

1 Christen Democratisch Appel (CDA)	1 Christen Democratisch Appel (CDA)	1 Christen Democratisch Appel (CDA)	2 Lijst PvdF/Forum (Lijst PvdF)	2 Lijst PvdF/Forum (Lijst PvdF)	3 VVD	3 VVD	4 Partij voor de Dierlijke (PvdD)	4 Partij voor de Dierlijke (PvdD)	5 D66	6 GroenLinks GroenLinks	7 Duits Duits	8 Duitsland Duitsland	9 Nieuwlands Partij (NLP)	10 LIEFDE NEDERLAND
Balkenende, P. J.	van der Hart, H. J.	Vanbergen, P. J.	Bos, van der, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.	van der Laan, P. J.

Zie ommezijde
voor vervolg
kandidatenlijsten

d.i.s. magazine

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Sample ballot guide,
Dutch Elections 2003.
Courtesy of Dr. Herman
J. De Vries.

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A Message from the Board

The Board is making preliminary preparations for nominations (3 Board members are retiring) and voting before the next annual meeting. In that process some shortcomings became apparent that are being addressed.

The Board is working with legal advice on proposing some changes to the by-laws to streamline the process for becoming a Board member. We plan to have the details worked out and published in the June 2003 magazine.

Approval of the by-law changes will be voted on by the membership at large.

In the meantime, nominations for Board members as always, are open to all members who submit their name with 25 supporting signatures before June 1, 2003.

From the Editor

The date on our cover says March 2003, and my hope is that by the time you receive this issue it is indeed still March! Many factors impact the timeliness of getting out an issue of a quarterly magazine - sometimes it is current events, mail delays, or simply an operation trying to work on a shoestring budget. This time, however, I must accept the blame and plead an overextended agenda and an unrealistic view of what can be accomplished in a day.

The difficulty with this issue was trying to squeeze a lot of great material into thirty-two pages. We welcome back to our pages our faithful contributors Dr. Martin Bakker, Mr. Charles Baas, writers on whom I have depended for many many issues in the past. Also returning are Mr. Martin Rustenburg, and Dr. Herman De Vries - who gives us a first hand look at the recent political developments in the Netherlands. We also

welcome a 'new guard': Ms. Maria Mulder and Mr. Rob Prince. While Rob has favored us with several pieces the last few issues, this is the first contribution by Ms. Mulder.

And lastly, we remember the passing of John Janssens, who passed away this past year. Mr. Janssens had begun publishing stories based on his boyhood memories - stories that I had expected to be able to compile in a book someday. The good Lord had other ideas, however, and as an editor I was proud to be able to make 'Uncle John' a published author before he was taken home.

Board Member Arranges Author Meeting with Local School Children



Students participating in Sylvan Christian School's 'GeoBee' in Grand Rapids, Michigan were able to meet with geography scholar H. J. deBlij, thanks to the efforts of DIS Board member Martin Rustenburg this January. Dr. deBlij was in Grand Rapids for a speaking engagement in the Calvin College January Series. The title of his talk was "What Ever Happened to Geographic Literacy?" [see <http://www.calvin.edu/january/2003/deblij.htm>]. Dr. de Blij met with the students before his talk and emphasized the importance of keeping a journal to record the events of one's life.



Dutch Elections 2003

by Dr. Herman J. De Vries Jr.

I had the unexpected pleasure of observing national elections in the Netherlands this past January. I say unexpected because when I first began planning—about a year ago—to take a group of students to the Netherlands the Dutch were gearing up for the scheduled elections of Spring 2002. Those were the scheduled elections that normally happen every four years. But the past 12 months of politics in the Netherlands have been anything but normal. The following discussion offers the D.I.S. reader a summary of the election results and an overview of the current political climate. My aim is not so much to review party agendas and differences but rather to offer observations on the politics of the recent elections for the *Dutch Tweede Kamer* (Lower Chamber).

Background

The elections of May 2002 closed an eight-year era of *Paars* government (a coalition called purple because of the color combination of its non-confessional parties). The purple coalition was known, among other things, for its liberal social agenda. Its era saw, for example, the legalization of controversial social practices such as prostitution, homosexual marriage, and euthanasia.

Toward the close of eight-years of *Paars*, the Rotterdam politician Pim Fortuyn entered the national political scene. Fortuyn was a charismatic and controversial politician in his own right, who wanted to both press forward with a liberal agenda and at the same time roll parts of it back. Although a vigorous proponent of civil liberties, Fortuyn also was at home with right-wing anti-immigrant (anti-alloctonen) rhetoric, claiming that “Nederland is vol”—a slogan emerging from the *Leefbaar Nederland* party from where Fortuyn originally came. Rather un-Dutch in his brash rhetoric and flashy style, Fortuyn was a populist who found an audience in varying segments of the political spectrum.

Then, only weeks before the spring 2002 elections, the unthinkable happened. While walking to his car following an interview in Hilversum, Fortuyn was gunned down in broad daylight. The Netherlands, where no government official in modern times had ever been murdered, had thought itself immune to American-style political assassinations. Holland found itself facing a shattered illusion of security—an experience akin to the shaken confidence in the U.S. after September 11.

Even though the elections were then

Overview of Political Parties in The Netherlands

CDA Christelijk Democratisch Appèl — a fusion of major confessional parties

PvdA Partij van de Arbeid — labor

VVD Volkspartij voor Vrijheid en Democratie—libertarian

SP Socialistische Partij

LPF Lijst Pim Fortuyn—populist party

GroenLinks — Environmental-Socialist

D66 (Democratisch 1966)—neutral, non-confessional party

ChristenUnie — recent fusion of Reformed Calvinist parties;

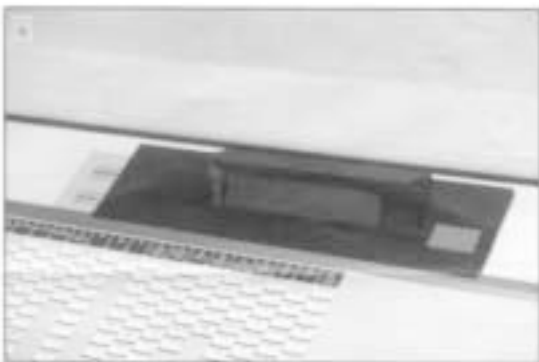
SGP Staatkundig Gereformeerde Partij—orthodox Calvinist

Leefbaar Nederland — populist.

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postponed by a week to give the LPF time to regroup, and even though the party's namesake was now dead, the campaign momentum carried LPF to an astonishing election success, garnering 26 seats, making them the second largest party in parliament—second only to the CDA. Respecting the voters' voices, a coalition government of CDA, LPF, and VVD was formed. The union was, however, challenged and probably doomed almost from the get-go. Aside from the vast differences of political platform, an insurmountable obstacle proved to be the vast inexperience of the LPF parliamentarians. The coalition government was thus declared a failure and re-elections were scheduled—as per law—for some 80 days hence. Thus the January 2003 elections.

In the allotted two-and-a-half months before the new elections the reality of the LPF's decline became apparent. The party that rocketed to popularity behind Fortuyn would descend just as quickly without him. The only questions were: by how many seats? and who will fill the vacuum? And the campaigning began...

Debates, polls, and personalities

Polls and personalities assumed a prominent role in the recent campaigns—features normally low key in typically sober and content-based Dutch politics. Critics have lamented this trend as a dangerous Americanization of the Dutch political landscape. Numerous debates between the party leaders (lijsttrekkerdebatten) and follow-up opinion polls fuelled media predictions and ultimately confused the public since the results roller coasted almost daily.

Critics have also lamented the adverse effect of debates on party loyalty as voters have begun to think less of party and more of personality. This shift has proved unfortunate for lame-duck premier Jan Peter Balkenende (CDA). Balkenende, who is a former lecturer at the Free University, often received mediocre reviews because his debating style came across as stiff and academic. Wouter Bos, lead man for the PvdA, on the other hand, fared quite well in post-debate polling. In fact, the media had a field day with Bos because numerous polls revealed particularly high ratings amongst young women voters. Such observations even began taking on absurd dimensions as some fellow politicians—in a gesture of ironic self criticism—began making public comments on the apparently pleasant shape of Wouter Bos's derrière.

Some claim that the media obsession with polling did more than shift the general focus from party towards

personality. The charge is that the incessant polling has damaged smaller parties—an outcome referred to as the Balkenende-effect. The phenomenon worked as follows: as polls increasingly showed the PvdA gaining ground on the CDA, some marginally loyal voters of, say, GroenLinks, VVD, or the ChristenUnie abandoned their parties to vote CDA in a strategic effort to ensure a Balkenende (CDA) victory.

Winners & Losers

The election results, along with a comparison to the 2002 election, can be seen in the following table:

Results	2002	2003
1. CDA	43	44
2. PvdA	23	42
3. VVD	24	28
4. SP	9	9
5. LPF	26	8
6. GroenLinks	10	8
7. D66	7	6
8. ChristenUnie	4	3
9. SGP	2	2
10. LN	2	2

It is possible to speak in the plural of winners of the January 2003 elections. Having won the most votes, 44, the CDA is the outright winner—but barely. PvdA can also claim a victory too since they made up so much ground since the May elections. Clearly, the PvdA won back most of the disgruntled voters whom they had lost to the LPF the year before. Perhaps due the “Balkenende-effect,” smaller parties like GroenLinks and the ChristenUnie suffered significant losses. The ChristenUnie, for example, lost 25% of their impact in shrinking from four to three seats.

Coalition

At the time of this writing, the formation of a coalition cabinet still remains uncertain. The queen-appointed *informateur*, Piet Hein Donner (CDA), is currently performing his duty to deliberate with party chairpersons and negotiate coalition possibilities. A CDA-PvdA coalition would certainly do justice to the overall voting results, but the largest party, CDA, has the right to insist upon unity of party content and platform in the coalition. Balkenende has made no secret that he would gladly ally with the VVD, but a CDA-VVD coalition would

still fall four seats short of a majority. Taking in then LPF would give a necessary majority, but Balkenende has publicly dismissed the union as improbable. At this point no bets are safe (although a CDA / PvdA would not surprise anyone) and the *informateur* has his work cut out for him. The only thing certain right now is that the forming of coalition cabinet will probably take quite some time yet.

Post Script

Following political developments is quite manageable via the internet. Most major newspapers have a handy link to a dossier on the elections and cabinet formation. For example, *NRC Handelsblad* (www.nrc.nl); *Trouw* (www.trouw.nl); *Nederlands Dagblad* (www.nd.nl). The Radio Netherlands (www.rnw.nl) also offers a good source of information and summary.

Dr. Herman De Vries teaches Dutch at Calvin College, Grand Rapids, Michigan and is the holder of the Queen Juliana Chair of the Language and Culture of the Netherlands.



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The Holland Home

Grand Rapids, Michigan

by Maria Mulder



Sometimes an experience can provide benefits beyond expectation. This was the case in my internship this summer at Holland Home in Grand Rapids, Michigan. Desiring to gain some writing experience, I gladly accepted the opportunity to research and outline Holland Home's 110-year history. The surprising but very enjoyable aspect of the project was the occasion it provided to use my knowledge of the Dutch language and culture. After studying Dutch for four semesters at Calvin College, I welcome any project that allows me to do this. To be able to study the history of an organization that had its beginning within the Dutch community provides evidence as to how the Dutch and American cultures met.

In what follows, I aim to provide a brief history and show how the Dutch in Grand Rapids sought to provide for those in need around them.

Established in 1892, Holland Home's name was derived from its mission – to provide care for “aged Hollanders.” The idea of Holland Home was conceived by the Dutchman, Rev. Adrian Kreikard, pastor of the Third Reformed Church in Grand Rapids, and other concerned members of his congregation. “The Holland Union Benevolent Association” was formed in March of 1892 and a home on the corner of Michigan Street and College Ave. was purchased that summer and opened in December to Holland Home's first eight residents, or “inmates” as they were referred to at that time.

The composers of the 50-year anniversary publication were good enough to print all of their resident's names. From this information alone, it was easy to see that the majority of Holland Home's population consisted of men and women of Dutch descent. In the first 20 years, almost 90% of all the listed surnames

were Dutch. This number actually increased over the years to a Dutch population of 95% by 1912. Almost 90% of those who served on the Board of Trustees from 1892 to 1922 were Dutch while all who held positions as associate officers were Hollanders. Such men as Rev. Matthew Kolyn, Sipke Postma and John Kloote followed Rev. Kriekard as president of the Association.

The original eight residents must have felt content living with other individuals of a shared heritage, history and language. All board meetings were held in Dutch, and the minutes were written in Dutch, until the year 1930 when a motion was passed to continue exclusively in English. Although the books that these minutes were written in are falling apart today, they tell a rich history and give us a glimpse of Holland Home over 100 years ago. With the help of my mother, a native Dutch speaker, I perused a few of those early pages written in Dutch and discovered some interesting facts, both significant and trivial. At the Board of Trustees meeting on May 27, 1897, the members decided to request financial support from the Christian Reformed Church's Synod that was scheduled to meet in June. Also at that meeting, it was decided that Mr. And Mrs. van der Wiere would become

the Superintendent and Matron of the Home in January 1898. They were each to be paid \$16.67 per month. In every meeting, the donations received that month were noted. In May 1897, \$88.26 was received from individuals and companies, including \$20.40 from the Johnson Cigar Company. The minutes from the December 4, 1902 meeting noted that \$45.00 was spent on groceries that month. In other financial business, the special committee reported that Holland Home's cow was sold for \$25.00. A better cow was then purchased for \$45.00.

Among the staff and residents, the use of the Dutch language continued for many years. In the "Holland Home News," the Home's monthly newsletter, publication began in Dutch alone. After some years, a mix of Dutch and English was used beginning in 1915 and until the mid 1970's, the regular column "Meditatie" was seen within its pages.

As the waiting list grew, the Home continued to construct new buildings and expand its services. By 1954, Holland Home considered itself to house the largest number of Dutch Christians throughout the United States among all retirement facilities created for and by the Dutch community. But in 1966,



Postcard: Holland Home, Grand Rapids, Michigan

Holland U. B. A.

Organized March, 10, 1892
Grand Rapids, Mich.

On the tenth day of March, A. D. 1892, before me, the subscriber, a Notary Public in and for said county, personally appeared the above named

Adrian Kriedard	Gerrit Jonkhoff	John Grooters
Derk Meengs	Geert Broene	William J. Haven
Emma W. Heyboer	Teunis Johnson	Johannes Koopman
Berendina Grebel	Henry Ter Keurst	J. A. Van Dugteren
Lena Campman	John Bakken	John J. Koke
Anna G. Molenaar	Jacob Grebel	Isaac Warner
John C. Heyboer	John Kloet	Sipke Postma
Johannes Daverman	William Pos, Sr.	Gjerk Molenaar
Barend Barendse	Andrew de Vree	Henri J. W. Chapman
	David Vankester	



To me known to be the same person described in and who executed the foregoing Articles of Association and acknowledged that they executed the same for the uses and purposes therein set forth as their free act and deed.

Robert W. Loomis
Notary Public

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Mrs. Emma Heyboer	Rev. G. Broene	B. Ter Keurst
Mrs. Lena Campman	H. J. W. Campman	A. de Vree
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Holland Home changed its admission policy and their services were now available to the broader Grand Rapids community. So as to comply with the Civil Rights Act, Title VI, Holland Home would no longer provide its services only to members of a Reformed denomination. Churches in the Reformed denomination were where Holland Home received such a large number of Dutch people as their congregations also had a high concentration of Hollanders. As the facility was opened to other

denominations, people of other cultural backgrounds began to enter Holland Home. Today, it is not as easy to determine the number of Dutch people residing in Holland Home as there are no readily available numbers, but with a quick glance at many of the publications Holland Home puts out today, it is evident that there is still a notable representation. In a list of residents moving into Holland Home's newest facility, Breton Terrace, a majority of the surnames still attest to their Dutch heritage.


Although Holland Home was opened to a wider group of individuals, Holland Home continued to in occasional efforts to honor and celebrate the heritage of its founders as well as many of its residents today. Such occasions as Dutch Heritage Day in May of 1980 allowed all to celebrate that heritage. A film was shown and keepsakes from the old country such as Delft pieces were displayed. The activities helped to bring back memories and the residents began to reminisce and share together. The staff even participated by serving meals to the residents while adorned in wooden shoes and native dress.

Holland Home's history with the Dutch International Society has also continued over the years. The Society has held many of their holiday services at the Raybrook Chapel. Holland Home received with much appreciation the gift of 12,000 flower bulbs donated by the DIS in 1982.

Today, Holland Home is still flourishing and growing as it ministers to all of the Grand Rapids community. With three campuses, each providing a variety of housing options, the Home has sought to

meet the needs of the aging. The people of Grand Rapids should be grateful for its Dutch founders who sought to care for the elderly in their community 110 years ago. Their concern and hard work so many years ago laid the foundation for the now flourishing organization that Holland Home has become.

Maria Mulder is National/World News Editor for Chimes, the student newspaper of Calvin College.



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The Resistance Commemorative Cross

by Charles Baas

Het Verzet

*Wie was hij, die onbekende vent
Die, toen ons land bezet werd, heel patent
Er voor ging zorgen dat 't Nederlandse volk
Niet te gronde ging onder die donk're wolk*

*Wie was het die er voor zorgde
Dat de Duitse stropdas ons niet worgde
Die de illegale krant verspreidde
Die de Duitse censuur omzeilde*

*Wie was het die de valse "ausweis" drukte
Waarmee menig illegale reis gelukte
Of die bonkaarten ging stelen
Om aan onderduikers te verdelen*

*Wie was het die de bemanning deed verdwijnen
Van de "bomber" die niet weer thuis zou
verschijnen
Maar op Hollands grond
Zijn laatste rustplaats vond.*

*Wie was die snuiter
Die ging speuren bij de Duitsers
Naar versterkingen die zij bouwden
Om een invasie terug te houden*

*En wie was het die steeds gevaar liep
Als hij zijn contact in Londen opriep
Om te melden wat er plaats vond
Op Neerlands dierb're grond*

*Wie was het die op de bres stond voor de Jood
Die aan zijn deportatie weerstand bood
Door het vinden van kwartier
Voor het opgejaagde dier*

*Wie was het die tenslotte vocht
Als de list niet baten mocht
Om een makker uit het gevang te lossen
Of een "drop" beschermd bij de bossen*

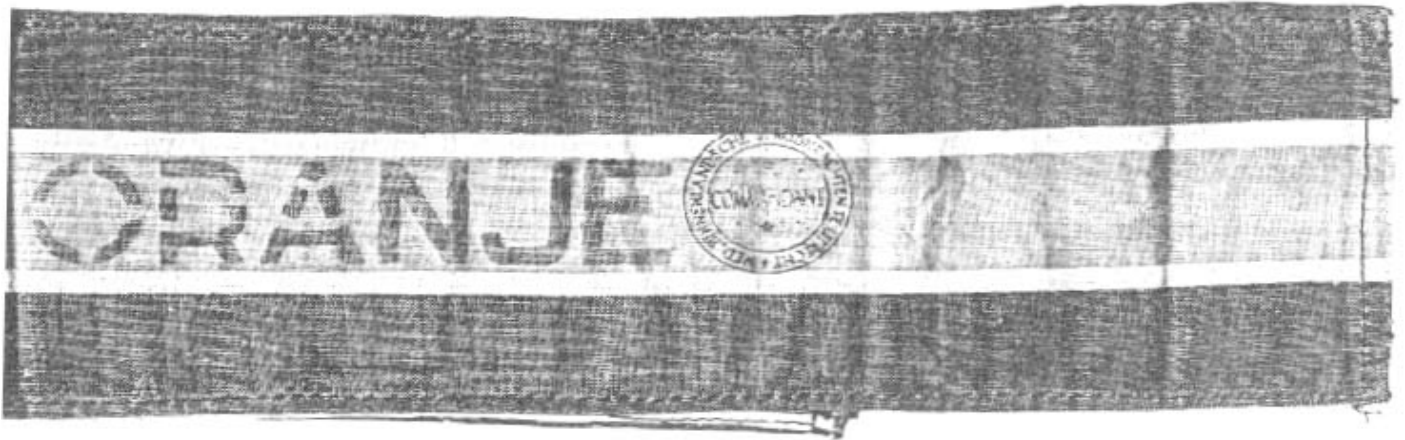
*Wie was dat meisje, die vrouw of moeder
Die mee streed naast vader, zoon of broeder
Die op de fiets de "post" bestelde
Die de mannen hunne taak vermeldde*

*En wie was die dokter, die zonder vragen
Zich aan "reparatie" durfde wagen
Als stiekum, in de nacht
Een gewonde strijder bij hem werd gebracht*

*Dat was de verzetsmens, al of niet erkend
Dat was "'het Verzet", velen zagen nooit het end
Hun verzet kostte levens
Maar "het Verzet" is toch in stand gebleven*

*Jan, of Piet, of Miep of Koos
Velen meestal naamloos
Bij voorkeur een leger van onbekenden
Dat zich tot bevrijding van "t vaderland wenden*

*Doel was toch "De Tyranny Verdrijven"
Dat 't bezet ons trachtte aan te wrijven
't Ging niet om loon of onderscheiding
Maar om behoud van leven en bevrijding*



*Armband:
Nederland
Binnenlandse
Strijdkrachten
Te Utrecht.*

Beleefde u de bezettingsjaren in Holland (1940-45) en herkent u zichzelf in het gedicht *Het Verzet*, dan buigt schrijver zijn hoofd in eerbiedige erkenning voor uw participatie in het verzet. Het waren bange, onzekere tijden die we beleefden. Het optreden van de Duitse bezetter bracht het Nederlandse volk tot een saamhorigheid die schrijver voor de oorlog niet kende. Beter nog, het bracht menig Nederlander tot open of lijdelijk verzet. Ons land had in geen honderd jaren oorlog beleefd; de eerste Wereld Oorlog was buiten de deur gebeven. Dus er was weinig ervaring in verzet. In het begin werden veel fouten gemaakt. Mensen werden gesnapt en verdwenen. Maar steeds kwamen er plaatsvervangers. Kleine “cellen” werden groot. Er kwamen gespecialiseerde groepen: knokploegen om daadwerkelijk slag te leveren, spionage ploegen om gegevens te verzamelen voor de oorlogsvoering in Engeland, en voor de voedsel voorziening (bonkaarten roof) voor onderduikers, voor de vervaardiging van valse papieren, de illegale pers, enz. Van Duits standpunt waren dat allemaal “terroristen”.

Ondanks alle pogingen om deze terroristenbenden te onderdrukken en uit te roeien slaagde de Duitse macht daar niet in. Het verzet kostte vele mensenlevens, hetzij in open gevechten of door het nazi gespuis na gevangenneming vermoord. Maar hoeveel leden het verzet ook verloor, het verzet kon niet worden uitgeroeid (een goede les voor vandaag?)

Did you experience the years of occupation in Holland (1940-45) and do you recognize yourself in the poem *Het Verzet* on the previous page? If so, this writer nods his head in grateful acknowledgement of your participation in the Resistance. They were scary, uncertain years. The actions of the German occupiers united the Dutch people to an extent this writer had not seen before. Better yet, it led many a Dutchman to open or passive resistance. Our country had not experienced war for a hundred years; World War II had remained outside our doors. So there was little experience for resistance. Many mistakes were made at the outset. People were caught and disappeared. But there always appeared replacements. Small “cells” grew into big ones. Specialized units were formed: combat teams for actual combat, espionage teams to gather information for the war offices in England, for capturing ration cards for “onderduikers” (people in hiding from the authorities and thus not able to get ration cards the regular way), and for creating false documents, and last but not least the underground press. From a German point of view they were all terrorists.

In spite of all their efforts to suppress and root out these bands of terrorists, the Germans never succeeded. The resistance cost many lives, either in actual combat or murdered by the nazi hoodlums after imprisonment. But regardless of their losses, Resistance could not be rooted out (a good lesson for today?).

Naarmate het verzet groeide, groeide ook de behoefte aan een centrale organisatie van de verschillende speciale groepen. Die kwam uiteindelijk tot stand na 6 Juni 1944 (D-day) toen de groepen bijeen gebracht werden in de Nederlandse Binnenlandse Strijdkrachten en onder bevel van Z.K.H. Prins Bernhard gesteld werden. Erkende leden van het verzet kregen een armband uitgereikt ter identificatie. Niet, natuurlijk, voor openbaar vertoon, maar om in geval van actief optreden tegen de bezetter het "uniform" (een blauwe overal) te completeren.

Instelling van het kruis

*Onze Beatrix, toen nog kind
Met Grootmama aan het bewind
Heeft nu stand genomen
Om Verzet 's lands dank te tonen*

Het Verzetsherdenkingskruis werd in 1980 bij Koninklijk Besluit gesticht en door H.M.Koningin Beatrix ondertekend. Dat Koningin Beatrix en de regering besloten het verzet alsnog wel-verdiende erkenning te geven kwam voor velen te laat, maar is niettemin een prijzenswaardig besluit dat in dank aangenomen werd.

Het Kruis mocht geen frivool versiersel worden, wel een betekenisvolle uitdrukking van dank voor getoonde liefde voor een vrij vaderland, waarvan de toekenning berustte op betekenisvolle weerstand tegen de bezettingsmacht, met in de waagschaal stelling van eigen leven en veiligheid. Vooral de strijders die in open gevechten met de bezetter hun leven op het spel zetten, maar

As the Resistance grew, so did the need for a centralized organization to coordinate all operations. It came to be after June 6 (D-day), when all groups were brought together into the Dutch Forces of the Interior, and placed under command of H.R.H. Prince Bernhard. Recognized members of the resistance were issued an armband for identification in case of action against the occupation.

Establishment of the Cross

The Resistance Commemorative Cross was established on 1980 by Royal Decree and signed by H.M. Queen Beatrix. The decision by Queen Beatrix and the Government to belatedly offer well-deserved recognition to Resistance came too late for many, but nevertheless was a praiseworthy decision.

The Cross was not to become a "frivolous ornament" (the Queen's words), but a meaningful expression of thanks for demonstrated love for a free fatherland. The awarding should be based on meaningful resistance to the forces of occupation, including placing one's life in jeopardy. Especially the combat teams, but also the "silent" fighters that risked their lives, for example the "koeriersters" (the 'lettercarriers'

for the underground movement), the news gatherers and distributors, all who contributed significantly in resistance to the German enemy. Also the Japanese in the former Dutch East Indies. For all the awarding was not "payment", but a recognition and



Herdenkingsbordje "Verzet Ontmoet Bevrijding." Verzetsman en Soldaat van Prinses Irene Brigade op de Verslagen Nazi Draak. (Auteur Onbekend).

ook de “stille” strijders die even groot levensgevaar liepen, zoals b.v. de koeriersters, (de “brievenbestelsters” van de ondergrondse beweging), de trainers, de nieuws verzamelaars en verspreiders, kortom allen die een waardevolle bijdrage hebben geleverd tot hindernis van de Duitse vijand. Ook de Japanse, in het toenmalige Nederlands Indie, hoewel de toekenning voor hen op ietwat andere criteria berustte. Voor allen was de toekenning en uiteindelijke uitreiking geen “beloning” maar wel een erkenning en uitdrukking van dank.

Velen hebben de dag van uitreiking niet bereikt, of omdat zij het leven lieten voor de bevrijding, of omdat zij stierven in de periode tussen bevrijding en uitreiking. Er hebben vele posthume uitreikingen plaatsgevonden.

Om te verzekeren dat het Kruis geen “frivool versiersel” werd, doorliep de afwikkeling van de uitreiking drie hoofdphases: 1 De aanmelding, waarin allen die meenden aanspraak te mogen maken op een kruis een breedvoerige vragenlijst moesten completeren en indienen, 2 Een onderzoek aan de hand van de vragenlijst en andere “input”, 3 Toekenning en uitreiking.

Het Kruis

Het kruis bestaat uit een vierarmig kruis, 40 mm lang en breed, uitgevoerd in gebrand zilver. Op de verticale armen ligt een getrokken zwaard met vlammen uit het gevest komende. Onder de greep de jaartallen 1940, 1945; boven het zwaard een koninklijke kroon. Op de horizontale armen een banderol waarop de tekst “De Tyranny Verdrijven”, een regel uit het “Wilhelmus”. Op de keerzijde bevindt zich op het kruispunt de klimmende leeuw uit Nederland’s wapen. In het bovenste gedeelte van de verticale arm is het jaartal 1980 aangebracht, het jaar van instelling. Op de horizontale armen de uiteinden van de banderol aan de voorkant.

Het kruis is door middel van een ring

expression of thanks.

Many have not reached the day of issuing the Cross, either because they lost their lives before the liberation, or because they passed away in the period between liberation and issuance. There have been many posthume awards.

In order to assure that the Cross would not become a frivolous ornament, the award procedure consisted of three main phases: 1 Application, in which anyone who thought he or she might qualify for a cross had to complete a penetrating questionnaire, 2 A study of qualifications based on the questionnaire and other inputs, 3 The granting and awarding.

The Cross

The cross consists of a four-armed cross, 40 mm high and wide, cast in “burnt” silver. On the vertical arms lies a drawn sword, flames coming out of the hilt. Under the grip are the dates 1940, 1945; above the sword a royal crown. On the horizontal arms a banderole on which the text “De Tyranny Verdrijven” a line from the “Wilhelmus” (Dutch National Anthem). On the reverse side the “Rising Lion” of the Dutch Coat of Arms appears at the cross of the arms. The date 1980 at the top of the vertical arms is that of the creation of the Cross.

The Cross is attached to a ribbon by means of a ring. The ribbon has four color bands: red, white, blue and orange.

A baton was also made available.

At the time the commemorative book went to press, the number of crosses expected to be awarded had grown to be in excess of 15000. The book contains, in addition to the history of the Cross, also the names and dates of birth of the recipients. In as much as the number of surviving recipients continues to dwindle, writer would encourage them to wear their cross at every appropriate occasion, so

verbonden aan een lint van 45 mm breedte, met in het midden de banen rood, wit en blauw(elk 9 mm) en een oranje baan (27 mm)

Ook werd een baton van dezelfde kleuren verkrijgbaar gesteld, alsmede een miniatuur kruis.

Bij het ter perse gaan van het gedenkboek bij het kruis was het aantal verwachte uitreikingen uitgegroeid tot boven de 15.000. Het genoemde boek bevat niet alleen de geschiedenis van het kruis, maar ook de namen en geboortedatums van de recipienten.

Daar het aantal der recipienten, gemachtigd tot het dragen van het Kruis, steeds minder wordt, acht schrijver het toe te juichen dat deze recipienten het Kruis zoveel mogelijk dragen opdat het geen “vergeten speldje” word en om het verzet in herinnering te houden om onze jongere generaties te leren wat bezetting door een vijandelijke macht met zich brengt. Dus, waarde makker uit het verzet, laat uw Kruis niet in een laatje liggen zodat uw nazaten later moeten vragen “Waar was dat voor?”

that it will not become “a forgotten ornament”. So, comrade from the resistance, do not allow your cross to lie in a drawer, collecting dust. Avoid having your grandchildren later asking “What was that for?”



*Waarde makker uit 't Verzet
Draagt trots uw kruis, het is uw recht
Maar gedenk dan ook diegenen
Die reeds op hun laatst appèl verschenen.*

C. Baas, 1983

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Australia Bound!

Dutch Immigration Experiences (part three)

by Martin Rustenburg

Introduction

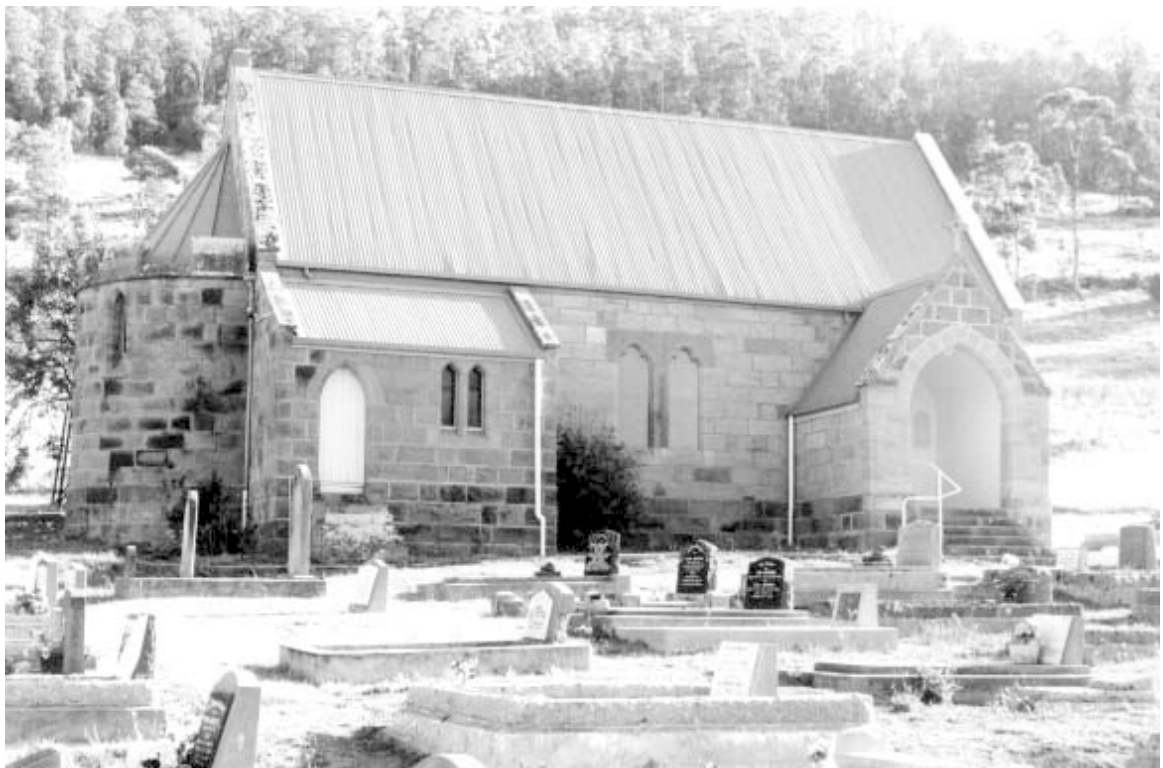
For those who have not read my previous articles* in this series, let me give some background. My wife and I made a journey to Australia in March & April of 2002. While there I met and interviewed a number of individuals who were post war immigrants from the Netherlands. I wrote about many of their experiences and perspective on what they went through. I also did extensive reading on the history of that Continent, in particular researching the relationship with the Netherlands. As part of that process, I was privileged to have an interview with His Excellency, Dr. H.H.

**Parts 1 and 2 appeared in the June & September 2002 issues of this magazine: Ed.*

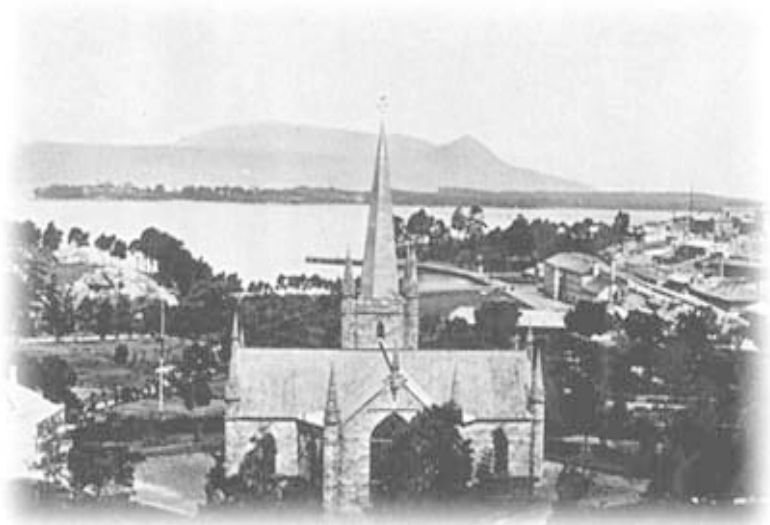
Sondaal, Ambassador to Australia from the Netherlands, who provided me with some valuable information and contacts.

As with all history connected to European and Western history, religion, in particular Christianity, played an integral part. The late Manning Clark, son of an Australian Clergyman, wrote a penetrating history of Australia. His book was one of the many I read while there (fortunately, a local library had a copy to help me refresh my memory). Another valuable resource has been the book *A Church En Route*, which is a compilation of chapters written in commemoration of the 40 year anniversary of the Reformed Church of Australia, now called the Christian Reformed Church of Australia (thank you John Rietveld for both those

Typical old Anglican church in the country Tasmanian countryside.



Convict Church:
Tasmanian Museum and Art Gallery. The large Church was built in 1836-7 by the convicts but the stone and some of the fittings were made by the youths from the boys' prison at Point Puer. It was never consecrated, as all religions used it. Fire gutted the church in 1884.*



resources!). The latter book sites the religious breakdown of the immigrants from the Netherlands as: Roman Catholic - 39%; Dutch Reformed (NHK) - 26%; Christian Reformed (GKN) - 14%; other - 5%; none/unknown - 16%.

For this article I address the question of what is the current status of these churches/denominations and what do the present adherents see as their relevance to the future of Australia. I posed this question to six individuals and received five responses, adding their response to my research.

Religious Roots

The postwar immigrants did not land in a place where there was a religious void. The established churches had a long and stormy history. Let me begin by sketching a brief overview as best I can from the limited resources.

The penal colonies were like self-supporting cities, which included elaborate buildings of worship. We saw the ruins of the chapel in Port Arthur. In the later colonies as well as the penal

centers, there was a constant call for skilled tradesmen and agricultural laborers. All who responded brought their religious affiliation with them.

Arthur Phillip was appointed governor of the first penal colony at Botany Bay. He had a contempt for religion but felt the established church had value "as a means to promote subordination of the lower orders of society." (Manning, p22) The chaplain, Rev Richard Johnson, had the opposite view. A product of the revival in England, he was the first of many parsons who's work and influence made Protestant Christianity the dominant church in the 19th century. As the colonies grew in population, education became a concern. The religious leaders were originally in charge of establishing educational institutions. It was also the church leaders that took the lead in humanizing the prisons, both in England and the colonies, calling for an end to the cruel and demeaning handling of the prisoners.

From the beginning, there were serious tensions between the Roman Catholics and Protestants. To quote Manning again: "Although the Australian colonies and the United States of America were the best cures the English ever discovered for Irish lawlessness, colonial society became the setting for a desperate confrontation of the Catholic and Protestant views of the world." (p87).

** Photo and text taken from visitor's brochure, Port Arthur Historic Site 1830. the Australian Convict Experience. All other photos property of the author.*



*Christian Reformed Church
of Tanilba Bay near
Newcastle.*

Unfortunately, the political struggle that grew between the religious factions had a negative impact on the quality of education, forcing the creation of a “national” or public school system. This weakened the influence of the Church leaders in society. In later years, the effects of the “higher criticism” of the 1870’s found their way to Australia. Darwin’s *On the Origin of Species* (1871) influenced many to question religious assumptions. Rome, in turn, blamed the decadence of society on those who refused to accept the authority of the Church, which, it said, started with the Reformers.

The depression of the 1890’s forced the issue for a need to control banks federally. So the “Nation” of Australia emerged. Also during this depression, serious strife grew between business and labor unions. Church leaders called for repentance and reconciliation but by this time religion had lost most of its influence in society. The exception to some degree was within the Roman Catholic Church. It still had the loyalty of the members. Gradually the Irish Catholics became the majority in the Labor Party and the church views dominated the party platform. This view gradually became Socialist. For decades the power shifted back and forth between the Nationalist and Labor. Both political parties, however, shared a protectionist view of

immigration that was in effect quite racist. In 1939 it was boasted that 98% of Australians were either directly from or descended from families in the British Isles. By 1979 the immigration from Europe’s refugees had changed the composition to where almost 12% had no British connections.

International commerce had already begun changing some of the protectionist attitudes. Even before the war, no one wanted to speak too loudly about “White Australia” so as not to offend Asian trading partners. Japan, for example, was buying a substantial amount of wool. But the war itself was as much a catalyst in opening up society to the “non British” world. It became a reality that without opening up and encouraging immigration, the population would not be able to push Australia into self-sufficiency, both militarily and commercially. It was this world into which the European immigrant entered.

Roman Catholic

For this part I am primarily indebted to Lou v. Westende, our gracious host in Canberra, who wrote to me about his experiences. The southern part of the Netherlands was liberated already in 1944. This area is predominantly Roman Catholic. Young men were eager to enlist and volunteered. Those that joined from the Protestant areas, which was liberated the following Spring, tended to be more conscripted rather than volunteers. This resulted in a higher proportion of RCs among these Dutch troops. The military training and outfitting was primarily done in the USA. These were then sent to the Pacific theater to fight in the final efforts to defeat the Japanese and then later against the uprising in Indonesia. As is still common, religious affiliations tend to blur in the military. Chaplains of various persuasions often would work together.

Many, if not most, of those that served in the Dutch military in Indonesia ended up emigrating. Australia was the usual choice of those who preferred a climate more like that of Indonesia. This was one of the contributing factors why a high ratio of Dutch immigrants were Roman Catholic.

Immigrants that came as part of the Assistant Migrant Program were sent to various camps to await processing. The largest of these camps in the early '50s was the Bonegilla Camp on the border of Victoria and New South Wales states. This camp is mentioned among Protestant sources too. According to Lou v. Westende, these camps had, among others, Priests of dutch nationality. In Melbourne there was a Father Maas who was appointed and paid by the Dutch government for the specific purpose of caring for the new immigrants. In a rural area between Melbourne and Dandenong, Father Maas converted chicken barns into accommodations. They also used campers (called caravans, in Australia). This was called the Noble Park.

After doing this for five or six years, Father Maas was reassigned to the Parish of Kew in the center of Melbourne. He conducted services in the Dutch language and established a Church choir that is still operating today.

The Roman Catholics have a museum/archive with a part time curator by the name of sister Carmel Hall. There is also a Father Southerwood who is considered the resident historian among the RC clergy. I was unsuccessful in making contact with either person. Their insights would no doubt have enriched my presentation.

*Christian Reformed
Church of Mt. Evelyn, a
suburb of Melbourne.*



Protestant

As I mentioned earlier, the mainline denominations could not avoid being dominated by events and ideas in Europe. The liberal influences of higher criticism found its way into Australia. This resulted in a polarization that affected how new immigrants went about finding a church home. Although the mainline denominations still officially held to the historical dogma, it was not much more than lip service in most cases. Most Dutch immigrants coming out of the Reformed or Calvinistic churches at first joined congregations that they expected to be of like mind. Had that been the case, the cultural hurdles might have been easier to overcome. When, in fact, they sensed the liberal trends, that was for them just as much a justifiable reason for starting up Reformed congregations. Statistically, only five percents of the Protestant Dutch immigrants that indicated church affiliation were of non-Reformed background. Perhaps that is the reason I did not read anything about any from Baptist or other Evangelical persuasions.

Lou Westende, my RC friend in Canberra, made this interesting observation: "For the Protestant denominations, they mainly concern themselves with secondary education and as such have probably missed out on the opportunity of converting the early minds of their pupils." The postwar immigrants that formed the Christian Reformed Church of Australia came out of the Abraham Kuyper tradition which had a strong emphasis on parental day schools. But mainline Protestant denominations in Australia did not share that conviction. Instead they had yielded by default to the creation of public schools.

Peter Barnes, a Presbyterian historian, gave a lecture recently on the current status of Protestant Christianity in Australia titled *The State After the Union: Evangelicalism in Australia 25 Years After the Union*. Rev. Alastair McEwen, professor at the Reformed Theological Seminary in Geelong, sent me a copy of Barnes' presentation. I quote Barnes: "The Church after W.W.II was a smorgasbord

*Entrance to the Reformed
Theological College in
Geelong.*



of various theologies - neo-orthodoxy, the positive thinking of Norman Vincent Peale, sacramentalism, radical death of God theology, and plain ordinary sentimentality. Throughout this period some kind of Reformed witness was maintained . . . Yet almost out of nowhere, by the end of the 1970s the influence of the Reformed faith seemed to be extending.”

I have the impression from Barne’s presentation that the union of several major denominations into the Uniting Church of Australia was a major event in the religious world of Australia at that time. It involved the Anglicans, Presbyterians, Methodists and Congregationalists. In 1967 there was a General Assembly that worked on putting this union together. It had a liberal flavor from the beginning. Finally, in June of 1977 the inaugural Assembly was held in Sydney.

Barnes then shares his view on where a lot of the major denominations are, including those churches of the denominations that did not join the union. He lists six areas where he sees internal weaknesses and external divisions. He concludes by quoting Manning Clark where he asks, since the Australians no longer hold firm religious beliefs, are they just “... bored survivors, sitting comfortless on Bondi Beach, citizens of the kingdom of nothingness, who booze and surf while waiting for the barbarians?” Barnes responds: “That is the question which Australian Evangelicalism has to answer. Indeed, the question has become more urgent in the days since Manning Clark’s death. In 1995, before the horrors of 11 September 2001, Benjamin Barber could write of the world in terms of Jihad vs McWorld.” The answer to that question appears to be the current challenge for both Protestants and Roman Catholics.

This challenge is being addressed in various places. While in Tasmania, we joined Klaas and Corrie Laning in worshipping with a church plant group in Hobart called Cornerstone Church. This church plant is a combined effort between the Kingston CRC (Australia) and Crossroads Presbyterian Church. This Church plant is

the result of an initiative called “Vision 100”. The mission mandate of the committee is to raise up leaders to lead one hundred gospel focused evangelical church plants in Southern Tasmania. They begin by identifying and recruiting gifted and committed individuals and giving them pre

theological training to do full-time work within a mentoring or apprenticeship position. Some current apprentices are funded by the local churches but an independent fund has been established to finance the apprenticeship program. This fund raising arm of Vision 100 is called GPS (Gospel Patrons Society). The program is called the Ministry Training Strategy. It also has a lunch time program in the City called “Food for Thought” where other Christians are encouraged to invite co-workers in the business world to hear a short gospel presentation followed by a discussion. The results, Klaas said, are very encouraging.

Jacob Tuit gave some additional information. Jacob is the son of Peter Tuit, a former missionary from Australia to Indonesia and now Assistant Professor of Missiology at Calvin Seminary in Grand Rapids, Michigan. Crossroads, Jacob said, is focused on reaching university aged students and young workers. He told of a Bible study group from Crossroads that was organized into a new church plant. This group is called Hobart Central Christian Group. It reaches out to people with mental illnesses as well as to their peers.

Crossroads is also involved in an outreach to Asian students. This initiative is called the “iChurch” (international Church). In the University of Tasmania (in Hobart) there is also a Christian group called FOCUS (Fellowship of Christian University Students).

Another new church plant initiative, called One Way, has begun in Margate, just south of Kingston. This was planted by the Kingston CRC and focuses on young families. Currently about 55 people attend.

Jacob said that each of these works has its own separate leadership team. The team members are encouraged to serve the Church by hospitality, leading Bible study groups, serving at the book stall and wherever else there is a need.

The ministry leaders from Crossroads, Cornerstone

and Hobart Central meet once a week in a session called "Fight Club". This is a time when the Church Elders train the other leaders in everything from prayer and holiness, Bible teaching, evangelism, leadership and strategy. The Elders of all the churches meet together several times a year at a session called AIM (Australian Institute of Ministry) where they are trained by seasoned Church leaders from across the Country.

So what is the future of Christianity in Australia? Professor McEwen was cautiously optimistic. In his circles, he sees the biggest hurdle as that perceived tension between being Reformed and being relevant. He feels it should not be a matter of either/or but of both/and. The current culture, in Australia, as well as on the North American continent, is focused on the experiential. He has observed some solidly reformed contemporary men and congregations. His concern is that unless some strong unifying leadership emerges, the CRC may drift towards being a somewhat non-descript evangelical church with a "progressive worship" style. McEwen senses that Barnes was addressing the scene accurately.

Barnes ended his presentation with these words of wisdom of evangelicalism in Australia: "... if she can recapture her vision, morale, and strength, her prospects may be more promising than her immediate past history. The wild card in the pack is, as always, what Jonathan Edwards called 'the surprising work of God'".

Sources:

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March 2003

23

Beter Nederlands

door Dr. Martinus Bakker

Het gedichtje:

Nogmaals het originele:

*Dinsdag heb ik een droom gehad
Het was zwemles
We moesten zolang mogelijk
Onder water zwemmen

Plots kwam papa in het water gesprongen
Ik verstond me er niet aan
Ik wist dat papa niet kon zwemmen
Hij kwam naar me toegezwommen

Hij pakte me vast
Hij kroop in mijn lichaam
Plots kon ik ademen in het water
En ging ik vanzelf vooruit

Twee lengtes ver kwam ik uit het water
En zei tegen papa: bedankt
Papa zei: graag gedaan
En plots was hij verdwenen*

Charles Vandewiele's translation:

*I had a dream Tuesday
We were having swim class
And had to swim under water
As long as we could

Suddenly daddy dove into the water
I was puzzled
I knew daddy couldn't swim
He swam toward me

He grabbed me
And crawled into me
Suddenly I could breathe under water
And went forward by myself

Two lengths further I came out of the water
And said to daddy: thank you
Daddy said: you're welcome
And suddenly he disappeared*

Here are comments by four DIS readers; first by Charles who sent in the original:

Last April our family experienced a great loss when a nephew died suddenly at the age of 39, leaving an expecting wife and two small children behind. My nephew died and was buried in a small town in West Flanders, Belgium. 1500 sympathy-sharing friends and family attended the funeral services. I was unable to travel to Belgium, but I did receive a printed program (Nederlands) of the ceremony, which included a poem read by the oldest boy, age 9.

Next I would like to share with you an interpretation of the poem by Grace Zijlstra:

I was a bit puzzled when first reading this verse, but decided to read it again. Then I put this meaning into it: Our Father in heaven will help us in one way or another when we seem hopeless and lost. He will put this extra strength into us so we will succeed! We will thank Him for making us strong and He will answer: I will always be there for you, my child!

Comparable to this is Neal Wagenaar's: Yes, it made me think of crossing the valley of the shadow. The older one gets, the more real it becomes ...

Commentaar door Afke Doran: Hierbij mijn vertaling van het gedicht. Ik vind die moderne poëzie maar raar. Geen cadens, geen rijm, geen punctuatie ...

I am sure that many readers subscribe to Afke's comments. I hope that you also appreciate the others three contributions. Hoewel ik gezegd heb dat we alle vertalingen zouden publiceren, zijn de vertalingen zo eender dat het saai zou zijn vier, vijf keer bijna hetzelfde te lezen. More specifically excellent translations were received from the contributors mentioned above as well as from Riet Zwiep, and Bart Bremmer. Heel goed gedaan! Thank you very much! Ofwel 'Heel vriendelijk bedankt!' Dit was 'ergens' een leerzame ervaring, niet waar?

The lack of words, in any language, to cover all our thoughts, emotions, feelings, ideas has become on the one hand an obsession and on the other a hobby for me. This apparent duality is reflected in my belief that the problem just mentioned can be both a curse and a blessing. Het is een vloek wanneer het leidt tot misverstanden met vaak nare gevolgen; het is een zegen omdat het ons in staat stelt creatief te zijn.

An example of the problem I am referring to is given two paragraphs back: "Dit was 'ergens' een leerzame ervaring." I put 'ergens' in quotation marks because 'ergens' literary (!) means 'somewhere:' 'Somewhere' this has been an instructive experience' sounds like nonsense, but if 'everybody' uses 'ergens', there must be some justification for its use. Let me assure you, and many of you know, that the Dutch would not put 'ergens' in quotation marks. They use it 'all the time.' (Not literally!)

It would be relatively easy to come up with a list of hundreds of words which we use 'all the time' and which had better not be taken literally. Here are some anybody can come up with in 'no time.' I will give you some very common ones, first in English: He was kicked out of school; I was fired; everybody was there; you're driving me nuts!; I'd do anything for that!; he exploded (I have heard people say: he literally exploded!); I don't understand a word of what you are saying; I'll never talk to you again; I'm full; Go away!; I'm freezing!; I can't wait; I was shocked!; the desert was heavenly. Enough? I am sure together we could fill an entire DIS issue. Literally?

Nu in het Nederlands: Ben je gek?; Dat was zalig!; Je bent een engel; Ik stik zowat!; lopende rekening; lopende ruzie; lopende band; lopend schrift; een lopende neus; wat een puinhoop!; hij is stokdoof; een beroerde dag; hij zit te dromen; doodeng; in het huwelijk treden; dat zit me een beetje dwars; kletskaus; een oud krenge; een gladde jongen; een plotseling ingetrede stilte; bloemrijke taal. Zo dan maar weer, voorlopig!

I wouldn't describe the above as sayings. Many have become part of the standard language and are thus not found in special sections of language books. Also, new ones are created almost daily as

circumstances and thus the need for expression and description change. De Dutch-Americans hebben dat allemaal op hun beurt ontdekt wanneer ze Nederlands na zoveel jaar bezochten. "Je spreekt goed Nederlands, maar wel beetje ouderwets!" Dat komt onder andere door al die nieuwe woorden en uitdrukkingen.

Nu iets om te doen. Ik ga een tekst proberen te schrijven met erin enige woorden of uitdrukkingen die niet letterlijk opgenomen moeten worden. 'Zuiver' de tekst of maak een lijstje van de genoemde woorden of uitdrukkingen, of vertaal hem in het Engels (quite a challenge!) en stuur de een of de ander dan op. Veel plezier en stel niet uit tot morgen wat ge heden doen kunt!

Ga buiten spelen!

Ik ben er heilig van overtuigd dat kinderen in Nederland vroeger veel meer buiten speelden dan vandaag de dag. Zekere beelden uit mijn jeugd, die dat bevestigen, staan mij nog glashelder voor de geest. Ik zie mezelf nog zitten aan de kanaaloever met een hengel: een toonbeeld van rust en vrede. Als ik de dobber zag bewegen, vloog ik overeind, vurig hopende dat ik deze keer een kanjer aan de haak geslagen had. "Weer zo'n garnaal," zei ik wanneer het mispunt voor het eerst van zijn leven het daglicht onverwaterd aanschouwde. "Maar vandaag of morgen, gaat het gebeuren," zwoor ik bij hoog en bij laag. "Dan vang ik een reus van een vis!" en ging weer zitten, starend naar de vuilnis waar de oppervlakte onrustbarend vol van was. Nu is dat nog duizend keer erger, natuurlijk. Je kunt je geen voorwerp voorstellen dat je niet drijvend op het water aantreft. Ik troostte me met het absorberen van het wonder van de moderne scheepvaart in de vorm van grote schepen die voorbijvoeren. Wanneer er weer zo'n drijvend kasteel de sluis uit kwam, onderweg naar Amsterdam, droomde ik van een toekomst waarin ik zelf aan het roer stond van zo'n monster. Ik was namelijk destijds helemaal weg van grote boten en zeeman worden. Een stem achter me bracht me terug tot de werkelijkheid: "Zou je niet eens naar huis komen, dromer? Anders vind je straks de hond in de pot en kun je met een lege maag naar bed." Het was mijn zuster die me genadeloos uit mijn droom wekte. Zo gaat dat in dit tranendal.

John Andrew Janssens (In memoriam)

He came to this country several decades go -and he thanked God he did.

He looked around and saw opportunities -and recognized God's hand.

He worked and he learned and began to understand -and was grateful to his Lord.

Through very hard work he supported his family -and they praised God together.

His family gave all they had which was vital for him -and they grew in their faith.

He found his place in the church and did his share there as well -he owed it all to God.

He spoke with an accent but praised God in English God understood anyway.

He remembered his past and was faithful to it -Another gift from God.

He grew old and retired and enjoyed all the good fruit -granted to him by God.

He fought the good fight and stayed right on the track -his eye forever on God.

He completed the course kept his eye on the goal -and is now in heaven with God.

Jan-Anne Janssens (In memoriam)

Hij kwam naar Amerika tientallen jaren geleden -en dankte God ervoor.

Hij keek rond en vond werk voor zijn hand -en erkende daarin Gods hand.

Hij werkte en leerde en begreep het op laatst -nog een weldaad van God.

Zijn kinderen deden het goed want allen werkten heel hard -en zij dankten God tezamen.

Omdat zijn vrouw altijd hielp kwam hij heel goed vooruit -zij groeiden in het geloof.

Ook met de kerk ging het goed, hij deed er meer dan zijn deel -gaf erkenning aan God.

Hij behield zijn accent maar prees God in het Engels God verstaat alle talen.

Hij was trots op zijn afkomst en bleef Nederland trouw -nog een gave van God.

Hij werd ouder en ging met pensioen en was blij met zijn werk -aan hem door God gegeven.

Hij streed de goede strijd bleef het goede op het spoor -zijn oog gericht op God.

Zijn werk is beëindigd, hij behield zijn geloof -en is nu in de hemel bij God.

Anonymous

[John Janssens was a longtime dis member and a new contributor to dis magazine who often drew upon his childhood memories in telling poignant stories of life in 'the old country'. He died tragically while on a visit to the Netherlands this past year: the Editor]



Never Forget

by Robert Prince

I was born 60 years after Hitler committed suicide in his Berlin bunker near the end of World War II. Yet when I read and watch movies about the horrors of World War II, the stories seem so alive I feel as if the war is still raging today. I struggled with feeling helpless to do anything about it until I found a solution. The mantra post-WWII was to “never forget.” Never forget the atrocities of war and genocide so these horrible events will never be repeated. I cannot do anything about what happened, but I can help make sure no one forgets.

In the fall of 2001 I embarked on a project to document the stories of Dutch immigrants who lived in the Netherlands during World War II. My goal is to record on videotape as many people recounting their lives during the War as I can before the stories are gone forever. These recordings will serve as documents of the past for future generations. But that is the least I have planned. I intend to create a documentary from these stories and pitch it to Public Television stations in cities like Grand Rapids where large numbers of Dutch Immigrants have settled. These stories are a living testament to the struggles and courage of our little country and, in my humble opinion, not enough is being done to keep them alive.

The path I have traveled to this point is one that still amazes me to this day. In the spring of 2001 I made a trip to the United States Holocaust Memorial Museum in Washington, D.C. The museum is unspeakably powerful and I was moved to learn more about the struggles of the Netherlands as it endured Nazi occupation. I asked the sales assistant at the gift shop if he had any books about the Dutch Resistance. He looked around but could not come up with much. Finally he handed me a book entitled *Things We Couldn't Say*, the story of Diet Eman's life during the War. It still boggles my mind to think that less than six months later through a sequence of remarkable events I would become friends with Ms. Eman, the author of the book he just happened to hand me. She agreed to

let me record her story on video and thus the project was born.

After talking with people I began to realize there were many more firsthand accounts of life in Holland during the War that were not yet documented on video, or in some cases, not documented at all. So I decided to ask the Dutch International Society to be the official sponsor of my endeavor. They agreed to show their support by publicizing the project. An announcement in the December 2002 magazine made it public for the first time. Response from the announcement was terrific and I hope to continue hearing from people. Although I am currently limited to conducting the interviews within Michigan, I hope to hear from people in the rest of the US and Canada in the event that I find funding to expand the project.

It still discourages me when I go to the bookstore or the library and try to find books or videos on this subject. A few weeks ago when I was at Barnes & Noble I asked about a book on the Netherlands during World War II. The assistant immediately said he knew he did not have anything because he had already been asked the day before. I recently read that the Dutch still celebrate Liberation Day because to forget would be to give permission to let it happen again. What I want most of all is to help people to never forget.

Robert Prince is an award-winning video producer working for Calvin College in Grand Rapids, Michigan. If you or anyone you know would be interested in being interviewed for this important project or has pictures or film, or items from the period they would like to share, please contact him at (616) 957-6335 or e-mail video@calvin.edu

News In Brief

Compiled by Rob Prince

Dutch Companies Continue to Struggle

The current economic downturn continues to affect many companies in the Netherlands. The CEO of Volker Wessel Stevin, a Dutch building group, estimates net profits of the company could descend by up to 15% due to the poor market conditions. Volker Wessel Stevin stock has dropped 8.8% to • 18.23 on the Euronext Amsterdam stock exchange. KLM Royal Dutch Airlines is expecting an operational loss for the current tax

year as well. KLM officials cite the economic downturn, higher fuel prices, and the threat of war with Iraq as major factors. KLM stock fell 6.6% on the Euronext Amsterdam stock exchange to • 9.14.

Dutch Speedskaters Take Championships

For the first time since 1997 the top three medals were won by Dutch skaters in the European speedskating championships in January 2003. Held in the Thialf stadium in Heerenveen, Netherlands, the title was won by Gianni Romme with Rintje Ritsma winning silver and the bronze going to Mark Tuitert. Renate Groenwold of The Netherlands took bronze in the women's championships.

Dutch Still Clinging to the Guilder

A year after the Guilder was officially phased out of circulation over • 1.2 billion worth of the old banknotes and coins are still held in the Dutch people's possession. De Nederlandsche Bank, the Dutch Central Bank, expects that much of the remaining money will be found in hidden boxes or under mattresses in coming years. They also expect a total of roughly • 414 million will never be changed into euros mainly because people like to keep some of the old currency as a souvenir.

Maastricht Voted Most Attractive City in The Netherlands

Maastricht was voted the most attractive city in the Netherlands in a recent survey of 25,000 households in 20 cities. Second place went to Delft, followed by Groningen and Nijmegen. Maastricht earned the distinction through its atmosphere, cultural attractions, hotels, shops, tourist activities and cleanliness.

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Schiphol Hosts Branch of Rijksmuseum

Schiphol became the first airport in the world to house a museum when Prince Willem-Alexander opened a branch of the Rijksmuseum there on December 9, 2002. Works on display include paintings by masters of the Dutch Golden Age, including Rembrandt and Jan Steen. Museum hours are 7am to 8pm daily.

Dutch Icon at Risk

The Dutch clog is facing serious threats in the early 21st century. The Dutch Association of Clogmakers reports that the financial situation of the last five remaining clog manufacturers is so

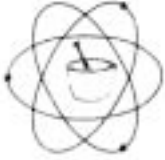
poor that they may very well not survive. Contributing factors include high production costs, low prices, diminishing demand and fierce competition from abroad, especially China.

Dutch Art Found to be Very Tasty

George Moorman's artistic collage of 200 chocolate letters in different sizes and tastes was eaten by exhibition visitors in a show in Haarlem. Moorman told Haarlem's Dagblad he was very disappointed and didn't know what to do. "I took into account that children might steal one or two letters and ordered the chocolate factory to make some 20 letters

extra. But I see now they have eaten my whole exhibition. I can't ask them to make these 200 letters all over." Art director Gerrit Bosch added, "On the first day, I noticed small teethmarks in the chocolate. But the speed by which all letters disappeared has surprised me." The future of the exhibition is under discussion.

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Chris Stoffel Overvoorde: A Life in Art

Chris Stoffel Overvoorde: A Life in Art is a retrospective exhibition that will trace the development of the artist from his early years in the Netherlands up to his most recent work. The exhibition - at the Grand Rapids Art Museum, Grand Rapids, Michigan - opens June 20, 2003 and remains on view until September 7, 2003.

Chris Overvoorde began his career by sketching the world around him as he worked on large ships as a diesel mechanic in the Rotterdam harbor. Unsatisfied with his profession, he immigrated to the United States, attended school at Kendall College of Art & Design and received a Master's Degree in Fine Arts from the University of Michigan. In 1966 he began to teach at Calvin College in Grand Rapids, Michigan, where he continues to be active as Professor of Art Emeritus. His work, exhibited extensively through group and solo exhibitions, combined with his legacy as a dedicated professor and volunteer at the college, church, and museum levels has earned him an enduring reputation as both artist and educator.

A multidimensional artist, Overvoorde works with equal passion and dexterity in both painting and printmaking to create compelling abstract and figurative work, and both small and large scale landscape paintings. These pieces, while seemingly disparate, combine as one lifelong investigation and celebration of the spiritual life. This motif, represented in prints of biblical figures and grandiose landscape paintings, continues the tradition of Christian spirituality within Dutch painting and printmaking.



Overvoorde is a noted artist who is, at once, an immigrant proud of his Dutch heritage, a respected educator and volunteer, and a Christian using art to explore his spirituality, identities recently examined in his book, *Passing the Colors: Engaging Visual Culture in the 21st Century*.

The Grand Rapids Art Museum is located in downtown Grand Rapids, Michigan at 155 Division North. Tel: 616/831-1000

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Upcoming Events

ANNUAL DUTCH EASTER SERVICE
MONDAY APRIL 21, 2003 - 7:30 PM
Meditation: Rev. William Buursma
Organist: Dick Gootjes
Soloist: Rena Holst
RAYBROOK MANOR CHAPEL
2121 Raybrook SE - Grand Rapids, Michigan

TRAVELOGUE by Fran Reidelberger
"ALASKA"
DIS members free, Nonmembers \$3 per person
Coffee and Cookies served during intermission
SATURDAY MAY 10, 2003 - 7:30 PM
OTTAWA HILLS HIGH SCHOOL AUDITORIUM
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ANNUAL DUTCH FEST - LANDDAG
SATURDAY SEPTEMBER 13, 2003
10 AM - 4 PM
HUDSONVILLE FAIR GROUNDS
5235 Park Street - Hudsonville, Michigan

ANNUAL MEETING
FRIDAY, OCTOBER 24, 2003 - 7:30 pm
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Corner of Rosewood and Burton SE
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SINTERKLAAS FEEST for children ages 3-9
SATURDAY, DECEMBER 6, 2003 - 2:30 PM
HERITAGE CHRISTIAN REFORMED
CHURCH FELLOWSHIP HALL
3089 - 84TH Street SW
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ANNUAL DUTCH ADVENT SERVICE
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RAYBROOK MANOR CHAPEL
2121 Raybrook SE - Grand Rapids Michigan

I'm a Dutch journalist for the interview- and debating television programme 'B&W' presented by Paul Witteman and Inge Diepman, broadcast by the VARA in the Netherlands. **I am looking for Dutch speaking parents of American soldiers/marines, that have left for the Gulf or will be/might possible be sent to the region** (shortly). I would like to get in touch with them (by mail and telephone) and possibly invite them as a guest in our studioprogramme in The Netherlands (we would pay their tickets and hotel costs) later on.

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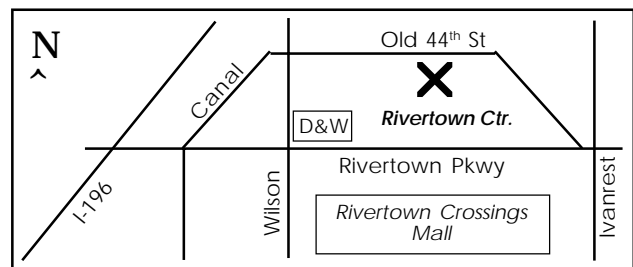


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