

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
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DR. VANDERVENNEN BEGINS AS EXECUTIVE DIRECTOR



Dr. R.E. VanderVennen

After months of searching and praying, the AACCS Board of Trustees rejoiced to receive a letter of acceptance from Dr. Robert E. VanderVennen for the appointment extended to him as Executive Director of the Association. Coming to this new position with a rich and varied background in academics and administration, Dr. VanderVennen began his administrative work with the AACCS already in April on a part-time basis. He and his wife, Mary, with their family hope to be settled in Toronto by the end of June, when he will be assuming his position full-time.

For the past seven years the post has been filled on a half-time basis by John A. Olt-huis. John leaves the AACCS to expand his work for the CJL Foundation. (See following article).

Concerning Dr. VanderVennen's coming to the AACCS, the retiring director commented, "The previous seven years have been years of planning the framework of the AACCS/ICS--planning the programs and deciding the people they should serve. The crucial thing in the next few years will be in deciding the priority of programs to be given stress. Bob's experience in educational institutions, their beginning and expansion years, will be a real help in giving leadership in making those decisions."

Perhaps the man on the AACCS/ICS staff most familiar with Dr. Vander Vennen and his capabilities is Dr. Calvin Seerveld, Professor of Aesthetics at the ICS. "Having worked together at two previous institutions," Dr. Seerveld comments, "I have come to appreciate Bob as an experienced administrator who wants to do things Christianly. He wants to serve the Lord as an administrator in education--informed, knowing, working out Christian principles with wisdom, in a position for which there is little formal training in Christian principles."



Bob begins his tasks

Since Dr. VanderVennen's formal education centers in the field of chemistry, it was by a series of his own choices as well as circumstances that he became so involved in educational administration. After receiving his A.B. degree in chemistry from Calvin College in 1950, his M.Sc. from Michigan State University in 1951 and his Ph.D. from that same university in 1954, he continued as a research chemist for two years in Washington, D.C. Then, motivated by a desire to be active in Christian education, he shifted his career by becoming Professor of Chemistry at Belhaven College in Jackson, Mississippi.

During his three years of teaching there, his commitment increased. In 1959 he joined with four other professors to become the first faculty of Trinity Christian College near Chicago. He explains, "We were convinced--Dr. Jellema of Calvin

first convicted me of this--that there was more than one way of working out Reformed principles based on philosophy and history, as well as theology. I wanted to have a hand in forming such a distinctively Reformed educational option."

From its beginning much of Trinity's administrative planning and work fell to Dr. VanderVennen as chairman of the faculty and later Academic Dean of the college. During his thirteen years with Trinity, he gained a broad range of administrative experience, at first out of necessity and later out of a conscious desire to make administration his career. Additional graduate course work as a Visiting Scholar at the University of Chicago in 1972 confirmed him in this desire, and also strengthened his conviction that Christian collegiate and graduate level philosophical studies were vital. During 1973 and into the present, Dr. VanderVennen has devoted his main energies to the establishment of a Christian college in Alberta, doing much of the ground work for that endeavour by Christians in the West.

Having made his decision to become Executive Director of the AACS, Dr. VanderVennen intends to continue his ties with the Alberta College Association in an advisory capacity. He envisions a "mutually supporting" relationship between the proposed undergraduate college in Alberta and the graduate level Institute for Christian Studies in Toronto. "The Christian educational philosophies of these two institutions are very similar," he states, and adds that the Alberta College will also be fostering the kind of basic foundational studies and inquiry that is so crucial in our secularizing age.

Elaborating on the importance of theoretical studies and basic religious study, Dr. VanderVennen explained that at this point in history "there are some transitions culturally taking place that are powerfully religious movements, and the single, unthinking person--unthinking about these things, unreflecting, who doesn't think basically about what's happening--is not able to deal with it and is simply

going to have to sit on the sideline and watch. This, of course, is a tragedy. So you need some scholarly people who have studied history, philosophy, theology, etc., and who know something of the religious philosophical roots that underlie these changes." This kind of understanding is necessary, he pointed out, if Christians are to interact with what's going on in the world on some better basis than individual reactions to isolated events and dominant personalities. We need insight into the secularizing trends in culture if we Christians are to know and do "what it takes to move things into the best kind of way."

But, no matter how important theoretical work is, Dr. VanderVennen warns, it can be helpful only if such scholarship is surrounded by a community with a broad range of abilities. "Theoretical work," he points out, "should not be done in the confines of a building and written up only in scholarly papers, but it must issue in various ways into relatively practical and concrete conclusions that will affect the way things are done--both public policy and private ways of doing things."

Regarding the AACCS/ICS, the new Executive Director concluded, "At the institution as a whole, I'd want to see a whole spectrum of work, from deep theoretical thinking to the communication of this to the average citizenry, for only then can the purpose be served of deepening Christian perspective in all fields and thereby increasing Christian ways of living."

Accepting his new position with that kind of commitment and background, Dr. VanderVennen began his work already in April with a two week trip to Toronto to acquaint himself with his new area of service. He spent his days conferring with staff members, checking over office files, and attending staff council meetings, as well as making preparations to accommodate his family in a new country and a large city with a housing shortage.

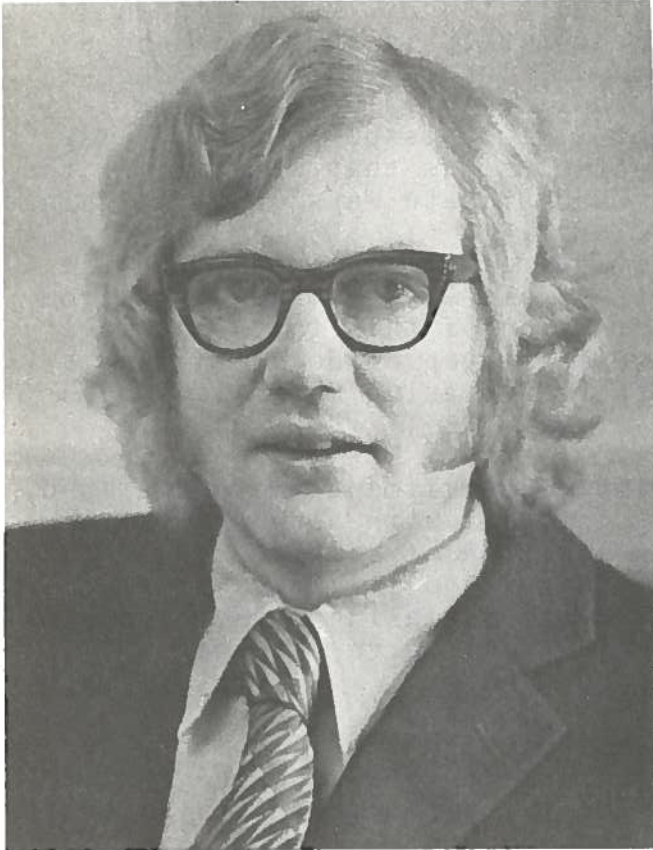
Dr. VanderVennen's family hopes to be settled with him in Toronto by the end of June. His wife, Mary VanderVennen, a well-known concert pianist, presently holds a position as family therapist at Hines Veteran Administration Hospital in Chicago. Their son, Mark, 18, has just finished his freshman year at Trinity Christian College in Palos Heights, Illinois. Paul, 16, and Kathy, 12, will both be finishing academic years in the Chicago Christian School system before moving to their new home in Toronto.

by Linda Leenders, AACCS staff member

At the June 1 annual meeting of the Christian College Association (Alberta), Dr. VanderVennen gave a speech on "The Transformation of Higher Education", stressing that Christianity makes an educational difference.

Seven years of leadership: a salute to John A. Olthuis

by Rev. L. Tamminga



John A. Olthuis, Executive Director
for seven years

A chapter in the life of John Andrew Olthuis has come to a close. He has resigned as Executive Director of the AACCS. A new chapter will begin. He will serve the Committee for Justice and Liberty Foundation (CJL) as Research and Policy Director. The two chapters belong to one book. The theme of that book is living Christ in the fulness of human life.

Those who came to know John Olthuis through the years realized how that vision marked his ways.

Reflecting on that a bit, my thoughts go back to the year 1961 when a public meeting had been called in Edmonton for the purpose of doing Christian action in society. One of those present was John Olthuis, then a student of law at the University of Alberta. That evening the Christian Action Foundation (CAF) was established. John was elected a board member and from

the beginning the fledgling foundation made many demands on his leadership abilities.

With some nostalgia I think back to those days. The means were small, but the dreams were big. We got bogged down in details and confusion, and it often fell on John to get the facts and principles straight. A small band of Christian action enthusiasts learned to continue after every setback.

Never did that become more poignantly true than when tragedy struck in the sudden death of John's cousin, Andrew John Wierenga, a young lawyer and also board member of the CAF. One afternoon John and I went through Andrew's files at the law firm for which he had worked, and retrieved the documents of the research Andrew had done regarding the

rights of Christian schools in Alberta. John took over that branch of CAF's concern and in the course of time it led to a measure of justice whereby Christian schools in Alberta were given a share in the educational tax dollar. At that time John cautioned the Christian community not to associate "success" with results, but rather to see faithfulness itself as victorious, regardless of the practical results. It was a message that became increasingly pertinent in later developments in the Christian community.

For a few years John worked for the law firm with which Andrew Wierenga had been associated. The appointment as Executive Director of the AACS in 1968 caused much soul-searching. The CAF in Alberta depended so much on his leadership, the law firm offered him a partnership, and the AACS faced many problems. Moreover, John already then felt more drawn toward the Lord's work in politics than in education. Much to the joy of the AACS, he accepted, however, and looking back at the half dozen years he guided the Association's work we can only thank God for what He gave in John Olthuis.



JAO takes up position in CJL office

The AACS went through crucial years. The pressures to which he was exposed seemed at times beyond endurance. His quiet strength, his ability to listen sympathetically, his clear understanding of the biblical vision of life, and the integrity of personal faith, enabled him to carry on and to reach the goals which he had set for himself for this stage in the AACS' development.

Much has been accomplished by the staffs of which John Olthuis formed a part. Services to students far and near were multiplied. A new building was purchased. Organizational problems were solved. A system of community conferences was set up all across the continent. The ICS flourishes. And most important, Bible studies as the foundation for Christian scientific work were increasingly emphasized.

But praise would be embarrassing to John Olthuis. Indeed, only what is done as a team, communally before the Lord, is worthy of report. It was good then to have worked with John on a team. That includes his family, Marion and the children, who shared too little in the day's available hours.

May our faithful God continue to bless John Olthuis for the coming of the Kingdom in the area of politics as he now devotes himself full-time to the work of the CJL Foundation.

Two new members introduce themselves

YOUNG EVANGELICAL REJOICES IN REFORMATION VISION



Some weeks ago the ICS was visited by Dave Caudill, a young officer who had just earned his "wings" in the American Air Force. He went to considerable expense to make the trip to Toronto from his training base, and incurred a further expense while here by becoming an AACCS member. In a subsequent letter he outlined the background to this step.

My first contact with AACCS came when a friend registered me for the Ontario Conference in August, 1972. For three years I'd been attending Michigan State University, but I had also worked for Campus Crusade for Christ (in England and California), and played lead guitar for a Christian rock group which toured the midwest U.S. and Sweden for about 18 months.

Lt. David Caudill surrounded by his books.

During my stay in London in 1970, I became aware of certain shortcomings in my evangelical mind, the greatest of which was a failure to understand the 20th century culture which pushed me around while I tried to "win souls". Like many other young evangelicals, I got excited about Francis Schaeffer, for in his books I saw beginnings of a Christian critique of culture.

After returning to America, I continued to struggle with the problem of the Christian Church's general lack of understanding regarding philosophical roots, which had resulted in her being swept along blindly by humanistic trends in ethics, art, education, and politics, to name but a few. Just before going back to Michigan State to complete my philosophy degree, the conference in Niagara amazed me, for here was a movement committed to unmasking humanism and boldly seeking to serve God in all of life. I was so excited that I attended the Michigan conference and visited the Institute that fall. This year, in joining the AACCS, I am showing my gratefulness for its vision and my support of all its Kingdom-bringing activities.

Presently I am serving as an air force officer, flying jets in Phoenix, Arizona. In a few years I want to return to graduate school, hopefully at the Institute. However, I will not wait until then to pursue a solid grasp of Christian philosophy and God's Word. So now I read and fly before the Lord, attempting to place all things within my reach in obedience to Him.

RESEARCH CHEMIST REJECTS NEUTRALITY

Dr. "Chuck" Vandergraaf, research chemist for Atomic Energy of Canada Ltd. in Pinawa, Manitoba, became a member of the AACS last February.

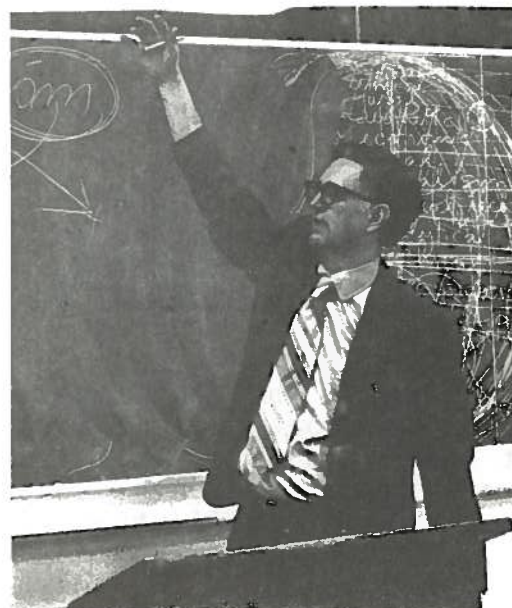
In a recent letter introducing himself and his family, Chuck puts his decision to join the AACS in the context of his views on scientific "neutrality": "...seen from a neutralist (read: secular) point of view, any other point of view is a partisan perspective. Yet, the Christian scientist must reconcile the omnipotence of God and the healing salvation of Jesus Christ with his world-and-life view, and at precisely this point the neutralist's perspective becomes inadequate. Thus, the secular perspective ceases to be neutral, and becomes decidedly non-Christian... I feel that the AACS can do a tremendous amount of work in re-evaluating the relationships that exist in the triangles man-God-man, and man-God-thing... I feel that in the realm of science much can and has to be done yet, as it is a domain where the redemptive work of Christ is not nearly as apparent as in other domains involving man (politics, medicine, etc.)."

Dr. Vandergraaf is a native of the Netherlands, but received his college and university training in the United States (B.Sc., Calvin College, Ph.D. in analytical chemistry, Pennsylvania State University). He and his wife Evelyn, a native of Pennsylvania with a keen interest in Christian education, have two young sons and are members of the Kildonan Christian Reformed Church in Winnipeg, Manitoba.

A tribute to Dr. Runner

If there is a single person who has been most influential in promoting, in North America, the ideal of Scripturally-directed learning for which the AACS stands, that person is Dr. H. Evan Runner of Calvin College in Grand Rapids, Michigan. His contribution to the AACS, both as co-founder, board member, conference speaker, prophetic leader, and, more recently, as visiting professor of philosophy at the Institute, has been incalculable.

The end of the current academic year also marks the end of the four years during which Dr. Runner came to Toronto every second weekend to give his powerful courses in Christian philosophy at the Institute. Coupled with Dr. Runner's earlier decision not to come to Toronto as full-time professor next year, the discontinuance of the exhausting bi-weekly trips to Toronto is a milestone that



Dr. Runner lectures intensely.

evokes feelings of both regret and gratitude. The scope of Dr. Runner's vision in philosophy--the extent of his historical insight, the depth of his spiritual wisdom, the width of his encyclopedic reading--is something to which the Institute community, both professors and students, owe an immense debt, and which will be sorely missed in the academic work of the Institute in the coming years.

One of Dr. Runner's students in his Saturday morning class during the past year has been Pat Dean, psychology graduate of York University in Toronto. The following is her description of the impact of Dr. Runner's teaching on her life and academic work. It is representative of the gratitude and appreciation which so many of Dr. Runner's students, both at the Institute and elsewhere, feel for the gospel ring of truth which reached them in his teaching. May God bless him in his further labours at Calvin College.

STUDENT APPRECIATES DR. RUNNER'S TEACHING

Philosophy lectures can be exceedingly dull. However, the Institute's introductory philosophy course was given colour and excitement by the dynamism of the instructor. Dramatic illustrations of key points and concrete examples of philosophical ideas aroused and maintained interest in a topic that can be less than interesting.

In this article, I'd like to thank the man who made the course interesting and worthwhile--Dr. H. Evan Runner. All of those who took the course (philosophical prolegomena) benefited from its contents. Some appreciated most the chance for personal conversation between lectures. I was particularly grateful for Dr. Runner's generosity with personal written material.

Although the contents of philosophical prolegomena could not fully answer all objections to the Christian philosophy presented in the course, they certainly stimulated thought and reflection.

For some who took the course, it represented a total redirection of thinking on a number of key issues, including the Christian's place in the university. For others, the course merely deepened their understanding of the place of academic work in the Christian life.

The profound influence exerted by Dr. Runner's teaching was largely due to the coherence of the vision he presented. The lectures were not merely factual; they presented a complete philosophical perspective. We, as students, benefited from years of thinking--of sifting, sorting, and modification of ideas.

I gained a great deal from the course. Dr. Runner's confidence in the academic viability of Christianity has allowed me to laugh at some of

the other idols and face them with greater assurance.

Through philosophical prolegomena I have understood more of who God is--not a God totally unreachable, but a God who is faithful to His Word. God is not restricted; rather, God is a keeper of His promises.

An enriched appreciation of the creation has also come from Dr. Runner's teaching. During the fall lectures, I became aware that there is no escape from the Lord. The whole creation points to Him. And the structure of creation sometimes forces non-Christians to recognize biblical truths. This represented a new and vigorous emphasis in my own thinking.

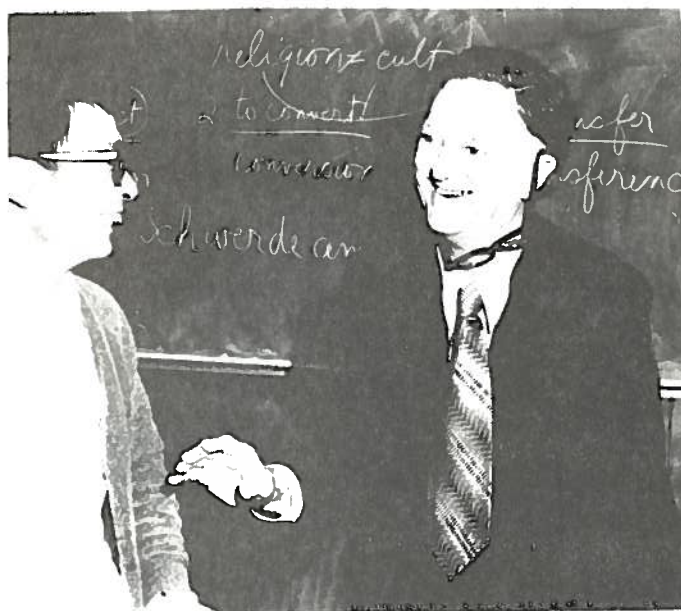
The realization that no one can escape God's covenant and its implications was a new and dynamic idea for me. Even those who break God's covenant cannot truly escape from it. They are still judged on the basis of the contract between God and man.

Because of my own struggles with the place of science in Christianity, Dr. Runner's comments were particularly helpful. Science, according to Dr. Runner, is not supreme, but merely a type of abstraction. This abstraction from creation allows us to serve better among the creatures. Although my thinking on science and Christianity is certainly not complete, Dr. Runner has provided excellent material for reflection and elaboration.

Of the many insights gleaned from Dr. Runner's teaching, one idea has proved to be particularly significant in my own life. This is the idea that the Christian life is rooted in revelation. This captures the solidness and firmness of the Christian life. However, this "rootedness" does not confine; rather, it allows for growth.

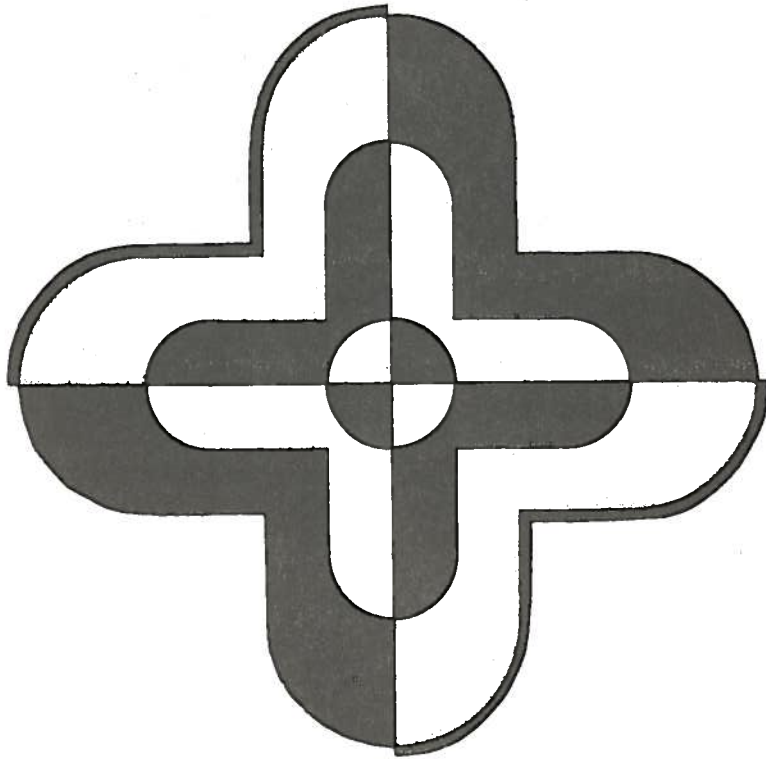
This idea also summarizes the work of Dr. Runner as he has shared it with his philosophy classes at the Institute. He has rooted his thought in revelation, but also allowed it to grow. This firmness and freedom has proved infectious, and inspired many of us who were his students.

* Pat Dean recently received her B.A. in psychology from York University.



H.E.R. smiles as camera catches him in typical pose.

Mustard Seeds: planting for new public policy



1974 AACS CONFERENCES

A contemporary renewal of interest in Christian social thought and action is prompting many Christian believers to reconsider their responsibilities in economic and political life. Christians are asking for guidelines in understanding the institutions of government, production, trade and finance, and the impact which these have on much of our lives.

The 1974 AACS conference lectures will examine political and economic issues in the belief that Christ's reassuring parable of the mustard seed applies to this area of human life as it does to every other.

Out of the small beginnings of simple obedience the heavenly King will give an increase which far surpasses human calculation.

ALBERTA, August 2 - 5

*Alberta Evangelical Camp,
Didsbury*

John A. Olthuis: *"The Management of
Canada's National Resources"*
James Skillen: *"Democracy and World
Politics"*

REGISTRAR:

Mr. John Sneepe,
9203 - 147 Street,
Edmonton, Alberta.

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BRITISH COLUMBIA, June 28 - July 1

Trinity Western College, Langley

John A. Olthuis: *"The Management of
Canada's National Resources"*
Twelve workshops led by local people

REGISTRAR:

Laorelei Kok,
12215 - 100A Avenue,
Surrey, B.C.

MICHIGAN, August 2 - 5

Camp Geneva, Holland, Mich.

Bonnie Greene: *"Consumerism, a
Gathering of the People"*
James Skillen: *"Democracy and World
Politics"*

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NIAGARA ONTARIO, August 2 - 5

*Niagara Christian College,
Fort Erie*

A. B. Cramp: *"Man the Steward: Key
Concepts for a Christian Under-
standing of Economic Life"*
B. Goudzwaard: *"Principles and Limits
of Economic Growth"*

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MID ATLANTIC STATES, November 1 - 2

*Harvey Cedars Conference Grounds,
New Jersey*

C.T. McIntire: *"Industry, Cities,
and the State: Sources of Secu-
larization"*
William Harper: *(To be announced)*

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LECTURES ON "THE FAMILY" AND "CHRISTIAN EDUCATION"

TRENTON, June 28 - July 1

Lavallee Tent Park, Coe Hill

Harry Van Belle: *Three lectures on
"The Family"*

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THUNDER BAY, August 2 - 5

Dorion Bible Camp on Lake Superior

John VanderStelt: *"Christian Educa-
tion"*

REGISTRAR:

Mrs. Shirley Matheis,
2320 Everest Avenue S.E.,
Grand Rapids, Mich. 49507,
U.S.A.

REGISTRAR:

AACS,
229 College Street,
Toronto, Ontario.
M5T 1R4

REGISTRAR:

Mrs. Mary Cleeve Ewing,
223 W. 26th Street,
Wilmington, Del. 19802,
U. S. A.

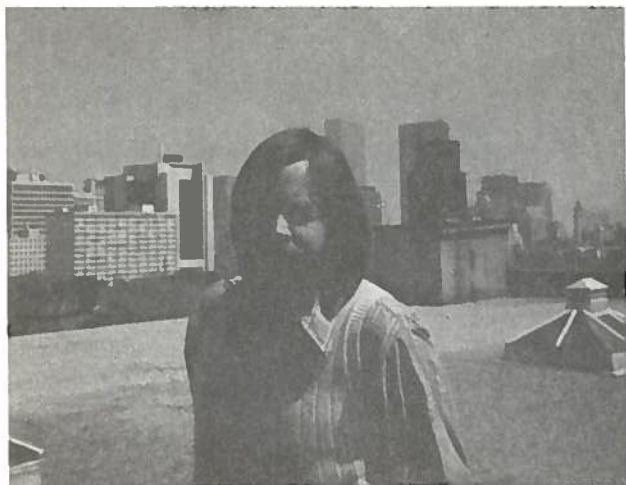
REGISTRAR:

Mr. Peter Van Huizen,
197 Henry Street,
Stirling, Ontario.

REGISTRAR:

Mr. Peter Heerema,
107 Current Bay,
Thunder Bay, Ontario.

Dordt graduate finds Institute significant



Bob Vander Plaats outside apartment atop AACS building.

For introduction in this issue, the Perspective staff has interviewed Robert Vander Plaats, one of the Institute's junior members who is nearing the completion of his studies.

Born in 1949, a few months before his father graduated from Calvin Seminary in Grand Rapids, Michigan, Bob Vander Plaats spent his younger years in Christian Reformed parsonages in Minnesota, South Dakota, Michigan and Iowa. It was in Iowa, in 1967, that he went to college (Dordt), and was won for the ideal of Christian scholarship. When he graduated in 1971 he had two majors (history and

philosophy), an A average through college, and a Woodrow Wilson scholarship, which he decided to use to do graduate work in philosophy at the University of Toronto, partly because of its proximity to the Institute. After a year, Bob became a full-time student at the Institute, where he has studied under Drs. Zylstra and (especially) Hart.

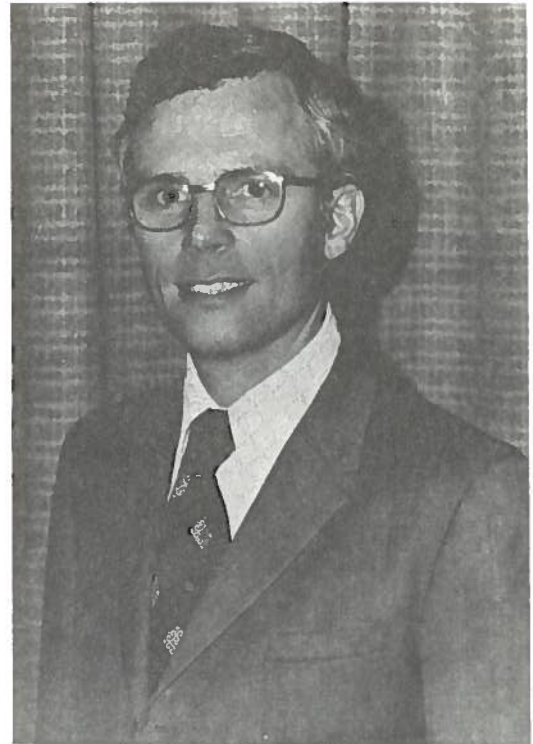
Together with his wife, Nanci (nee Kreps), a Christian school teacher, Bob has been custodian of the AACS building in Toronto, and since last year they have lived in the "penthouse" apartment on its top floor.

After two years as full-time student, Bob is very positive about the significance and possibilities of the Institute. The academic standards are high, he feels, and the ICS as a whole is a real "signpost" of the Kingdom of God in the world of scholarship. But he sees weaknesses too: he mentions that the ICS has yet to realize its ideal of becoming a genuine community of scholars. And for Bob, who hopes to complete his Certificate of Philosophy requirements sometime next year, it is a real concern that the academic work of the Institute does not yet have the general recognition it deserves, both in the Christian community at large and in the official area of formal accreditation. For the moment, this makes plans for the future more uncertain than they might be. For the coming year, however, Bob hopes to find a part-time position while finishing his thesis for his master's degree.

Discovery format facilitates B.C. fellowship

by Rev. H. De Moor

It was a rainy weekend, but together we discovered again how God's Word can bring the sunshine of shalom into our lives. The format of our meetings helped: a Discovery V series pressed into two yearly mini-conferences is actually a very rewarding experience. Spending a Friday evening together, sleeping on it for a night, then returning for a full day's study and discussion is a Western innovation which the East should definitely consider. Our two speakers, Dr. Arnold DeGraaff and Dr. James Van Leeuwen, seemed no worse for the three-hour time lag provided by Air Canada as they led us in reflection on the emotional side of our lives before the Lord. The fact that our chairman, Dr. M. Verbrugge, didn't have the slightest notion as to how to run a simple slide projector with remote control did not detract from his able leading. And all in all, the fact that up to 150 Christians can join together in study, discussion, song, and prayer while they grow toward maturity in Christ is a blessing for which we could all thank our covenant Lord.



Dr. VanLeeuwen: Psychiatrist at Sick Children's Hospital

On Friday evening, Dr. DeGraaff sketched for us a model of a mature, believing person in order to contrast it with that of a believer whose faith is affected by emotional malfunctioning. Together we discovered ourselves in both. All of us experience the personal surrender to and trust in our heavenly Father which characterizes mature faith, but also the powerlessness, loneliness and immobility produced by emotional anxiety and depression. (For ways of healing this anxiety, see following article).

On Saturday, Dr. James VanLeeuwen shared with us his experience as a psychiatrist in a very delightful and instructive way. He opened our eyes once again to the unity, the wholeness of man, whose emotional and physical functioning is very much interrelated. The "show and tell" slides along with the interesting narrative broadened our horizons into the area of people coming to terms with their anxieties. The relaxing way in which all of this was presented was in itself a healing experience. In the meantime, Dr. DeGraaff used this more informal discussion format to expand on Friday evening's lecture. His description of the five major patterns of defense mechanisms suggested by modern psychology and his insights into the nature of therapy led to a meaningful hour of discussion.

Together, in other words, we were stimulated once again as a Christian community to "attain to mature manhood, measured by nothing less than the full stature of Christ." We left, hoping and praying that also in the emotional side of our life the full impact of the Gospel of grace might continue to be felt.

De Graaff lectures on "Pastoral Counselling: Learning to Believe"



Dr. DeGraaff breaks for coffee
after Discovery lecture.

Acutely aware that "many special factors may hinder a person from coming to a mature expression of his faith," Dr. Arnold DeGraaff, professor of psychology at the Institute, concentrated in the fourth Discovery V lecture on the emotional side of difficulties in believing and in growing to a full and free expression of one's faith commitment.

The lecture concentrated on two main questions: how does a person's emotional malfunctioning affect his confessing, and secondly, how can the Gospel be proclaimed in its full healing and integrating force so that no distortion of its message will deepen neurotic problems.

To answer the first question, Dr. DeGraaff first described the core of emotional malfunctioning--deep emotional anxiety. The person feels insecure, inadequate, afraid that he will fail if he tries to assert himself, and so will be rejected, made to feel unacceptable. "Because of these deep feelings of emotional anxiety," says Dr. DeGraaff, such people "are afraid to reveal and share any of their inner feelings." They cannot afford to take the risk of being hurt, or of being exposed, since their feeling of self-identity, their core of inner emotional strength, is so dangerously undeveloped. To hide this insecurity, they develop defense mechanisms, which perhaps hinder more than help to alleviate the inner fears and loneliness, and develop a stable true sense of identity.

Since the nature of believing and confessing is willing surrender, entrusting yourself without fear of losing your own identity, openly expressing your inner feelings in trust, it is not hard, contends Dr. DeGraaff, to see how such an emotionally neurotic person would have great difficulty developing a mature faith life. His feelings will hold him back and not support his desire to give himself freely to the Lord. Out of his fears of inadequacy and rejection, he will be overwhelmed with a sense of God's power, His demands, His wrath. Feelings

of guilt about his phony defenses can plague him, too, and keep him from experiencing communion with God and free open faith that feels real.

Realizing all this, we are then faced with the second question, "how we together can support, hold up, and encourage our fellow-Christians who are suffering emotionally." Dr. DeGraaff drew attention to four ways:

We can already begin to give him comfort and a feeling of liberation by simply listening with understanding and genuine sympathy.

Secondly, we can concentrate his attention on his positive healthy side --the simple facts that he desires to serve the Lord, that he wants to feel fuller, more living communion.

Most important of all, Dr. DeGraaff pleaded for a re-emphasis of the Gospel of grace. We must switch the emphasis from man's part to God's grace, always preaching the imperative--what we ought to do--only in relation to the indicative--the glorious things that are already done for us by Christ.

And finally, the way we worship, too, can be a means of healing, rather than a reinforcement of neurotic tendencies to feel weak, helpless, and unworthy. In that context the sacraments should emphasize not our sin, misery, and failure, but the sufficiency of Christ's work to redeem us from that, the Good News so vital to both the neurotic and the whole in God's family.

An interview with Dr. Seerveld

The work of an ICS professor is many-sided. This is strikingly illustrated in the activities of Dr. Calvin Seerveld, professor of aesthetics. Last year, in connection with his work in art history, he and his family spent several months in Europe, especially England. During the past academic year he has accepted speaking engagements at a wide range of academic institutions across the North American continent. Perspective asks him about his travels in the context of his work in aesthetics at the Institute.

FORGING A CHRISTIAN ALTERNATIVE IN AESTHETICS

PERSPECTIVE: Could you tell us, Dr. Seerveld, about your trip to England in May of last year?

SEERVELD: I went with my family to England in order to study at



the Warburg Institute at the University of London. It's headed by the major art critic and aesthetician E.H. Gombrich. I wanted to get background material in art history and this is a particularly good library since it is ordered topically, saving me considerable time on research. Since I'm working in aesthetic theory at the Institute, I find I must be concretely anchored in art history. This was my major reason for going.

PERSPECTIVE: I understand you concentrated on the eighteenth century. Can you explain why this period was so important to your studies?

SEERVELD: Yes, I centered in on the Rococo period in art, because art criticism and aesthetics as a specialized theoretical endeavour all began in the early eighteenth century. This is the time period we concentrated on in the historiography of aesthetics class last year. It was Kant's Critiques, in the eighteenth century, which for the first time gave aesthetics a place of its own in the respectable realm of serious philosophy.

PERSPECTIVE: Can you tell us a bit about eighteenth-century painting? What is meant by "Rococo"?

SEERVELD: The Rococo is an art style which was especially strong in France in the early eighteenth century. At the end of months of museum going in London, Amsterdam and Paris--the Louvre has a very large section of Rococo painting--I had to sort out all the different eighteenth-century paintings we (my wife and I) had seen. I had to ask what was going on in the eighteenth century; how were the paintings alike and how did they differ? What particularly was the Rococo spirit which a number of artists shared? This led me eventually and unexpectedly to an idea for art historiographic methodology. Some of what Vollenhoven had taught me lay in the back of my mind. I began to sort out the artists according to "spirits" and "types". The same types of perspective carry through in the whole history of painting. This methodology concerns itself, then, with the basic typical perspectives and fascinations which artists have, fused with the spirits of the age they lived in. It is trying to account for the similarities and differences of the paintings during each given period.

PERSPECTIVE: Why do you think it will be possible to chart the history of painting in this way?

SEERVELD: It seems that coherent misconceptions about the world re-occur. People idolize certain aspects of the world. They idolize the sexual, the heroic, the other-worldly. There are maybe a fairly definite number of basic idolatries or types. Then there is the "troubled cosmic" perspective which to me isn't an idolatry. It's found in Rembrandt's later period and in Rouault. It's what I'd call a biblically sensitive type of vision in which artists look at the world as a place in which sin and misery are evident and in need of compassionate attention. That's the spirit I'm most impressed with--a reformational spirit. Since the eighteenth century there have been a number of major spirited movements competing for the hearts of men--the neo-classical, the romantic, and the positivistic spirits, to name

just a few. And this of course is not only true in painting, but in all of the other arts as well. For instance Bach in his music expresses this "troubled cosmic" perspective, you might say in the Baroque spirit. As I've said, this is a way of sorting out what is going on in the arts, what is motivating and capturing various artists.

PERSPECTIVE: In what way do you think that aesthetic theory can help the Christian community at large?

SEERVELD: I hope a by-product of our studies will be to show how aesthetic reality is not limited to artistic production and appreciation. Aesthetics is involved in our style of life--in the kind of games people play, in the way they decorate their homes, in their church liturgies, in celebration of holidays and in fashion. I've also been working with Ecclesiastes, showing how a literary critique can open up Scripture reading. I hope that Christians will begin to see the significance of the aesthetic dimension of their lives. Art gets knowledge across very deeply though it may not be logically precise and understandable in terms that we are used to. We need to help build up Christ's followers, protect them against evil artistic influences, and show them the avenue for artistic praise.

REACHING OUT TO OTHER CHRISTIAN TRADITIONS

PERSPECTIVE: How do your recent lecturing visits to various colleges fit in the totality of your work?

SEERVELD: Basically I've been doing it for the Institute, to get out what we're doing. The key thing that I've gotten from visiting the different places is a sense of the fact that there are Christians busy with the arts in many different places that don't know about the others. Many of them in the evangelical tradition are busy doing good art work--painting, sculpture and the like, and have been doing this as Christians. They knew they had to be doing art work because this is what they were gifted with, but they haven't had a rationale for it. And when I have come in and given a speech on the biblical mandate for artistic activity in the Christian community they are almost embarrassingly happy that someone has said, "Yes, that's right, it's clear from the Bible that we ought to be doing this". That's the key thing, I think, that is connected with my work at the Institute; trying to get people aware that the cultural activity they're busy with indeed has biblical foundations. That's what the Institute has been able to do for many of these different traditions. At Bethel College in St. Paul, Minnesota, I was asked by one of the art professors at the end: how can we get our Swedish Baptist traditions together with your reformational traditions? It struck me that in certain traditions like that of Bethel and the Seventh Day Adventists, they have strong art departments.



"Art gets knowledge across very deeply."

I guess another thing that struck me is that the art departments and the philosophy departments have not really talked together very much because the philosophy departments are so highly theoretical and the art departments are so often practical and technique-oriented. And some of the work that I'm envisioning in aesthetics seems to bridge a little these concerns that haven't been bridged before. Aesthetics conceived as a separate discipline, not as part of philosophy, may indeed have the possibility of bringing theory and art closer together or giving the kind of theoretical deepening to art history and art teaching that traditionally has been hard for it to get.

PERSPECTIVE: What do you feel are the specific contributions that the Institute can make to the evangelical world at large?

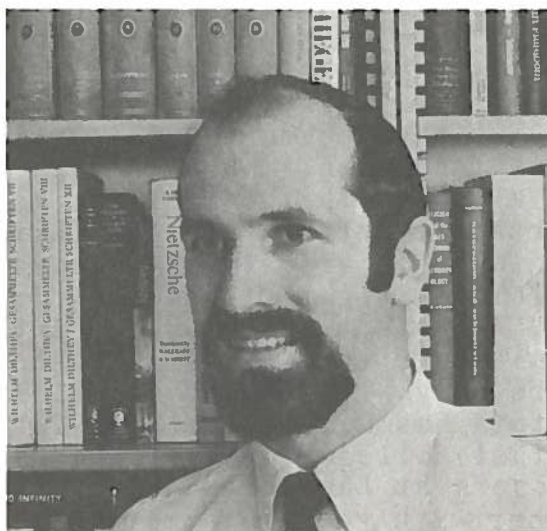
SEERVELD: Basically, I guess, giving them a sense of the integrated-ness of one's task to other tasks and the fact that part of our covenanting with the Lord as Christians is to make that cultural task indeed reconciling, sanctifying, redemptive, and also something you do between Sundays. It's really the old standard Reformed tradition, which strikes them as very new.

PERSPECTIVE: Do you feel that progress has been made in the last year or so in building bridges with sister organizations like Regent College in Vancouver?

SEERVELD: Yes, I think so. Personally, I am delighted with the closer personal contact we have had with Regent and other Christian institutions. I think what it comes down to is our being able to enter prayer sessions with such colleagues as well as talk philosophy. Our devotional life has to become more obvious. It's there, but often in a kind of strange Reformed way.

ICS library changes hands

The Institute owes a sincere vote of thanks to Kerry Hollingsworth for his work as part-time librarian during the past two years. From June 1972 through April 1974, Kerry's extensive knowledgeability in the world of scholarly books has been an asset to the library. In addition to his regular library functions, Kerry has made many other contributions to the AAC/ICS. He last year donated to the ICS, from his extensive personal library, a large number of academic books, totalling some \$2,000 in value. He has served on committees, responded to maintenance problems, received and entertained Institute guests, doubled

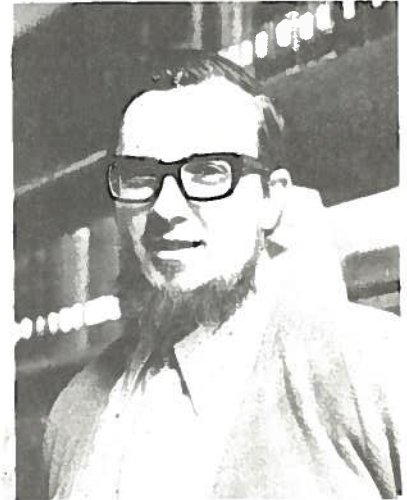


Kerry J. Hollingsworth

as photographer as well as helped put out Perspective. For all this the staffs want to take this opportunity to express to him a public and heartfelt "thank you!" and to wish him well in the future.

A native Australian, Kerry came in 1966 to study philosophy under Dr. Runner at Calvin College. He has done a year's graduate work with Dr. Zylstra at the Institute, after which he accepted the Institute librarianship. When the budgetary squeeze last year forced a hotly-debated decision not to expand the library position into a full-time library-research position in the foreseeable future, Kerry was compelled to look for full-time employment elsewhere. This tinges the leave-taking with real regret, but at the same time makes keen our sense of gratitude and appreciation for Kerry's work.

Part-time ICS student Tom Henshell, a native of Thunder Bay, Ontario, has been our new librarian since the beginning of May. Tom has some years' training and experience in library work, and will be continuing his studies (his interests lie in theology and philosophy) in conjunction with his new position. Tom is married and presently lives in Guelph, Ontario. We welcome him aboard!



Tom Henshell

Miniscripts

* Dr. C.T. McIntire and Dr. C. Seerveld gave addresses at the annual meeting of the Evangelical Theological Society of Canada on 30 March, held at Wycliffe College, University of Toronto. Dr. McIntire spoke on "The secularization of Western society as a problem in historiography". Dr. Seerveld spoke on "The contribution of a Christian aesthetics to biblical hermeneutics". The other speakers of the day were Dr. R. Longenecker and Dr. Carl F.H. Henry.

* Dr. Seerveld attended a caucus of the Canadian Scientific and Christian Affiliation (sister organization of the American Scientific Affiliation) held in Toronto during April. He was among the ten signers petitioning for the formation of an Ontario chapter. The CSCA is a professional organization of scientists, often researchers or professors at Canadian universities, who are Christian and who meet to build up one another's Christian insight in their various scientific fields, and to service various requests for speakers on the relation of Christian faith and scientific enterprise. Dr. Mary Steward, York University psychology professor, is current convenor of the new Ontario chapter.

* Dr. Seerveld was the guest of Bethel College (St. Paul, Minnesota) in April for two days of special chapel convocations on the biblical mandate for artistic activity. It was arranged for him to lecture informally in various classes and clubs while he was there, and to meet with members of the art department, one of the strongest offerings at

Bethel. There was excited interchange on the possible wedding of Swedish Baptist and Reformed traditions in getting the biblical faith relevant for contemporary culture. Dr. Seerveld also lectured at Bethel Seminary, and met with "The Living Room" group of Christians related to Young Life work in the Minneapolis-St. Paul area.

* Dr. Seerveld is convening chairman of the Psalter-Hymnal Supplement Committee of the Christian Reformed Church which has recently finished a first stage of its work by making 63 new songs available for the churches to use in their worship services. Song styles range from the Reformation period through Southern Folk (the "Spiritual") tradition, 18th and 19th century melodies to dissonant pieces composed in the twentieth century. Melodies and texts for songs appropriate for congregational worship will be solicited on a continuing basis. Mail to Secretary, Mrs. R. Jack Post, 2105 E. Shiawassee Drive S.E., Grand Rapids, Michigan 49506, U.S.A.

* Dr. Seerveld's inaugural lecture, "A Turnabout in Aesthetics to Understanding", delivered in October, 1972, is being published and will be available at the end of June from Wedge Publishing Foundation, 229 College Street, Toronto, Ontario. M5T 1R4. Price: \$1.00.

* Dr. C.T. McIntire published a review of L'attività e la politica missionaria della direzione della London Missionary Society, by Raimondo Turtas, S.J., in The Catholic Historical Review (January 1974), and his review of Denis Mack Smith's book, Victor Emanuel, Cavour, and the Risorgimento will be published in the same journal.

* Dr. McIntire is a commentator at the annual meeting of the Conference on Faith and History devoted to an examination of Christianity and Civil Religion, scheduled for St. Paul, Minnesota, October 11-12. Other program participants include Martin E. Marty, University of Chicago; Rockne McCarthy, Trinity Christian College; Louis Voskuil, Covenant College; Edwin Yamauchi, Miami University of Ohio; and George Giacomakis, California State University at Fullerton.

* C.T. McIntire has become a member of the Toronto Group of the Victorian Studies Association, and participated in the annual meeting at Glendon College, York University, on April 6.

* The published version of Dr. McIntire's 1973 public lecture, entitled, "The ongoing task of Christian historiography", will be available in late June from Wedge Publishing Foundation, 229 College Street, Toronto, Ontario. M5T 1R4. Price: \$1.00.

* On May 2, Dr. B. Zylstra spoke in the Mount Hamilton Christian Reformed Church on "Evangelism in a Capitalist Society."

* On a number of occasions in recent months, Dr. A. DeGraaff has accepted invitations to speak on counselling Christians who suffer from emotional malfunctioning (compare the report of his Discovery V lecture, pp. 14-15). He spoke:

March 2 -- to a congregational meeting of the Grace Christian Reformed Church in Scarborough, Ontario.

March 16-- to the elders of Classis Hamilton of the Christian Reformed Church in St. Catharines, Ontario.

April 19-- to the annual meeting of the Christian Counselling Service in Toronto.

- * On April 26, Dr. DeGraaff lectured on "Understanding the Child: the implications of developmental psychology for structuring the child's learning" for the Niagara District Teachers' Association, in Fruitland, Ontario.
- * On April 19, Dr. J. Olthuis spoke on "The Call to Intimacy" at Grove City College, Grove City, Pennsylvania, and participated in a number of classes.
- * On April 25, Dr. Olthuis participated in a seminar on "The Word of God" with the theology faculty of the Catholic Mercy Hurst College, in Erie, Pennsylvania.
- * On April 25-26, Dr. Olthuis joined in the Allegheny College Colloquy in Meadville, Pennsylvania. This involved seminars on "The Ethics of Population Planning", "Family-Marriage-Counselling", and "Intimacy".
- * At a locally-organized AACS weekend conference in Trenton, Ontario (April 19-20), Dr. S. Greidanus spoke on "How to read and understand the Scriptures".
- * Dr. James W. Skillen, assistant professor of political science at Messiah College, Grantham, Pennsylvania, presented a lecture on "Problems of Theory in European Political Integration" at the ICS on April 8.
- * ICS student, Harry Vander Velde's paper on the book of Ruth, originally one of his assignments in the Institute's Biblical Prolegomena course, has been translated into Spanish by the Foreign Missions Board of the Christian Reformed Church, and is ready for publication.
- * On May 31, Dr. J. Schaafsma, assistant professor of economics at the University of Victoria, British Columbia, gave a lecture at the ICS on "Value Judgments in Economics".
- * The first of a series of articles introducing the AACS and what it stands for is scheduled to appear in the June 21 issue of The Banner, official weekly of the Christian Reformed Church.
- * Cordial thanks to those of you who responded to our appeal for scholarship money for two Australian students. Special mention is deserved by the Neerlandia chapter, who passed the hat and made a substantial contribution. The Scholarship Fund now has enough for one of the students, Keith Sewell, to come to Toronto. Some \$1,500 are still needed to help the other. Can you donate or make a pledge?
- * As part of the EVERYONE-ONE drive, Harry Houtman recently spent nine days travelling through Ohio, Indiana and Illinois introducing people to the work of the AACS/ICS. He signed up 12 new members in Cleveland, Ohio; Goshen, Indiana; and in the greater Chicago area. Five others promised to send in their memberships at a later time. One Chicago area member pledged to gain five additional new members. We are pleased that again 17 persons have joined the growing number of AACS members. Hopefully, you can still do your part too in the EVERYONE ONE Membership drive.

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* Help! Help eliminate library problems. The Institute library is
looking for donations of all the Christian Perspective Series pub-
lished by the ARSS from 1960 to 1968. The library is also interested
in back issues of VANGUARD from November 1970 through to December 1972.

Please send all donations to: Library, Institute for Christian Studies,
229 College Street, Toronto, Ontario. M5T 1R4, Canada.

* We thank all those who have supported the AACCS/ICS work in the past
two months with their annual dues and extra donations. Due to that
support the bookkeeper's avalanche of bills can now at least be neatly
stacked.

The need for funds was intensified for a time by the Canadian postal
strike; some areas in B.C. and Alberta have still not had delivery of
their dues notices. The staff has hopes, however, that the response to
the dues mailing will continue to be good in the next few weeks, so that
no loan will be necessary this month to pay the salaries.

SUMMER INSTITUTE 1974 -- July 22 - August 2

*Institute for Christian Studies, 229 College Street,
Toronto, Ontario. M5T 1R4, Canada.*

Seminar in Economic Theory and Policy

*Led by Dr. A.B. Cramp, Lecturer in Economics at Cambridge
University, England, and Dr. Bob Goudzwaard, Professor of
Economic Theory at the Free University in Amsterdam.*

Basic Issues Seminar in Philosophy

*Led by Dr. Hendrik Hart, Associate Professor of Philo-
sophy at the Institute for Christian Studies, Toronto.*

FOR MORE DETAILS, WRITE: ICS, 229 College Street, Toronto, Ontario.
M5T 1R4, Canada.

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NOTES: Dr. VanderVennen begins as executive director

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