1987

News from Hope College, Volume 18.5: April, 1987

Hope College

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78 years teaching 88 keys

by Julie G. Ridl '82

"We represent a kind of generation, a post-war generation. We came into the music department when it wasn't really a department at all," remembers Janina Holleman, professor of music, of her Hope career and the concurrent career of colleague Anthony Kooiker. "We've seen the Nykerk building and its addition built. We were on the ground floor of the development of a department and curriculum that were undreamed of at the time we came.

"When you accept a position teaching away from a musical center," says Kooiker, "the first thing you try to do is help develop the area musically, by bringing performers from the outside, but also by developing artists from within the college and community."

Both left musical cities to come to Hope College in the late '40s. Holleman from Columbia University in New York City and Kooiker from Eastman School of Music at the University of Rochester, N.Y. Both were lured from these cultural centers by former president Irwin Lubbers, and both retire this year. Their careers at Hope represent 78 years in music education.

They came to help build a solid department for Hope, and in doing so, played an important part in developing a musical culture for the college and community. Their influence and efforts have provided something of the cornerstones of today's music department including the popular Christmas Vespers program and the College Chorus.

Holleman's mother disconnected the telephone and turned off the electricity to pay for piano lessons. Even then she shared the lessons with her twin brother, taking them one year, his the next. The piano was a prize from her mother won in a jingle-writing contest.

Her expression softens as she talks about her childhood in the "terrible dust-bowl of South Dakota." Before 1932, when the depression hit hard, her family had been well-to-do farmers. But fortunately, the dust-bowl years didn't destroy the Hollemans. "Mother was very creative, and father was so well read; he read voraciously and had a great sense of humor," she says of the time when her remarkable family worked together to stay emotionally and spiritually on top of the Great Depression.

Holleman has carried that dauntless cheerfulness into every classroom at Hope, to pass it on to her students, many of whom have become music teachers themselves. Holleman came to Hope in 1946 as an instructor in music education and piano. Her background in elementary and secondary education continues to feed her enthusiasm for the profession.

During her 41 years in the music department, she has shaped the music education curriculum, created a church music curriculum, begun the choral conducting course (now a requirement for vocal music majors) and founded and managed the music education curriculum library.

A strong proponent of the liberal arts tradition, she altered the concept of the Introduction to Music course to make it more accessible to the entire student body, fighting the "conservative attitude" that she saw her department slipping into during those early years. Holleman founded the College Chorus in 1952 as a response to the number of talented students who were disappointed by the limited places available in the Chapel Choir. Her influence in the design of the 1970 Nykerk Hall renovation is a tangible example of the creative imagination that has earned the pages of her career.

Holleman and Kooiker worked together to form Christmas Vespers as it is known today. When they came to Hope, the Christmas Vespers program was a patriotic event in memory of the first Vespers held on Pearl Harbor Day, Dec. 7, 1941. At the time, there was very little cohesion in the nature of the program. Holleman and Kooiker became advisors in 1950, turning the waning program around to the ceremonial, high-service music that makes Christmas Vespers an annual highlight for the college and community.

Kooiker's home provides an instant and accurate impression of this familiar Hope personality. At first glance it is quite formal, impeccably ordered, well-decorated, bright. A Mason and Hamlin piano sits proudly in the sitting-room that is reached through a stained glass and oak foyer. And yet, it is an absolutely comfortable home, accessible, sunny, somehow familiar and cozy.

And that is Anthony Kooiker. His first love is performance, and his other first love is people. He is at once formal and familiar, the combination has made him popular with his audiences and students.

Kooiker came to Hope in 1946 with four years of teaching experience at Central College, where he first met Dr. Lubbers. After Central, he spent three years accompanying the eminent American violinist Albert Spalding, before Lubbers lured him away to build Hope's theory and piano departments. And build he did, for he had a strong personal foundation of performance experience that included appearances at Town Hall and Carnegie Hall and several recordings with Spalding for Remington Records. In 1986, Kooiker made his first solo recording on the Partridge label from the Netherlands.

He began building the Hope program by presenting frequent solo recitals, bringing in young American artists to perform, and encouraging student and faculty recitals. Kooiker has worked to introduce various periods and styles of music to his audiences. Last year, Pennsylvania State University Press reprinted his 1968 collection of Restoration period harpsichord music, Melancholia.

Kooiker's dual dedication to performance and teaching led to his chairmanship of the Board of Certification for Piano Teachers of the Michigan Music Teachers Association (MMEA). He presented several lectures at MMEA's conventions and Piano Forums throughout the state and edited the association's Handbook for Piano Teachers. In 1979, the U.S. Information Service and the American Embassy in Sarajevo invited Kooiker to give lecture-recitals in American music at seven music academies in Yugoslavia. He also toured the Netherlands in 1985, a tour that resulted in an invitation to make an album.

His students have run the gamut from the career performer to the dedicated amateur, and his love for them does not discriminate.

"I feel very fortunate in having a fairly large number of students with whom I'm still actively concerned — with their careers, families, hopes. If it weren't for these friends I made while I taught here, I'd be much less happy."

Retirement? For these two, you must define your terms. They'll no longer conduct classes at Hope, but they are far from lessening their responsibilities. Holleman plans to increase her involvement with her church and the American Association of University Women, filling in the few hours left by taking organ lessons, learning another foreign language, or possibly teaching courses in church music education at Western Theological Seminary.

"It's time you want to retire while you're still healthy enough to make some other creative endeavors.

And Kooiker's retirement from his performance career is still far from over. More time means an opportunity to explore a long-time fascination with American composers of the late 19th and early 20th centuries.

"I'm free now to perform and practice at leisure. And I hope to continue to make more recordings.

Holleman and Kooiker's individual and combined influences on the college community will be remembered, enjoyed, built upon, and missed.
FORD TO VISIT: A special convocation will be held honoring America's 38th president, Gerald R. Ford, at Hope College on Friday, April 24 in Dimnent Memorial Chapel, according to Hope College President Gordon J. Van Wylen.

An honorary Doctor of Laws degree will be conferred upon the former president at the 9:45 a.m. event. Although the college convocation is being held at a special time, it will retain its traditional setting with the Hope College Chapel Choir singing an anthem, and professors will march in academic regalia.

During his day on campus, Ford will also visit with students and faculty. Ford has visited the Hope campus on several occasions. In 1971, when he was a Congressman from Michigan's Fifth District, Ford was the keynote speaker at the dedication of the DeWitt Center. In 1977, as former U.S. President, he returned to campus to give lectures as part of a three-day tour of Western Michigan colleges supported by the American Enterprise Institute.

"It is a privilege to have President Ford visit our campus and award him an honorary degree," said Dr. Van Wylen. "While we are seeking to honor him and recognize his distinguished record of service as Congressman, Vice President, and President of the United States, we in turn will also be honored by his presence with us. It is particularly significant that he began his career in Congress as the Representative from Ottawa and Kent counties, and thus was our Representative, President Ford's visit will be a memorable day for Hope College."

ALUM AWARDS:
Alumni Day on Saturday, May 9 will be highlighted by five Distinguished Alumni Award presentations. Receiving the 1987 honors will be Phyllis Brink '58 of Sudbury, Mass.; Randall Dekker '47 of Zeeland, Mich.; Dr. Eugene Jekel '52 of Holland, Mich.; The Rev. James Nevel '56 of Wappingers Falls, N.Y.; and Jerald Redeker '56 of Holland, Mich.

Barbara Hoesman is the past president of the Hope College Alumni Association, serving from 1984-86. Previously she served as the vice president for two years and has been with the Alumni Association as the New England representative since 1978. Dekker is a chemistry professor at Hope since 1955. Jekel has established his top-notch career of research and teaching. In 1985, he received the Catalyst Award from the Chemical Manufacturers Association for excellence in teaching. Jekel has also directed an honors summer chemistry workshop for high school teachers during the last 18 years at Hope. He holds master's and doctoral degrees from Purdue University.

The Rev. James Nevel is currently the president of the General Synod of the Reformed Church in America in the denomination's highest elected office. When elected to that office, Nevel became the first third-generation General Synod president, following his grandfather, Siebe Nettinga in 1926 and his great-grandfather, James Zwemer in 1985. Also the first fifth-generation student to attend Hope.

South African experts with sharply divergent ideas...

"SOUTH AFRICA: Apartheid Under Scrutiny," provided a timely topic for the eighth annual Critical Issues Symposium at Hope. The following are excerpts from a joint keynote address given by two South African experts with sharply divergent ideas...

"Conervatives, and I include myself here, see the Soviet Union as an empire that is expanding and is looking for an element in South Africa to exploit. Apartheid isn't growing. The power of the Soviet Union is expanding. We have to pick between the two evils... But what some so-called conservatives fail to recognize, in this conservative's opinion, is that the system of apartheid is one based on the same principles that any Marxist, Leninist system of government is based on — that is, that all aspects of people's lives should be regulated by the state because 'the state knows what's best,' that the state has a right to practice social engineering to advance what it sees as society's goals, whether that goal be to bring world peace in the communist sense of the word or to protect the privileges of a white minority in South Africa... It's easy to emphasize the role of force in the history of apartheid. It is a clear factor, but the fact that we're obsessed with race is the reason why we're here today talking about the dehumanization of black South Africans and not the dehumanization of white East Europeans who labor under Soviet systems..."

—Duncan Sellars, executive director of The Conservative Caucus Foundation
WEST MICHIGAN. Although they have split loyalties in the work place, the two businessmen teamed up as co-chairpersons of the Holland/Zeeland community drive for the Campaign for Hope.

FACULTY PROMOTIONS: During their winter meeting, the Hope College Board of Trustees approved the promotion of several faculty members.

Six members of the faculty were granted tenure and promoted to the rank of Associate Professor. Those professors, with the year they started at Hope in parentheses, include: Dr. David Carothers, mathematics (1981); William Japinga, business administration (1981); Dr. Neal Sobania, international education and history (1981); Gordon Stegink, computer science (1981); Dr. John Slaughter, mathematics (1983), and Antonio H. Chavez, foreign languages (1970).

Promoted to the rank of Professor were: Dr. Robert Cline, economics (1975); Dr. James Gentile, biology (1978); Dr. Jack Holmes, political science (1969); Dr. Cynthia Kielman, nursing (1983); Dr. Robert Palma, religion (1966); and Nancy Taylor, English (1966).

PETROVICH MEMORIAL: A scholarship has been established in memory of the late Michael B. Petrovich, a member of the Hope College faculty, for at least $1,000. Petrovich says that the fund is large enough to enable a scholarship of at least $1,000.

“We recognize the scholarship as a continuing commitment to international understanding, in the meeting of East and West, Europe and America,” Professor Petrovich said. “This year, there will be 45 students invited to the Philadelphia Center for the festivities.”

THINGS ARE LOOKING UP: Brick by brick, the Gordon J. and Margaret D. Van Wylen Library is nearing its exterior completion. Dedication for the new building, which is situated along College Ave., between 10th St. and Graves Pl., is scheduled for the spring semester of 1988. It is expected to be completed by the end of the year.

Philly Center celebrates 20th year

The Philadelphia Center—a formerly known as The Philadelphia Urban Semester—is celebrating its 20th anniversary as a Great Lakes Colleges Association (GLCA) off-campus program.

A celebration will be held in the City of Brotherly Love to commemorate the milestones of the Philadelphia Center for the festivities of the year. Philadelphia Center alumni, 461 were Hope College students, the largest number of students from one of the 12 schools in the consortium. DePaul University of Indiana and Albion College of Michigan boast the second and third most students who studied in this off-campus program.

The largest and most comprehensive of the GLCA off-campus opportunities, The Philadelphia Center is an arts program designed to promote intellectual and professional development for students while they live in a city setting and acquire practical work experience as well as maintain a traditional academic setting in two courses.

Students in the program are employed in a wide range of fields, from across a spectrum of their personal and academic interests, and selected from over 500 available internship sites for a semester term placement. A Learning Plan, a goal-oriented document that students design and modify during the semester, provides a structure for integrating work experience with educational, social, and professional development.

Originated by the GLCA in 1967, The Philadelphia Center was first directed by Dr. Robert DeHaan, a former professor of education at Hope. DeHaan was with the program when, in 1970, all GLCA off-campus programs took on an agency school. That is, one of the 12 GLCA schools became solely responsible for the administration needs and academic records of the program. Hope College is the agent school for The Philadelphia Center.

“We have, over these years, maintained an extraordinarily fine relationship with Hope as our agency school,” said Stephen Brooks, The Philadelphia Center’s second director since 1981. “(Provost) Jack Nyenhuis, Registrar Jon Huisken, (business manager) Barry Werkman and (faculty representative) Tony Musser have made everything run as smooth as silk from Hope, and because those people make an effort, the Hope-Philly relationship has become the envy of the other GLCA programs.”

In 1984, Philadelphia Mayor Wilson Goode presented a proclamation to Brooks, officially naming May 18 as GLCA Philadelphia Urban Semester Day. Each year the program brings about 150 students to the city to live, learn, and work. Goode’s proclamation cited the program as “an educational first” which initially involved students in the city’s public school system and now has expanded into areas of social service, as well as governmental, religious, corporate, and cultural institutions.

Last semester, 26 Hope students were employed in a wide range of areas in Philadelphia, from computer technology to social work for homeless people.

For senior Libby Griffith of Sturgis, Mich., being an intern in Philadelphia “gives you a chance to see what you want to do before, says you go to grad school. Griffith worked for the Center for Autistic Children as a scientist in a classroom and observing and determining where, in education, a child should be. Her work also included working closely with a psychologist to complete a research project on the effects of time breaks on emotionally unstable children.

“I learned different ways to avoid using discipline,” Griffith said. “That meant having a lot of patience which I had to learn to use.”

Always with the patience, she also expresses learning to have empathy, “but not so much that you fall apart with the children.” You have to be able to be a stable person they can lean on.”

In Philadelphia, Griffith more clearly found that her learning came from listening and observing people. Through that process, she said she found that “you learn to communicate on a variety of different levels.” However, Griffith also said that the Center where she worked, had the opportunity to apply the psychological training she received at Hope. And as with any textbook-learning-to-job-application transition, she said, “it’s not all cut, though. Intuition is what becomes important.”

Any Philadelphia Center alum wishing to obtain more information about the celebration should write: The Philadelphia Center, 1227-29 Walnut St., Philadelphia, PA 19107, or call (215) 574-9490.
Winning the Michigan Intercollegiate Athletic Association (MIAA) all-sports banner has become a Hope College tradition in recent years. This year, athletics on Hope's 17 varsity teams are bidding to win the all-sports award for an eighth consecutive time.

But they are hardly doing it in a routine manner!!

Already, Hope teams have captured seven league championships, including three out of the four sports in the recently completed winter season.

At the end of the winter session, Hope had amassed 102 all-sports points, followed by Calvin with 81, Alma 61, Albion 56, Kalamazoo 49, Adrian 47, and Olivet 26.

The winter sports season would make a spectacular highlights film all by itself.

- The men's basketball team was ranked fourth in the nation in NCAA Division III and captured the MIAA championship in a season highlighted by a pair of victories over arch-rival Calvin. Plus, they competed in the NCAA tournament for the fifth time in six years.
- The women's basketball team enjoyed its most successful season ever in the MIAA, finishing second with a 9-3 record.
- The women's swimming team captured the MIAA crown for the eighth time in a row. Sophomore Shelly Russell set national records, winning two events at the NCAA Division III championships.
- The men's swimming team successfully defended their MIAA crown. Senior Rob Peel also captured a national title at the NCAA Division III Championships.

"This has been one of the most rewarding seasons in my coaching career," voiced Glenn Van Wieren who in a decade as men's basketball coach has built one of America's most successful small college programs.

Without a senior on the roster, the Flying Dutchmen were picked in a preseason poll of coaches to finish second in the MIAA race behind defending champion Calvin. Instead, the Dutchmen defeated the Knights twice enroute to winning the MIAA crown for the sixth time in seven years, posting an overall regular season record of 21-3, including 11-1 in the MIAA.

Capitalizing on team depth which allowed 10 players to see regular action throughout the year, the Dutchmen twice won six games in-a-row and concluded the regular season with an eight-game winning streak.

Their championship performance resulted in a berth in the NCAA Division III Great Lakes Regional tournament along with Calvin and Ohio Athletic Conference rivals.

Ottobain and Wittenberg. Several thousand Hope fans had the special opportunity of seeing their Dutchmen in action since the tournament was held in Grand Rapids, Mich. on Calvin's campus. Ottobain defeated the Dutchmen 95-80 in a first-round game. In the consolation game, a 92-90 overtime Calvin victory was recorded in the season's third meeting of the teams.

Junior center Matt Strong of Michigan, Mich., was voted the MIAA's most valuable player marking the fourth time in the last six years that the honor has gone to a Hope player. Strong led a balanced Hope scoring attack at 17.9 points per game while shooting 63% from the floor. He was also voted to the Great Lakes all-region second team.

Junior Tim Klooster of Grand Rapids, Mich., was voted to the all-MIAA second team. Sophomore Tim Van Lierde of Portage, Mich., was voted the team's most improved player.

The women's basketball team is building upon its own tradition. The Flying Dutch this year enjoyed their most successful season ever against MIAA opponents enroute to a school record fourth consecutive winning campaign.

Coach Terri McFarland's squad posted a 15-10 overall record and earned sole possession of second place in the MIAA standings by winning nine of 12 games. In two seasons under coach McFarland, the Flying Dutch have posted a 33-16 overall record and 17-7 mark in the MIAA.

Like the men's team, the Flying Dutch are also future-oriented as this year's squad had only one senior.

Junior forward DeeAnn Knoll of Grand Rapids, Mich., was voted to the all-MIAA first team while junior guard Sue Bukwema of Holland, Mich., earned second team honors. Both players have already established career records, Knoll for the most rebounds (631) and Bukwema for assists (365).

Sharing the honor as the team's most improved players were junior Kris Smith of Palos Heights, Ill., and freshman Kristy Wolf of Millard, Mich. Senior Jaque Schaenderof of Zeeland, Mich., was named recipient of the Barbara Ellen Getting Memorial award for maximum overall contribution to the team.

Hope College crowned its first woman NCAA national championship in, not one, but six events as the Flying Dutch had another banner year under Coach John Patnott.

Sophomore Shelly Russell of Battle Creek, Mich. set NCAA Division III records in the 100-yard freestyle and 100-yard breaststroke races at the national championship meet in Canton, Ohio.

In the 500-yard freestyle, she became the first woman in Division III history to swim the event in under five minutes (4:59.52) and her time in the 1,650-yard freestyle (17:05.40) was 16 seconds faster than the old national mark.

The team had all-America performances in five events at nationals. Junior Jennifer Slarley of Flushing, Mich. gained all-America honors in two events, third in the 500-yard freestyle and fourth in the 200-yard freestyle. Slarley, who is also an Academic All-American and was voted Hope's most inspirational swimmer by her teammates, has earned a NCAA All-American 11 events during her career.

Russell and Slarley joined freshmen Kirsten Van Oeveren of Kentwood, Mich. and Mary Lynn Massey of Plymouth, Mich., in all-America relay performances by finishing fifth at nationals in the 200-yard freestyle relay and sixth in the 400-yard freestyle relay. Russell was voted the MIAA's most valuable female swimmer as she was a triple winner at the league meet, all in record times.

She was joined on the all-MIAA team by Slarley and Van Oeveren and teammates Marthia Camp, a sophomore from Birmingham, Mich., Jesse Carlson, a senior from Bridgman, Mich., and Karla Koops, a junior from Holland, Mich.

"In 1986, when the Flying Dutchmen detroned perennial swimming power Kalamazoo College from their MIAA throne, the swimming turn-around was viewed by some as an upset. But when Coach John Patnott's swimmers duplicated the feat this year, there was no doubt in anyone's mind that the Dutchmen have arrived as a swimming force."

The team utilized their depth to nip the Hornets in the championship meet. Hope trailed Kalamazoo by eight points with just three events remaining when junior Dirk Van Wieren of Holland, Mich., gained first place in an upset in the 200-yard butterfly. That set the stage for the Dutchmen to take command of the meet as Hope had three swimmers in the finals of the 200-yard breaststroke compared to one entry from Kalamazoo.

The team turned into one of the meet's most exciting as the top five swimmers finished less than one second apart. Hope junior Todd Appel of Ann Arbor, Mich., and sophomore Kirt Van Oeveren of Kentwood, Mich., finished one-two for the Dutchmen with an insurmountable lead for their swimmer."
When you're hot, you sweat, lose water, then get thirsty. That seems like an obvious natural progression. You'd expect it to happen that way; that's thermal dehydration.

And, it would also seem like a basic progression, but alas, the human body never does anything in a simplistic way.

So just what are the physiological steps that cause us to be thirsty? How does the loss of water lead to thirst?

Well, Hope College senior Christine Morrison knows the answers to those questions, and for her research investigation into thermal dehydration, the Madison Heights native was awarded second place in the highest prize given to an undergraduate student researcher in biology — the Frank G. Brooks Award for Excellence in Research sponsored by Tri-Beta, the national honorary undergraduate society in biology. Morrison recently traveled to New Orleans, La., to present her paper titled "The Effects of Opiate Antagonists on Water Intake of Rats Following Thermal Dehydration" at the Tri-Beta Biennial National Convention.

"Receiving an honor like the Frank G. Brooks Award really reflects the overall quality of a good biology student because the award involves more than just science," said Dr. James Gentile, the Kenneth A. Herrick professor of biology and chairperson of the department. "The student-researcher must also be a good communicator and writer, plus have an authoritative presence. This is a very big honor for Chris because the best colleges and universities across the country send their brightest biology majors.

Morrison told about her findings in thermal dehydration to three judges and a small audience through a 10-minute presentation, complete with a slide show explaining her methods. The senior biology major is the fourth Hope student over the last six years to give a winning presentation at the biennial Tri-Beta meetings.

Under the direction of Dr. Chris Barney, associate professor of biology, Morrison began her award-winning work last May for a summer research project — in fact, her first research project. Using laboratory rats, she began to determine whether a certain chemical in the brain is responsible for a person's — an animal's — thirst. And, Barney had a hunch that thirst has something to do with a cerebral chemical called endorphins, a little known substance that was discovered only 15 years ago.

"Endorphins act like morphine," said Barney, a physiology expert. "They're the body's own pain-killers. When you're stressed, sick or injured, the body tells the brain to make endorphins. But, besides being involved in pain-killing, we decided to see if they were involved in other things, too.

So, Barney asked Morrison to answer this question: "Are these endorphines involved in the kind of thirst created by thermal dehydration?"

By placing laboratory rats in heat chambers for extended periods of time, Morrison watched the little rodents become thermally dehydrated. (By the way, rats don't sweat like humans or pant like dogs when they're overheated. Instead, they do a not-so-elegant thing called saliva-spreading, licking their
The humanities offer so much to a liberal arts education. Humanities disciplines provide us with the riches of the ages, the ability to learn how to live life.

The speaker is Dr. Elton J. Bruins, dean for the arts and humanities. As the dean and a professor of religion, Bruins sees the humanities division as the heart of the liberal arts body. And while his perception may seem a little biased because of his humanities background and beliefs, Bruins does have some statistical facts to back him up. Of the 57 required credit hours a Hope student must take to fulfill core curriculum, over half of those (32) are humanities courses.

"Just in core courses alone, the faculty members from each of our departments meet all of Hope's students, because the broad basic work we teach as core is the learning which the entire college then builds upon," Bruins adds.

From philosophy's Plato to religion's Calvin, from English grammar to foreign language vocabulary, and from political science's Capitol Hill to history's Bunker Hill, the essential liberal base of learning starts with the humanities disciplines - the reading, writing, and organizing rational arguments which are common characteristics within the humanities disciplines. The growth, then, of those skills leads to success in other liberal arts disciplines.

"This matter of 'writing across the curriculum,' is particularly true in the humanities division," the dean says.

Another common quality shared between humanities departments is the arts background in the Foreign Language component, Bruins adds. In past years, the foreign language requirement has not been a burden at Hope like it was 10 to 15 years ago when many colleges wanted to do away with it. And those colleges and universities which succumbed to that temptation ruined their language departments, the dean notes.

"Ours, on the other hand, has remained very strong," he says. "Now we're planning to start Dutch and Japanese courses on a full-time basis in addition to Latin, Greek, French, German, Spanish, and Russian.

All humanities faculty, down to the last year, have shown importance of language requirement. And that belief simply has to do with the fact that, for a Ph.D. in the humanities, you are required to study two foreign languages. So it is routine for all of us to have two languages under our belts just from our advanced degrees.

While the humanities faculty is convinced of the benefits of learning to speak a foreign language, it is also clear that they strongly believe in study overseas. The Vienna Summer School, directed by Dr. Stephen Heinze, has been a mainstay of the international education program for years. The late Michael Petrovich saw a need for students to touch that soil where history was made so he started the Yugoslavian-Mediterranean May Term. Religion professor Barry Bandstra and Wayne Boulton conduct tours of Israel and Scotland respectively to teach students about the role religion plays in different cultures.

Back home at Hope, though, the compilation of the new Gordon J. and Margaret D. Van Wyk Library will have the greatest influence on the education of humanities students. While the entire campus is anticipating the highly-touted building's arrival, Bruins notes that the three biggest users of library resources are the English, religion, and foreign departments.

An established humanities strength, Bruins notes, has been excellent teaching. Since 1965, when the Hope Outstanding Professor-Educator (H.O.P.E.) Award was originated, 11 humanities professors have won the honor over 21 years. "We have a strong teaching faculty which is attributed to what I call 'owning the covenant,'" Bruins says. "That is, they make a true commitment to the goals and purposes of the college and that makes a great deal of difference because there has to be an overall commitment to our goals and purposes as a college and not just to individual departments. We still depend on traditional teaching, caring teaching, with solid lectures and a lot of writing and reading. It's how to do those things interestingly and creatively that's the challenge. There are not many ways to do those things entirely new in terms of instruction. But our professors, all of Hope's professors, can pride themselves on being good teachers and scholars.

While careerism has been the catch-word for students in the 80s, Bruins says he doesn't necessarily feel that that mind-set has hurt division, True, humanities majors may not lead to vocational outlets immediately out of college, but it's the long-term possibilities for those students that gives the dean cause for worry and much enthusiasm.

"We just have to keep selling the benefits of the humanities and a liberal arts education," he explains. "And it's not such a hard sell either because we hear again and again that many companies want students who can think, read, and write. Well, that's at the heart of the work of the humanities. So that doesn't bother me. We have sufficient self-esteem that we don't gauge our value by the number of majors we have in a given department."

"I hear M. D. Peep (president of the Herriman Miller, Inc. and a member of Hope's Board of Trustees) says, 'We want people who can read, write, and think, and we'll go from there.' A humanities major, then, enriches your life and what you can do. It makes your life rich all of your life."
Six classrooms in the humanities

by Eva D. Folkert

At the surface, classroom situations can seem fairly basic. The professor teaches, the students listen, and the subject is the common ground in between. But the process of transferring a professor's thoughts into the students' understanding is not basic. Different styles of teaching create different modes toward understanding.

In this section of our series on the academic divisions, a classroom from each department will be highlighted, featuring several professors and some subjects within the division.

In Dr. Gisela Strand's "German II" class, spoken German words flow like a river (a river).

Perhaps, the flow of German vocabulary and grammar is linked somewhat symbolically to the topic of the day — German geography: the two nations, rivers, cities, mountains.

"Wo ist der Rhein fluss, Peter? (Where is the Rhine River?)," Strand asks, singling out a student who will come to the front of the room to locate the West German waterway on a huge map.

"Der Rhein ist hier im westen von Deutschland," junior Peter Schultz answers correctly, pointing to the river's locale.

"Ja," Strand confirms. "Und alle zusammen. The students chorus the answer again together, then once more (Noch mal!). Don't believe me for a minute that this is rote learning, though. It is, actually, an exercise more along the lines of comprehension, then comment."

I use the map exercise (in which every student singly participates), not only to make students talk in German obviously, but also because it brings in a vital cultural component," said Strand in her even-larger German accent. "I don't think we can talk about Germany if they don't know where it is.

"With the map, too, I like to show comparison between West Germany, and the United States — to show how densely populated small country is and how much room we have here. After all, you could put all of West Germany into Michigan and still have plenty of room left over."

As a rule, the German professor's other techniques for mandatory dialogue vary. A Strand favorite, though, is a flashcard exercise which has students explaining their way out of a certain predicament.

A flashcard example. "You don't have your homework done. Explain this to your teacher."

"For this one, I always have a few good laughs," she chuckles.

Consistently enthusiastic about teaching her native tongue, Strand talks about her discipline with such poetic excitement that it would seem like a Germanic orchestra should be playing to back up her point.

And, the veltje professor isn't an always-speak-German-in-my-classroom disciplinarian, either. If a student is in dire need of a certain word or grammatical structure he has not learned or mastered yet, Strand will allow the use of English. But if a student does speak English when Strand feels he could have used German, then the professor just pretends not to understand.

"Wie bitte? Ich kann kein Deutsch verstehen," she'll return. "(Excuse me. I can't understand English.)"

Watching the sarcastic drift, the student will re-respond in the German vernacular, usually in a more simplistic way than was spoken in English.

"I don't set down a lot of rules about only speaking German in class because I want them to try to speak German even if it's not perfect," says Strand. "I'll correct them when they're wrong, then they may even remember it the next time."

"I use that particular verb ending or noun article. The initiation to try is what's important. Perfection can come later.

"If I had one wish, I would wish that I could take my students to Germany for a month each year. We would accomplish so much more in a month there. How it would open doors for them to other cultures and literatures, other mentalities, other people who see the world through different eyes,"

The study of an obscure Pygmy tribe from Zaire in West Africa has students in Dr. Wayne Boulton's "Religion and Society" class comprehending a wider ecumenism. After all, one wouldn't immediately think that studying the Forest People, a hunting and gathering group who worship groves of trees and believe in no after-life, could possibly be a significant religious topic.

But, think again, because in Boulton's course, examining the role religion plays in different societies is more than just sticking with Christianity, Buddhism, Hinduism, Shintoism, or any other familiar religious 'ism' you can think of. From an unusually entertaining anthropological book written by Colin T. Boulton's students learn that these primitive Forest People have lessons they can teach the civilized world, even if they are so far removed from 'real' society.

"We look at the rubric of religion," Boulton says, explaining the breadth of his course's syllabus. "Religion has developed, evolved over time in four stages: primitive, archaic, historic, and modern. So, the reason for including the Forest People is because it's an excellent book that stresses the peculiar religiously together with the warm humanity of these people. I use it as an example of where civilization and religious impulses started so we then can understand how far we've progressed (or regressed) from that point."

An animated lecturer, Boulton does something more to hold interest besides depending on his lively teaching style. He always assumes, indeed generates, class discussions with such loaded questions as: "How, then, are the Forest People alike and unlike our own society?"

"Ready, set, the conversation starts. "Their way of solving disputes, you know, fights over some wrong done emphasizes a lot more cooperation than we do," said sophomore Tom Boulton.

"Yeah, that's right. What do we always say? Watch out for number one," the professor asks then answers his own question. "You can bet your bottom dollar we're more individualistic."

"But, similarly, they're like typical religious people, too. They're always worrying about two things at once," Boulton tells his class as his hands talk, emphasizing his point. "They're worried about their relationship with their neighbor and they're also worried about their relationship with external powers — in this case, the forest.

"You know you're in a religion class when we start talking about guilt and sin," he jokes.

"And the discussion continues, Boulton often acting as moderator when student debuts with student. He is forever trying to broaden, refine, and deepen his students' personal experience with religion through class participation, especially when his class began discussing the arguable proposition of secularization, which will be debating long after I'm in the grave.

"I teach a number of courses here including one called 'Christian Love.' The title of that course sums up what I aim for in class, says Boulton. The goal of his own teaching philosophy. "I think there's something special about Christian education — a love for students and what they're learning. I hope that students would come out of my courses with the same feeling — it doesn't matter if they're Christians or not. But when they're in a Christian classroom or a class led by a Christian teacher, I would hope students would feel an approach that goes beyond academics, that enriches academics. It's not a diversion. And it's not a secondary thing. As a matter of fact, Christian teaching makes the whole educational process more meaningful, more substantial, and hopefully, not less fun."

Have you ever wondered what it is that makes William Shakespeare so great? Hundreds of Shakespearean scholars have asked and answered that question for years. Lauded through the ages since England's Elizabethan era, Shakespeare rapidly rose to popularity and fame because his grand range of plays appealed to a wide scale of taste.

Though never a king, courtier or governor, Shakespeare wrote with credibility about Henry VIII, Richard II, and Julius Caesar; though never a stand-up comedian, he made us laugh at the merchants of Venice and the
mercy wives of Windsor; though never an adolescent, guidance counselor, he made us cry for Romeo and Juliet.

How did this playwright extraordinary know about so many different people and circumstances?

The fact that he was an extraordinarily gifted and imaginative playwright, says Dr. John Cox, who teaches the course entitled "Shakespeare's Plays," a novelist has the same gift, and that is the ability to work his way into the skin of someone, even though he was never there himself. Keen observation is what makes characters believable.

"My own hunch is that Shakespeare's art has a great deal to do with social reality. In fact, Cox is working on a book that argues this." So Shakespeare's own social status becomes evident in those terms. Not that he's confined in his ability to understand kings and beggars, but because the way in which he put a play together, over against what was being required of a playwright who wanted to be socially acceptable in that time, is where we can really say something about Shakespeare's art. "The plays of Shakespeare did not do what was socially most acceptable and that's what's interesting."

Of Shakespeare's 36 plays, Cox's students

Dr. Anthony "Nick" Perovich, associate professor of philosophy

read 16 in chronological order, in order to reveal the Elizabethan playwright's growth as a dramatist. Halfway through their spring semester, the 30-plus Shakespeare enthusiasts, who take the course as an elective since it is neither a core or English major requirement, delve into a lesser-known dark comedy entitled "Measure for Measure."

"The title clearly echoes the Gospels," Cox tells his class on the play's day of introduction, "Matthew 7:11, paraphrase, says 'don't judge for you will be judged in the same way.' Of course, this suggests that Shakespeare is going to get into some pretty heavy stuff, and he does.

While "Measure for Measure" has been called a romantic comedy, it's often confused as the blackest comedy Shakespeare ever wrote, notes Cox, because the playwright deals with such tough moral problems that it would seem hard to believe it could be purely comic.

"What we must remember," the bearded but youthful-looking prof reminds his class, "that Shakespeare's comedies follow the same pattern — his characters confront problems in the beginning but the problems are resolved in the end. The same goes for his tragedies. He follows a pattern there, too — his characters begin in a state of relative well-being but end with problems that overwhelm them to the point of death."

"We talked in class about what comedy actually is," Cox says later. "Most of the students said that comedy tends to make us laugh or use farce and word-play. But what I was pointing out is that every one of those character traits can be found in Shakespeare's comedies, too. Hamlet loves to play words and there's a lot of it in almost every Shakespearean tragedy. So comedy in Shakespeare's hands is an extraordinarily resilient gene. In a world that has the kind of toughness and realism that 'Measure for Measure' has, but still is a world that makes you feel that everything is all right in the end, well, that's a pretty remarkable kind of comedy."

It is appropriate that William Shakespeare can pull that off so well.

... ... ... ... ... ... ... ... ... ...

Moral judgments, Kant says, are not impulsive. They have a basis in reason. Morality, then, becomes an internal matter. It requires us to reexamine our motives. When you simply choose to do it because it is right, then it's a moral act.

"If you act not from your needs or desires, then your action loses whatever positive moral value it might have had and may even be immoral. Our duty tells us what we ought to do even though it may be opposed to our wants and needs.

"Sounds like pretty heavy stuff, doesn't it? It's actually quite simple, though, says Dr. Anthony "Nick" Perovich, professor of "Modern Philosophy" and the purveyor of the above morality lesson originally created by the 18th century German philosopher, Immanuel Kant. With an even more terse summary, Perovich reiterates his lesson:"It's not just doing right that matters, but doing right for the right reasons that counts," he says to his class.

"If you do something because of your wants and desires, then whatever you've done just doesn't have any moral value. There might not be anything wrong with it, but it's just not moral."

"The issues that matter most in life — who we are and how we should behave — are amenable to natural discussion," Perovich says later of his subject's importance. "It's not a matter of arbitrary choice — doing whatever you like or behaving however you feel — but these issues are topics that reasonable people can make progress on by thinking about them. Although the thinking that students are invited to do in these areas can be difficult and challenging, what I want them to come away with is the conviction that they can do it too, that they can enter into moral philosophical projects and come to their own reasonable conclusions that are well thought out for themselves.

Even though the young modern philosopher expert has expounded upon Kant's Kant lesson with crystal lucidity, he clarifies his point one step further with a theatrical illustration, a situation from the opera. "The Pirates of Penzance" — a quiz example so good that I can't resist it. "Would ever believe Gilbert & Sullivan and Immanuel Kant think alike?"

In this philosophical parallel, Perovich tells of Frederick, the hero of the story, who, because of his nearly-deaf nanny, was shipped off to be an apprentice to pirates instead of pilots. After 21 years of journeyship with a sea band, the normal contract for an apprentice, Frederick, thinking his contract has expired, leaves the corrupt crew. But alas, there's a catch. It seems the contract called for Frederick to serve the pirates until his 21st birthday, and since the poor chap was born on February 29th in a leap year, he is theoretically supposed to stay with the bad band for another 16 birthdays.

Now, here comes Perovich's point: Instead of acting out of his desire to justifyly engage in a technocratic apprenticeship, Frederick honors the contract, acts out of his duty, does right for the right reason, makes a moral judgement, and returns as a member of the swash-buckling tribe.

Of course, the philosophy professor tells his students adventure with zester dramatics, complete with a recitation of lyrics (an impressive sight and sound to be sure), but you get the point and do the students.

An avid film fan, Perovich uses examples like Frederick because they occur to him more naturally. But "I also use them," he says, "because it's one of the areas where an expert is needed. There is a common vocabulary everybody can relate to."

It's not bad for a bit of cultural enlightenment, either.

... ... ... ... ... ... ... ... ... ...

Taking Dr. G. Larry Penrose's "History of the Soviet Union" course means discarding any ideological blinder that might steer one's contemporary perceptions of the U.S.S.R. toward stereotypical misconceptions. It means finding the elusive alliance with the nation that shares superpower status with the United States.

"Quite simply, the students in this class learn that the Soviet Union today is the result of a historical process," says Penrose in the same bold voice that commands attention in class. "It is not the evil empire, it is not the Russian people, it is not the anti-Christ; and it is not the satanic. Everything about the Soviet Union, though, cannot be explained in terms of history. But, at least there is that. It is very clear that there were thousands of sincere, dedicated people on both sides who were responsible for the generation of this nation."

An example: Vladimir Ilyich Lenin — the man on the revolutionary scene in 1917, one of those sincere, dedicated persons Penrose talked about who helped shape the present Soviet state.

"He was a man with a tenacious mind and a top-notch chess player," Penrose tells his class, flavoring their understanding of the Russian revolutionary's personality. "He led, caused, indeed, forced the revolution of October 1917. People in the Russian Social Democratic Labor party needed Lenin's personality. It was almost prophetic. He was so absolutely persuaded that everything he thought was right that it never occurred to anyone to question his leadership in Petrograd. That is, in addition to the fact that he was on the spot and making philosophical contributions, his personality was such that the party could not imagine operating without him."

Penrose elevates his students knowledge of Soviet historical processes with the same case he uses when he takes his Lubbers Hall classroom. The exceptionally-bespectacled (he uses his glasses only when he has to see his notes) and pipe-chomping professor makes easy transitions to any aspect of Russian history, always withering Soviet humanity. In the class before his talk about Lenin, Penrose expounded upon the hefty descent of the czarist government and the long-sought-after ascent of Bolshvik reign. Later, he'll make light of some railing statistics about Soviet participation in World War II, namely that the Soviets lost 20 million lives in WWII — 65 times more than the United States — and another 25 million Soviet lives were not born because of the war. "World War II did tremendous damage..."
Academic excellence: Cliche or vision

by Dr. Merold Westphal

Colleges like Hope are in the habit of talking a lot about academic excellence. Even at the level of just talking, that's the easy part. The hard part is saying what we mean. What follows is an attempt to do just that.

Sometimes we move almost immediately to talking about how successful we have been in getting our students into the most prestigious graduate and professional schools or corporations. This is unfortunate, even and especially where that record is impressive. For while such a record may or may not be a measure of academic excellence, it is surely not a correct answer to the question we mean by academic excellence, at least in the liberal arts tradition. To move immediately from the mention of academic excellence to our placement record may be to create in the minds of our students, their parents, and even the college administration faculty this impression that we have defined academic excellence when we have not.

Thus while verbally honoring the liberal arts tradition, we reinforce our own society's reduction of education to the acquiring of marketable skills. And then we bemoan the fact that we do not find in our students that love of learning which we would like to see.

Consider this way of speaking, as unfortunate, I believe, as it is familiar. A friend of mine recently spoke to me about students taking courses in math, physics, and the liberal arts. A mutual friend of this friend and mine once referred to these as the "ancillary disciplines." Why he chooses to teach at a liberal arts college while holding a view so diametrically opposed to its ideals I do not know.

What concerns me here, however, is not the view of this second friend, an enemy of the liberal arts, but the view of the first friend, a friend of that tradition. For I believe that we must free ourselves from the view that the burden of liberal education belongs with certain disciplines. Just as I resist the suggestion that my own discipline, philosophy, is an "ancillary" one, so I resist the suggestion that mine is one of those few which, by virtue of their subject matter, render education liberal.

In place of both these views, I want to suggest a holistic vision for the entire enterprise in terms of which we can view it as truly liberating. I turn to the ancient Greeks for help. Our concept of excellence comes from their concept of virtue (arete), especially as developed by Plato and Aristotle. In everyday Greek, everything which had a corresponding virtue (ergon) had its corresponding virtue. Both artifacts and artisans were "virtuous" if they performed their special task well. It would be a virtuous bolt because its application was so honest and trustworthy. It is the task of the liberal arts, the liberal arts, to write programs quickly and without bags.

Plato and Aristotle transformed this quotidian usage into a concept of excellence which is absolutely fundamental to the liberal arts tradition by asking the question, "What is the task we have to do as human beings, regardless of vocational and other circumstances, and what would it be to perform this task well?"

The concept of human reason, with which they answered this question, is the foundation of classical humanism, just as the concept of creation in the image of God is the foundation of biblical humanism. (A distinctively Christian approach to liberal education would have at its foundation a conception of our common human task which begins with the concept of image dei and works its way through such concepts as covenant and kingdom to the crucial concept of imitatio Christi. Reflection on the educational implications of these concepts is a permanent task for schools like Hope.)

Against the background of these two traditions, our concept of excellence has its foundation in a concept of a generic, shared human identity (singular) and task (singular) which goes beyond our many differential identities and tasks, in particular our vocational identities (plural) and tasks (plural). What is at issue is not simply better doctors or better managers or even better philosophers, but better human beings.

We move a step closer to the concept of academic excellence we want with Aristotle's distinction between moral virtue (excellence in action and feeling) and intellectual virtue (excellence in thinking). Because Aristotle's holistic account of intellectual virtue is so much richer than modern theories of rationality, it provides a helpful framework for thinking about the nature of liberal education.

At its core, Aristotle's is a theory of three intellectual virtues, three ways in which thinking is excellent. One is purely theoretical, the other two involves, as we would say, practical or applied knowledge. Although these are not their usual names, our discussion will be helped if we call them contemplation, moral know-how, and technical know-how.

Aristotle includes pure theory or contemplation in his account of human excellence. We fulfill our common human task and are experimental research in the natural or social sciences is contemplation when its underlying motive is the sheer joy of discovery or delight in understanding. The same is true for the "production" and "consumption" of art. The understanding we gain from art and science, religion and philosophy can be valued as a means to some end other than itself. But when it is valued for its own sake, it is contemplation.

The other modes of intellectual virtue for Aristotle are moral know-how (prōnēsis) and technical know-how (techne). Both deal with knowledge which leads directly to action, whose value is in the behavior which it informs. But the two forms of know-how are as sharply distinguished from each other as either is from contemplation.

Consider my college friend, Diorex. We took philosophy and geology together.

For him, we might say, philosophy was a liberal arts course, while geology was his vocational training, for upon graduation he went off to the Sunbelt to find oil.

But for me, philosophy was my vocational training and geology was my liberal arts component that semester.

For me, geology was, in the Aristotelian sense, contemplation.

Aristotle distinguishes between two kinds of (non-intellectual) behavior. Acting (praktos) involves activity which is its own end, which is valued for its own sake. Making (poiesis) is a means to an end. It is valued for its result, something it produced but which could, at least in principle, be produced otherwise. The child who jumps up and down for sheer joy is acting. The jogger who dutifully runs in order to lose weight or reduce the risk of heart attack is making. If there were a harmless pill that produced the same results, the jogger, at least the one I have in mind, would quickly trade in the running for the pill. The activity of running is valued only for its result, quite different from itself.

Correspondingly, for Aristotle, moral know-how (prōnēsis) is the knowledge which shapes action or doing (praktos). Technical know-how (techne) is the knowledge which guides making (poiesis).

It is of course, important not to identify moral know-how with moral virtue. My ability to make sound moral judgments always exceeds my practice of the virtues. But, while moral know-how is a sufficient condition of moral virtue, it is not necessary. The practice of virtue depends on the knowledge of right and wrong.

Finally, there is technical know-how, instrumental reason or the ability to find the most effective means for achieving ends. This definition makes it clear that the selection of our ends is not the task of technical know-how. And since that task cannot belong to contemplative reason, which is not the guide of either making or doing, the choice of ends will either be subjective and sub-rational or it will belong to moral know-how.

The latter is obviously Aristotle's position. A crucial division of labor results. It is the task of moral know-how to decide what ends we should seek and what means we attain in their pursuit. It is the task of technical know-how to discover what means are most effective in the pursuit of our ends, subject to the dual moral constraints on the choice of our ends and of the means by which we may rightly pursue them. The production of goods and services is guided by moral values before it is guided by the market. Marketable skills are subordinated to moral commitments.

In our own language, technical know-how is the vocational component in Aristotle's theory of education. In today's marketplace, there is relatively little demand for contemplative wisdom or for moral know-how. The acquiring of marketable skills falls all but entirely within the domain of technical know-how.

This brings us to a crucial point, for liberal education is so often contrasted with vocational education. It is such a contrast which leads us to speak of students taking courses in physics, math, and the liberal arts, since the vocational marketplace is more interested in people with training in physics and math than in those who have studied literature or art history.
december
sacrament
in
the
moonless
winter
night
I
watch
pure
white
snow
fly
down
to
bury
my
car
senior Kirk Kraetzler from West Sedona, Ariz.

A Child's Gift

morning sunshine yellows
a spray of tiny flamed Dandy-lions
arranged ever so carefully
into a dust covered Coke bottle

early dew loosens its grip
drips off the sun
trickling down fuzzed glass
revealing a crystal vase

sophomore Tauna Jesmen from Jenison, Mich.

Thumbing

I hide the sun behind my thumb
when the heat gets so bad
I can't stand another ray.
The kind of day
when the pavement evaporates
and the air wraps around me
like a soggy noodle.
Weedy road shoulders hum
static from the bugs
screaming in the heat.
A breeze is heard
just teasing the tops of trees,
not bothering to mix
with the soup near the ground.
My neck is itchy
from the sweat and dust
scrapping my suntan skin.
The sky's as blue as
a swimming pool
that I'd pay to plunge into
right now.
Another car roars by
tears the air and sends
a cool flap of it across my face.
That's all though.
No brakelights.
What do they think I'm doing?—
Hiding the sun behind my thumb.

senior Jeff Corney from Dearborn Heights, Mich.

Dreamscape

#1
Peeling potatoes
in the old house,
ot my house—but my kitchen
within someone's old house
where my house should be
With a worn peeler
that fits my hand like the choppsticks
in Lee Ching's restaurant where
I met a swarthy man with
overgrown eyebrows and
a pulsing upper lip whose
voice chimed like the midnight clocktower and the late
Train screamed potato skins.

#2
I stand at a lake's edge
naked, trying to decide
what to wear as they urge me to hurry.
But I can't decide and
they leave without me
and I run to catch them
but the sun is already
staining the horizon
like a paper towel
dipped in raspberry tea
and huge sheets blow
across the beach like
a giant's napkins.
I catch one and finally
decide to wear

#3
Here is the door,
the door that every so often
will be left unlocked by
someone quite irresponsible
or very responsible, knowing
full well I will stand in the
doorway and dare
not open though it compels me
to place my hand on the knob
I cannot turn.
Here is the door and now
I must open
the door
open the door
Open The Door!
I am
strangled by bright lights and
raucous, tinny music, I
stumble into the lights,
fall to my knees,
weep shade trees
and sleep.

#4
Sunlight filters between the leaves of the
table
I lie under, where I hide from Indians
who want to be shot by a cowboy's capgun
And when they find me
I run away
in the closet
cook sunsetriders and beans.

senior Kristi Rumery from Grand Rapids, Mich.
Pioneer pastors plant new churches

by Marji Lindner '87

... And they continued to meet in the temple courts, or in their homes, or in the schools, or in the zoo, or wherever else Reformed Church in America pastors starting new churches could find places to gather.

The RCA is not usually known for aggressive evangelical practices, but establishing new churches without a "church building" is almost making a home without a house. Still, most RCA pastors must start that way—without a traditional church building, finding a place to meet until sufficient funds are raised to start a structure, always remembering the lyrics to a children's Sunday School song, "a church is not a building, a church is the people.

Beginning a new church, though, is an arduous task that is dependent upon a variety of factors—time, location, funding, staff, and marketing tactics like mass mailings, newspaper advertising, door-to-door knockings, and even placing flyers on car windshields.

From 1970 to 1978, the RCA organized an average of five congregations per year. Since 1979, that average has jumped to 10 per year. Now, the plan for growth approved by the 1986 General Synod calls for another 100 churches to be planted in the next decade. Currently, 12 Hope alums are working for the RCA Church Development project called "On The Way."

Three of those Hope grads are the Rev. Steve Norden '74 of the New Hope Reformed Church in Dublin, Ohio, the Rev. Harvey Heneveld '69 of Christ Community Church in Canton, Mich., and the Rev. John (Jack) Buteyn '66 of The Reformed Church of Plano, Tex. All are also Western Theological Seminary grads.

For Norden, starting a new church was "the professional dream of a lifetime"; for Buteyn, the position was one he felt was supposed to accept, even though he wasn't sure he was ready to take the risks involved; for Heneveld, planning a new church and watching it grow seemed like an intriguing adventure.

In 1978, when Jack Buteyn received his call to start one of three new congregations proposed in the RCA's Dallas Project, he and his wife, Linda Deurwaarder '68, were very content with their pastorates in Clumber, N.Y. Moving from Clumber, "a place where time changes nothing," to one of Dallas' most rapidly growing suburbs was a little scary since the RCA was a relative unknown in the area.

"But I was surprised at the openness in Plano," said Buteyn, "especially since we moved right as the Jim-Jones-thing was coming out and everyone, everywhere, was a bit skeptical of religious groups they'd never heard of."

"Our first contacts were neighbors we met through our children. We asked them if they were involved in churches of their own, because it was never our intention to draw people who were already established in another congregation. But if they weren't, we invited them to meet informally in our home." The pastor and interested members met in the Buteyn's home on 2813 Loch Haven Dr. for five Sundays, and then the small group moved to an elementary school where they stayed for four years. It was there that they began building a community.

"One of the advantages of starting a new church," said Buteyn, "is the sense of ownership for the congregation. This is not something that has been handed down from our parents, but something each person is responsible for building. For some, it's a brand new excitement; for others, a religious awakening. Most of the congregation, at least in the beginning, had some memory of church experiences but had been away from the church anywhere from five to 25 years. But when we finally decided it was time for a building of our own, we got an education in stewardship."

But, quite literally, it paid off. Today, the 900 members of the Reformed Church in Plano meet in a very spacious building of their own.

"It wasn't always easy," says Buteyn. "But I feel like the Dallas Project has been instrumental in spreading awareness of the RCA. As for myself, it's been the best years for my faith.

Steven Norden, while just as confident that he and his wife, Jean Boven '75, made the right decision to begin new church, has yet to feel the sense of establishment Buteyn does. Still after three years, Norden and New Hope Reformed are off to a good start as 120 members meet in a local elementary school.

The Nordens took the somewhat risky step toward beginning a new church when they left Second Reformed Church in Kalamazoo, Mich. When they got to Detroit, they invited neighbors and made many phone calls since that marketing tactic had proven successful in Texas.

"In fact, we patterned ourselves after the Dallas model," claims Norden. "You might say Jack Buteyn has taught me everything I know."

One thing Buteyn didn't teach him, and Norden gets full credit for, is establishing Zoo Day. Every June, New Hope holds a Sunday service in the Columbus Zoo amphitheatre, and everyone who attends gets free admission to sightsee the animals later.

Still, Dublin is not Plano. "On the positive side, the RCA was not a total stranger to the area. Both Norden and Buteyn did their internships at an RCA church 20 miles from Dublin. But, on the negative side, Dublin, also a growing community, has been preyed too heavily upon by solicitors of all kinds.

When you try to go door-to-door here, reports Norden, "people will call their neighbors and warn them you're coming."

"I remember watching my father trying to start a church in Japan, just slogging it out day after day for nine years. If you told me then I was a freshman at Hope, that I'd be doing the same thing, I would have said you were nuts."

Crazy or not, Norden is currently in the process of purchasing property for his congregation's eventual church home.

"So many times we hear people say that they would like to come to our church but just wouldn't feel comfortable worshippers in a gym," says Norden. "The people want a place of their own."

Harvey Heneveld knows the feelings. Norden is having right now. After nine years of meeting in the Canton High School cafeteria, Heneveld and the 85 members of Christ Community Church are finally going to fulfill that desire of having 'a place of our own.'

When Heneveld and his wife, Elaine Fokker '68, left their stable pastorate at Mason County (Mich.) Reformed Church for the southern suburb of Detroit, they realized there was no guarantee for success.

"But you have to dare to take risks," says Heneveld. "And you have to be willing to know who you are. When you stumble and fall and struggle to get back up, you must hang in there and not panic. You have to have a stable, emotional outlook when you start a new church, because it will be a roller coaster ride, even given the best of circumstances."

One of Heneveld's first priorities several years ago was to buy land for the future site of his church as soon as enough money was available. Today, that land is prime choice, situated near a growing urban area, and developers are now hankering over that lot and wishing they had the foresight Heneveld possessed.

The erection of the modern Christ Community Church began last fall and should be completed by mid-May. It has been an affirmation of the volunteer spirit, Heneveld explains. "It's also been a real educational experience. It's been awesome to see the willingness of people to lend a hand and feel they're doing something specific for the Lord."

Fortunately, or providentially, for this pioneer pastor, he had worked his way through college and seminary as an employee for a builder. "So, I kind of know what has to be done." Some weeks he works on his church for 40 hours plus maintains his pastoral duties.

"It's been a long haul," Heneveld reminisces. "We've gone through some very difficult times together and that has welded us together as a church. Those who couldn't hack it aren't with us anymore. There's a weeding out process when you start a new church. It's just not meant for some people. So, those who are with us today are highly committed.

Now, we're really excited about the building because I think it will be a confirmation of our life together. In a sense, it's like a new couple starting a family and finally buying a home of their own. There's a sense of ownership and pride of belonging, a sense of accomplishment for finally having a place to call home."
With spring here, the campus is turning green and another school year is coming to a close. The Alumni Association will sponsor the Senior Dinner on the evening of Wednesday, April 29. This event will begin with a reception at the President's House, followed by dinner and a dance. The tradition began last year, and it provides one last opportunity for the senior class to get together before graduation. Alumni Association President, Steve Norden '74, will be a guest, and speak at the dinner along with Roved Scholar Dan Stid '87 and biology professor Dr. Don Cronkite.

Jeff Cordes '80, Alumni Board member, is planning two alumni events in Texas: Tuesday, April 21 is the date of the Dallas event, and it will be held at the Hilton Airport Marriott. Houston will be the site of our Thursday, April 23 alumni event which will be held at the Hobby Airport Hilton.

Sue Edema '73, Alumni Board member from Grand Rapids, is planning a reunion dinner for Gordon and Margarett Van Wylen on Tuesday, May 5 in Grand Rapids. The dinner will be held at the Marriott on 28th Street and should be a wonderful evening for all Grand Rapids Alumni. If you wish to attend and haven't received any information please call the Alumni Relations Office.

Dr. Herbert "Tom" Thomas '70 is planning an alumni event in Denver on Tuesday, May 12 at the Fairmont Hotel.

The date of an alumni reception in St. Louis is Thursday, May 14. Lee '75 and Cheryl '75 Hill are helping things along there. (Maybe a nice evening at the Bowling Hall of Fame.) Advancement Officer Kathy Karl '75 and I look forward to attending these regional events.

The Alumni Association will be honoring Philip '58 Buruma, Dr. Eugene Jelil '52, Randall Dekker '47, Jerry Redeker '56 and the Rev. James Neveel '56 as this year's recipients of the Distinguished Alumni Award. These will be presented at the Alumni Dinner on Alumni Day, Saturday, May 9. Each one is deserving of this award, and it is our privilege to present them with the highest honor our Alumni Board can give.

This summer we hope to add a second Golf Outing, most likely in the Grand Rapids area. The Golf Outing is getting so large that we felt we should try and hold two events. Hopefully, the first will be in the Grand Rapids area some time in June and the second will be in Holland in August.

The classes of 1927, 1937, 1947, 1957, 1967, and 1977 will be celebrating their reunions soon. Each class is planning events on Friday evening also. On Saturday, Dr. Elton Bruns '50 will be giving his historical campus tour. The Hope College Jazz Group will provide the music at the Saturday registration. (Still more this fall from the Touring Music Unit.) Each class will have a luncheon and a program. We enjoy having our alumni return to campus whenever they are in the area, and we look forward to a great weekend.

The nature's oldest, continuously published historical magazine.

Dutch Poppink '47 is the athletic director for Michigan State Department of Corrections at the Knaust Correctional Facility. He is also the author of "The Dutch Cookbook." The book, written in collaboration with his wife, Lucie, features recipes from Dutch immigrants.

Tom Rust '68 is the co-author of "The Guide to Soccer Camps." His book, written on behalf of the Michigan State Department of Education, provides a guide for parents interested in soccer camps.

Bill Pelger '69 has been named the Michigan State University football coach. He replaces Charlie Weis, who left to become coach at Notre Dame.

Stephen King '71 is the new director of the Peace Corps. His book, "Carrie," was recently adapted into a film.

Jenna Hansen '73 is an executive assistant for the Office of Institutional Advancement. She is also the organizer of the annual alumni reception at the University of Michigan.

Esther Lathrop '71 is an artist-in-residence at the Rockwell Museum. She is also the author of "The Book of the Thousand Nights and One Night."
Six classrooms in the humanities: continued from page 9

to the gene pool alone," Penrose confirmed.

The history professor, who spent a year in the Soviet Union in 1979 for his doctoral dissertation research, also adds a small foreign language component to this class, teaching his students a few Russian words he feels they need to know. Norwoodkot, olkhonch (peasant commune), and svoboda (freedom).

"We all think about the Soviets with our own contemporary biases," notes Penrose. "But there are many historical reasons why our biases got that way. Generally speaking, there is a good measure of apprehension, if not fear, about the Soviet Union. But the Soviet people have the same fears and apprehensions. After all, there will always be a fascination that comes from wanting to know more about the people who threaten you so much."

I t seems that the American public bears the most about their Congressional representatives during the campaign season when that can of mud-slinging worms is reopened, or when House and Senate members agree to give themselves a salary increase. These two hangovers, which seem like familiar perceptions, though, only because they're highly visible media stirs.

But how many of us really know about our Congressman's total duties?

Dr. James Zetewey lets his "Legislative Process" class know that there is much more to being a Congressman than the average hometown newspaper-toting American thinks. They really do more than ask for and spend money.

Dealing with Congress as a contemporary political institution and a product of historical development, Zetewey tells of PACs and impact; of media coverage and budget passages; of bill-making and campaigning; of the President-to-Congress gress relationship and sub-committee memberships; and of demographics.

While the U.S. Constitution does make certain demographic criteria for would-be candidates, like age, citizenship, and residence, Zetewey cites a few other common characteristics shared by the representatives in the 100th Congress.

Nearly half of our Congressional associates were lawyers before they were elected to their public post (not too surprising); many are wealthy (we know that); and most are white, Protestant men (ditto).

As for governmental duties are concerned, most Congressional delegates also have similarities on their view of their job description.

"In 1977, the House Commission on Administrative Review asked 150 representatives to list what they thought were their major duties and functions," Zetewey lectures. "Eighty-seven percent said their first duty was to be a legislator, to gain information and expertise on the issues. Then, 79 percent said one of their major functions was to speak on a constituent's behalf, to represent and relate certain interests from his or her district. A few even said that their first priority was to get reelected again, but they're the exception."

So, Capitol Hill colleagues look upon their duties in a variety of ways. "But the big question is, 'What do we do when voting American public, expect from our representatives?'" the mellow political science professor says later after class, leaning against the arm of his office chair, conveying the same casual conversational manner of how he lectures. "I guess I expect my Congressman to be a person who is supposed to represent me, is supposed to speak on my behalf. I elect my representative to use his best judgment on matters that are important to me."

"As for my students, I want them to be aware that they're responsible voting citizens, too. And so, I not only want them to know what Congress does and how a bill becomes a law, but I also want them to remain interested in the issues the Congress is dealing with right now. The decisions that Congress makes today will affect them in the future.

Academic excellence: Cliche or vision: continued from page 10

But we must be careful. Some people have been able to market their skills in literature and art history. Consider my college friend, Doreen. We took a philosophy and sociology course, but philosophy was only a small part of our liberal arts course, while geology was the introduction to geology, upon graduation he went off to the Sunbelt to find oil. But for me, philosophy was an academic requirement, and geology was my vocational education. I am an academic educator, but I don't think I will ever be a philosophy teacher anywhere. For me, geology was, in the Aristotelian sense, contemplation.

We might, I say, speak this way. But Aristotle suggests a different, a think better, way of speaking. We will distinguish vocational and liberal education, but not as mutually exclusive pieces of the educational pie. Rather, vocational education will be, as expected, the education that seeks to produce the technical know-how needed for healing sick people, producing and marketing products, teaching students, etc. It will consist fundamentally in the attaining of marketable skills.

Liberal education, by contrast, will be the holistic project that harmonizes all three of Aristotle's intellectual virtues. It will be, not an alternative to vocational education, but the whole that includes vocational education as a part. As this larger whole, the vocational component will be transformed. The acquisition of marketable skills will be integrated with serious reflection on the larger whole whose goal is to make the student, not just employable, but as fully human as possible.

It becomes immediately clear why the prestigious placement of our students is our most important academic goal. It says little or nothing at all about the vision which aspire to cultivate all of the intellectual virtues, the degree to which contemplation and moral knowledge are developed, or about the depth of which these virtues are grounded. The academic component is cogently integrated with the learning of vocational skills.

Whenever we succumb to the temptation to define our academic excellence in terms of placement, we announce the end of our commitment to the liberal arts and to those who really don't know "how to be more than a vocational school. We tell the public that we are giving them what they want, even though our announced mission is to provide something better than that. Perhaps they settle for what we don't automatically identify what the age demands with what the age needs.
He received a master of science degree from the University of Utah in 1936. He was in the service during World War II and the Korean conflict and was decorated with the Purple Heart and two Bronze Stars. After retirement from the service, he taught in the high school at Dugway Army Proving Grounds, Utah.

Surviving are his wife, Elenore; two sons, five grandchildren; a brother; and two sisters.


During the 1960s, he had been chief of out-patient services at the University of Illinois College of Medicine in the department of psychiatry and neurology staff at Presbyterian-St. Luke's and Evanston Hospitals.

But was formerly a professor of psychiatry at Eastern Virginia Medical School and had been in private practice in Virginia Beach.

Having graduated from Case Western Reserve Medical School and the Cleveland Institute for Psychosurgery, he was the staff psychiatrist at the Newton Memorial Hospital Mental Health Center in Newton, N.J. at the time of his death.

Surviving are his wife, Ruth Ann; four daughters and two grandchildren.

Shirley Hungerink '59 Person died Tuesday, March 10 in Holland, Mich. following a short illness.

She taught in elementary schools in Holland and Evatt, Ohio.

Advanced degrees

Michael Dulaney '81, master of arts degree in elementary teaching, Western Michigan University, Dec. 1980.

Peggy Hart '81, master of science degree in library science, Wayne State University, 1980.

Burton Linscheid, Ph.D. in chemistry, California Institute of Technology, Nov. 1986.

Kim Metzger '83, master of arts degree in education, Western Michigan University, 1986.

Linda Miller '83, master of science degree in applied mathematics, Iowa State University, Dec. 1986.

Deaths


A civilian auxiliary Orthodox chaplain for the U.S. Air Force in Greece, he had served the military for three years at the time of his death. He held master's degrees from Western Michigan University in medieval studies, St. Xavier's College in educational administration, and the University of California-La Verne in Middle Eastern studies.

A Greek Orthodox priest, Apostolos served the Greek Orthodox Archdiocese of North and South America and churches in Minnesota and Grand Rapids, Mich., Kansas, Kan., and Las Vegas, Nev. He also served as principal of Cretan Elementary School (Greek Orthodox Diocese, New York).

Surviving are his wife, Helen, and a son and daughter.


She received a master's degree from the University of Michigan. A teacher at Grand Rapids for 45 years, she was active in the University of Michigan Club of Retired Teachers Association.

Surviving are a niece and two nephews.

Lee Gering '54 died Wednesday, Jan. 30, 1987 in Salt Lake City, Utah following an extended illness.
Hope Summer Repertory Theatre

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