went from being rather limited in terms of number of countries or number of students. And now about 45% of our students are

from the world outside of the US.

*Chimes:* In your Master of Divinity program, is there a large difference in the number of male versus female students?

*JM:* We have seen the female student population grow. Right now, we have seen 45%, I think that is the stat, for our first-degree female students.

*Chimes:* Is there a gender difference in post-graduation employment?

*JM:* There some CRC churches that are not as open for women in ministry. So, what I would say and have said to women students is that we know there's a place for you. It might take longer for you to find them but we are committed to helping students find places in ministry.

*Chimes:* Do most of your graduates still minister to CRC churches?

*JM:* No, around 55% of our students are outside of the CRC which means they're going back to their local denominations or local countries and they're serving there.

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Chimes reports the news and opinions of the Calvin community while fostering dialogue, promoting accountability, and providing practical learning experiences.

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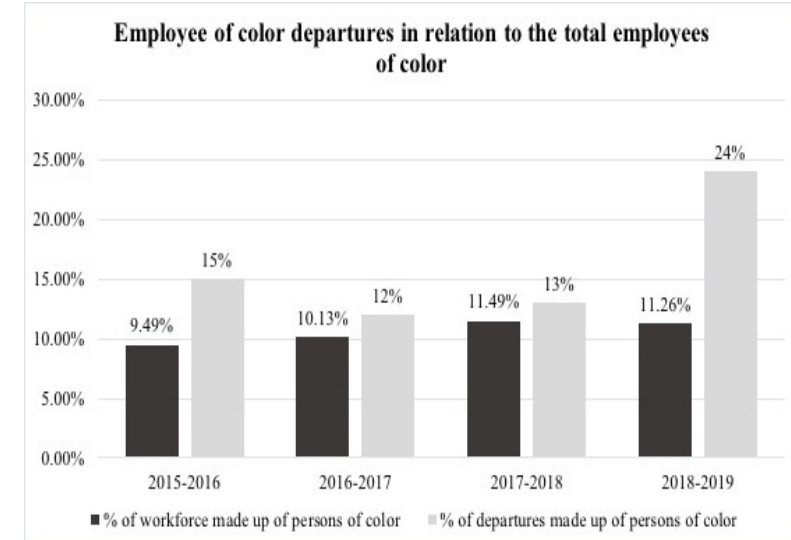


THE OFFICIAL STUDENT  
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# CAMPUS & COMMUNITY

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GRAPH BY MCKINLEY ANDERSON



During the 2018-2019 school year, 11.26% of Calvin staff were employees of color.

## ► EMPLOYEES

CONTINUED FROM PAGE 1

Andrew George, director of human resources, referenced exit surveys that showed departing employees were concerned about lack of upward mobility. Promotion processes are different for faculty and staff, and due to the long-term nature of supervisory roles, staff often experience this lack of upward mobility more. Although these limited opportunities for advancement are applicable to all employees, they may often be felt more by employees of color.

Loyd-Paige also expressed that it is not uncommon for persons of color in higher education, especially Christian higher education, to be offered higher or better paying positions at competing universities.

In addition, some of the departures are attributable to retirements, which Loyd-Paige said are cause for celebration, not alarm.

George also offered other possible reasons for departure such as “misalignment with an institution’s vision and strategy” and discontentment with pay, benefits, conflict, and a variety of other factors. Departures can also be for a variety of common reasons that could apply to any employee such as moving to be

closer to family.

There are also a number of possible reasons, Loyd-Paige stated, that prospective employees of color may decide against coming to work at Calvin. Included in these reasons are the faculty membership requirements, differences between Calvin’s salaries and what they might make elsewhere due to the university’s lack of a differentialayscale and strict budgeting, West Michigan weather, and lack of racial equity in Grand Rapids. Related reporting includes MLive articles on a state probe into complaints of police discrimination and a state hearing on racial discrimination by the GRPD.

These factors are not representative of every candidate’s experience, and often it is a combination of multiple factors that discourage candidates rather than a single one.

Students also want increased diversity and representation among staff and faculty. Opinions vary, however, on the extent to which the college should alter its requirements for faculty membership in order to attract and recruit more faculty of color.

One major point of contention surrounds the requirement that professors

be members of the Christian Reformed Church. Some students, like religion major and business minor Andrew Plaisier, think that the university should not waive this requirement, as it is necessary for maintaining Calvin’s identity as a Reformed university.

On the other hand, students like junior Lindsay Owens believe that the CRC membership requirement should be waived as it represents a hindrance to the recruitment of faculty of color. Owens said on the subject, “I think they [Calvin] have these bold aspirations, but perhaps Calvin is going to need to give up part of its identity to meet those aspirations.”

The main argument from students sharing Owens’ perspective seems to be that allowing employees of different denominations and Christian traditions would increase diversity while maintaining a Christian, though not necessarily Reformed, commitment.

To combat deterring factors, Calvin employs a number of measures designed to attract and retain employees of color. George said, “We [Calvin] have well developed recruiting strategies in place but we also continue to consider and develop new ones as we assess our effectiveness.”

Stay interviews are another method that could be used to retain employees. Loyd-Paige described stay interviews as regular meetings with employees to evaluate contentment and identify potential issues. This will allow the university to address issues and increase the contentment of employees before they begin to consider leaving.

George also expressed that the HR department works hard to listen closely to current employees and encourage them to utilize their professional networks to attract new employees. Additionally, the university has begun to use more inclusive language in job postings and increased the number of diversity-based resources for posting jobs.

Calvin’s HR website page states, “At Calvin, we’re building a community of diversity and accessibility. We do not discriminate in the employment of individuals on the basis of race, color, national or ethnic origin, disability, sex or age.”

The university’s current goal, George said, is to have upwards of 20% of the candidate pool for any given job to be made up of diverse candidates.

As it stands, there are concerns among students that this goal is not being visibly met. Khayree Williams, assistant dean for multicultural student development office, stated that “one of the concerns that rises to the top is, ‘why don’t we have more faculty of color?’” He added that, to the people who share this concern, it seems like a contradiction that Christians who are not a part of the CRC are allowed to work at Calvin, but would not be allowed to teach here.

Furthermore, Williams said that the presence of faculty of color is an integral component in retaining students of color, as it’s important for all students to “see faculty members who look like them” — an issue not present for white students.

Williams also added that although the push for more employees of color and conversation about diversity has been around for a while, it’s important that it continues as it will take time for Calvin to meet its goals while retaining its Reformed identity and tradition.

Student perceptions regarding faculty of color at Calvin are nuanced. Sophomore Einstein Essibu said about employee diversity, “I have not had much experience with faculty of color here at Calvin.” This perception of Calvin’s diversity as lacking doesn’t seem to be a primary concern for students, however. Many students made it clear that they have not given the issues surrounding perceived lack of employee representation considerable thought.

## Calvin’s Oratorio Society celebrates 100 years of Singing the “Messiah”

BY NAOMI VROEGOP  
Campus & Community Editor

Calvin’s Oratorio Society is celebrating their 100th year of singing Handel’s “Messiah.” The performance has been a longstanding tradition here at Calvin and this year is no exception. The choir is made up of students, alumni and other community members who gather together once a week to practice under the direction of Calvin professor Sean Ivory. “Sean Ivory brings meaning to the Bible passages through the music. I really feel that the orchestra, soloists and chorus are bringing the message of our Savior to the audiences,” says soprano and alumna Becky Scholten.

In celebration of this event, Oratorio Society had a dinner with former and current accompanists, the chorus and former and current conductors. At the dinner, Calvin Stapert, Professor Emeritus and author of “Handel’s Messiah: Comfort for God’s People,” spoke about the history of the Oratorio Society.

Stapert, talking about the history of the “Messiah” said, “It’s the story of a series of remarkable and unlikely events that began with a Catholic devotional movement in sixteenth-century Italy. It led to ‘Messiah,’ an oratorio written by an eighteenth-century German Lutheran composer,” who broke new ground in England’s non-existent oratorio tradition. He continued, “After its premier in Dublin, Ireland, it was performed every year and became the phenomenon with which we are all familiar.”

The possibility for Oratorio Society to perform the “Messiah” started, according to Stapert, “in 1908 when two non-credit singing classes were added to the curriculum,” one of them being Oratorio Society. The “Messiah” is a large work and Oratorio Society did not perform the piece until 1919. As Oratorio Society grew, “in 1933 the 500-voice Calvin College Augmented Chorus and the Grand Rapids Symphony Orchestra performed the 14th annual ‘Messiah’ for more than 5000 listeners in the Civic Auditorium,” according to Stapert. The “Messiah” allows its musicians to preach the gospel through song, and that’s one reason why it has continued to be performed at Calvin, according to Stapert.

Scholten has been singing in Oratorio Society for 12 years, starting when she was a student. “I first joined Oratorio because I wanted to sing and be part of a choir but I didn’t have the time to commit to the student choirs on campus,” Scholten said. For her, singing in Oratorio Society has been an intergenerational experience: “I am the third generation to sing in the Oratorio Society.” In addition to enjoying both the music and the message of the Oratorio, Scholten joined the choir to spend time with her mother. She said, “When I joined again seven years ago, I surprised my mom, who had already been singing for several years, by auditioning and just showing up to the first rehearsal, and she was so thrilled.”

Heritage Hall currently has a display on the history of the “Messiah” that can be viewed on the second floor of Hekman Library. Oratorio Society will be performing Handel’s “Messiah” December 6 and 7 at 8 p.m. in the Covenant Fine Arts Center.



Heritage Hall created a display to inform patrons about the oratorio.

## Calvin prepares documents on politics ahead of 2020 elections



Calvin allows political candidates to speak on campus for educational events, but not campaign events.

BY KATHERINE BENEDICT  
Sci-Tech Editor

As the United States heads into a contentious presidential election in 2020, Calvin is preparing for potential conflicts that may arise. A chartered task force of administrators, faculty and staff created a new document called “Freedom of Expression at Calvin University,” which creates a framework for civil discourse and handling controversies with freedom of speech on campus. A different committee updated the document titled “Policy for Hosting Political Candidates or Issue Advocates.” It sets out rules for when politicians and political candidates can hold an event on campus.

A junior-year transfer who wished to remain anonymous says, “I started thinking about transferring pretty quickly, prayed a lot about the decision, and ultimately felt led to Calvin. I honestly really loved the ‘my heart I offer you Lord’ quote written everywhere — it said exactly what I hoped my education would spur me on to do.”

Expression at Calvin University” as mostly a formalization of unofficial policies that were already in place, although the document itself is completely new.

In a separate process this fall that shared the tacit goal of preparing the university for a heated 2020 presidential election, another document titled “Policy for Hosting Political Candidates or Issue Advocates” was updated. The revisions are intended to clarify the criteria for having a politician on campus.

Under the long-standing rules, which were not changed by the revisions, politicians and political candidates are allowed on campus for educational events, but not campaign rallies. Watson also explained that the college has every right to turn down a speaker that they deem inappropriate.

“We can say no,” he said. “There’s no right to come on to campus.”

The Freedom of Expression

& Civil Discourse Working Group was created in the summer of 2019 and chaired by Vice President Sarah Visser. The group had a mandate to “devise a recommendation for a campus document that will foster both individual freedom of expression and an expectation of civility and personal safety.” The resulting document contained an outline of Calvin’s policies on speech and expression, and a list of FAQs designed to clarify specific guidelines for various areas of campus. A few things addressed in the FAQs included freedom of speech in residence halls and online, as well as instructions on how to report incidents of harassment and a policy against hate speech.

“Calvin... wanted to be proactive and figure out how we wanted to balance the different goods,” said Watson, referring to how both free speech and a safe environment are goals desired by Calvin.

An important theme

of the document was the concept of balancing freedom of speech with the maintenance of a safe campus environment. The document explains how Calvin uses the idea of “brave spaces.”

“A brave space is one that encourages dialogue,” the document reads, adding that it includes open discussion of sometimes opposing ideas with civility, respect and no personal attacks.

“Part of the purpose of college or university is to think about different ideas. We respect our students (and our staff and faculty) as adults who can engage, and we are learning to engage even in uncomfortable situations,” Watson said. “At the same time... we know people are fallen and that sometimes we don’t do a great job disagreeing well. So we are trying to value that free expression and exploration of ideas... without giving a green light to this Wild West, take-no-prisoners approach

to talking to each other.”

The updated “Policy for Hosting Political Candidates or Issue Advocates” lays out the process and rules for politicians on campus. In an email to Chimes, Provost Cheryl Brandsen explained the process Calvin takes when evaluating potential political guests.

“If a political candidate reaches out to a faculty member/department in hopes of hosting an event, the department would have to vet the proposal using the various criteria set forth in the policy document (e.g., is this an educational event?) before issuing a formal invitation,” wrote Brandsen.

She explained that the other people involved in the decision would be academic deans and possibly her office and the president’s cabinet. “The key factor here is that we are not a partisan school,” said Watson. “We are a Christian institution, not a Republican or Democrat institution.”

## The experience of transfer students at Calvin University

BY DAVID SWARTZENTRUBER  
Staff Reporter

Calvin life takes some adjusting to, according to several transfer students and professors, but there are programs in place, such as a special orientation, to make transfer students feel at home.

Anna Noll, a junior at Calvin who transferred two years ago, says, “In a sense, you are basically given a set of peers as soon as you arrive who you can relate with and become closer to. I find that transfers usually continue to stick together throughout their time at Calvin simply because they have been through the experience together, and orientation is a great way of establishing those long-lasting bonds.”

Abby Poirier, Chimes staff reporter and transfer student, is not so sure about the program’s merit. Poirier voiced her concern that the \$250 fee for attending transfer orientation was not worth it, as students were thrown into activities without much guidance. Poirier feels as if the administration “Didn’t have the patience with me that they would have with freshmen.”

Senior transfer student Emmajeane Spoelman, who is graduating in December of 2020, had mixed feelings on Calvin. She appreciated that the tuition was lower than her previous school, that the professors genuinely cared about their students, and that the Calvin Prison Initiative made her “more proud to go to Calvin.” On the flipside, she lamented the language core, less-than-desirable neuroscience program, and poor wifi around campus.

Another program for transfer students is IDIS-150-05, an Interim DCM class taught specifically to transfer students that centers on the topic of prison reform. Since prison-based programs like this DCM are something few colleges or universities have, the administration believes that it is the appropriate subject to use for introducing transfer students to Calvin. Professor Benedict says that the class is an opportunity for students to become “more informed about issues of mass incarceration.”



Calvin holds an orientation especially for transfer students.

Classes such as the aforementioned DCM contribute to creating long-lasting bonds, and aim to set up transfer students with the tools they need to find their space in their new college. Part of the aim of this class, besides teaching the ins and outs of prison reform, is to help transfer students make and maintain friendships. This very issue is common amongst transfer students.

A junior-year transfer who wished to remain anonymous says, “I started thinking about transferring pretty quickly, prayed a lot about the decision, and ultimately felt led to Calvin. I honestly really loved the ‘my heart I offer you Lord’ quote written everywhere — it said exactly what I hoped my education would spur me on to do.”

# SPORTS AND ARTS & ENTERTAINMENT

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XC  
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Ellis has been a leader for the Knights all year long. He won the MIAA Runner of the Week award three times this season as well as the MIAA Most Valuable Runner award at seasons end. He was one of six Knights to win an All-Regional award. His 18th place All-American run clocked in at 24:49 for an 8k course.

"The guys on the team consistently told me throughout the season that I could be an All-American and even that I could finish in the top 15 at Nationals," Ellis said. "It was these words of encouragement that helped me believe in myself, and that's what propelled me to finish where I did at Nationals."

"Jonathan is very determined and locked in on his mission," Diemer said. "He channels his energy in a productive way that allows him to rise to a higher level."

Johnson has provided senior leadership all year long for the Knights. Johnson set the tone early in the year for the Knights by placing second in the Knight Invite, leading the Knights to the win with a

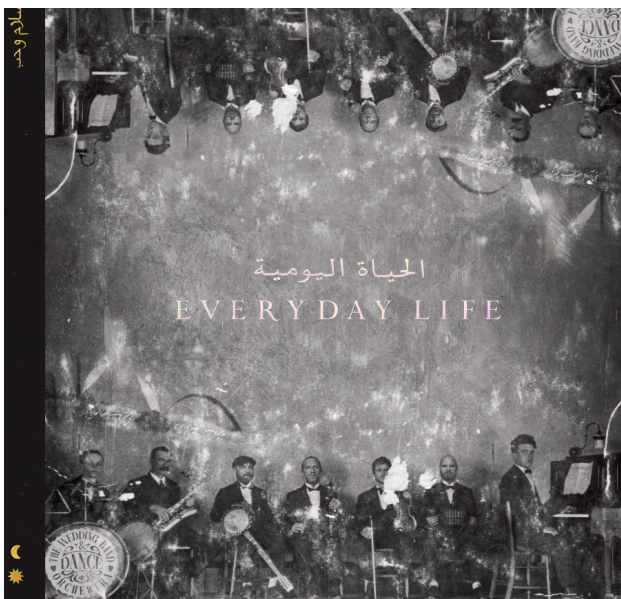
time of 25:11. He was awarded the MIAA Runner of the Week award for that effort. Johnson finished the year on the MIAA first team, the Great Lakes All-Regional team and the All-American team.

"Tyler has really developed his toughness over this past year. He has a huge desire to be good and achieve his series of goals, personally and for the team," Diemer said. This toughness and the achievement of these goals has been a work in progress for Johnson. "I remember coming in as a freshman and looking at our cross-country record-board, seeing the names of all of the All-Americans in school history," Johnson said. "My coaches and upperclassmen instilled confidence in me that I could put my name up on that list and get my picture upon the All-American wall."

Overall, despite the team not finishing as high as they hoped, the season was yet another successful one for the Knights.

"The Calvin cross-country team is the closest community I have ever been a part of," Johnson said. "No one thing ever motivates any of us, we all motivate each other because we do a team sport where we have learned to live and die as a pack."

## New Coldplay album lacks focus, promotes hope



"Everyday Life" confronts many modern issues

BY GRACE COLE  
Guest Writer

In Coldplay's eighth studio album, "Everyday Life," the world-famous alt-rock band bites off more than it can chew by commenting on the refugee crisis, gun control, racial profiling and many other issues while trying to tie it all together in a message for unity of peace and diversity. However, I believe this album and the band's recent statements is a well-intentioned move encouraging its listeners to consider the nuances of a globalized society and how to reconcile the pain the world experiences.

In keeping with the album's themes, Coldplay has decided they will not be touring "Everyday Life," citing the extreme toll a world tour takes on the environment. Chris Martin, the frontman, spoke to BBC News, saying, "Our next tour will be the best possible version of a tour like that environmentally. We would be disappointed if it's not carbon neutral."

The album begins with a bittersweet, swelling orchestral piece titled "Sunrise," laying the groundwork for an album about hope coming out of grief from the world as it is.

In some ways, the album lacks cohesion and focus, as Coldplay tries to comment on various issues spanning from police brutality to nuclear proliferation to the refugee crisis to child neglect. The album's message is questioning how to live in

our globalized world, but it takes strange tangents like the song "Daddy," which is from the perspective of a child missing their absent father. While a fantastic and poignant song, outliers like this make the album feel unfocused, confusing the listener.

"Everyday Life" is influenced by a variety of cultures, with the gorgeous song "Children of Adam" being directly inspired by a Persian poem of the same name. The poem highlights the connections between all of us, with the lyrics, "If you have nothing for human pain/

the name 'human' you cannot retain."

N'ojija Aha Ya (Glory to God in His Name)." The verse roughly translates to, "What are you talking about, dear God? For everything God made it." Another song, "BrokEn," shines with a traditional gospel choir backing Chris Martin.

One of the more catchy yet controversial songs is "Orphans," focused on the Syrian refugee crisis, with thoughtful lyrics such as, "She had eyes like the moon/ Would have been on the silver screen/ But for the missile monsoon" followed by the less-thoughtful chorus, "I want to know when I can go/ Back and get drunk with my friends." The chorus and verses feel like two very different songs with very different tones. The song is somewhat trivializing to the suffering that refugees face, turning a beautiful contemplation on the current crisis into a radio-friendly party song.

"Guns," another standout from the album, speaks to the frustration of gun violence in America. It sarcastically sings, "Poor is good for business, cut the forests, they're so dumb/ It's the opinion of this board that we need more guns." This short song is angry, channeling the frustration and the nonsensical nature of our world.

"Everyday Life" is in no part a perfect album, as some of the many messages fall flat while some songs lack cohesion and complexity. However, I implore you to see the album for what it is: an earnest, imperfect attempt to make sense of the modern world, infinitely complex as it is. As Chris Martin sings in "Arabesque," "Music is the weapon of the future."

## "Where We Meet" forces introspection



PHOTO COURTESY CALVIN.EDU

The creative new exhibit will be in the Center Art Gallery until Dec. 14

BY CONNOR VEENSTRA

Staff Reporter

With his avant-garde exhibit "Where We Meet," now being shown at the CFAC Center Art Gallery, David Wallace Haskins wants his audience to meet themselves. While we might see ourselves in the mirror every day, Haskins forces the observer to really think about who's staring back at us through the glass by taking us through four different pieces.

The title piece, the first thing you see walking into the exhibit, is a projection. As you watch, three small dots appear in the black void of the wall. Soon, the dots become people walking towards you. Male and female. Young and old. They stroll up slowly to the viewer, becoming life-sized. Then, they just stop and stare at you. Perhaps they'll smile at you or display no emotion. Maybe they'll fidget with their clothes or hair or stay still as a statue. Whatever the case, eye contact is never broken.

The effect is off-putting; you're making eye-contact with a person who technically can't see you. They feel like they're there, even though they're just flat images on a wall. This blend of connection and disconnection forces a strange kind of self-examination on the observer. What would these people think of how I'm looking at them? What would I think of them in person?

To read the rest of this article, visit the Arts and Entertainment section at calvinchimes.org



Dr. David Van Dyke

Chair, IL MFT Licensure & Disciplinary Board

Commissioner, COAMFTE

Professor of Marriage and Family Therapy

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PHOTO COURTESY OF CALVINSEMINARY.EDU

**Mendenblik remarked that the diversity of students at CTS is growing.**

► Q AND A

*Chimes:* CRC ministers are no longer required to attend this seminary. Correct?

*JM:* Yes, actually it's been that way for a very long time, and it's still evolving. You could become a CRC pastor by going to any seminary, but you have to at least come to Calvin seminary for some of the basic connective classes and courses, like Christian Reformed history. When I was here in the early nineties, that was still considered a one-year requirement. Now, it's basically nine credits. These are offered online as well to further accommodate students.

*Chimes:* Has changing this requirement impacted CTS?

*JM:* I think that it does, it reminds us that there are also good seminars elsewhere. So it helps us, I think, ask what makes people choose other places? And that's always a good question because it helps you analyze yourself and what you're providing.

And I think in some ways we would come back and say that we still provide a vital linkage for the Christian Church.

*Chimes:* How do you picture the seminary in 2050?

*JM:* I think there's a few things that are pretty clear for us right now: there's going to be more or less of this. They'll be more use of technology. I think we're going to see more diversity. I also think, to what you referenced earlier, is that we'll see continued more denominations and non-denominational churches represented in the student body.

I personally think we're going to find that we need to provide more in time training for people. Students, rather than completing a whole degree and then getting to do some ministry, will incorporate the training and the classroom at the same time. We've actually made some switches in that regard already. When you first come as a student here, you're already assigned a local church to begin working in. I think that's actually going to grow in terms of connecting the classroom and local church at the seminary in more deep and vital ways.

*Chimes:* What would you say the seminary's role is within the greater Grand Rapids community?

*JM:* I think just as Calvin university sees itself as part of the community, so do we. I think we need to come alongside others, especially those who might be overlooked in the access and affordability of theological education. It's one of the reasons why we have programs like the Calvin Prison Initiative, Latino Latina ministry programs, and the distance education program.

I think that as we open ourselves up to these connections with different communities, we need to come with a listening posture and ask ourselves "what more can we do to learn together as we face issues in our society?"

*Chimes:* What do you see as the largest problem facing CTS?

*JM:* I think the largest problem actually is people who don't understand the value of theological education. There is a growing assumption you may not need to study at a seminary.

I have this statement that everybody can preach one good sermon: the testimony of what God has done for you. But the question is, what kind of leader do you need to really help lead and sustain a church as a community of faith? We at the Seminary are training disciples of Jesus Christ to form communities of disciples of Jesus Christ.

We're seeing more and more agnostic views of faith, a highly secularized culture, and issues of individualism and materialism. We're needing to now more than ever help not only share the Christian gospel, but also help people understand its value and why Jesus came: to give life to the fullest.

*Chimes:* Calvin has been facing an enrollment crisis. Is the seminary facing a similar challenge?

*JM:* In terms of enrollment, we've been rather steady, maintaining around 300 students. We are mindful of the demographic shift that, especially a University or college face. We have people who come in who are second career students or are adding education to what they've already been doing, so we don't rely on the 22-year-old coming over.

We are grateful for the avenues in which God continues to supply those students.

*Chimes:* What is the financial state of CTS?

*JM:* Yes, we are actually doing well. We are blessed. We have no debt as a ministry. When we say we have no debt that doesn't mean we don't have opportunities to grow and develop, we have been blessed with a balanced budget. In fact, within the last few years, we have been able to keep tuition to about half of what it is for a local Christian college.

I would say to those considering seminary but have hesitation because of affordability, just apply and see what scholarships might be available. Especially for women. We have a number of significant scholarships for women interested in ministry.

*Chimes:* The CRC is traditionally a Dutch West Michigan denomination, how do you balance that legacy with pursuing diversity?

*JM:* Where we come from doesn't necessitate where we're going to be as an institution. For example, 15% of the CRC congregation today is actually Korean/Korean America. One in six of our students comes from Korea. I think that once again, I've been blessed to see people who did not know about the CRC, come into Calvin summary, get exposed to CRC churches and say, "that's the church family that I want to be a part of."

We as a church family are not here because of certain last names. We're here because we believe in the same things related to God and his mission in the world.

In the past, people have spoken of the CRC growing from immigration, migration and procreation. But now, our focus has to be growing because of following the mission of God.

*Chimes:* What do you see as the largest problem facing CRC?

*JM:* As mentioned earlier, I think we have identified ourselves sometimes through ethnicity, but we really have to identify ourselves regarding our mission.



Presents aren't just under the tree this Christmas

Go to [CalvinChimes.org](http://CalvinChimes.org)  
For Post-Exam Coverage

## Weekly SUDOKU

by Linda Thistle

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Place a number in the empty boxes in such a way that each row across, each column down and each small 9-box square contains all of the numbers from one to nine.

DIFFICULTY THIS WEEK: ♦♦

♦ Moderate ♦♦ Challenging  
♦♦♦ HOO BOY!

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## What was it like to be a student of color in the 60s and 70s?



Joe Ritchie graduated from Calvin in 1970.

PHOTO COURTESY OF CALVIN PRISM

BY ELLINGTON SMITH  
Sports Editor

The demographic makeup of Calvin in the 1960s and 70s varied greatly from today. Currently, according to Calvin's 10 Day report, minorities accounted for about 17% of the student body. During the 60s and 70s, this number was likely well below five percent. Former student Joe Ritchie said, "You could take my two hands and maybe one other person's hand, and you can account for all the minorities relatively at school."

Although these students of color shared the factor of being small in number, they all had unique experiences. Tom Geelhoed, an Asian American student who graduated from Calvin in 1979, had a rather smooth transition coming into Calvin his freshman year. The environment was fairly similar to the high school he attended, South Christian. Thrusted into Calvin, he was fully immersed into the culture at Calvin, as he embraced dorm life and the people and eventually ended up as dorm president of Beets Veenstra.

Elmer Yazzie, a Native American student and member

of the Navajo nation who graduated from Calvin in 1976, said his adjustment to Calvin was much more difficult. There were not many people who he could relate to, and as a result, he said, "My first two years at Calvin were uncomfortable," despite being on the cross country team and having some friends, he felt that "only a few understood me."

Previously mentioned Joe Ritchie, an African American student who graduated in 1970, had an integration that was

*"You could take my two hands and maybe one other person's hand, and you can account for all the minorities relatively at school."*

neither difficult nor easy but felt that he "coped pretty well at Calvin." His high school experience was also helpful for him, as he attended the likely "most integrated school in Chicago," Tilden Technical High School.

As a result, early during his

time at Calvin, he was eager to become involved in sports. He tried out for basketball, baseball, and soccer, and ended up on the soccer team despite not playing the sport before. Team sports and intramurals allowed him to begin to become comfortable in his new environment.

Although sports provided an early haven for him, they also isolated him at times. As the only black guy on the team, his perspective was different in every situation from the rest of his teammates, which can be difficult to cope with. A specific moment that stood out to Ritchie is during the '68 Olympics, the soccer team was on a road trip in Indiana, and they began to discuss their views on the black power salute given by two African American athletes on an international stage during the national anthem. Ritchie remembered most of teammates disapproved, as they felt that it was "disrespectful" and said that the two athletes "should go home." Ritchie, however, felt a sense of pride because of those athlete's grand gesture. This incident made it clear how "totally different" he was than his other teammates.

White Calvin students were often unaware of the perspectives of their fellow classmates who were minorities. In a study titled "A Social Distance Study of Calvin Students Toward the Negro Race" that was researched by Calvin sociological students in 1976, they discovered that only 13.5% of students whose parents were both born in the United States "would accept a negro as relation through marriage."

Clearly there were certain prejudices that existed on campus during this time. While it was not common, sometimes these prejudices left the students feeling isolated. Ritchie recalled a moment in the locker room where he overheard a teammate using the N-word in conversation. Although he felt that he had a good relationship with his teammates, most of the time, this was "wounding" to hear for a young African American male, and he was left with some unrest.

Geelhoed did not experience such upfront prejudice while attending Calvin, but he did at his high school, South Christian. He recalled how being a Japanese American was "equated with

cheap quality, made in Japan products."

Coupled with these experiences of prejudice were also moments of inclusion. Yazzie as he grew into his years as a Calvin student felt more comfortable, and became known as a "social butterfly." People flocked to him in part because of how different he was. People loved how he "wore cowboy boots and western clothing" and "slept on a sheep skin instead of a bed." In a similar vein, Geelhoed never felt ostracized, and felt that being Asian "in the Calvin community that was a real novelty" and that his classmates embraced him despite his slight difference in physical appearance. Overall, socially, Ritchie reflected positively on his time at Calvin, and he cited playing intramural basketball on a team composed of both white and black players weekly as a highlight. Not only did he enjoy social interactions with students, but he also expressed gratitude for the faculty. At the time, he felt he had some great mentors such as German professor William Pratt, and that there was always someone he could talk to.

These students had positive reflections because although there was still much ground to make as far as race relations for Calvin, there was a tide that seemed to be turning for the positive. According to a report administered in 2002 titled "Race Relations at Calvin, Past, Present, and the Way Forward," Calvin had a specific plan in which it "engaged in a number of experiments in recruiting, community action and on campus programming during the 1970s." One unique service implemented according to "Inventory of Race Related Pronouncements and Programs at Calvin (1971)" was the introduction of race-related classes for interim titled "Black American Writers," "Red Power: The New Indian" and "Afro-American History" which provided students with an opportunity to learn about other cultures, and showed students of color evidence that

the school was attempting to embrace its diversity and educate other classmates on their culture.

These alumni feel that Calvin has made great strides in aiming to become more diverse, but they would each like to see more done. Elmer Yazzie expressed how "Calvin has tremendously strengthened their composition of ethnic diversity [as] the Dutch influence at Calvin has decided to be an inclusive experience." He feels increasing signage around campus to welcome in many languages would make the campus even more inclusive. He said, "The Alumni Center Building needs to be built in direct consideration of the five Native people who gathered on the same grounds long before the take over of the land."

*"Diversity does not equal inclusion."*

Geelhoed, who served on the multicultural affairs committee, expressed desired for improvements similar to Yazzie's comments. He was impressed by the increasing number of faculty and staff that were minorities, but he felt that this improved "diversity does not equal inclusion" and that the challenge going forward should go beyond the demographic numbers and to a more inclusive environment.

Ritchie, who has served on the alumni board, harkened back on the number of minority students at Calvin as he felt that "while the numbers are improving they should be higher." He specifically called for greater recruiting efforts in inner city areas such as Detroit and certain areas of Grand Rapids.



Elmer Yazzie flourished as an upperclassman at Calvin

PHOTO COURTESY OF ELMERYAZZIE.COM



Tom Geelhoed graduated in 1979.

PHOTO COURTESY OF CALVIN PRISM

## Faith Perspectives: LGBT+ on a CRC campus

BY JO NEWTON  
Guest Writer

Calvin University asks its students, staff, and faculty to live by the mantra “think deeply, act justly, and live wholeheartedly as Christ’s agents of renewal in the world.”

As an institution, Calvin invites us to do so by hiring professors who ask thought-provoking questions in class, by sending students on mission trips during spring break, and by having a flourishing campus life full of ways for students to get plugged into their communities.

Yet there is one segment of campus life where we are not invited to think, act, and live quite so deeply, and that is related to LGBT+ students, our lives, and our faiths. Calvin is the flagship school of the Christian Reformed Church, and so there is little wiggle room for doctrinal discrepancy between the CRC and Calvin’s policy.

In fact, there’s no room for discrepancy of any kind. The CRC dictates that marriage is between one man and one woman, and so Calvin does not affirm same-sex relationships, not letting professors or even some student leaders participate in them. Transgender students struggle to discern what campus rules are when different administrators tell them different policies, reflecting how the CRC has yet to solidify its position on trans issues.

Calvin also failed to communicate with LGBT+ students following Julia Smith’s departure. Julia was the SAGA staff leader and a large advocate for

the LGBT+ community, among many other things, and with her absence from campus, many queer students over the summer were afraid we would have nobody to advocate for us. Most frustrating is Calvin’s refusal to have clear communication with its LGBT+ students, much like a church that refuses to clearly state whether it’s affirming or not.

That being said, Calvin is a good university at which to be a queer student. There are many resources the university provides for its LGBT+ students, and it is much more liberal than other schools in the CCCU (Council for Christian Colleges and Universities).

Calvin has SAGA, Sexuality And Gender Awareness. SAGA is a group for all people — LGBT+, allies, and anyone — to gather, form friendships, and learn about LGBT+ culture and issues. There’s also Secret Gay Club, or SGC, a Bible Study for LGBT+ students, where they can process the intersection between their identity in Christ and their identity as queer.

Lastly, there are two Without Shame groups currently run by the Center for Counseling and Wellness, which are places for LGBT+ students to talk about hardships they’ve faced and form community. Finally, there’s the fact that first- and second-year students are able to live on First Kalsbeek, First Huizenga, and First Vanderwerp, giving LGBT+ students who might not want to live on traditionally-gendered floors more options.

Even though Calvin is a good place to be queer, it’s not a great

place, and as an institution it can do better. Calvin University often has a lot of internal conversations among administrators, or with one student, and then makes a change that students are blindsided by. Students not only feel caught off-guard by the decision, but they feel left out of the decision-making process and like their voices are delegitimized.

As an already marginalized community, LGBT+ students at Calvin often are nervous when it seems like things are happening to us instead of with us.

If I could give Calvin only one piece of feedback, it would be to communicate. (I have plenty of other feedback for them, but communication and inviting students into decision-making is the most important thing.)

I think that’s what I love most about Calvin as a queer student, and as a student in general: its greatest resource is its students.

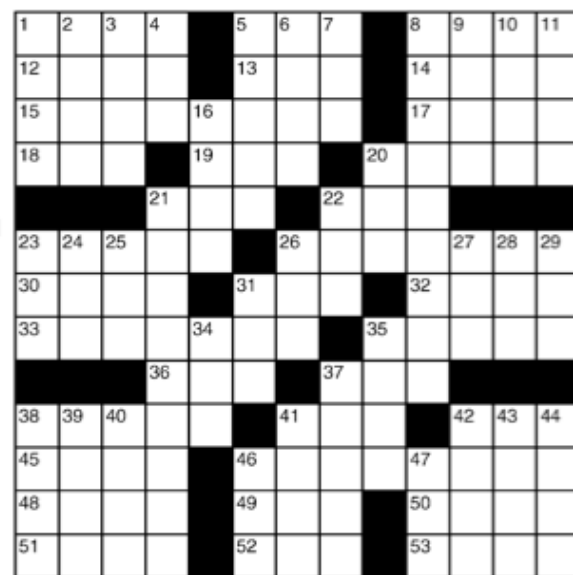
The LGBT+ students I’ve met here are all incredibly resilient, thoughtful, creative, brave and tenacious. We have created change together. We have stood up for ourselves, led SAGA when nobody else was here to do so, met with countless people, created a “gender-neutral floor” (which changed shape countless times but emerged in some form), and we constantly fight to remind people we exist.

Calvin may not know what to do with us, but we know what to do. We keep thinking deeply, acting justly, and living wholeheartedly. We keep doing the work, and we keep our eyes open to watch for the rest of campus to join us.

## King Crossword

### ACROSS

- 1 Netting
- 5 Personal question
- 8 Grouch
- 12 Liniment target
- 13 Chop
- 14 Firetruck need
- 15 Barbecue fuel
- 17 One side of the Urals
- 18 Glutton
- 19 Prune
- 20 Skill
- 21 Police officer
- 22 Has potential
- 23 Should, with “to”
- 26 Assail persistently
- 30 Entreaty
- 31 “Delish!”
- 32 Small wagon
- 33 Breastbone
- 35 “It’s mine!”
- 36 Diving bird
- 37 Two, in Tijuana
- 38 Pamphlet
- 41 Raw rock
- 42 Pair of performers
- 45 Laugh-a-minute
- 46 Entancing
- 48 Teen’s woe
- 49 Ginormous
- 50 Eastern bigwig (Var.)
- 51 Equal



- 52 “Help!”
- 53 Maravich of basketball lore
- 10 “Yeah, right”
- 11 Defeat
- 16 Coagulate
- 20 Rotating part
- 21 Role
- 22 Off-tattooed word
- 23 Chances, for short
- 24 Last (Abbr.)
- 25 “Gosh!”
- 26 Vagrant
- 27 Upper limb
- 28 Aries
- 29 Coloring agent
- 31 Opposite of 31-Across?
- 34 Eccentric
- 35 No stay-at-home
- 37 Hauls
- 38 Snare
- 39 Kind of pudding
- 40 Top-rated
- 41 Major U.S. river
- 42 FDR’s on it
- 43 One
- 44 Shrek, for instance
- 46 Letterman’s employer
- 47 Paper equivalent of a GPS?

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## The Knight’s Stand: Science vs. sacred

BY SOPHIA MORGAN  
Religion Editor

At the beginning of this semester, as a student from Hawaii, I was asked a few times about the protest on Mauna Kea. For those of you who are unfamiliar, peaceful protests and demonstrations regarding the building of TMT (Thirty Meter Telescope) on Mauna Kea date back to 2014.

The telescope is being protested because of its location on Mauna Kea (“white mountain”), a place sacred and foundational to the Hawaiian people.

TMT chose Mauna Kea for a telescope because of its optimal weather conditions: dry climate, cloud free skies, and isolation create perfectly clear nights free from light pollution.

Currently, there are 13 telescopes already near the summit, but three of them are slated to be decommissioned soon. This new TMT is charted to be the most powerful telescope yet.

According to Hawaiian tradition, Mauna Kea was the first of the islands to be created by the Earth Mother, Papahānaumoku, and the Sky Father, Wākea. As the first born of Papa and Wakea, Mauna Kea is considered the piko (“navel” or “origin spot”): a sacred bridge between heaven and earth, where life begins.

Many other deities also dwell or are linked to Mauna Kea such as Poli’ahu, the snow goddess. For this reason, Mauna Kea is seen as a place of great

spiritual power: only the chiefs and priests of the highest status were permitted to visit the summit.

Mauna Kea also carries significant cultural and historical value. Within the Mauna Kea Science Reserve alone (where the telescopes reside) lays more than 200 historic properties, including 141 shrines.

Mauna Kea is confirmed to contain burial sights. Today, it’s become a practice to scatter the cremated remains of loved ones on the Mauna.

Many kupuna (“elders”) speak fondly and proudly of how their family is up there.

Because of Mauna Kea’s fundamental importance to the Hawaiian religion, culture and people, many consider the building of another telescope on the mauna to be a desecration of sacred land, though TMT and state officials claim that this new telescope is being made with every consideration to the environment and Hawaiian culture.

Construction for the new telescope was scheduled to begin again July 15, 2019, however protestors blocked the access road, preventing the planned construction. Since then, the summit has been occupied by peaceful protestors or “protectors” as they call themselves.

Protectors have linked arms and kupuna laid down on the freezing access road for days on end to block bulldozers from making it up the summit. The roads that would bear the vehicles sent for destruction have been filled with beautiful mele (“song”), hula, and free expres-

sions of Hawaiian culture.

Not only is there a disregard for indigenous concerns, but in some cases, a blatant disrespect for it. The state Supreme Court approved the removal of two ahu (traditionally built stone altars), saying they were not protected under Hawaiian traditional customary practice laws.

Those sent to dismantle the structures threw the pohaku (materials) through their legs, as if hiking a football. Later, I saw heart breaking videos of state employees demolishing a structure built by peaceful protestors.

The police chose not to remove the Hawaiian flag from the structure beforehand, but instead to specifically target it, shedding it in half with a chainsaw.

The unnecessary acts are intentionally malicious, aimed at asserting dominance over a historically oppressed people.

From what I have seen, the mauna protectors have acted with nothing but kapu aloha (an order of restraint to act only with kindness, love and empathy).

The issue of Mauna Kea and TMT represents another example of historic injustices, disrespect and lack of consideration for native Hawaiian people. As students called to live justly in this world, we must act accordingly.

Those wishing to support Mauna Kea can help by signing petitions, reaching out to local government officials, or donating to legal defence funds. More information can be found at <https://www.protectmaunakea.net/how-you-can-help>.

## Campus Safety Report

Campus Safety took a stolen bike report from a student who reported their bike missing from the Boer/Bennink bike rack. Shortly after reporting the bike was stolen, the student called back to report the bike was returned by a friend who had borrowed it

Reported 11/25/2019

Campus Safety officers were called to Beets hall on the report of the odor of marijuana coming from a residence hall room from Residence Life staff. Officers made contact with a student and their guests after obtaining consent to search, located marijuana in the room. The marijuana was tested and the results, along with the report were forwarded to the Student Conduct office.

Reported 11/29/2019

*The opinions expressed in articles on this page are the opinions of the authors and do not necessarily represent the opinions of Chimes, Calvin College or the Christian Reformed Church.*

### PENNY FOR YOUR THOUGHTS?

Chimes encourages healthy discussion of issues within the Calvin community and welcomes opinion pieces from all students, staff and faculty. If you would like to submit, email your article or your ideas to the section editor and we’ll help you out.

### LETTERS TO THE EDITOR

Letters should be no longer than 250 words. The editors reserve the right to edit any letters for grammatical accuracy or clarity.

SEND ALL OPINIONS AND LETTERS TO:  
AUTUMN LAU - ANL25@STUDENTS.CALVIN.EDU

### POLICIES

All letters and Opinions must include the writer’s name and class year. Unless otherwise specified, names will be printed. Chimes does not accept anonymous letters except under very special circumstances.

Chimes accepts submissions from all Calvin students, faculty and staff. Alumni may also submit letters to the editor.

The deadline for submissions is 5:00 p.m. on Monday for print on Friday.

# From Practice to Performance

## DANCE GUILD FALL 2019

### PRACTICE



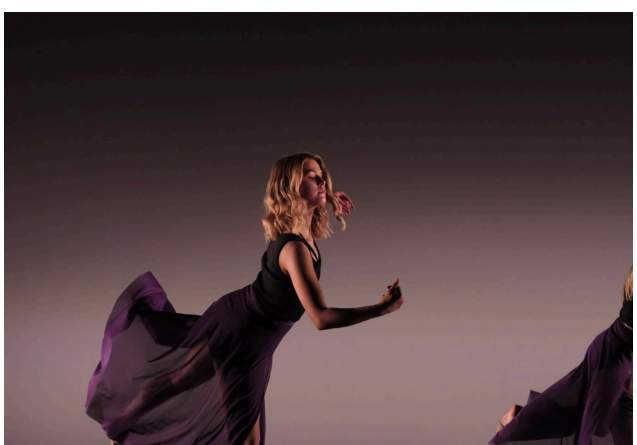
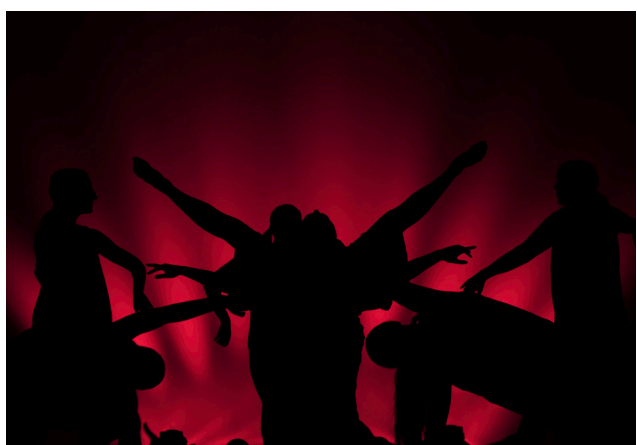
PHOTOS BY SAM BALLAST

### DRESS REHEARSAL



PHOTOS BY HANNAH KUHN

### PERFORMANCE



PHOTOS BY JONATHAN PAUL HENSON