

# perspective

Newsletter of the Association for the Advancement of Christian Scholarship  
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Dear Supporters and Friends of the AACS and ICS:

## Seerveld Accepts ICS Aesthetics Professorship Beginning in September

Dr. Calvin Seerveld has accepted an appointment as Professor of Aesthetics at the ICS beginning this September. In his letter of acceptance to the Board of Governors, Dr. Seerveld writes, "With a sense of deep thankfulness to God, Inès joins me in accepting the appointment to take up the task of professorship in Aesthetics at the Institute. Though the decision to leave the work at Trinity was a very difficult one, by now we are at peace that the decision was the right one, and we trust that if we are faithful this new calling will be fruitful for our whole family. Actually, the opportunity to come research and teach and break new ground in the area of Aesthetics for Christ's sake comes somehow like an unexpected gift. Who would have imagined such an opportunity in the secular twentieth century!"



Dr. Calvin Seerveld:  
"Yes, I'm coming."

"So we are very thankful to our Lord who makes all kinds of things possible, and come with a quiet hope to be equal to the trust you have given us. I am truly becoming excited at the prospects of the work, growing with the present staff in Christian scholarship, aware of the several excellent students I shall already have. Please pray for us as we make the living adjustments, and ask our Lord that He help me be imaginative and wise in the leadership I shall try to give. With wishes of God's blessings on the work that binds us together, Dr. Calvin Seerveld."

Dr. Seerveld, 41, is well-known to many members of the AACS through his extensive public speaking engagements, through his publications, and through his faithful work as a member of different governing bodies, including most recently, on the Board of Curators, the body charged with governing the academic affairs of the Institute for Christian Studies. Besides numerous magazine articles and pamphlets in diverse fields, Seerveld has written the following books: A Christian Critique of Art and Literature, a 1968 Christian Perspectives reprint of lectures

given in 1962 and 1963 at the Unionville and Banff AACS study conferences. He is co-author, with Dr. Arnold DeGraaff, of the 1969 Christian Perspectives, Understanding the Scriptures: How to Read and Not to Read the Bible. In 1966 Dr. Seerveld published Take Hold of God and Pull, a book of original Scripture translations, and The Greatest Song, in Critique of Solomon, his freshly and literally translated text from the Hebrew arranged for oratorio performance, was issued in 1967.

After receiving an M.A. from the University of Michigan in 1953, Dr. Seerveld studied in The Netherlands, Switzerland and Italy, publishing his doctoral dissertation for the Free University on Benedetto Croce's Earlier Aesthetic Theories and Literary Criticism in 1958. He then taught one year at Bellhaven College in Mississippi, and since 1959 has taught philosophy at Trinity Christian College in Palos Heights, Illinois, a suburb of greater Chicago.

#### Dr. Seerveld's Scholarly Plans: An Informal Interview

Perspective: What led you to join the ICS faculty?

Seerveld: I guess I never really considered studying and teaching at the Institute because I was involved as a Curator. I thought there'd be a conflict of interest to even talk about it. So I never really considered it seriously because I was on the governing board, and wanted to serve well there. Also because my work at Trinity was fruitful. And it seemed to be moving in a direction that seemed important for Christ's rule in the States. Then various things, largely what I think is a kind of change in the concept of Trinity, combined with the interests of the ICS staff to have me come here to work in Aesthetics, made me begin to think about it.

I think what Zylstra said once -- "Cal, before you die you have to give us three books in Aesthetics," -- that more or less started me thinking, "What is my task?" I'm not sure what my role really should be. That is, am I someone who is to get freshmen excited about philosophy from a Christian perspective, to give popular lectures preaching the gospel of Christ's rule, or am I indeed to be doing scholarly work, and with others really working at it? I think I've always been somewhat of a dilettante in literature as well as philosophy. That's why I think I'm going to be hard put now to make the shift; I have the feeling that I'm not going to be able to do what's needed -- I haven't specialized in Aesthetics since my thesis work, which is now fifteen years old. I have a comparative lit and philosophy background, and theology studies; and I think that indeed that could lead to some foundational work in Aesthetics.

Right now I'm not too certain of the role of aesthetics, and what kind of students it can be important for (...not for artists except in a kind of peripheral way); but I'd like to think that maybe people who want to teach literature, or to teach art, to be art historians, to be practicing art critics for a paper, who want to be some kind of museum curators -- could profit from a study in-depth of Aesthetics. In an ICS graduate or associate program you tend from a Christian viewpoint to establish norms, and given an insight into structure, you begin to see things encyclopedically. So to answer the question, "What led me to

come here?" in some ways the hard struggle was to leave Trinity.

Perspective: What kind of mandate were you given by the Curators?

Seerveld: To do teaching and research in the foundations of Aesthetic theory. And really, in even thinking about what kind of inaugural would be, I don't really know what the terrain is of Aesthetics. There's Aesthetics, there's art theory, and there's literary criticism. And those are in a sense the petals with which one is going to be working. What I had in mind, at least for the present, is that I want to teach a course in systematic Aesthetics; in the first year I want to find out what is the nature of the aesthetic. And I'm going to give a seminar in metaphor -- that's what I'm going to call it...which then involves the nature of mythopoeic experience, the symbolic, the nature of signs, play, ambiguity -- I'll try to zero in systematically on "What is the nature of aesthetic activity?", and how it relates to all the other ways we're busy in reality. It's different from art, but aesthetic activity, once it becomes dominant, becomes art.



Dr. Seerveld intently lecturing

The other thing is that I want to work away at the history of aesthetic theory. I think that's my first project, although I can't pull the students into it immediately. Indeed, the challenge is to develop a typological history of the basic different aesthetic theories in history. I guess this could give a kind of overview so that students won't get lost -- some kind of Christian critical position to show the basic options that we Aesthetics scholars

are working with..in a critical evaluative engagement. I hope to work with Kant and the Aesthetics of music this year with Bert Polman, a Ph.D. in music, for example.

Perspective: When you work on the art theory typologies of the past, will this in any way be related to the Vollenhovenian typological method?

Seerveld: Yes, what I want to do is make real, clear and serviceable the methodology that I've learned from Vollenhoven; I more and more firmly believe that this typological methodology has Christian goods to it. This semester at Trinity I'm going to try to develop seventeen or eighteen basic different types which Vollenhoven has taken forward in an obscurantist Germanic way for the pre-Socratics. I think now that Olthuis is going to do this too in ethics, because when I taught with him at Trinity he saw what I did with ethics, and I think, if I put it in contemporary language, I'm trying to answer the question, "What are the basic families of Aesthetic theory?" And I call it the "Bad Neighbourhoods" -- where you should not be found if you're really thinking Christianly. I'm going to have to begin my course in the history of Aesthetic theory with a kind of two-full-days lecture-seminar to make this method plain -- because I think it's Christian in its bite. Dooyeweerd has had the "name" of the movement, so to speak, but I think Vollenhoven's work may bear great fruit in the days ahead.



Perspective: What kind of students are you looking for?

Seerveld: I'm looking for students that have enough systematic philosophical background and specialized knowledge in one of the arts to really form a team to work in a foundational way. I'm not sure what that means, in showing that both the critique and given theory in the different arts can be opened up by a Christian approach. You see, Biblical Prolegomena classes are not enough to do Christian work in Aesthetics. It's got to build on some sort of systematic work. Why? Because I see more and more that one is stymied -- not that you have to memorize Dooyeweerd's philosophy backwards and forwards -- but that there are certain systematic problems that have to be assumed to do advanced theoretical work in a specialized field. So, I'd like specialized arts students who have enough philosophical background so that they can make their specialized work intelligible to students in other specialized areas.

"Jesus is Our Life" in the Twin Cities, by David A. Selvig

Early in December I hitch-hiked from the ICS in Toronto to Minneapolis - St. Paul, Minnesota where I planned to spend my Christmas vacation working at the Billy Graham Evangelistic Association. While in the Twin Cities my desire was also to communicate the reformational vision of



David Selvig:  
"We stressed the Lordship of Christ over all of life."

seeking first the Kingdom of God, especially with my many friends from Bethel College, my alma mater. Much of my time during my undergraduate years was spent with various evangelistic groups including the Navigators, InterVarsity and Operation Mobilization (two summers in Austria, three Christmas vacations in Mexico). As I gained more insight into the cultural mandate I began to see that personal evangelism was only a foundational part of our calling to glorify God, not the whole calling.

After Christmas weekend I got the idea to have a conference on the Lordship of Christ over all of life. After discussing this with Dick Halverson, my reformed brother and ex-roommate at Bethel, we decided to see if any one of our friends from Dordt College would be available for speaking. We called Mr. John VanderStelt and got his enthusiastic encouragement about our plans and suggested lecture topics for the weekend of January 14 and 15. Mr. Hugh Cook and Mr. Jim Vanden Bosch were fortunately available for lecturing and volunteered their time.

So with Dick's help, and that of his talented fiancée, Norma Wilcox, a philosophy major at Bethel, the first weeks of January were spent phoning and visiting friends, printing up two-hundred invitations and finding a place to meet. With the kind help of Rev. John Schuring and Bert Polman the final details were arranged and we were ready for the conference, the theme being: Jesus is Our Life.

We met at Bethany Presbyterian Church on the University of Minnesota campus and enjoyed warm fellowship with a total of more than 100 people at the three lectures in spite of -25°F weather conditions. Among these were students from Bethel College and Seminary, Augsburg College, Luther Seminary, Mankato State College, Trinity College (Deerfield), John Brown University, Bethany Christian Fellowship, Dordt College and also the University of Minnesota. A couple of brothers from the newly established Jesus People Church were there and also a former member of the CWLF (Christian World Liberation Front) of Berkeley, California.

John VanderStelt gave the opening talk in which he assessed the present fragmentation of the Body of Christ and pointed the only way out as being reformation by communally sinking our roots deeply into Jesus Christ. Hugh Cook and Jim Vanden Bosch gave complementary talks on the Lordship of Christ in politics, with Hugh giving the historical background of our North American situation and Jim focusing on the present political scene.

A quiet bond of one-ness was clearly discernible by the end of the conference, in spite of our diverse backgrounds. This was largely due to the spiritual sensitivity of our brothers from Sioux Center as they dealt with questions and as we opened the Scriptures and prayed together. The very generous offering at the end of the conference was an indication that people were touched deeply. Though this conference was a small beginning, its fruits have made a deep impact on many. May God receive the glory as His Kingdom advances. -- Grad student, Institute for Christian Studies.

#### What We Discovered in the English Primary Schools, by Deborah Steele

"How do you spell Canada?" asked six-year-old Valerie as she handed me her stubby pencil and well-thumbed word book opened to the "C" page. "I want to write a story about where you live." Valerie was typical of many purposeful five, six, and seven-year-olds in five British primary schools who were using the Canadian visitors from the Institute for Christian Studies as resource persons for their own learning.

Led by Dr. Arnold H. DeGraaff, Assistant Professor of Education at the Institute, the team included Mrs. Marcia DeGraaff; Anne Tuininga, teacher at Willowdale Christian School; Stuart Williams, former high school teacher in Thunder Bay and current master's degree candidate at Ontario Institute for Studies in Education and student at ICS; and me, Deborah Steele, high school teacher from Longmeadow, Massachusetts, spending a sabbatical year at ICS. We five left Toronto on January 9 and returned two weeks later after spending time visiting schools in Oxford, London, Leicester, and Cambridge.



Debbie Steele  
Listening to reading

Asked why we decided to visit English schools, Dr. DeGraaff explained, "After reading about the British primary schools in Silberman, Rogers, and the Plowden Report, we wanted to see if the ideal conditions they described really existed. If the British schools really provided the setting for emotional openness and personal involvement of the student in his own learning, two characteristics I feel are normative for education, then perhaps these schools could provide a model for our own Christian schools in North America."



Dr. DeGraaff and infants in the math corner

And what did we find? A variety of school buildings from the one-room Victorian edifice in Brize Norton where walls had been removed to provide large areas for children to move to the multi-level brick building in Witney, especially designed to provide open classrooms with bays for a multiplicity of activities and courtyards for conversing and playing. A variety of teaching styles from the stern adult who controlled through fear to the young woman in Waterbeach who moved with grace among forty five to seven-year-olds, checking their number exercises, reading their reports on Eskimos, listening to their reading progress. A variety of student attitudes from scrupulously trying to fill an individual timetable with a balance of reading, writing and number to being absorbed

all morning in a special study of icebergs. "You can find me here most all day," offered seven-year-old Kevin; "I like to write!"

The best of the primary schools we visited had three characteristics in common: an informal atmosphere which allowed the child to remain himself and to feel secure enough to venture out into diverse experiences; a rich learning environment which stimulated him to explore, to distinguish, to name; and a teacher who saw her role not as dispenser of knowledge to the group but as personal guide to the individually-paced learning of the student.

In each class we visited, the students, even at the infant level (five to seven years old), were encouraged to choose their own activities: playing with sand or water, painting a picture, simulating adult roles in the Wendy House or dress-up corner, talking on the telephone to a friend across the room, manipulating Cuisenaire Rods or Dienes Blocks, designing symmetrics and patterns, writing an original story, making clay pots, cooking some biscuits for tea, showing a new five-year-old where the puzzles are kept, reading alone on the rug in the book corner. Although in all these activities they were urged to converse in order to develop vocabulary and skill at communication, there was little chaos and much purposeful learning. In fact we saw that to a child in this environment, there is often little distinction between work and play. When I asked Susan what she liked best about school, she replied, "Playing!" When urged to be more specific, she added, "Reading!"



All the schools we visited paid attention to the aesthetic environment. Even though it was January, there were fresh or dried flowers, plants, guinea pigs, hamsters, a variety of primitive musical instruments, and displays organized around a particular color. At Brize Norton one teacher had brought in and arranged black and white objects; blue was the emphasis in Witney in a display which included Van Gogh prints, tie-dyed cloth, a record album for Handel's "Water Music", and pottery; in Waterbeach the infants' teacher had collected her "Most Beautiful Things" to share with her students.



Dr. DeGraaff  
with math

Sensitivity to rhythm and intensity of tone in music is developed through movement sessions, like our free exercise or modern dance. At Witney children were encouraged to react to each other's movements in small groups after they had responded to the music individually. At Barlestone, Leicestershire, I was invited to join a group pretending they were various animals. I know I would be more graceful today if my early physical education experience had included such training!

Basic to the informal method is the teacher's knowledge of where each child is in reading, number understanding, and writing - as well as in emotional and psychomotor development. An example of this sensitivity is in the teaching of reading, where each child is allowed to learn to read when he is ready, with little formal instruction or special emphasis at first. A child will begin by painting a picture and telling the teacher about it; next the teacher will write down the child's title for the picture so that he can see the interrelationship of picture and word; still later the teacher will write down what the child dictates about his picture and suggest that he copy it. Soon the child has his own vocabulary book, like Valerie's, in which he is developing an individual list of the words he needs to use. When necessary in this reading process the teacher will introduce phonics principles and drill games.



Stuart Williams and 5-7  
year olds ("infants")

"You can trust the child," emphasizes Dr. DeGraaff, "to learn to read when he is ready; just as you can trust him to learn to walk and talk when he finds those skills desirable. To him learning is the most natural thing in the world." British informal teachers would agree, even though operating in this way may mean evolving special curricula for each of forty students in a primary class of average size. Asked if she would consider returning to traditional teaching methods, a young Australian girl teaching in a London slum school replied, "I should say not! Even if it means I have to do much more work than my friends teaching in conven-

tional schools, I would not return to the old way. I've seen that this is how learning occurs!"



Mr. Killisby, Head Teacher of Waterbeach Primary School with Dr. DeGraaff in an end-of-the-day evaluation.

Stuart and Anne agreed that what we saw in five British primary schools was a model of what happens when the child is allowed to respond freely and is encouraged to become responsible for his own learning. "I wish all my eighth graders would show as much resourcefulness!" commented Anne.



C. T. McIntire and Arnold DeGraaff visiting in Cambridge, Eng.

Stuart summarized, "I felt that we saw at least two schools that matched the model we anticipated. In comparison with the others, their success rested with the teacher. I met several teachers who had attended the right courses, read the contemporary sources, and had basically well-equipped classrooms; but when I saw them with children, I was convinced that these external prerequisites were inadequate. When it comes to putting teacher with child, the teacher must believe in the child."

Members of the team are available to share experiences and slides with interested individuals and groups.

#### News and Decisions Made by the March Board of Trustees Meetings

You may be interested in the following news items and decisions which were taken by our Board of Trustees at the March 8-10 meetings in Toronto.

- \* Dr. Peter Schouls of Edmonton has been re-elected to serve as Region 2 (all of Alberta) Trustee for another three-year term.
- \* A revised budget for 1972 of \$239,941 was approved. Projected revenue for this year is about \$196,000. This leaves us with a projected deficit of \$43,941 which must be provided by the continued prayers and sacrificial financial support of every one of us.
- \* Jan de Koning is finishing his second term as a Trustee of the AACs; the Board expressed its appreciation for his faithfulness and diligence as a Trustee. Mr. de Koning, under the AACs Constitution, will not be eligible for re-election until a year has elapsed.
- \* The topic of the Discovery IV lecture series will be our political responsibility as Christians. Plans have been initiated to seek



co-sponsorship of the series with the National Association for Christian Political Action (NACPA) in the USA, and with the Committee for Justice and Liberty (CJL) Foundation in Canada. Local committees will be approached to help organize the series in the following US centres, including the possibility of others: Midland Park, New Jersey; Pittsburgh, Pa.; Chicago, Illinois; Grand Rapids, Michigan; Sioux Center, Iowa; Memphis, Tenn.; Macon, Georgia; and Seattle, Washington. Canadian centres for the series which have been considered so far are: Ottawa, Ontario; Toronto, Ontario; St. Catharines, Ontario; Edmonton, Alberta; Vancouver, British Columbia.

The following Canadian centres will be given the option between two one day conferences or hosting the Discovery series: Lacombe, Alberta; Lethbridge, Alberta; Victoria, British Columbia; Telkwa, B.C.; Terrace, B.C.; Calgary, Alberta; Kingston, Ontario; Sarnia, Ontario; London, Ontario; Thunder Bay, Ontario; Winnipeg, Manitoba; and Guelph, Ontario.

\* The annual meeting of the AACS will be held in conjunction with the inaugural addresses of C. T. McIntire and Calvin Seerveld and the dedication of the new building (we hope) in October on the occasion of the fifth anniversary of the opening of the Institute.

\* A number of internal organizational changes were made to streamline the work of the Association and Institute. It was also decided rather than engaging a US promotional director that the AACS immediately seek to engage a director for a department of programs and special events. Associate development director Harry Houtman, advised by Professor John Van Dyk and Dr. Paul Schrotenboer, is to begin pilot projects and grass roots promotional work in the US; on the basis of his experience and recommendations, the AACS staff will recommend a person for a full-time US director of development.

The urgent need for a man, and for an intelligent plan of action, for the development of the AACS in the US will become a high priority in the future outreach of the AACS.

\* Part-time librarian and ICS graduate student, Mr. Kerry Hollingsworth, has been asked to develop a plan for a proposed ICS library research centre; John Olthuis, executive director, has been asked to discuss this plan with various other Christian organizations in order to secure their ideas and supportive co-operation.

\* The following communities have been asked to organize study/community conferences; speakers will be announced when plans are being finalized:

Edmonton, Alberta; August 4-7	* Because of summer seminars and heavy workloads, the staff of the ICS will not be lecturing at the conferences this year, except in an emergency situation where other speakers who have been asked to lecture can not do so.
Vancouver, B.C.; September 1-4	
Sioux Center, Iowa; September 1-4	
Seattle, Washington; no dates set	
Grand Rapids, Michigan; October 6-8	
Pennsylvania; no dates set	
California; no dates set	
Ontario; August 4-7	

\* Three to five new ICS appointments are being considered for the year 1973-74 by the Board of Curators; these potential instructors will be added to the six full-time teachers who will be serving at the

ICS beginning this September, including C. T. McIntire and Calvin Seerveld.

\* About \$15,000 has been appropriated for academic assistant positions. These will be awarded to deserving ICS students who can make a meaningful contribution to the research of the ICS community of thinkers, to the research work of the various professors at the ICS, and to the furtherance of their own research projects.

\* Dr. Paul G. Schrotenboer has been re-appointed to the Board of Curators. Also, Professor Arie Leegwater, biology teacher at Trinity Christian College, has been appointed to the Board of Curators to fill the unexpired term of Calvin Seerveld.

\* John Olthuis has been re-appointed half-time executive director of the AACCS. Harry Houtman and John Hultink have been re-appointed to the AACCS staff as associate director of development and director of development, respectively. Mr. Jim Visser has been offered a full-time position on the AACCS development staff.

François Guillaume, "Right From the Start...": An Interview with a Founder of the AACCS

Now that the AACCS is composed of many different ethnic and national groups, many of our newer members do not know the circumstances of how the movement began, what the problems were then, and what some of them still are, especially among the Dutch Canadian immigrants who first had the vision for Scripturally directed higher learning, and who have continued most faithfully to support it since its inception in 1956. So recently Perspective interviewed one of the first movers and leaders of the AACCS, Rev. François Guillaume, 66, who is now in his third year of emeritation as a minister of the Christian Reformed Church, and preaches almost every Sunday at the local CRC church in Brantford, Ontario.

In 1953 Rev. Guillaume was called to become pastor of a Christian Reformed Church in a suburb in the western part of metropolitan Toronto. At the age of 50 he and his wife left what he describes as "all the order of Holland" at the height of the great immigration from The Netherlands to Canada (1948-1956), and arrived in a growing congregation in which "it was just a chaos!". He also says, "This time was difficult -- unbelievably difficult; I used to preach, for instance, four times a day, until we could get another minister and form a new congregation."

So what do you do when you have just landed in a new country and can hardly speak English, and nobody has any money because everyone of them is poor (that's why most immigrated!)? Why of course you get together and envision a free Christian university to serve Canada and the United States like the Free University in Amsterdam. You're shocked to find that there's hardly any Christian academic presence in the universities of your new land, and so there is little time to waste in planning to conquer the universities of Canada with the Gospel of the risen Christ Who's Lord of the world, including higher education. This is the kind of effort that Rev. Guillaume has led from

the very beginning of the AACS (then the ARSS).

To discover the origins of the Association, its early leaders, and whether the Association is faithful today to its founding vision, Perspective talked with Rev. Guillaume about the past, present and future of the work he helped found, as he says, "with the help of God who was always with us".



Rev. François Guillaume: "That the AACS philosophers will bring in the New Theology here--Crazy!"

favour of the AACS -- they accuse the men there of being promoters of the New Theology. And there in Europe the reformational philosophers of this Christian philosophy are the stronghold against it! And that was the point I made.

It was pretty difficult to do it, but I first said, "Now when we look at the scene in Holland, the ones who are able to fight that Kuitert (a leading force in the New Theology) are the people who hold this Christian philosophy!" And then I proved it with a quotation from Dooyeweerd himself. Of course it was in Dutch, but so difficult that most people couldn't understand it, so I tried to make it understandable, and it still was difficult for them. And in the last paragraph I said, "Look now at our scene; now we are telling these people, who are disciples of Dooyeweerd, and that are really in this philosophy, that they will bring in the New Theology here--Crazy! And then a few sentences against the mistaken views of those people who say this; and these persons have not written me letters--just terrible!"

Perspective: I've heard that some people say: "Well, what those boys in Toronto are doing and saying is all new; it's all new. We don't want to have anything to do with this new stuff. I imagine that you've been sort of following this all along, maybe from even before the immigration. I'd like to know if it really is all new. Why do you think they say it's all new if it isn't; maybe it is.

Perspective: I understand that you recently wrote an article for the Dutch bi-weekly, De Wachter (The Watchman) entitled, "Een Vreemd Verschil" ("A Strange Difference"). What did you try to point out in it?

Guillaume: I'm still a member of the Association for Calvinistic Philosophy, the organization which has developed and promoted the Christian philosophy of the cosmonomic idea. So I get all the literature, and I recently got Philosophia Reformata, its scholarly journal, with professor (Herman) Dooyeweerd's article, "After 35 Years". And in it I found such a nice thing over against modernist theology...the New Theology. And he just pinpointed where the New Theology went wrong. Now there are some common people who are not in



Guillaume: Yes, yes, but it is not new at all! When I think back to my university education in Holland, I tell you that life came in when I discovered Dooyeweerd and Vollenhoven...when they began their careers at the Free University. I was an advanced student, and very close to my examinations, and about to become a minister. But I learned so much from them...that opened up just what the students at the ICS now say today. I can feel that so completely. It opens up your vision...you see the purpose of education; you see the light of the Word for it.

To understand what's happening today among us, you have to know that then in Amsterdam we had two extraordinary ministers; you probably don't know about them--one was Rev. J. C. Sikkel (pron. "sickle"), and he died in 1920 when I was 15. And I still know that that happened. And then after him in Amsterdam they called his son, and he accepted, so that was in '20, and I became a student in '23, and in '22 that young D. Sikkel came. And called with him to that church was a man of the same principle named S. G. de Graaf. And from the start these two were members of the Association for Calvinistic Philosophy. That was a very small thing that began to develop; it was weak and they had a hard struggle, but these two members were with it heart and soul--they worked for it! You could hear in their preaching that they were touched by it, and that it helped them tremendously. Now for my education as a pastoral student I never went to the other ministers that were there, I always went to hear either Sikkel or de Graaf when they were in the church. We had to walk a long way to get to hear them. Bicycles were not allowed on Sunday. So we walked for half or three quarters of an hour to go to that outside church in Amsterdam to hear them.

Perspective: Now what was the difference between de Graaf and Sikkel and the other ministers?



Guillaume: It wasn't intelligence or eloquence--it was the cosmological redemption of Jesus Christ. Not only the soul, but all of man, and all of the world; and that was what they preached. And they were the only ones who preached that; the other ones didn't! The other ones limited themselves to your personal experiences, and your personal faith, and that was very necessary. But these two showed you that personal faith is the renewal of your whole life through the Holy Spirit.

Perspective: So, did they have a new emphasis, or at least a re-emphasis on the Biblical idea of creation and re-creation?

"The difference? It was the cosmological redemption of Jesus Christ."

Guillaume: That's right. And so sharp and so clear...but it was only a small group of people who came to their church. It was so interesting;

you always saw your same audience, whether they were in the North or in the South...always that same audience sitting there. True disciples... they followed them; they followed them everywhere! But only a small part of the whole...hah? And that is still the case today...that As-sociation for Calvinistic Philosophy still has a hard struggle to convince people that they need it; it's still the same today.

Perspective: Why is that?

Guillaume: Yeah, that it's so small...the Christian political action, the Christian social action...yeah, these movements all had a struggle. The people were not interested. That is that old heresy of dividing life up into redeemed areas and areas that don't need to be redeemed by Christ--and no wonder that it is now this way here! Here we have fewer numbers compared with Holland, and so the AACS has still fewer members, and you cannot convince everyone.

Perspective: How did the AACS get started?

Guillaume: In 1955 our church needed another pastor because it was getting too big, and was about ready to become two congregations. So in 1955 we called Rev. Venema--Heinie A. Venema--who just passed away, to come minister to one congregation.



"Heinie said, 'Shouldn't we talk together about action on the university level?'".

In the fall of 1956, Heinie said...and Heinie was really the instigator!... Heinie said, "What do you think... shouldn't we talk together about action on the university level...Can we do something in that field?" Now, I said, "That is just what we have to do."

Perspective: You didn't think he was jumping the gun, as we say; he wasn't too soon with this idea?

Guillaume: No, no. Both of us agreed that we had to give it some thought. And also some communal discussion. And then I said, "We shouldn't do it with only the two of us; we should have at least two people with us." And I asked Mr. C. C. Vande Riet. And the other one I spoke to was Peter Speelman. Speelman was more or less a friend of Venema, and Vande Riet was a friend of us both in Holland before. And he had that same opinion--only de Graaf and

Sikkel were effective as ministers...the others were not. And he was part of that tradition.

Perspective: Whatever this Sikkel did, he must have done thoroughly!

Guillaume: (Laughter). Okay, so the four of us sat together in the basement study of Venema in Rexdale. And there the first talks took place. We then met once a month for six months. This took

half a year, and during this time we went through the constitution of the Free University. Vande Riet had all these things in his belongings.

The first night we talked about, "Shall we do it?". We prayed there every time for guidance. We always closed with thanksgiving; the Lord was really in our midst. We did it by Him. And the first time we just agreed, the four of us--"We have to do it! This must be done!" And the people were not even settled as yet. The Christian school was not opened yet. It was all bare!

Perspective: But now: you've watched the AACCS grow for 16 years, is it still going in the same direction it started out in?

Guillaume: I think that I have no trouble with it now, and I'll have no trouble with it in the future if we just grow in the same direction as the one we aimed it in right from the start: to let the people of North America know that Christ is the Redeemer of the world. That is the first principle; the foundation on which we stood then, and on which we stand now.

But now there is that attitude of the people who don't get it. And that is--yeah!--how shall I put it now? I help where I can to clarify things. But when the people come with these questions--for instance, one man writes that the AACCS believes there are three Words of God. That's now one of the things: three Words of God. And do you see it, he writes, the Word of Creation, that is one; and the Scriptural Word; and the Incarnate Word. After a while that Word of Creation--that will be the most important one, and then we are lost! And they are...I don't think they know. They are talking...On the other hand, I ask: "Why should we put it this way?" It's nothing new. In Holland so many years ago there were people who said, "Christ is the Mediator in Redemption, and that He was also the Mediator in Creation."

Perspective: Same idea.

Guillaume: Same idea!

Perspective: There's only one Word of God, right?

Guillaume: But the people then didn't accept it; the people said: "Wait a moment; you cannot call Christ the Word of God in creation! There was nothing to mediate. And you should give that up; and so that same struggle that is here now--in a little different form, but still with the same point at issue--that was fought about even then.

On the other hand, what of the discussion about general revelation and special revelation? That's the same thing. Why do we make it more difficult by coming up with this idea of the three Words? The people are so sensitive; they are so afraid; they are filled with distrust; they are so untrusting, and they think...

Perspective: What makes people suspicious and distrustful?

Guillaume: I'd like to approach it from another angle. I'd like to go back to Holland for a moment. Vollenhoven and Dooyeweerd



have gone through tremendous difficulties. People on the other side of the fence were accusing them time and again -- always saying, "This is wrong," and "That is wrong". And they were really put to the test. And they never became angry. They just presented the arguments for their position. These men were so humble. And now these men have started here -- and now I'm so sorry to say it, but exactly at that point--is what I miss. It may be that I am older now, and that I long for the past, but I don't see that humility. The attitude is one of saying, "Here am I!" They never opened up to the people in sharing that they are Christ's own. They never said (and now it's too late), "What a privilege it is to do this." And what Queen Juliana said when she followed her mother, "Who am I, that I may do this?" Okay, but they never said it. And that is such a pity for the people only go for something if they feel it is presented with the right tone. Not that the young AACS men were not aware of their calling...they were certainly aware of their obligations to serve. And as such they came, and they said: "Here am I!" But they should have said, "Who am I?--that I'm here before you?" Do you see? That is a difference in tone, not in teaching.

Why they teach the same things that Dooyeweerd and Vollenhoven brought to us from the Scriptures, and they make the people happy, and the students joyful; they make them enthusiastic, just as they (Dooyeweerd and Vollenhoven) made students enthusiastic. And what is going on at the Institute is great...and I pray for it daily, and from the pulpit. But my heart cries for the mistakes that have already been made. And that is really true.



"Vollenhoven and Dooyeweerd were so humble! So beautiful!"

In the meantime people are writing. Now this man who wrote the last letter that came in--he says "Dominee" (pastor), "it seems as if we don't need forgiveness of our sins any more. Because they don't mention it. They (AACS) never mention it. They say, 'The Kingdom', and they say, 'We have to work hard for it,' and 'Come on, let us build it.'" But when that man comes with that complaint, I can understand him. And then I don't know what to do--the AACS men believe it, sure, they believe it; they love their Lord...they love their Lord. But somehow or somewhere we should communicate that more often and more clearly to the people; we should have passed it on,

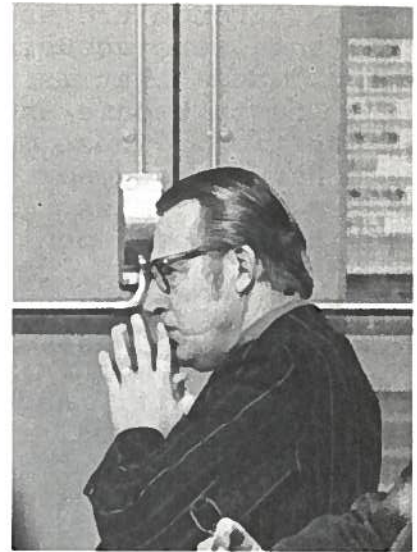
and the people should know where our comfort lies. They must have the possibility of realizing that, to feel it. Right?

There are many other things, but enough for now. I say all this to you because I stand with the AACS, and because I'm deeply hurt when this great work the Lord has given us doesn't go forward as it should or could. So, let's all of us love each other, forgive each other, repent of our shortcomings, and work together to say and live it: Jesus Christ is the Redeemer of the whole creation--men and culture too, and that means the university as well.

Rev. H. A. Venema

The Boards and Staff of the AACCS/ICS thank God for the faithfulness of the late Rev. H. A. Venema, who went to his new home in Heaven on January 31, 1972. Heinie encouraged and supported the development of Christian education at all levels with much energy, dedication and preservation.

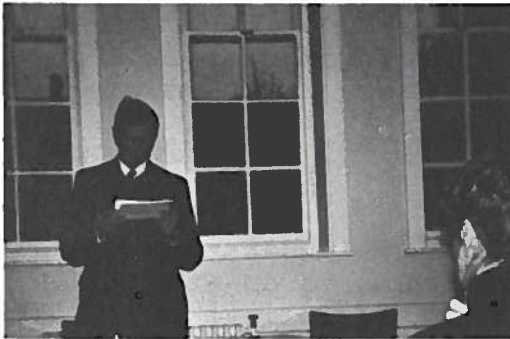
He was one of the few persons who began meeting in Toronto during the mid 1950's with the inaugural development of the AACCS being the result (See p. 13). We pray that his widow, Audrey, and children will be blessed by God and the supportive presence of their Christian friends.



Rev. Heinie Venema

Report on IVF and CSU Winter Conferences in Britain, by Irving Hexham

"The Christian should never support the establishment" thundered professor Hans Rookmaaker, to the surprise and delight of his audience, at the annual Inter-Varsity Fellowship's (IVF) study conference for graduates. Over five hundred people sat enraptured by Rookmaaker's prophetic message at the largest ever British IVF conference. The theme was A Christian Perspective on Culture and Rookmaaker developed it magnificently. To many the conference opened up a whole new world. "Why have we not heard this before?" was a frequent response, only to be followed by "But where do we go from here?"



Arthur Jones at January CSU conference exposing the fallacy of neutrality in scholarship, and arguing for the establishment of a Christian Institute for advanced scholarship in Britain.

Reformed thinking is really taking a hold among members of the British Inter-Varsity movement through the excellent work of professor Rookmaaker and Dr. Francis Schaeffer. And with it comes a desire to "re-form" our culture. At this point the Christian Studies Unit (CSU) offers a possible way forward in attempting to develop the insights of the reformational tradition as developed by Kuyper and Dooyeweerd. The leaders of the IVF kindly allowed the CSU to have a bookstall, distribute VANGUARD, and announce their winter conference to the IVF delegates.

On January 8th, 1972 the CSU held its first winter conference, in fact it was the first conference to be held since the CSU was formed as a group distinct

from the AACCS. This was a one-day affair in London, held at the National Institute of Social Work and Training. Despite the cold, wet weather over 70 people gathered from all over Britain. This response took the organizers completely by surprise, causing them to have to make hurried

arrangements for extra coffee. Lacking faith we had only expected 30-40 folk to turn up.

Arthur Jones gave a brilliant survey of the philosophical assumptions underlying the so-called "neutralist" positions of "modern scholarship", exposing their dogmatic basis. Having exposed the fallacy of "neutral" methodology, he then argued cogently for the establishment of a Christian Institute for advanced scholarship in Britain.



C. T. McIntire explaining the possibilities of a Christian alternative culture to an English university student at CSU conference.

C. T. McIntire followed Jones by showing the practical effects of hidden dogma in political and social life. His clear analysis of the "counter-culture" was a challenge to all true Christians to repent for the failures of the Church in this area of life and to develop a true alternative to the Establishment - a Christian alternative.

The conference was a great success, thanks to the hard work and clear thinking of the two speakers. British Christians are again awakening to the task which the Lord has for them. But, there is much to do - may Christ strengthen and guide us that we go on in His strength and not in our own.

A few years ago Richard Russell interested a number of folk in the publications of the Association for the Advancement of Christian Scholarship. Out of his efforts the CSU has grown. Conferences were held in 1970 and 1971 and several more are planned for 1972. The CSU also hopes to produce several articles on topics of

current interest, and to form a number of 'study units' on topics which interest our members. If you would like to receive more information about CSU activities, or join a study unit please let them know your interests by contacting Mrs. E. Clarke, 23 Cheltenham Place, Mutley, Plymouth, or Miss Ruth Perry, B.A. 145 Pennard Drive, Pennard, Swansea, Glamorgan, U.K.

### "At the Very Vortex", by Dr. Gordon Spykman

Dr. Gordon Spykman, professor of religion and theology at Calvin College, wrote the report below, evaluating the trip he and twenty students made to the ICS and Toronto as part of the Calvin College Interim Abroad program in January.

\* One can hardly over-estimate the tremendous potential which Toronto, as Canada's leading cultural centre, offers for carrying on Christian scholarship. As a city, Toronto has an orderliness and public decency which is fast disappearing from most large metropolitan centres in North America. Academically too Toronto has a lot to offer. The Institute for Christian Studies therefore has the good fortune of being situated in this cultural context, almost within the shadows of the prestigious



University of Toronto campus, and at the very vortex of a multiplicity of Kingdom ventures within the Reformed Christian community.



Calvin interim students in class.

It was evident that much of this spirit of Toronto rubbed off on the Calvin students involved in this interim program.

The course "From the Social Gospel to the Secular Gospel" proved to be admirably suited to achieving interim objectives. It was structured enough to give direction to student thinking, yet flexible enough to allow for some surprising turn-of-events. James Olthuis and I lectured informally on Liberalism, Fundamentalism, Neo-orthodoxy and Secular Christianity, plus the Post-secular Gospel, and led student discussions



Dr. Gordon Spykman making a point in a "Social Gospel to the Secular Gospel" lecture.

on these movements. The pace was rather swift, but central lines of development in contemporary religious thought and life emerged clearly. The nineteen Calvin students did some serious reading in leading modern theologians and reported their findings in class where ideas could be shared and evaluated. Course work was climaxed in the writing of an informal research paper.

This interim project also produced a number of interesting and important fringe benefits. The class participated in an Institute course in Biblical Prolegomena. Some students also attended other Institute classes in ethics, political science and theological problems.

During the third week we were joined by about a dozen students from Westminster College under Dr. Gregory and about ten students from Geneva College under Dr. Steen. It was an especially demanding week. The interim course was conducted during the morning sessions. The afternoons were taken up with special lectures by the Institute staff, James Olthuis on "The Word of God", Arnold DeGraaff on "Basics in Psychotherapy", Hendrik Hart on "Christian Philosophizing" and Bernard Zylstra on "The Kingdom of God and Politics" -- each followed by extensive and vigorous student discussion. The evenings of that week were devoted to special presentations by CLAC, CJL and VANGUARD, attendance at the Discovery III meeting on "Christian Curriculum Building", and a visit to Patmos, The Institute for Christian Art. There was opportunity to attend lectures by Evan Runner and Calvin Seerveld at the Institute and Etienne Gilson at St. Michael's College, a weekend FOCUS Conference, and a meeting of Classis Toronto on the crisis at II Toronto Christian Reformed Church.

Even the daily coffee breaks turned out to be lengthy and very valuable

learning experiences.

The presence of our students, plus those from Westminster and Geneva Colleges, placed a severe strain on the facilities at the old mansion on Lyndhurst Avenue. That place is already bursting at the seams and bustling with action -- and we added to the congestion problem. But I think our students took well to the atmosphere. The spirit was good. The course more than met its stated objectives. Student response was very good. We experienced no accidents or serious problems of any kind.

In retrospect, I think similar programs with sister institutions for Christian higher learning ought to be actively promoted in the future.

#### Calvin College Students' Reactions to Toronto Interim at ICS

Donna Venhuizen: sophomore music education major from Manhattan, Montana:  
"I was very impressed, I never really had been in a big city before. Toronto was very interesting.

"As to the Institute? I really like the atmosphere; I don't see what anyone would have to beef about. I learned a lot, especially from the special lectures by leaders of Christian action groups in art, labour, politics, publishing and magazines."

John Tenyenhuis: junior history major from Kentville, Nova Scotia:  
"I came to find out what was actually going on. I'm very pleased with the results of my investigation. I'm very much impressed with the dedication of those involved in the AACCS and ICS, and in the different other cultural witnesses.

"I found the team-taught course with Spykman and Olthuis very informative, as opposed to some other courses I've had. Because it was done in historical perspective, and the subject matter is very relevant for today. I think James Olthuis is a real reformational thinker -- with a dynamic view of the Word of God which influences all of life. It isn't scholastic, but realistic. In contrast to this, I'd like to point out that when we had the visitors here -- the students from Westminster Theological Seminary, I found an unrealistic drive on encyclopedic Bible knowledge -- it was very theological, sort of analyzing God using the old theological jargon. The alternative is to come to grips with God as He reveals Himself in the language of the Scriptures.

"I'm very happy I came here; I might consider coming here as a grad student."

Alice Vandermeer: sophomore psychology major from Edmonton, Alberta:  
"It was at the ICS that I learned what a real Christian witness is. I always had a very limited view of what that was. I had a kind of fundamentalist viewpoint -- I thought, for instance, that labour and politics were kind of irrelevant -- you had your primarily personal faith. How'd I get my fundamentalist views? I don't know, I think I was just influenced by my friends. I used to think that the AACCS witnessing position rules out personal witness, but it doesn't. But the AACCS doesn't make it the whole theme.

"I think that the money spent by people in Edmonton on the AACCS has been a wise expenditure. I think, however, that what the AACCS is all about is often misinterpreted by many who don't understand it. For instance, I went to a Christian high school, and I thought the AACCS was opposed to a personal witness -- like two poles opposed to each other -- now I find that personal witness is integrated in their view into a whole life lived for Christ. So I'm writing my course paper on "The Implications of a Total Christian Witness".



Calvin students and Dr. Spykman in the "crowded?" ICS student lounge at 141 Lyndhurst taking a coffee break.

Mark Olthouse: junior religion and theology, and social studies major from Caledonia, Michigan:

"I knew very little about the AACCS and ICS before I came to Toronto. However, I had attended a conference in Holland, Michigan where I heard professor McIntire speak. I was very impressed by what he said about the New Left, and his Christian alternative.

"I came here to check out the Institute, and see what's going on. I didn't have any preconceptions. I was favour-

ably impressed; I talked to Arie Koole's dad, and he explained a lot to me.

"But there is one thing that really bothers me. I really like the Institute, but I think it's a bad thing for professors like Runner, Seerveld, and McIntire to come here to teach. I think this type of thinking is different from our traditional views at Calvin, Trinity and Dordt Colleges; if we lost Drs. Runner, Spykman and Piers from Calvin -- and it looks as if we may -- the students there wouldn't be exposed to reformational thinking at all! I guess the problem is just that there are too few of these academic reformers to go around.

"I guess what I like best about the ICS profs is that these people have tried to rethink and re-integrate their view of theology from out of the Scriptures for today's context; they aren't just teaching and preaching doctrine without living it."

### Miniscripts

\* Rev. Samuel Escobar has been appointed general director of Inter-Varsity Christian Fellowship of Canada beginning in July, 1972. Rev. Escobar was for many years a student worker in Argentina, and is director of Ediciones Certeza, a Christian publishing house serving a Latin American market. Known throughout the world as a prophetic evangelist, Escobar will add a new dimension to IVCF Canada's university ministry in the areas of evangelism, personal fellowship, and Christian spiritual growth. His appointment marks a continuing Canadian sensitivity to the needs and prophetic leadership of the Third World Christian community.



\* Dr. Bernard Zylstra addressed the March 14-16 Evangelical Fellowship of Canada annual meeting in Ottawa, Ontario on the theme of "Christian Social Action in a Pluralist Society: Foundations and Directions". He says that the most important event of the whole conference was the lucid speech given by Rev. Geoffrey Shaw, Executive Secretary of the Pentecostal Education Committee, St. John's, Newfoundland, on "Christian Education in Canada".

\* Mr. Ron Roper, a director of the Christian Liberation University of Berkeley, California, located on the campus of the University of California at Berkeley, visited the ICS over the weekend of March 24-27 to consult with professors and students. Roper hopes that at least two ICS grad students or other AACS members with appropriate qualifications will join him in his pioneering work among converted street people and former New Leftists to present an alternative humanist-inspired multi-university there under the auspices of the Christian World Liberation Front headed by Professor Jack Sparks. If you'd like to find out more about this work, write to Mr. Ron Roper, CLUB, 2736 Dwight Way, Berkeley, Calif. 94704, U.S.A.

\* David Armstrong visited the ICS from March 6-8. He is the Director of the Christian Education Office for the Reformed Presbyterian Church in Pittsburgh, Pennsylvania.

\* ICS BULLETINS ARE AVAILABLE NOW

If you'd like to enroll as a full-time student or a part-time student at the ICS this fall, now is the time to get a bulletin and send in your application.

If you know of a student who might be interested in the ICS, please send his name to:

Secretary of the Staff,  
Institute for Christian Studies,  
Box 10, Station L,  
Toronto 10, Ontario.

\* Teachers and Education Students: We'd like to bring to your attention Geraldine J. Steensma's new book, To Those Who Teach: Keys for Decision-Making, Signal Publishing Consulting Corp., Signal Mountain, Tenn. 37377, \$2.20. The starting point of this book is the Scripture: what it says about man, his origin, his task, and his relationships. It uses these insights, sharpened and deepened by in-depth experience of countless learning situations from elementary through college levels to formulate "keys for decision-making". Mrs. Steensma, a pioneer in the effort to develop integrally Christian curricula, is associate professor of education and director of the teacher education program at Covenant College, Lookout Mountain, Tennessee. She will be joining Dr. Arnold DeGraaff at the AACS-OACS summer workshop for teachers this coming summer. Dr. DeGraaff highly recommends this book because it takes Scripturally-directed learning and teaching seriously, and provides a solid teaching philosophy for prospective teachers.

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**We are  
over  
the  
top !**



As this issue of the  
Perspective Newsletter was  
going to press, we  
received word that the  
Institute Expansion  
Campaign had gone

over the top. We are grateful to all of those who helped make  
this campaign such a wonderful success. The next issue of the  
Newsletter will contain a full report about the campaign and the  
matching \$50,000 donation.

***Thank  
you!***

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