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Dialogue

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Contents

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Editorial

'he woman in the red coat hands a tract. "Remember, Jesus said 'I the Way, and the Truth, and the :' " she says as I glance at the :t: a picture of a fireman climbing a ladder to rescue someone in a ning building. Too caught off rd to answer anything appro-ıte, even "Amen," I croak ıanks," and she walks down the e toward two kids. I turn back to bookshelves, not seeing the titles mentarily; I am full of too many flicting emotions. On one hand, e in the cluttered basement of the vation Army store I want to rm the bond between us, tell her I to Calvin College, or answer her se with my own: "No one comes the Father but by Me." On the er hand, I'm stuck with the ıblem of every Christian in this ıristian" nation; I don't know ere she comes from or what she resents. Down the aisle she leads en-year-old girl in a prayer, one : at a time. "Forgive me, Jesus/I ve sinned/Thank you Jesus/For your love. . . ." the girl chants. My second impulse is a rising protest "It's not that simple!" I want to show her the bookshelves jammed with the works of Oral Roberts, Jim Baker, and Jimmy Swaggart, prove to her there is more to witnessing for Christ than passing out tracts, more to Christianity than tallying up heads. Michael Novak may praise the U.S. as an increasingly Christian nation because more people are going to church; I find his logic ludicrous. In Grand Rapids itself, for instance, there are over seven churches within a half-mile of our house near the Franklin Street campus, yet we hardly dare walk the streets, four of six in our house having been assaulted in some way. The very contrast between the old and new campuses suggests some hard questions. If the excesses of both Liberalism and Fundamentalism evidence that we should not be too active, neither can we sit back and fine-tune the system of our "city on the hill." Has the world "come of age?" Can gospel and progress complement each other without becoming a gospel of progress? How do we transform culture without being transformed or indistinguishable from the rest of the world ourselves? Great theologians have spent entire lives on these questions, so I hardly dare step into the shallows. Pelagius, Augustine, Aquinas, Luther, Schleiermacher, Kierkegaard, Barth, Calvin—I'm crucified on Niebuhr's christological spectrum and left hanging.

Yet at the same time it is simple. She will go her way, I will go mine, but neither tract nor theology can come between us. Both of us sing with Bach's Mathew-Passion "O Sacred Head Now Wounded." Both see the gashed side, the nailed hands, the crown of thorns. All of us walk a way narrow as the width of a cross. And when the sun rises in the East, we all sing "Christ the Lord is Risen Today, Alleluia."

—MJR

After the Haze Clears:
Discussing the Sixties

Once upon a time neither long ago nor far away, nine people gathered together to drink coffee, eat cookies, smoke cigarettes, have their pictures taken and portraits drawn, and discuss the period called the Sixties. Participating were: Ervina Boevé, professor of communication arts and sciences; James Bratt, professor of history; Jeanette Bult DeJong, Vice President for Student Affairs; Edward E. Ericson, Jr., professor of English; Christine Jacobs, student; William VanVugt, professor of history; Sharon Vriend, student; John Worst, professor of music; and Charles Young, professor of art.

Boevé: The quotation "It was the best of times, it was the worst of times" from Charles Dickens' *A Tale of Two Cities* came immediately to my mind upon hearing the topic. I don't think that there is one way of describing the period, but rather that it is a paradox, that there are both good things and bad things that occurred.

Dialogue: So the phrase "the bright sixties," the perception of the sixties as bright and the seventies as gray, isn't fair?

Boevé: I don't think so. There were bad things and good things in both the sixties and seventies.

VanVugt: There was an intensity about the sixties. The good things were especially good, and the bad things were especially bad; especially considering the civil rights movement and Vietnam and so on. The sixties had a brightness about them: so many things were happening. I would agree on that.

Jacobs: But I don't think you can say that it was a wonderful period, and that there was nothing wrong. You shouldn't romanticize the whole affair, because obviously there were bad points. Being so far away from it, it's easy to romanticize them.

Worst: Yes, there was Camelot—three years, how many days? 1000 days? and then there were the assassinations.

Dialogue: How genuine do you feel the idealism and activists of the sixties were?

Bratt: I think they were very genuine, but that cuts very little mustard. Sincerity is a very overrated virtue. Idealism in particular can cover or be co-opted by all sorts of self-serving, self-righteous motives. One of the differences between the sixties and the seventies is that all of a sudden the haze—in more ways than one (we do have discuss drugs, sooner or later)—the haze melt away. For some people it was very traumatic a debilitating to find out that the idealism v gone, and that they had been very innocent. F others, among whom I would include myself was found to be strengthening. I think t idealism was genuine, part of the virtue, but also contributed to the problems.

Ericson: Idealism is also far easier to come when you think that your future career optio are easy and secure. We live in a different wo than the sixties in that sense. Idealism is pa cularly easy to come by if you're upper class middle-class, and for the most part the stud leaders in the New Left movement were from t stratum of society.

Boevé: I think that's very true. I think that assurance that the world is your oyster and t you can accomplish absolutely anything y want to is quite different from what students f today. They had the feeling that anything th wanted to do, they could do.

Bratt: I don't know about that. There was economic security; they didn't worry abo getting a paycheck. But the question was: "Is world really open?" What prospects did you ha once you had graduated? Big gray corporatio That was not a wonderful, enticing world. S think that one way to explain the excess hedonism (that's hedonism, not heathenism), excessive opening of lifestyles during the coll years, was the feeling that "This is all the freed we're going to get. And we've got to grab it n because there's a big gray world out there after are done and then freedom disappears."

end: I think that the war influenced this too. her you have to go to college or go to war. I n't think that would make me feel free at all. at's bleak, and that came out in the music, and o in drugs—the escape. I see a lot of people aping, instead of being able to face-up, which I nk is understandable.

nVugt: I want to mention some of the contri- tions made by social demographers. The neration that was born and grew up in the pression, which was somewhat deprived, ered a job market (especially for the college- ucated) that was very benign, very good to m. With that single income they could support ir lawns and their white picket fences and so . There was the attitude among these people t they would provide for their children a life t was better than what they had had. And so re was a kind of protectionism, a coddling of children to provide these material goods. at would make them happy, content and filled. I think it's part of human nature that en you have everything, sometimes it makes u feel unfulfilled, and when you are protected are given these things you need something to rk on for yourself.

cson: Are you saying that at least a good part the leadership of the student movement in the ties was composed of "spoiled brats?"

nVugt: I'm not so sure I'd go that far.

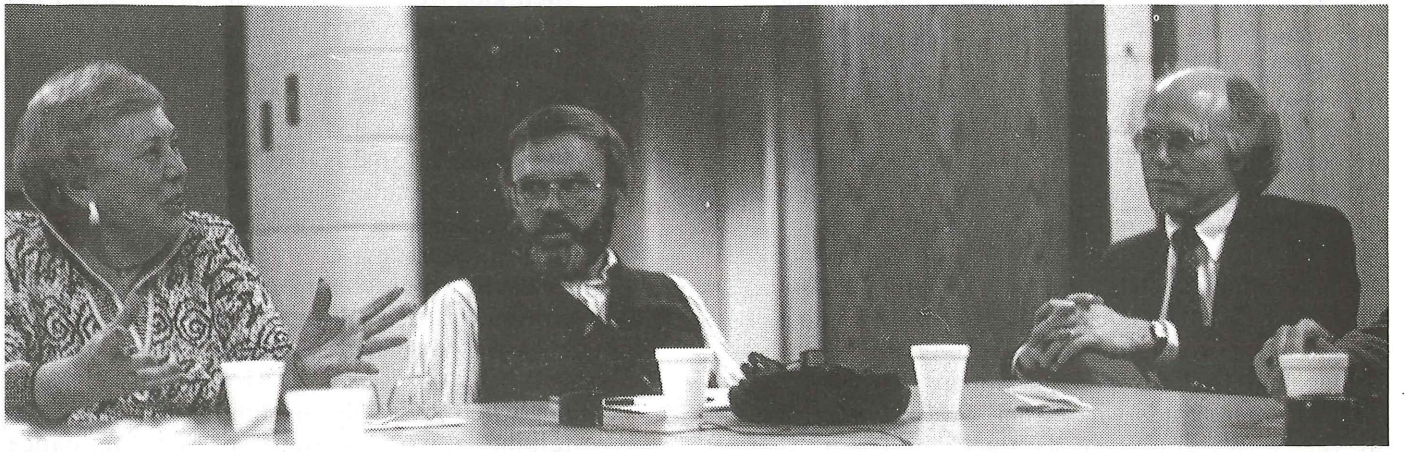
cson: Aw, go ahead.

nVugt: Not necessarily "brats."

utt: Thank you.

cson: Excuse me.

nVugt: It depends on how you define spoiled, I ess. But that generation of college students had tain kinds of benefits and comforts, which you



uld think would make them feel more fulfilled, which they found out made them feel a bit ious.

evé: But do you think that's a problem simply h the sixties, or is it a recurring problem?

VanVugt: Oh, I would say the latter. But I think the point is to see that there is a rather large-scale historical force that plays into what we've been talking about.

Bult DeJong: Do we question the previous generation? Do we say "Is that all there is?"

Boevé: Well, yes, but I think this happens periodically. One rebels against materialism, and conformity and all that kind of thing. It's a continuing problem. But I think that there's a characteristic of the sixties that made it different. Don't you?

VanVugt: Yes I do. Let me just add what Arthur Schlesinger calls the tides of historical change: there are periods of idealism followed by periods of conservatism; economics plays into that. I think the sixties was a time when people, John F. Kennedy especially, were expecting to see a period of idealism and of activism following the so-called "complacent fifties." So you see such attitudes fluctuating, throughout the twentieth century, at least.

Bratt: I think that there's always some discontent with materialism, yet at the same time there is the desire for a paycheck. And so you can have in the seventies and eighties a ferocious quest for material profit but still the self-disgust which works itself out in all sorts of ways. It becomes a disease, which is reflected in public corruption in the current administration, for instance. The use of drugs has continued to rise through the seventies and eighties. So even if you are a good boy on the job, you can still be with Thoreau living a life of quiet desperation.

Worst: But the use of drugs in the seventies and eighties is quite different from the use of drugs in the sixties, it was quite an innocent thing then. It was a haze. There are wonderfully innocent songs about drugs and the kind of expanding character of drug-taking. It was like taking. . .an aspirin. It would cure things, it would open things, and then the reality set in after '69 and people took more

and more—but not for the same reasons as in the sixties.

VanVugt: And the drugs were different, generally speaking. In the sixties it was LSD, something that gave you a hallucinogenic experience, a vision, almost a change of being, while in the seventies and eighties the trend has been more toward cocaine, heroin, and crack, things that are much more additive. The effect is far different.

Worst: I wonder about the idealism that seems to be surfacing in certain quarters in the last couple years or so. The idealism that manifests itself in popular music such as U2. Or the character who went to Ethiopia with his wife. . .Bob Geldoff. That sort of idealism. Can we equate that with the idealism of the sixties? I think it's a different kind of idealsim; it's more than idealism. It's idealism turned into action. I wonder if the idealism has had some kind of residual effect and has in some way transmogrified itself into some action.

Vriend: I think that the sixties set a precedent for that. Woodstock. . .there were a lot more music festivals than there are today, but because the precedent was set you can have something like Live Aid today (that's been taken a bit far), because the idea has already been conceived. But this time we get money for it and send it to Ethiopia.

Worst: And not only will we give the money to Ethiopia, we will go there ourselves.

Bratt: Very few of us will.

Worst: Yes, but did *anybody* in the sixties?

Bratt: Sure. It was a great trip.

Young: In the sixties you had the development of the Peace Corps, you had people going around the country on the various civil rights movements—sometimes at risk.

Boevé: I called the Student Volunteer Service [SVS] in preparation for this today. They had not kept records in the sixties, but it was normally considered that about ten percent of the students had been involved in SVS-type programs in the early seventies, and on the records today the same percentage is involved; but now not all of the students on campus work through SVS, but tend to volunteer through other campus organizations, so that in reality there are more students actually involved today than at that time. I think there was a great deal of idealism expressed, and a lot of noble thought, and a feeling that these things had to be done; but not as many were putting their hands where their mouths were as do today. We don't hear as much about it now, but I think that the student today is as active and involved in service. Maybe not in the Peace Corps, but in community service, and much more involved in where we are here-and-now.

VanVugt: There are more avenues in which to involved.

Boevé: Well, that's just it. Maybe the sixt opened those avenues up for us, but I guess I'n little afraid of idealizing the noble movement

"One of the differences between t sixties and seventies is that all o sudden the haze—in more ways th one (we do have to discuss dru sooner or later)—the haze melt away.

Worst: Don't you think that in the sixties the was a growing international awareness? It was awareness that this nation is part of a co munity of nations and we're not the big broth that we thought we were—we're having troub with this little country in southeast Asia. The are other ways in which there was an internatic al awareness: take the arrival of pop culture, t arrival of the Beatles. Heretofore, pop music w an American thing, and Americans went over England to wow the English. But in '63, '64 y begin to have the Brits coming over and wowi us, and it continues to this day. We can't a longer speak of American popular music; have to speak of an Atlantic Basin kind popular music.

Young: It took a certain amount of affluence be able to travel, which wasn't available in t forties and fifties. The soldiers were coming ba from Europe with some experience; they tc their kids what it was like in Europe, but it was until the sixties that families had that ability, that young people had the ability to throw guitar on their backs and take off.

Boevé: Right. The first time we went to Euro we sailed; it took us five days to get there. Tod it's seven or eight hours and you're there. I thi it's that kind of thing too, the ability to trav that made changes.

Ericson: So maybe it depends on what we me by the sixties. Some of those technologi changes happened altogether apart from wh you call "the New Left Movement." It seems me when we're talking about the sixties we talking about a certain sort of dominance youth culture, as it manifested itself in certa sorts of political activities, but also the Jes people and religious groupings. From my stud of the sixties, done some time ago—closer to t

ties—my sense was that primarily concern s not for some international, global under-nding but for personal fulfillment, for rsonal liberation. But in an essentially secular ciety, what I would consider a kind of quasi-igious drive finds its form in the most portant area of human concern in our secular ture, a political form. And so, when I think out the sixties I think, first of all, of the New ft student movement and then of the faculty o, with some absence of moral authority, rned from the students instead of students rning from the faculty. That movement, it ms to me, pushed toward political channels ich were not the most appropriate for the p-seated desires, for personal fulfillment and rsonal liberation.

att: I disagree on a couple of points. First of all, ne of the most notable events in the sixties in universities were the teach-ins, which were nsciousness-raising sessions about the Vietnam r, led by young faculty, typically, but they *were* culty led. Across the country, they made a big tice, and they had an important role in the ggering of the New Left. Secondly, I think u're right in claiming that there was a desire for rsonal fulfillment tied up with a desire for litical change, for radical political change, or n revolution. But how does one measure that? hink there are two distinct streams or two

dencies, and indeed there are two movements, east two movements, in the Movement. There something which at heart is really a hippie vement looking for personal fulfillment, per-al liberation, that's looking for consciousness and vision of a religious, let's say personal-religious sort, and there's a movement that I would call the New Left Movement which is decidedly political and picks up personal fulfillment along the quest for genuine political change. Those two did tend to set up shop at the same rallies, yes, but there was the political core at the center and the dope-smokers on the outside, and I think—I've given this a good bit of thought about my own life and about the lives of people I've seen at graduate school, and others—I think it's incorrect to say that it's all at bottom a search for personal fulfillment.

Vriend: If I dare to bring something up from Charles Reich and *The Greening of America,* the "consciousness III" that he was talking about in that book is one in which you first get the personal freedom and "find yourself," and then you can fight the system head-on, get involved in politics and change the world.

Bratt: But if you had seen him [Charles Reich] walking around New Haven and how much of a hippie, spacehead, he was! He didn't know where he was. He did have a following. The hippie side agreed with it, but the politically conscious people disparaged it as narcissistic and self-indulgent. Charles Reich has been dumped on for many reasons, not just by sixties-bashers, but also by people in the sixties, in the political wing of the Movement.

Ericson: Remember, though, that Students for Democratic Society preceded in a New Left faculty grouping like the New University Conference. When I began to study the radical caucus of my discipline, the Modern Language Association, I found that they were repeating in one small circle, a larger circle of young radical professors—New University Conference—all of whom were repeating the movement of the larger circle, the Students for Democratic Society. So it does seem historically sound to say that the students were teaching the professors. The student movement began, and graduate students and young professors at elite colleges, particularly, followed suit. Beyond that, if one thinks of the beginnings of S.D.S., the Port Huron Statement, its first statement is very little political, but very heavily into the matters of personal liberation: "we need to find a role for ourselves in this world, and what is offered to us by conventional and especially corporate society is unsatisfying." But then, in a culture in which politics is the primary area of human concern, these personal issues got poured into political causes. I think that concern for personal fulfillment and satisfaction came first. Given the society they got poured into, I don't deny that there came to be a great

deal of political activism.

Young: This quest for personal fulfillment was to some extent the result of some of the ideas growing in the education system of the fifties and sixties that helped to foster the idea that the parents were putting forward: "We can make a better world. You can have a better future than the one we went through. We can avoid Depressions and World Wars, limit ourselves to police action, avoid a total conflagration even though we have the means to do otherwise." In the sixties, the students began to despair of the myth that we could keep a lid on things, and despair of personal fulfillment through achievement. I think that's why drugs became so much more appealing, as a way of escape from the world that began to dissolve around them. I first started running into drugs in college in '68, '69; I started meeting people who had strange relationships to the Weathermen and had already set up cells to do some destructive things around the country. By '70 the drug people I knew were into the heavy stuff. They were no longer dropping acid like aspirin, they were dealing and scared to death that their deals would not be able to keep up with the demands that the market and their suppliers had suddenly created for them. Their world started coming apart in '70, '71, '72 and soon thereafter came the economic crisis of the middle seventies. What strikes me as I look back, are two major issues. One has to do with the role and the vision of education, what it offered; so many students in the sixties, in the late sixties particularly, were pretty well satisfied if their professors didn't know one end from the other. They certainly were being horribly inconsistent; I knew professors on a personal basis and I knew their children, and I would hear them say one thing in the classroom and their children would complain about their lifestyle at home. The two things didn't mix. The second issue has to do w history. In the sixties we seemed to be m interested in a sense of history that was. . .wel was the Age of Aquarius, and that conviction w as solid as anything else. But there was no sense historical, commitments, either personally nationally and what that meant.

VanVugt: The Harrison Gallup poll showed 1970 that actually a very small percentage students admitted that they had any kind revolutionary ideas. I think it's something like percent. It was a very loud and vocal minori but, in fact, student revolutionaries were minority. Most were going through and enjoyi themselves, rather reluctant to get into the ma fray, observing from the outside. But the radic were actually quite small in number.

Bratt: But to get to ten percent radicals is sor thing. I mean that is ten times more than usu

VanVugt: But this is a college population.

Bratt: Even in a college population. Yeah, it' matter of whether the cup is nine-tenths empty one-tenth full. I think the one-tenth full is the markable fact of the matter. Judging by the ne papers of the time, the real pop newspa coverage, it would seem that everyone who v between 17 and 21 was Maoist or something

Boevé: It seems to me that much of this can traced to what Marcuse was saying, that the o way of changing the world is through radi revolution and changing the whole concept of person to a kind of pleasure concept rather th something more based on reality. So what we involved with there, is that we're going to cha the world by revolutionary methods and we going to do it *our way*. And as a result, I think, begin to see a world that was populated by peo who suddenly realized that our problems, rat than being inherent in the individual, w actually problems in society. I think we're liv with that even today, where a fellow goes to bar and drinks and becomes very drunk a leaves. And in the car on the way home he k somebody. It's not his fault, it's the bartend fault who gave him the drinks. It's society that' fault. . .it's a whole change in the attitudes people. I don't know how we're going to cha that or compensate for it. It seemed to me tha was a whole revolutionary attitude that peo were afflicted by, rather than something wh was just minor.

Worst: Are you saying that the search for s fulfillment, for self-satisfaction, for finding y place—which is one of the characteristics of sixties—has now become distorted and instead finding satisfaction in self, we discover that must take some responsibility; but we're

:ady to take responsibility, we don't want to take :sponsibility. It's a perversion of the search for :lf-actualization and self-fulfillment.

oevé: That's exactly what I was trying to say. 'e've said we want to change, we have an ideal hich we think can be achieved, but we don't ant to take any responsibility for it. We're going) find our own way.

ratt: I'm confused right now, because Professor ricson was criticizing the sixties people for being)o self-absorbed and now you're saying that ey're too socially targeted. Which is it?

oevé: It follows from what Professor Ericson as saying; at least that is what made me think in ese terms: the fact that it was "it's for me" and or my satisfaction" and "for my way of living" id "which ever way I can get that" and thus obody else matters," "my relationships to other :ople don't matter, only what satisfies me does." becomes the "Me Principle."

icson: Maybe I can expand on my earlier focus, the desire for personal fulfillment or personal eration within the political wing of the youth ovement of the sixties, which we readily mmarize as New Left. There was indeed—ough I think that that is the root, the impetus of e activity that came—there was a very clearly t tension between the personal and the olitical, or just generally social, and a desire to old these two in tension. I don't want to ignore e political manifestations. In fact, in some ys, in spite of all its negative effects, the most mirable quality, personal fulfillment—though sometimes may have been poured into the ong channels—did touch others and there was ense of community. I would also like to follow the earlier comment that only as few as, or as ny as, ten percent of the students polled said at they aligned themselves with some sort of volutionary goals. First of all, my recollection that it was popular to say those things, and I ubt that ten percent was anywhere near an :urate figure of true revolutionaries; it was a ch smaller percentage. Beyond that, I would e to add, if only for the sake of being ovocative, that it is intriguing that a movement a very small percentage of only one age group this nation, which seems in hindsight to have led, still sparks interest two decades later. And would even want to ask, to how many young ople of today do the late sixties and early enties seem important or relevant? It seems to , as it was a relatively small group then, it's an n smaller group *now* who find interesting the ject of this roundtable discussion.

att: We musn't be too concerned with that ten cent figure, because the percentage and poll- results in particular can't get at climate. I think that the Movement—led by a small percentage of really committed revolutionaries, around whom a larger group of radicalized people was clustered, not necessarily wanting revolution, but wanting radical change on three or four basic points—this movement very often had hegemony on campus, set the issues, set the tone, attracted people's attention, made people think. In my experience, at the tail end of the sixties movement, a lot of my classmates and a lot of people slightly older and younger than myself were deeply shaped by that movement: we are very leery of military crusades abroad under the American flag, are very conscious of ecological concerns, and of civil rights and racial matters. The general consciousness was raised by these issues being put on the agenda and remaining for a long time.

VanVugt: But are your associates a good cross-section of the American society?

Bratt: No, no, it's not just academics, if that's what you're worried about.

VanVugt: Yeah, it's quite selective.

Bratt: Medical professionals, both upper and lower echelon, engineers. . . .

Bult DeJong: But you're talking college graduates, obviously. .

Ericson: And particularly Christian college graduates?

Bratt: Around here, yeah; around Pittsburg, no.

Ericson: But the effects of the radical movement in the sixties were considerably diminished and diluted on Christian college campuses, though they were present. I was teaching at a Christian college at the time, and it wasn't the Christian college students who burned the bank; in the town where I lived it was the public university students who did it, as one would expect. It seems to me that Christian college students were in the protected position of taking nice things, like idealism and a desire for social change, from the Movement without taking some of the horrors and brutalities that marked the Movement as it further developed. Somebody mentioned Weathermen earlier and that's a classic example, though not the only example. And so I think it was easier for people who were involved with Christian colleges, both as students and as professors, to take what I might call a sentimental view as opposed to—I'll try to choose an equally bad sounding word—a curmudgeonly view toward the sixties because it came to them in diluted form.

Jacobs: I don't know how many students are interested in a revolution today; people are more interested in other things. The people who are interested in the sixties, I think, are more interested in their sense of concern—a sense it seems that the

students in the eighties don't have. Not necessarily in revolution.

Vriend: I tend to agree. I'm president of the Calvin Association for Political Awareness, and considering the apathy we see there and even in the other political group on campus where there's better attendance, it's still hard to get people excited. I know that among cohorts of mine, the sixties are idealized a lot, but there is a lot of interest in the drive for change. What you see in the sixties is what those people want for today.

Jacobs: It's like a breath of fresh air in the eighties.

Worst: I'm not sure whether we think that there is a growing interest in the sixties or not?

Bratt: A lot of things—Allan Bloom's book, for instance—have the sixties as a reference line: "This is where it really started going wrong." There are many, many treatises like that, though not nearly of that significance, ability or scope. But in media consciousness, if you want to go to that very low denominator, the sixties seem to be a baseline, a benchmark, and I don't like that because all kinds of things that the sixties weren't really *about* are loaded up by that tactic.

Worst: Instead of interest in the ideals of the sixties and the realities of the eighties, it's a second- and third-hand interest in the people who had these ideals in the sixties—and not even so much that, as an interest in the accoutrements.

Bult DeJong: It's an interest in the lifestyles.

Bratt: Yeah, it's a great eighties move, a cult of celebrity and a cult of fashion. And that's how the sixties live on.

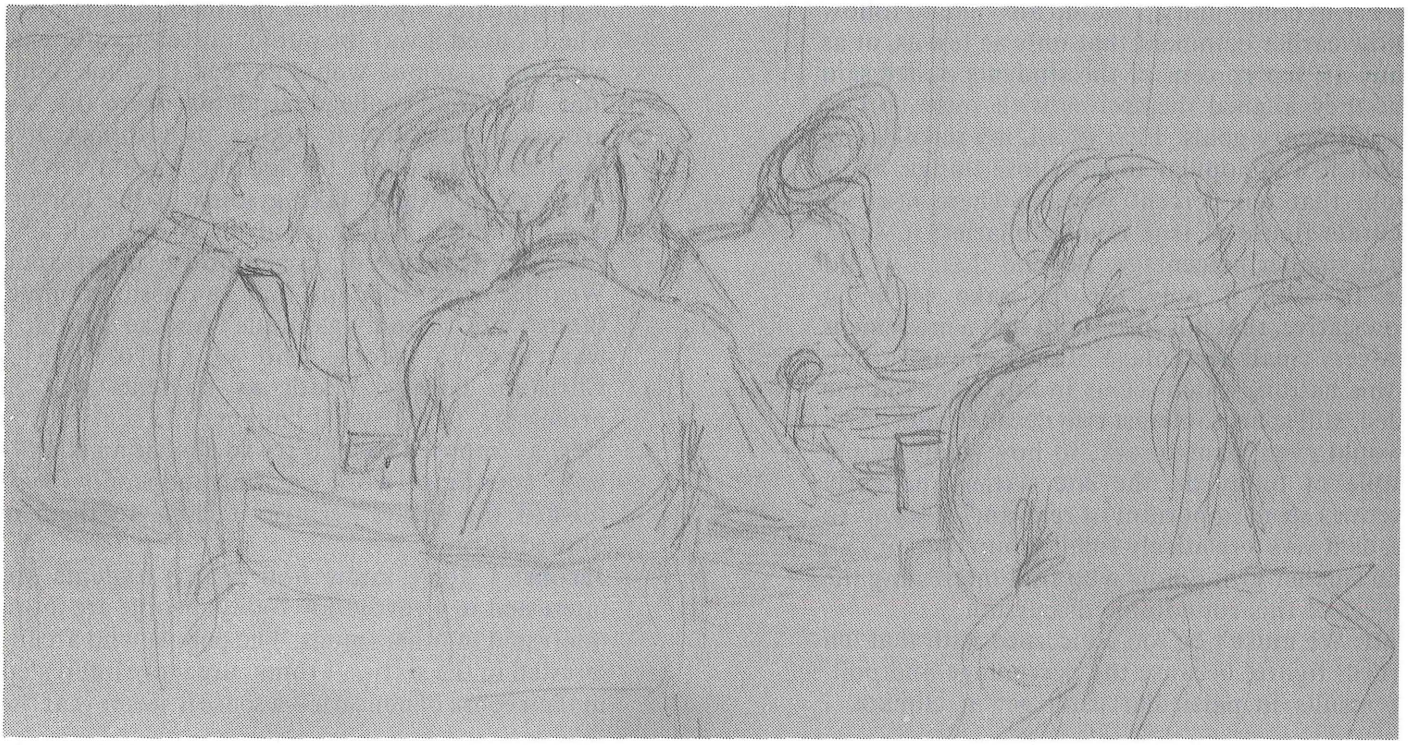
Worst: Beatlemania, which occurred in the la seventies, early eighties, was of that sam mentality: "let's glorify the Beatles, the arch type sixties-seventies group." It's an interest the form but not the substance of the sixties.

Bult DeJong: Some of the statistics that are ke on student opinion show that in the sixties, ente ing freshmen were very interested in developing meaningful philosophy of life. I think the sixti generation, my generation, was trying to mal meaning out of their lives. For entering freshme today that interest has dropped by about 4 percent, and what has replaced it is the desire be well off financially. Every generation has make meaning out of its existence. I'm just n sure how this generation is putting it together

Bratt: By being well off financially!

Bult DeJong: . . .If that's what they're going put their faith in, if that's what they think w provide a base for their heart. . . .

Bratt: For a while. . . . But look at how mai people joined the sixties' movement who we beyond college age. There were a lot of gra haired hippies. There were a lot of people in the 30s and they had gone to college in the fifties, ai "gee!" they had swallowed goldfish and ha panty raids: "We missed it but now we can ma up for it." I wonder if a lot of seventies ai eighties students, should something come arou in the 1990's, are going to want to catch up (b cause of the good old Christian Reform doctrine you can't find meaning in money fc ever?) They'll run with it for about ten years ai then maybe. . . .



anVugt: Let's remember that the economic mate has changed and it's probably more dif- ult, or at least it was in the late seventies and rly eighties, to get a well-paying job than it was the sixties, and so there's more pressure on idents to go that route. It was more comforta- e in the sixties.

ilt DeJong: When I was a student, I frankly ln't even think about getting a job. Even the ea of career. Maybe that was because the ninist movement hadn't hit Calvin College (I'm t sure if it has yet).

iend: It hasn't.

ilt DeJong: But I didn't think in terms of a reer. Did you?

att: I was going off to graduate school; I ndered if that's really what I wanted to do. I ver did decide, I just figured I might as well ep on doing what I was doing. But, no, we ln't worry about a paycheck, so it's easy for ties people to cheap-shot students now, and I to restrain myself from doing it. But there's an erinvestment in financial hopes now; it's not t the grim necessity that will give us a base m which to do more meaningful things later but it's the whole lifestyle—the car, the tan, l everything that goes with it. That's going to ak.

end: One thing that brings the sixties to the hties is the music; the Rolling Stones, al- ugh very few are original members anymore, l get thousands of people at a concert today ause of the music they started in the sixties. st record stores have all the records from the ties, and the music still survives. And that has ught us closer.

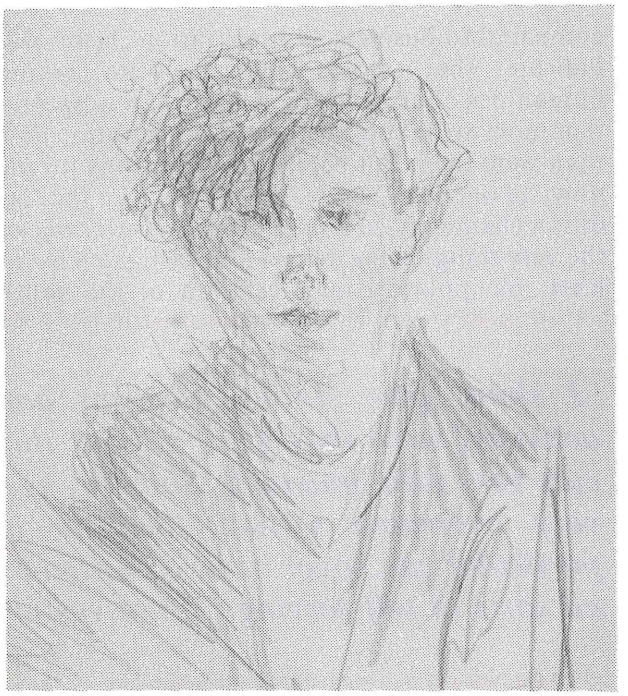
orst: Students of today have shown interest in sixties because they rightly or wrongly per- ve that things really "meant" something then. at was the time when music was "music" tead of big-time commercial pop. Not all these k, smooth synthesizers, it was music that lly meant something. It was gusty, it was hentic-sounding, it was raw, it was energetic. day they're trying to grab onto something that ans something. They may say I want a well- ying job, I want security, but they also want nething and they don't find it in the present ngs going on. That's part of the longing for the alism of the sixties—they forget that it was *A le of Two Cities*—"let's latch onto this alism, because that was a time when things ant something. But we might as well have that l a secure job." There's a dichotomy here.

ung: Is this an attempt to latch onto a sense of tory?

cson: I think enrollments in humanities classes compared to business administration classes will indicate that more students were taking humanities courses in the sixties than now, and that more are taking business administration now than were then. But here's the great irony for me now, as one who was teaching then too: the tradition characterized by the liberal arts was one of the very things being denied and castigated by, at least, the political manifestation of the youth movement, the New Left radical movement on campus. "Stamp out reality" was a slogan at Berkeley, as even now "Down with Western culture" is a slogan at Stanford. So here are students going to liberal arts seeking meaning, but not really very open to the wisdom of the ages: "don't trust anyone over thirty." Well, Shakespeare was a lot older than 30, and Plato a lot more than that. I find it ironic that people were drawn to the humanities and yet didn't want the humanities as we think of them, as an understanding of tradition of the human condition.

"I think [the sixties idealism and activists] were they genuine, but that cuts very little mustard. Sincerity is a very overrated virtue. Idealism in particular can cover or be co-opted by all sorts of self-serving. . .motives.

Boevé: Exactly. They mouthed the ideals but they really didn't know how to understand those ideals in the context of history. I would like to see things in the context of history. In my own short history I'm a product of the Depression. I remember very well the days my mother told me, "Here's ten cents. Go get a loaf of bread and a nickel's worth of bologna." And that was our supper. Or dad would go fishing on Lake Michigan and catch perch; I've eaten more perch in my lifetime than you can shake a stick at—probably more than are left in the lake. At any rate, we knew what the realities of life were like, and after World War II, all of a sudden the money. . .and we were comfortable, and jobs were all over the place. When I graduated from a college we didn't know if we were going to get a job or not. We were very happy to have one. I started working for $1350 a year, in teaching, and this was great! But then everything blossomed and the students didn't have to think about money. They had all this idealism, and they had time to think about what they could do, how they could serve, how they



could change the world. But today they're confronting the fact that the cost of living is such that if you get a job you're lucky, but your wife or your husband has to have a job too. You need two incomes to survive. I don't think you can ignore that financial obligation. You've got to come back to reality; you can't live in a fantasy world with just your ideals.

Bratt: But in a way, weren't the students also "calling" their parents on their fantasy of "Wow! We grew up in the Depression, and now we have all this material stuff around and life is wonderful." Dick and Jane looked around the split-level with the white-picket fence in the Indianapolis suburb and all the rest and really began saying, with Peggy Lee, "is that all there is?" And if that's all there is, then I've got to go look for it somewhere else. So there's a parental fantasy there too.

Ericson: But remember, we're talking about the products of the affluent as the focus not only of the hippie movement, but also of the political movement.

Bratt: Yes, on the white side, but we haven't talked about the black movement at all.

Ericson: But people in my neighborhood, lower middle class were not the kind of people attracted to the New Left. They were the kind who were, with whatever noun you wish to follow it, spoiled.

Bratt: But it's beyond spoiled. It's a matter of calling the American dream for what it was: hollow. "Dad and Mom, you said material things are it, we have it and we're not happy." It's more than just a whining and wanting more, it's a desire for meaning.

Ericson: I agree entirely, but that's exactly whe the movement can be analyzed as qua religious.

Bratt: Sure.

Ericson: Something internal to fill a spiritu world.

Bratt: Well I disagree with the definition of re gious as internal alone. It was religious and it h an internal track and an external track, sim taneously. That's my definition of religion ar way.

Vriend: At this point I don't know if the stude today are looking for money for survival, or mo the status of wealth; in Professor VanVugt's cla he polled the students, asking how many wou have taken up the cause or gone to war. I w appalled at the fact that most people would r have taken up any cause but they would have ju gone exactly like the government, mom and d wanted them to. So I don't know how mu idealizing is going on except for the fashions a such today.

Worst: I don't know how valid polls like that a I mean, I ask myself what would I have done i had been ten years younger? I would have had say "yes" or "no" to the draft. As it was I was j old enough to escape the draft. I had to regis and so forth, but I didn't have to make tho decisions. It's awfully easy for someone wh never had to make those decisions. I'd like think that I would have done something not something really noble, but I recall, maybe it w in the early seventies, having to write a letter someone who was registering as a "conscientio objector." Students were in danger of bei drafted, of being shipped off to Vietnam, a they had to have recommendations; so I wr letters, but I never had to wrestle with it.

Dialogue: Were the sixties a time of radi change in the role of women?

Bult DeJong: My lament is that I didn't kn about that until about 1970 or '71. I wished it h been part of my experience here at Calvin, bu really had my consciousness raised when I l Calvin and went to graduate school and I thi that was the big issue for most women. One of t big things that made the sixties different women was birth control. Women that w involved with the student movements of t sixties suddenly started asking themselves t personal fulfillment or even the civil rig movements had implications for them as wel think that's sort of where the roots of it came, b as I understand the women's movement, th was a realization that the men involved in t "New Left" or in the student movement weren't "for" women's rights as for some of the otl

ıses. Women really needed to separate and d to pull away and forge an identity, and forge ːir own goals apart from having this alliance th the men. One of the books that I read in ıduate school that opened my eyes was a llection of writings called *Sisterhood is werful.* It was a rebirth for me, an awakening. I d never questioned some of my assumptions out men and women, and I had gone through college years in an unquestioning mode—I nent that in a way. I think the beginning of the ›men's movement, which we now refer to as the ninist movement, started with women hinking a lot of their assumptions and being a pport group to each other, and consciousness- sing that was how it got started for women. ıen we started looking for equality in the ɔnomic sphere, discovered that the Civil Rights ːt of 1964 included the clause that there could t be discrimination of the basis of sex, inserted that law as a joke. In 1964 it was never meant to a part of the act. The people that were support- ; that law thought that because of the insertion would never pass, but it turns out in retrospect ıt that law was really able to serve women in the ⁄enties.

icson: The women's liberation movement ːms truer to the original instincts that we have mind when we talk about "the sixties": the litical movement, the New Left. Indeed, rsonal liberation rather than a politicizing, a ivatizing of goals was and has remained domi- nt in the women's movement, whatever lgments one might want to pass about the xture of virtues and vices of the women's ›vement. That's a classic example of what I was erring to much earlier about the real impetus the ovement being personal fulfillment, rsonal liberation.

att: I think feminism is much more a move- ːnt of the seventies.

lt DeJong: Even the terms; "women's libera- n" is the term of the sixties.

att: It was a term of the very late sixties. At first was black or civil rights, black liberation, tional liberation in one way or another in ɛtnam. The political movement in the sixties many ways was gauchely sexist. Chicks up ›nt in confrontation with the police because the lice weren't going to knock women on the ads with clubs, and chicks in another posture ıt probably cannot be printed in *Dialogue.* hat happened is something quite similar to the d-nineteenth century where the abolition ›vement generated the mid-nineteenth century ffrage movement. Women were very involved that movement as they were in the sixties, and it began to dawn on them, "Why are we fighting for, sacrificing, bleeding, and suffering for victims there, there and there, far away, when we ourselves are in chains?" I think exactly the same thing happened from the sixties into the seventies.

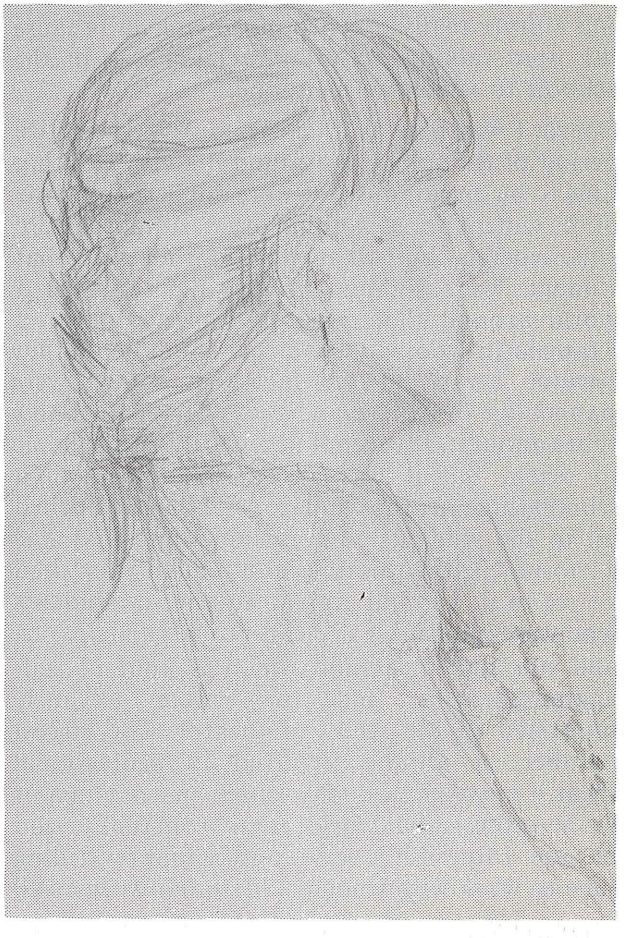
VanVugt: I think what made the difference in the seventies was that gradually men came to realize that the women's cause was part of their own, especially when husbands had wives who were working and getting half the money that a man was getting for the same kind of job. It was that kind of pressure which helped at least to make differences in promotions and salaries.

Boevé: Sounds like materialism.

VanVugt: Yes.

Dialogue: How did the movements, and the Movement, if you will, and the social climate of the sixties affect Calvin College, both students and faculty? Did it all just pass Calvin by?

Worst: I don't think it's fair to say that things bypass Calvin. Calvin-bashers like to say "Gee, you're twenty years behind the times, you know, the women's movement bypassed you." I don't think anything bypasses Calvin. I think kids always had to work hard; even back in the sixties they had to study, there were tough assignments, and I think that a lot of energy was taken up with



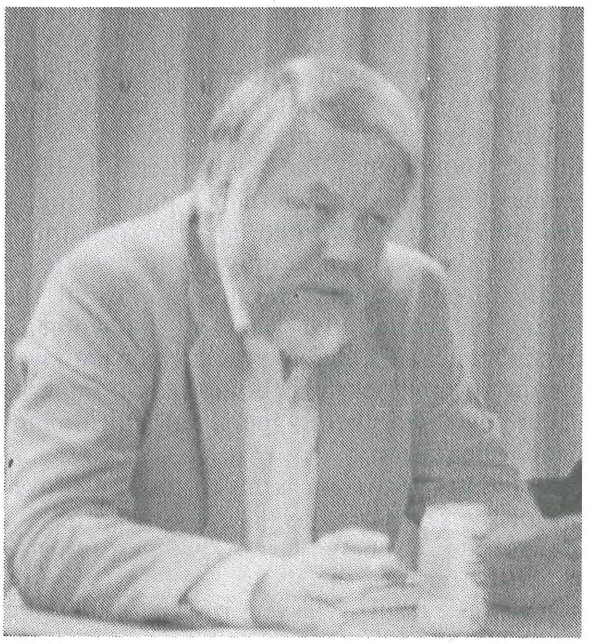
legitimate studying. I'm not saying "Gee, it was awfully great back then because kids really studied!" But by and large there was a good deal of studying done. True, there was a lot of ignorance of the Movement, but I think there was also some half-way decent reflective thinking done about what was going on outside. We wondered, what we could use, how we could appropriate some of the ideals, and I think in the late seventies and the early eighties we began to see the results of that in the Committee for Women in the Christian Reformed Church. Now that's an example of the feminist movement not bypassing but taking a different route. It's a result of some careful reflective thinking, instead of just jumping on the bandwagon waving a flag.

Bult DeJong: I think that's an example of our church being forced to examine the agenda of our culture and then look inward. The same thing may be true of the civil rights movement. How does the Christian Reformed Church respond? SCORR [the Synodical Committee on Race Relations], and by looking at our own institutions. I'm a graduate of Timothy Christian High School in Chicago. In the late sixties race relations were an incredibly volatile issue: were black students going to be allowed to enter a Christian school in Cicero, Illinois? The school board said "no." That was where the agenda of our culture really touched our own lives because we were talking about our classmates in the schools to which we had gone.

Boevé: I was here as a teacher during the entire period of the sixties and found it a very exciting time to be on campus. We were not beset by some of the violent upheavals that other campuses were experiencing, but what we did find was that students were suddenly becoming aware of a world around them, that it was no longer a wrapped-in-wool environment. Suddenly they became aware of the fact that things were happening out there and they wanted to know more about it. It was not necessarily an easy time to teach, but it was an exciting one, and a stimulating one: the whole area of theatre opened up to the students. It was something that was a "no-no" before this time, and suddenly they had access to it. I found a great number of students who were inquisitive and eager to be participants, and not just in acting, which is kind of self-aggrandizement, but they were seriously interested in the study of theatre. The largest number of alumni involved in professional theatre movements today, either in academia or in the professional world, come from that period of time. I found it a very exciting and rewarding time to work with students. I felt that we were all on the verge of something, an opening-up, a awareness of not only our own denominatic and our school, but of a way of looking at t whole world out there.

Young: I wasn't at Calvin, but the sixties was time when a tremendous amount of money w spent around the country on the arts: visual ar musical arts, theater, and the like. There was a educational agenda to raise awareness, though don't know to what extent that was a fruit of t spirit of the sixties or a political/education fruit.

Boevé: But people were also interested in seei how humanity has been portrayed through t arts; suddenly there was an awareness that a was not merely decorative or pleasant or nic and only for entertainment, but that it really dea with the problems human beings face. Today have the feeling that our students have so muc that they're satiated in so many ways that it's ve difficult to stimulate that same kind of e thusiasm that the students of the sixties had. V just came back from an interim in Italy; i amazing to ask the students "Is this your fi trip?"—"Oh no I've been here two or three time



Bult DeJong: In terms of what was happening Calvin at those times, what had the biggest fluence on me was the upheaval in the *in lo parentis* philosophy that the college had. Whe was a freshman at Calvin in 1967 I had 10 p curfew hours, 11 pm on weekends; I had to w dresses all the time on campus except Saturday breakfast and Saturday lunch; we h compulsory chapel. By the time I was a senior had no dress code for women; the curfew ho had radically changed, although they hadn't be eliminated altogether—that was a progressi

er a six-year period; chapel was no longer ındatory. This is one area where students had impact on this campus. It was their little cause.

'alogue: When was mandatory chapel. . .?

orst: Shortly after it was discovered that it was solutely impossible to photograph every seat in ɛ FAC auditorium.

att: Even the eye of God was not that wide.

icson: I'm curious how you who were students that time—late sixties, early seventies—felt out student/faculty relations. My beloved, ıw departed, colleague Stan Wiersma told me at he would weep during those years for the ɔk of appreciation of faculty members by stunts. Not weep all the time I suppose, but somenes. It was a reaction against a kind of thority that he felt resident in the great tradition, the literature he taught, for example—it ıs a kind of dismissal of the wisdom of the ages the name of contemporaneity, of relevance. as he overreacting? I wasn't here. These are the rts of things that he remembered as he reɔcted back on that time when a couple of you ɛre students.

att: I was a history major, and I had a great deal respect for, and was greatly challenged some of the historians here because history ıs looked at not just as handing down great ɛas, not just as a great tradition, but as having underside as well. So we looked at ıomas Jefferson, not only as a liberatarian who ·ote the Declaration of Independence, but also the owner of 200 slaves. We looked at John ɔcke, not only as the philosophical father of ıerica, but also as situated in a time of the ıerging combination of parliamentary onarchy and high-growth capitalism, mmercial capitalism based on West-Indian ıvery and sugar. A different kind of history was ought out that didn'tn dismiss the great ıdition, or the ideals, but showed the price of e ideals, the context of the ideals, and the ·uggle that went on the in the past, and hence ade the present so sensible. Because the struggle ·tween what was recognized as good in merican society and what was woefully wrong American society, was in the past and you ıuld learn from the past and you were living in e past, in a certain sense. So it wasn't a smissive sense of relevance, a dismissive sense contemporaneity; it was deeply informed / history with the aid of some of the history culty here. And I pay them tribute.

ricson: Well, if students in general responded as ɔu did, then Calvin was indeed at a far remove om the campus activism that got the headlines.

"Instead of interest in the ideals of the sixties and the realities of the eighties, it's a second- and third-hand interest in the people who had these ideals in the sixties—and not even so much that, but an interest in the accoutrements."

Bratt: Well, we were active, and we would yell at these guys too—and they would yell back—and I think we went away respecting each other. But it was intense, and we didn't bow and scrape. I don't think that Stanley Wiersma wanted people to bow and scrape; in fact, I'm sure he didn't. But I had some English courses, not with him but with others, and I didn't notice a lack of respect.

Boevé: That's very true, and I think that Stanley felt that too, but in moments he would reflect on that more, in a perhaps despondent way. Calvin did something which was very important in those days when the students were crying for more relevancy in the classroom and more relevant courses, and more things that they could be directly involved with: they introduced the interim, and at the beginning of the interim, the kind of courses they were asking for were taught and so for one course you could goof off.

Bratt: I object!

Boevé: And that perhaps has been the shortcoming of the interim even today because that's precisely what was happening. I think the faculty satisfied the students' desire for relevance through interim courses and thus we never really had to change our teaching in our regular classroom courses; they could stay solid, and yet the kids had the chance to do what other students were doing in the other colleges by having a course in fishing, for example, or a course in. . . .

Bratt: I don't remember my interim courses being all a goof off.

Boevé: No, they weren't all, of course, but there was that opportunity.

Worst: There were always people who took things seriously.

Bratt: It was a chance, for instance, for the first time at this college to study Afro-American history and discover the history of some ten to twenty percent of the people in this country that have been overlooked, both in the history profession and at this college.

VanVugt: And now it's the history of the sixties that the interim offers.

Worst: Talk about relevance!

Vriend: At Calvin, was it more of a forced reaction because of the extreme action in the "outside world" or was there more positive action in the community (for example, the Committee of Women in the Christian Reformed Church and SCORR)? It seems to me the actions came after the fact, and I wonder what kind of positive actions were present.

Bratt: Well I'd like to quote the gospel "they who had ears to hear" could hear and eyes to read could read and I think if you look back through the *Chimes* [and *Dialogue*] files from the mid-sixties on through the early seventies you'd see a fairly high level of political commentary, particularly on the Vietnam War which radicalized me when I was here as a freshman. All of a sudden they were saying things about Lyndon Johnson that you did not find in the *Grand Rapids Press,* so if you wanted to be engaged, you certainly could be, particularly through *Chimes* [and *Dialogue*] and some of the faculty and upper-level students as well. So there was a reaction to what was going on in the outside world, but the whole Movement was a reaction feeding on itself. Calvin wasn't distinct that way, but I guess I was more engaged than the average student with things political, but I didn't get the sense that we were that far behind. We were not nearly as radical in the behavior: there was never any violence as I recall, but the rhetoric was turned up.

Bult DeJong: And I think students here participated in the national events, perhaps not as frequently, but there were a number of them that went to the marches and whatever. The civil rights movement made a big impact; it wasn't just the anti-war, peace movement that was present here, but it was the civil rights movement as well.

Bratt: The civil rights movement was always sort of a precursor which got people active and then. . . .

Bult DeJong: My recollection was that there was some cooperation with faculty members: I remember participating in some of the events that were here on campus. That was also the time we had some teach-ins and we had Earth Day.

Bratt: Yeah, we had two, one on Vietnam and one on ecology.

Bult DeJong: And classes were cancelled for the whole day and there was a special curriculum week.

Worst: And nobody complained.

Bult DeJong: Right, but not only that, we also had "glory days" which were when the basketball team would win a championship and we would get time off for some kind of celebration.

Bratt: Which is a long Calvin tradition.

Bult DeJong: Not anymore!

Bratt: Not anymore, but look way back. Ther was always a day off for a basketball champior ship, lest we over-romanticize the scholarl solidity of the old days. But I think the poin about faculty taking leadership is correct; som of us protested quietly that this was cooptatior which it was, liberal cooptation of a potentiall radical event but. . . .

VanVugt: I heard second-hand that several ad ministrators, including the past president, wer walking along campus one day and suddenly i dawned on them, and they had this sense c horror, that every building is lined with thes stones perfectly sized for throwing through wir dows, which is an activity that had happened o certain campuses. . . .

Worst: Yeah, yeah, I heard that too.

VanVugt: That scared the daylights out of them that perhaps the student activism, radicalism might get out of hand, even on this campus, s there was a time when there was a fear that might boil over here.

Boevé: Well, I think you felt like you were livin on the edge, but that does't necessarily mean was bad. Any moment anything could blow up and sometimes there were situations that seeme to be very threatening but they dissipated.

Worst: Well I have a bit of a confession to mak I did not feel that in the sixties, having graduate in '62 and coming back to teach in '66, that I wa living on the edge. I think it had to do, in larg measure, with the kind of discipline I was in, an the students who were attracted to ou department did not tend to be the flaky radic sorts of. . . .

VanVugt: Church organists.

Worst: It was a different kind of environment i the music department. I think we still are kind c on the fringe of being totally involved, having stu dents who are totally involved. You had you sopranos wailing away at 10:30 at night, an people practicing the piccolo at ten in th morning. But I never felt [threatened], and m colleagues were not involved with that sort c thing. We were just a little bit, maybe, out of i

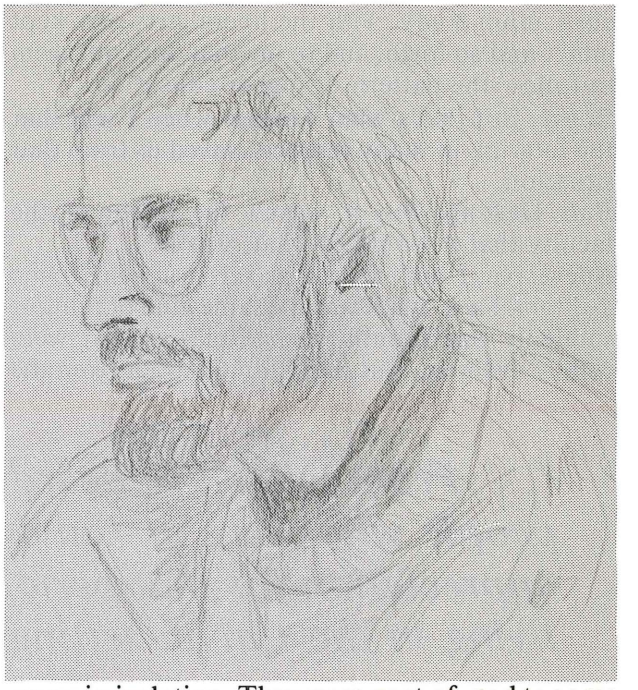
VanVugt: Do you regret that?

Worst: Well in a sense yes. But I was concerne with developing as a teacher, getting some ba teaching out of me—concerned with building u a repertoire, a reservoir of good teaching.

Ericson: If I may make an observation which is i the nature of a glittering generalization, havin heard from you who were here at the time, it re minds me of how Calvin relates to the world c higher education today and maybe from th beginning to now in the college's history: it

ways a little bit off to the side of the main cur-
nts of higher education. Movements in higher
ucation come to such a traditional institution
Calvin a little later, if they came at all. But my
erall reaction is that our situation today is such
at we are much more like the rest of American
gher education than we are really distinctive
d different. When internationalizing cur-
ulum came into vogue elsewhere, it came in
gue here shortly after that. When other col-
ges talk about developing writing across the
rriculum programs, we start talking about it a
w years later. But we do follow the agenda that's
t by higher education in general: we're just
utious, traditional, and therefore somewhat
w and that's probably, at least from my point
view, a good thing; even though I sometimes
estion how thoroughgoing our distinctiveness
the thing which we trumpet so loudly. We're
re like than unlike other institutions of higher
ucation.

att: One thing that Calvin lacked that often
talyzed radical action and violent action on
mpuses was the deep investment in pentagon
search and an R.O.T.C. chapter on campus.
e have to remember that state universities and
me private universities, especially the land
ant universities, had a good part of their re-
arch budget funded out of the pentagon. At
ichigan State there was the Institute for Policy
alysis doing consulting with the pentagon;
O.T.C. graduates were going to go into the
ld very soon. These universities were not,
ntrary to what Allan Bloom writes about, just
aces where the great ideas and the grand
aditions could be contemplated and deliberated



upon in isolation. They were part of, and to some extent they were involved in the "war machine," to use the New Left rhetoric. Also, certain urban universities were slumlords; this is what triggered the sit-in at Columbia University and also some actions at the University of Chicago. Calvin had gone suburban by then, so they didn't have that problem—but what got people to occupy the president's office at Columbia University? The idea that Columbia owned this land in Harlem, was going to knock down the houses, displace black people, and build a gym. That can radicalize you, that can illicit a radical, violent response.

Bult DeJong: I think Calvin's transition from urban to suburban, which happened in my generation in part, prompted the K.I.D.S. movement, which is the forerunner of SVS. This came out of a student reaction to us leaving the city and leaving the residents there, and K.I.D.S. was a student-developed program that began tutoring in the inner city. It was a student reaction to that exodus. We weren't fighting the "war machinery," but in our own little arena there was something that students identified as a potential situation of injustice. I also wanted to pick up on what Professor Ericson was saying about Calvin following what goes on in higher education, because I have a question about the sixties. It seemed that, from what I've read about higher education, during the sixties most curriculum's structures became watered down and anything the students wanted pretty much came into the curriculum arena. But at Calvin, when I started as a freshman, the four-one-four plan went into effect, and that was the result of intensive

curriculum study, with the liberal arts core kept intact and so forth, and to me that does not seem to follow the pattern of higher education.

Boevé: But that's what I meant when I said that the interim, in many respects, saved us from that situation.

Bult DeJong: But it wasn't the intent of the faculty that it would do that, was it?

Boevé: No, I don't think it was. It just seems to me as I look back that it was the same kind of thing—suddenly one month we had classes that were totally different, but that didn't detract from the core or the essential nature of the curriculum.

". . .From what I've heard around this table, it's a lot easier for people who were at Calvin at that time to have sympathy and appreciation for that period than it was for anyone who was not living in the Calvin setting at that time. . . ."

Ericson: And if I may say, Calvin was so far behind on that matter that before it ever got around to thinking about any change, the mistakes of the other's ways were so apparent that there was a swing back, and one of the things I was grateful for when I came to the Calvin faculty of the late seventies was that this particular effect of the sixties never really took hold on this campus. I would say that this is one reason why Calvin's academic stature is more visibly excellent: we never took what I consider a very retrogressive step, which other institutions are even now in the process of extricating themselves from. So I'm very grateful that Calvin does not follow the general pattern of higher education at every point. You've pointed out my favorite example of its not doing so, but I still think that more often than not we do follow the pattern, not necessarily always to our detriment either, but we do have a tendency toward excessive pride in our "distinctiveness," and I was trying to counteract that a little.

Dialogue: I've heard it said very firmly and very gravely that the culture of the sixties "was a culture of death." Is that true?

Bratt: I think that a lot of people say that the thing that distinguishes the Movement is that it lives with hope. I didn't have that much hope personally and I recognize a lot of other people at least that went into academia, be it secular or Christian academia, who were not motivated out of a great sense of hope but rather an anger, and a sense of disinheritance, that the country that our parents had brought us up to believe in, was n that way at all. So it was a desire to rip the ma of hypocrisy off and then you got very angry, a that's where the burning, the burning up cou occur. The sense of a death of belief and t possible imminence, the symbolic imminence death in Vietnam, if not for yourself, then at lea your tax dollars at work for somebody else—th may be what the speaker had in mind.

Worst: I think a carryover of the sixties that o can still listen to and get a sense of what it was li back then, is The Grateful Dead. You're talki about a decade of death. There was a carele devil-may-care attitude about life: "well, so I here, let's just groove and have fun." That at tude permeated those days, and even the music The Grateful Dead today, is not any differe from what it was 20 years ago, 25 years ago. Th still have largely the same, well, two or three the same personnel, playing the same kind music. They're in a kind of a time warp.

Vriend: So are their listeners, a lot of them.

Bratt: Some sort of warp anyway.

Dialogue: To what extent were there things in t sixties that we just don't have anymore? W can't you get students riled up about anythin

VanVugt: There's less to be riled up about think, at least not the overt threat of actua being shipped off to Vietnam—that would ma a lot of people radicals who otherwise might n be radical. Now there are issues, but it does affect the students as directly; we have a volunte army, for example, and there isn't the threat being drafted and dying in an Asian jungle think that explains part of it.

Bratt: I think there's been a loss of sixt radicalism in both senses of the word radic What I recall from my education here at Calv and am really thankful for, is that it provided with faculty encouragement, student p encouragement, echoing the times, demands t you think fundamentally about things, radical getting to the roots of things, taking into c sideration the big questions of political leg macy: Why should I obey the government? W should I obey this Government? What is t

istian view on that? What is a "just war?" Is nam an exception in American history or is it of a stable pattern of real exploits in erican history? Every time I hear—and I pose it might have been very different on er campuses—of the student radical leaders being engaged in class, that's exactly the osite of how it was here. Courses here—and was the greatness of the education, partly be-se of the times—courses here interacted with to day life in a way that doesn't happen today. as exciting. I'm sure it was problematical for professors, it was problematical for the stu-s who were living on the edge all the time. I one am very glad I lived through it, but I ld never want to do it again.

Vugt: Why not? You've said that before.

t: Because you only have so many innards to burned out. And for my part they were mostly ned out then. Not destroyed but just dead l of the "living on the edge," as Professor vé said, a time of passion, of having the world ly wide open. I mean all things that exist, the imacy of that up for grabs, and you have to rmulate it and decide. That's very strenuous. can do that when you're in your late teens early twenties, but not when you're roaching forty.

vé: Yes you can: that's when I went through it. I don't think there's ever going to be a time n when you have that sense of opening up. think about television and what it did to our ld, and how it was a time of absolute broaden-of perspective and of horizons; I guess I don't w if we can ever recapture that unless we go to rs.

tt: In the year 1968 there was upheaval in the es, in China, in France, in Czechoslovakia, a or war had just ended in Israel, an uprising in xico in '68—it was a heck of a year. Martin her King and Robert Kennedy were ssinated and riots ensued from King's ssination. .it seemed that if one were a ever in astrology the signs in the heavens that happen very rarely—the convergence or the junction.

rst: You mention opening up—that there was ter access to television—it seems to me to be rony, that in the eighties, with greater media osure and greater media coverage, there's an osite of opening: there's great, great horren-s conforming. So something which had great mise of opening up in the sixties is now kind of a cloud. We get this homogenous pop ure.

son: I'm glad the sixties are gone. I'm not sure won't see a time like that again. But from what I've heard around this table, it's a lot easier for people who were at Calvin at that time to have sympathy and appreciation for that period than it was for anyone who was not living in the Calvin setting at that time, but in the setting of higher education nationally, and in a way, though I was at a Christian college, it was against that kind of context that I felt myself going through the sixties.

Boevé: In 1970, Edgar and I had a sabbatical and lived in Japan, at a distance from what was happening here and it was just horrendous; we had minimal access to papers or news, mainly just letters from home, and it seemed like our whole world was being destroyed. And that was the year of Kent State along with the other things.

Bratt: *The Bananer*. . .that was the same week as Kent State.

Boevé: I didn't know whether I was coming back to a campus or not: it really seemed that way—and yet in perspective, it was a very easy place to be.

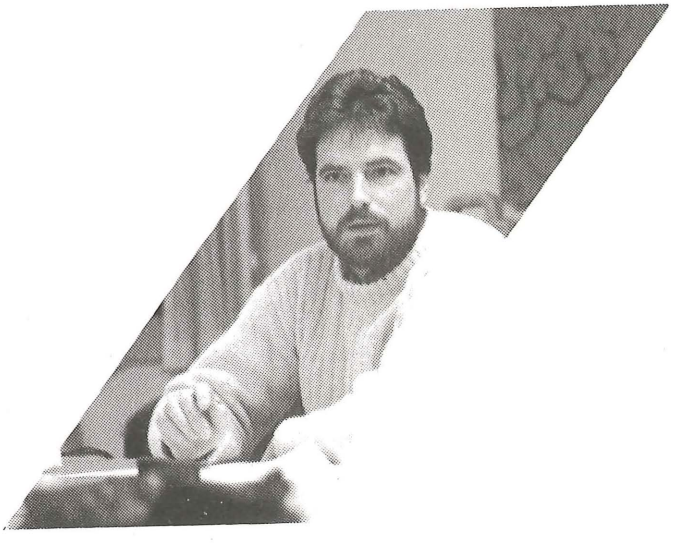
Jacobs: When we talk about the turmoil and the living on the edge and everything that I have been hearing in the last few minutes, it suggests to me why some people are interested in the sixties now—you talk about living on the edge but right now it seems we're so close to the middle that we can't even see the edge.

Bratt: In the glop.

Worst: Well, the jazz musicians talk about "in the groove." I mean, it's important to live in the groove.

Bratt: Yeah, but that's a different groove.

Vriend: I think one thing that bothers me when I look back at the sixties, is that I see a sense, I don't dare say of unity, but of excitement, of energy; although toward the end it was not so. But there were causes, and people did to some extent follow what they believed. I don't think



today that's quite as prevalent, except for the dollar.

VanVugt: The youth challenged the establishment, and that happens less today. And it's healthy to have that. It's been the role of youth very often through history.

Bult DeJong: There was more a sense of communal purposes then, or some sense of solidarity or whatever, and today I don't think students have that. I think there's more of a sense of individualism, of being cut off from your classmates. I hear students talk about the competition that they feel in the classroom and not even wanting to study with another student or to help another student because of the competitiveness, and I don't recall those kinds of feelings back then.

Boevé: I have a different feeling about competitiveness. I know I hear that too from students, about grades and things, but the competitiveness of the students at that time was a more unified thing and it was a contribution to the group, whereas now I find it's "all for me."

Bult DeJong: I agree with that; that's what I wa trying to say. And I saw the heads of the student present here nodding. Today the competitivenes cuts people off from one another.

Boevé: Right.

". . . You talk about living on the edg but right now we're so close to th middle that we can't even see the edge

Vriend: Also something that's missing now, as think Professor Bratt has said: back then a lot people were asking why, and too much of askin why gets someone rather depressed, but it's bett to be a little depressed than. . . . Ignorance is bli in one sense and I think people are being a litt too easy on themselves.

Bratt: Too blissful.

Coordinated and moderated by Dirk Mouw
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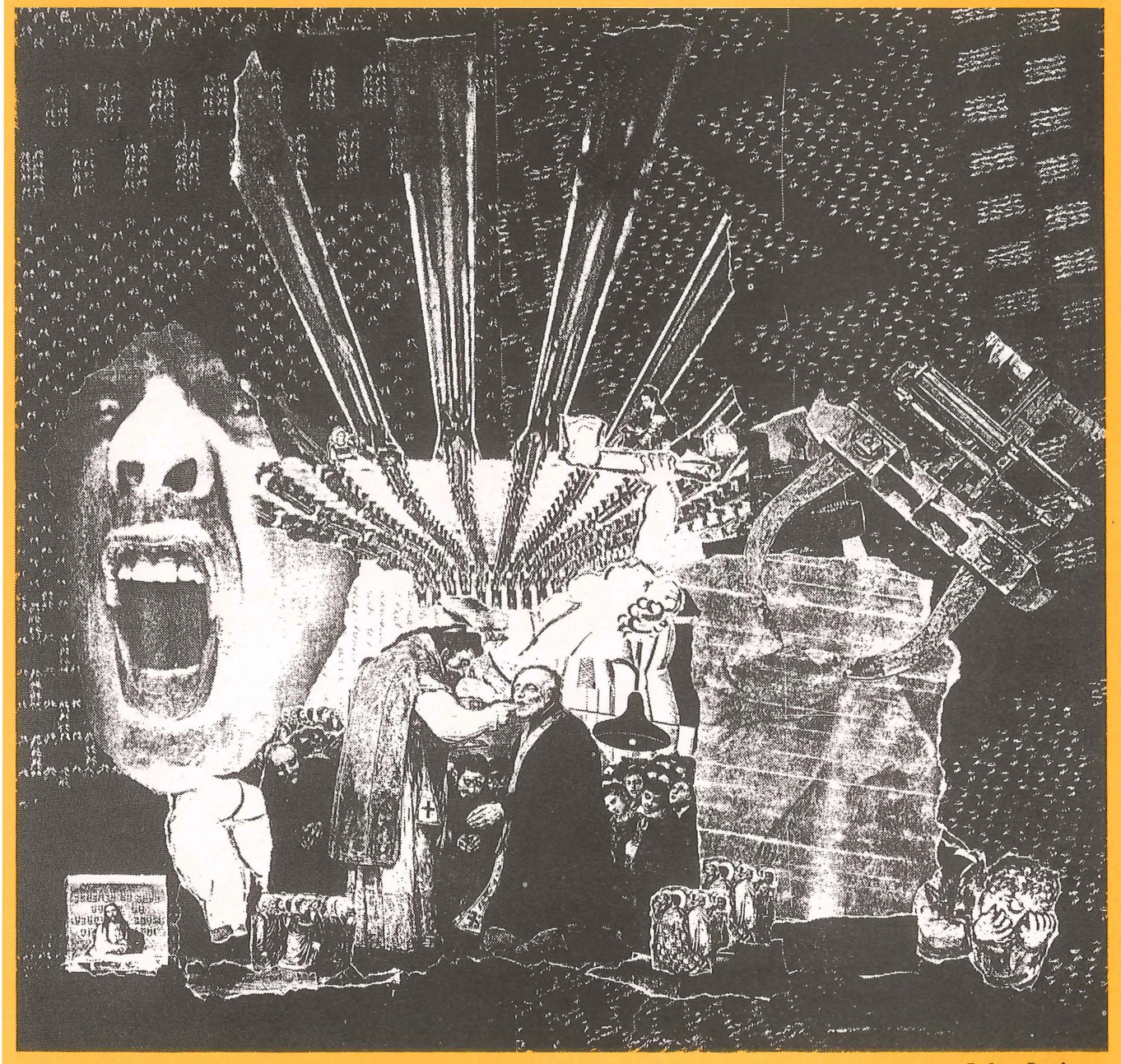
Recorded by Lisa DeBoer



John Jeninga

LAZARUS

with the coolness
of passing pain
haggard life
releases its choking grip;
reddish, dusty world
melts away
almost beyond memory;
and with a sigh
O Peace!
embraces me.

almost-painful splendor
bursts
my little sight.
gentle cession smooths
my furrowed soul.
quivering joy sobs—O!

but now
is my new life over?

a dead man,
raised?

trembling my heart
and tears brim, even,
when You call me
to
Come Forth
re-enter the grave
and again don
the dust
faded garment
sin sickness.

You who gave me wings to soar,
will You now make me walk?

—Melanie Jongsma

ETERNAL DESPAIR

"Brilliant sermon," I hear
Two pews behind.
The third but not cracked
Like the one I'm in,
Staring at it.

Can't see past the fat and blue,
tears and sweat,
Drops sliding blurry
Hitting the pew.

Salt and water, water and salt,
Hitting the blur,
The wood,
The crack.

Not quite, not quite, yes.
A small drop
Beside the blue.
Squinting to see.

Brilliant sermon, brilliant sun,
Blinding me with red,
Gold,
White,
Streaming through stained glass.

"Give up.
Let go.
Draw close."
I gave up giving up.

—Karl Swedberg

Krister Evenhouse

Dialogue 25

Carrying on: Talks for New Faculty at Calvin College

by Nicholas Wolterstorf

Editor's note: *The second talk, "Who We Are" is printed here. The final talk—"Our Future" will appear in the next issue of* Dialogue.

The substance of what follows was initially given in the form of three talks to new faculty members at Calvin College in the fall of 1987. Several persons, after hearing the talks, asked that I write them up and make them available in print. In doing this, I have not tried to obliterate the evidence that this material was indeed first presented in the form of talks.

—Advent 1987

II: WHO WE ARE

In my first talk I suggested that central to the self-understanding of this college is the fact that it is located within a community with a tradition—viz., the Reformed community and the Reformed tradition. I went on to say that any tradition of Christianity will incorporate a certain *interpretation* of reality, that interpretation shaped (in a certain way) by an interpretation of Scripture; it will incorporate a certain style in its *expression* of those interpretations; and it will incorporate, thirdly, a *narrative* concerning the history of the community whose tradition it is. I then undertook both to give the highpoints of the narrative, as you will hear it here, and to say what is central in the Reformed interpretation of Scripture and reality.

Three themes, so I suggested, are deep in the tradition, it not, indeed, at its very core. The Reformed tradition exhibits, for one thing, a unique dialectic of affirmation, negation and redemptive activity. On the reality within which we find ourselves and which we ourselves are, the Reformed person pronounces a differentiated Yes and No: A firm Yes to God's creation as such, but a differentiated Yes and No to the way in which the potentials of creation have been realized in culture, society and self. The Reformed person then goes on to act out of the conviction that we are called by God to promote what is good and oppose what is bad. I added that the Reformed person's affirmation of what is good in creation, society, culture, and self, takes the form of a deep sacramental consciousness: The goodness surrounding us is God's favor to us, his blessing his grace.

Secondly, deep in the Reformed tradition is holistic understanding of sin and its effects, o faith, and of redemption. The Reformed positio does not mean that everything in society an culture and personal existence is evil. As we hav just seen, much in those is apprehended as good The holistic view of sin and its effects takes th form instead of resisting all attempts to draw line between some area of human existence where si has an effect and some area where it does not. Th intuitive impulse of the Reformed person is to se sin and its effects as leaping over all suc boundaries. To the medievals who suggested tha sin affects our will but not our reason, the Re formed person says that it affects our reason a well. To the Romantics who assume that it affect our technology but not our art, the Reforme person says that it affects art too. Correspondin to this holistic view of sin and its effect is then holistic view as to the scope of genuine faith Faith is not an addendum to our existence, virtue, one among others. The faith to which w are called is the fundamental energizer of ou lives. Authentic faith transforms us; it leads us t sell all and follow the Lord. The idea is not, onc again, that everything in the life of the believer i different. The idea is rather that no dimension o life is closed off to the transforming power of th Spirit—since no dimension of life is closed off t the ravages of sin. But faith, in turn, is only component in God's program of redemption. Th scope of divine redemption is not just the savin of lost souls but the renewal of life—and mor even than that: the renewal of all creation.

Thirdly, deep in the Reformed tradition is th conviction that the Scriptures are a guide not jus to salvation but to our walk in the world; an then, to the *fundamental character* of our walk They are a *comprehensive* guide. They provide u with "a world and life view." This theme, of th comprehensiveness of the biblical message fo our wlak in this world, matches, of course, th holistic view of sin and of faith.

I suggested that anyone who understands thes themes will understand very much indeed of th

ynamics of the Reformed tradition and of alvin College.

As transition to our topic for this present talk, me observe that from its very beginnings the eformed community promoted higher ucation in the "arts and sciences." John Calvin mself was the prime mover behind the founding the Genevan Academy; and under Calvinist spices a large number of universities in Europe d America were either founded or reformed. ross the world, Reformed people scarcely anted their feet in a certain place before they gan a college, or seminary, or high school, or stitute, or other form of higher learning. From eir very beginning, the Reformed churches ve felt the importance of the teacher and the holar. From their very beginning, they have felt at Christian learning was indispensable to the alth of the community. At the same time, how-er, they have resisted intellectual elitism. The sk of the scholar, though important for the alth of the community, is as such neither better r worse in God's eyes than that of the gardener, at of the preacher, that of the carpenter. The cupation of the scholar is his or her *vocation,*

cross the world, Reformed people arcely planted their feet in a certain lace before they began a collge, or minary, or institute, or other form of gher learning.

or her calling from God. But all of us must en-avor to see to it that our occupations are our cations. Each of us must struggle to find and ape an occupation which will be our answer to d's call for our lives.

Two things characteristic of the Calvinist iversity foundings seem to me worth calling ention to. For one thing, it was characteristic the founders to say that the reason for the nding was that there might be educated dership in church and state. The Reformed dition has always taken church and state to be two great ordering and shaping institutions of man existence. An implication of this motiva-n for the foundings is that the Calvinist uni-rsities were characteristically begun with a ominent service orientation: To provide edu-ted leadership in church and state. Though ese schools typically included, in addition to a avy dose of theology and Scripture, the seven eral arts and philosophy along with various humanist additions, the point of the education was not characteristically seen to be immersion in high culture or the disinterested advancement of science. Secondly, always in one way or another, the founders insisted that learning must be grounded in and guided by the Scriptures and their witness to Jesus Christ. One of the rules of Harvard College, dated 1642, makes the point well:

> *Let every student be plainly instructed, and earnestly pressed to consider well, the maine end of his life and studies is,* to know God and Jesus Christ which is eternal life, *John 17:3, and therefore to lay* Christ *in the bottome only foundation of all sound knowledge and learning.*

With our discussion of the Reformed tradition as background, my project now is to describe, more specifically, who we are in this college. I shall divide my discussion into four parts: high-points in the history of the college; important figures in that history; dominant institutional characteristics; and underlying philosophy of education.

The history of Calvin College goes back to 1876. Initially, after its formation in 1857, the Christian Reformed Church used a tutorial system for training those of its young men who felt called to the ministry. But then in 1876 it established a six-year curriculum for its ministerial trainees and appointed a full-time "docent." The first four years, called The Literary Department, were more or less the equivalent of our present high schools; the last two years were devoted to theology. Over the next 40 years or so, that part of the curriculum which preceded the specifically theological studies was slowly expanded, and non-theological students were invited to enroll for this part of the curriculum. Eventually this process of curriculum expansion resulted in a four-year college. The first four-year Bachelor of Arts degree was awarded in 1921.

The college remained relatively small, its highest enrollment being 520 in September 1941, until after the Second World War, when there was a tremendous surge of students, including many returning vetereans. This shortly brought the enrollment up to over 1400 (1466 in September 1948). Since then there has been a steady growth up to the present 4400 students.

The original campus was constructed in the 1920s on Franklin Street, between Benjamin and Giddings. The construction of the present Knollcrest Campus began with the construction of the Seminary in 1959, and of college buildings on July 3, 1961; eventually the old campus was sold to the Grand Rapids School of Bible and Music.

The architect of the present campus has been William Fyfe. Fyfe tried seriously, and in the main, I think, successfully, to capture the ethos of the college in his buildings. He was a student of Frank Lloyd Wright; and if you know Wright's architecture you will immediately see a great many "Wrightian" touches around the campus.

The combination of our numerical growth and our move to the new campus has resulted in the demise of required all-college chapel services, indeed, in the demise of any all-college gatherings whatsoever. And it has resulted in the demise of any daily gathering point for faculty members. For most of us, who are faculty, our daily gatherings have become departmental gatherings.

Though from the beginnings of the college there were always some who saw Christian higher education mainly in defensive terms, as designed to protect students from the corrosive acids of American secular and religious culture, the majority saw it in positive terms, as designed to equip and energize students to engage in redemptive activity within that society. Yet for a long time both parties saw the college as "our school for our children"—in Dutch, *onze school voor onze kinderen*. That particular branch of the Reformed tradition which is the Christian Reformed Church saw itself as embattled and called to do battle; it wanted the college to train its own young members for this engagement. Thus there was no effort to solicit students outside the Christian Reformed Church; the faculty was drawn almost exclusively from the Christian Reformed Church, and, indeed, from Calvin College graduates; and the college did not bother to establish relationships with other Christian colleges.

All this has changed dramatically in the last two decades; the inward-looking character of the college has been shattered. For most of the history of the College, the proportion of students who were Christian Reformed hovered in the low 90s; today it is about 63 percent, and our recruiters actively seek students who are not members of our sponsoring denomination. After many decades in which almost all faculty were reared in the Christian Reformed Church and trained at Calvin College, now such persons constitute a distinct minority among new faculty members. And in various ways we have not only established contact with other Christian colleges but taken a leadership role among them. We occupy a prominent place in the Christian College Coalition. We have yearly tripartite discussions with Valparaiso University and Notre Dame University. We have bi-yearly tripartite discussions with the Free University of Amsterdam and the Institute for Christian studies in Toronto. We have been active from the beginni in the International Council for the Promotion Christian Higher Education. And our facu members have played central roles in the form tion of the various Christian academic societ which have sprung up in the United States ov the past 15 years. All this activity in the realm Christian learning and Christian educatio institutions has not, however, interfered with o interacting in a variety of ways with the world secular learning and secular universities.

These changes, when put together, indicate remarkable alteration, within the short span some 15 years, from an inward-looki institution characterized, as such institutio usually are, by an odd combination of insecur and arrogance, into an institution which loo outward in many different directions and takes place in many different associations.

These changes have been accompanied by profound alteration in the mentality of our st dent body. For most of our history, the bulk our students were imbued with a mentality over-againstness with respect to American c ture, both secular and religious. That typica produced one or the other two responses. So of our students affirmed this sense of ov against ness instilled in them by tradition a used their college careers to look for ways

Over the past ten years or so, there h been a remarkable increase in t support given by the college scholarship, and a corresponding great increase in the amount a quality or scholarship produced.

undergird and inform this sense. Others intens disliked this stance of over-againstness; they b came rebels, and used their college careers to lo for ways to undergird and articulate their rese ment of the tradition as they had received it a to prepare themselves for entering the mai stream of American culture. Those days—exc ing, controversial, tense, contentious—are ov for most of our students. Our students do not a longer come with any strong sense of ov against ness—at least not those who are Chr tian Reformed. The rough edges of the traditi have been rubbed off: Election and reprobati are not aggressively preached, movies are not fo bidden. There is less to rebel against. Between t Reformed tradition of Christianity a American society, our students see few tensio

Let me close these cullings from history with /o final points. Over the past ten years or so, ere has been a remarkable increase in the sup-)rt given by the college to scholarship, and a)rrespondingly great increase in the amount and ıality of scholarship produced. The College has ways, in my memory, had a sabbatical pro-am. But this has been supplemented in recent ars with the Calvin Research Fellowships, with ıe Calvin Center for Christian Scholarship, with ıe faculty seminars, with reductions in teaching ad, etc.

)ne's goal as Christian scholar is not) be different but to be faithfu. Cuyper thought that faithful cholarship would prove, at many oint, to be different scholarship; but e did not think that the goal was to be ifferent.

Secondly, there has been a sizeable increase in ıe variety of professional programs offered. Ap-arently the proportion of students enrolled in rofessional programs has remained rather con-ant over the history of the College. But there has een a marked shift, from the time when educa-on was the only professional program, to our tuation today where we have many such pro-rams.

I have been telling a bit of the narrative of this ollege. I have not used any names, however. Yet f course you will hear names. So who are some f the influential figures in the history of the ollege? Any list of this sort will be unavoidably ıbjective. But let me mention five names that I ink anyone would put on the list.

William Harry Jellema in the philosophy epartment was the intellectual giant of the)llege from the time it awarded its first four-year egrees in 1921 until his retirement in 1963. ellema did not spend his entire career at Calvin, owever. He became involved in controversy ith the administration in the mid-30s and left in 935 to take a position in the philosophy depart-ıent at Indiana University. He remained there ntil he returned to Calvin in 1947. Though ellema was a charismatically visionary teacher)r many and possessed great personal presence, e wrote very little and his influence has proved, :cordingly, evanescent.

Another striking and influential figure was lenry Zylstra from the English department. ylstra joined the faculty shortly before the :cond World War. After serving in the army he returned, and remained on the faculty until his sudden death in 1956. He too was a powerful figure, with a gripping but idiosyncratic style of teaching. Though he did not write much, his *Testament of Vision,* in its depth, eloquence, and commitment, shows the quality of his mind and character.

A contemporary of Henry Zylstra was Henry Stob, from the philosophy department. He, like Zylstra, joined the faculty just before the second World War; and after doing time in the Service, he also returned. Though he left for Calvin Seminary in 1952, his influence within the college was strong and, through his writing, remained so. Stob too was a gripping teacher, extraordinarily gifted in his facility with the English language.

A third member of the philosophy department who was influential in the history of the college was H. Evan Runner, who joined the staff in 1951 and remained until his retirement in 1981. Runner too was a gifted teacher, highly passionate, energetic, and prophetic. Though some of his essays were influential, Runner's strength lay not in his writing but in his passionate and visionary platform "performance." Trained under the two contemporary Dutch Reformed Christian philosophers, Dooyeweerd and Vollenhoven, Runner introduced their thought to the community with passionate conviction.

Lastly, no one would fail to mention William Spoelhof, who joined the college in the history department after the second world war but became president in 1951 and remained in that position until his retirement 25 years later. It was Spoelhof who, with great skill, supervised the rapid expansion of the college and its move to its new campus at Knollcrest. His formative influence on the development of the College has been greater than that of anyone else.

Perhaps the place to begin reflecting on some of the more striking organizational features of the College is with the relationship of Calvin to its sponsoring denomination, the Christian Reformed Church. This relationship is probably as intimate than of any college in the country to its sponsoring denomination. Through a quota levied on the members of the denomination, Calvin College annually receives a "subsidy" from the denomination which currently amounts to slightly less than 11 percent of its budget—about 2.7 million dollars annually. There have always been those in the community who, devoted to Abraham Kuyper's principle of "sphere sovereignty," have argued that the denomination's ownership and operation of the college amounted to a mixing of the spheres of church and school and that the bond should be broken. But in fact there has never been a serious

attempt to break the relationship. The control takes the form of each of the denomination's classes, currently 42, electing a delegate to the Board of Trustees for a term of three years. Presently, about half of these classis-elected delegates are ministers and half are laypersons. The classis-appointed delegates then elect three members at large to constitute the full Board. For the most part, this particular mode of board composition has been extraordinarily advantageous. In contrast to what happens at so many Christian colleges, it has been impossible for a few wealthy and determined individuals to issue threats and "call the shots." As anyone who is a faculty member will know, the board is also far more intimately involved in the appointment of college personnel than it is at most institutions. As the final stage in the appointment process, all those persons proposed for tenure-track positions are interviewed by the Board; and everyone at the time of being nominated for tenure is again interviewed by the Board.

Another characteristic feature of the College's structure is its highly democratic character; indeed, a visitor attending some of its faculty meetings might be inclined to call it the *rampantly* democratic character of the College. Eloquent and spirited, even passionate, though nonetheless good-humored, debates on matters of educational policy have often been, and remain, a feature of faculty meetings. Fundamental issues of educational policy are decided by the faculty, not by the administration or the Board. So too, faculty appointments are initiated by departments, and no appointment to a department can take place without the consent of the department.

Thirdly, the college is extremely egalitarian. Of this, there are many manifestations, perhaps the most striking being the absolutely fixed and uniform salary scale on which even most of the administrators are placed. Each year the salary scale is published; and if, for a given faculty member, one knows his or her highest academic degree, his or her teaching experience, and one or two other objective factors, one will know exactly where he or she is placed on the scale. This same egalitarianism operates in admissions policy. Some applicants are indeed denied admission because they show no promise of success. But promise of success is the criterion for admission. The College has never aimed at exclusivity; it has aimed to serve the broad range of young persons interested in, and capable of, Christian learning at the college level. Thus the student body contains average students along with very bright students. Those who show promise of success but lack certain skills are aided by a strong Academic Support Program.

A matter of tone or mood is also wort mentioning here, since it is so closely related t the above institutional characteristics. There ha never been, in my own rather lengthy experienc at Calvin, a *we/they* attitude as between facult and administration. This is not to say that facult members do not frequently express disagreemer with, and even dismay over, the actions of or and another member of the administration—wit members of the administration reciprocatin But this has never taken the norm of the facult seeing the administration as "the enemy."

And what, lastly, is the educational philosoph which animates Calvin College? I think it is be to begin with a few historical remarks. The inte lectual side of Kuyper's influence can be seen a falling into four distinct strands. One of thos strands was the elaborate and creative phil sophical system developed in the Netherlands b Dooyeweerd and Vollenhoven. Another, was th philosophical system developed by Hendri Stoker in South Africa. A third, was the the logical/philosophical thought of Cornelit vanTil, professor at Westminster Seminary Philadelphia. And a fourth, was the thought William Harry Jellema, here at Calvin Colleg There can be no doubt that all five of these figur saw themselves as followers of Kuyper. Yet the overall perspectives were significantly differen And as so often happens in families, there wa considerable quarrelling within the family. W now, looking back, are struck by the similariti among these four strands. At the time, howeve these figures and their associates and followe were vividly aware of the differences and we loath to admit the similarities.

What was it that each of these figures regarde as Kuyper's unique contribution? The answer clear: They saw in Kuyper a creative, provoc tive, and compelling understanding of the rel tion of faith to learning.

Coming out of the medievals and transmitte through Descartes was the conviction that lear ing ought to be, and can be, a consensus ente prise. It will be that, if it is properly grounded certitude. In the midst of all our disagreements, is possible for all of us to work together at scienc *scientia, Wissenschaft.* There is something in which remains sufficiently untouched by o diversity—including now our religiou diversity—to make it possible to attain co sensus grounded in certitude. That something Reason, supplemented with perception ar introspection. It is true, as a matter of fact, th religious diversity constantly intrudes itself in the enterprise of science. Yet we can and shou allow our religious biases, along with our oth

ases and prejudices, to be winnowed out of our ientific work by the critical discourse of the ientific community.

The essence of Kuyper's contribution was to ll into question this whole picture of science ıd of its relation to religion. Kuyper thought at sin, and religious diversity, had relatively tle impact on sensory perception and on the rmal processes of reasoning—though even on ese he had interesting things to say. But Kuyper ought that sensory and introspective reports, ıd inferences from these, were far from suf-ıient to construct the sciences. More is needed. nd when we get to that "more," we find that ople often "see" things differently and that ere is no agreed-on way of resolving the dif-rences. They weigh the evidence differently, terpret the significance of the evidence dif-rently, have different convictions about the als of the scientific enterprise and different nvictions about its standards; they have dif-rent convictions about legitimate ontological mmitments; etc. Though Kuyper did not by ıy means think that religious differences were ıe only source of these deep-lying disagree-ients over how to pursue one's discipline, he ıought that religious differences were a tremen-ously important part of the picture. And they ere the ones he had his eye on.

In place, then, of the pervasive consensus icture of science, Kuyper proposed a pluralistic icture of the responsibility academy. Until od's Kingdom comes in its fullness and the dis-nction between the City of God and the City of ıe World (to use Augustine's phrases) has been iminated, we must expect pluralism in the cademy—pluralism, that is to say, in the *com-etent* academy. Theoretical reason is not utonomous. Scholarly endeavors are not in eneral religiously neutral. Over and over, if one robes the roots of scholarly disagreement, one ırns up disagreements of such a character that ne can only call them religious. To suppose that artesian or Baconian foundationalism is the ctual "logic" of the sciences, or even an attain-ble "logic," is an illusion. Those of us who have een following the emergence in recent years of o-called "post-modern" accounts of science will ee at a glance that Kuyper had worked out a ost-modern account of science already a century go.

Given this picture of the academy, Kuyper saw as the calling of Christian scholars to be *faith-ul* in their scholarly endeavors—to practice aithful Christian scholarship rather than ttempting to practice consensus scholarship to vhich faith is then added at some point or other. Sometimes among Kuyper's followers the call for Christian scholarship has been sounded as the call to practice different, distinct, scholarship. I think that is a distortion of Kuyper. One's goal as Christian scholar is not to be different but to be *faithful.* Kuyper thought that faithful scholarship would prove, at many points, to be different scholarship; but he did not think that the goal was to be different. Hence the fact that there will sometimes be no difference between faithful Christian scholarship and that practiced by non-Christians is not an argument against Kuyper's call for Christian scholarship.

George Marsden, in an interesting essay entitled "The Collapse of American Evangelical Academia," points out that Kuyper's way of seeing the relation of faith to learning led him and his followers into a very different response to the religious crises of the late 19th century from that characteristic of American evangelicals. Marsden argues that American evangelicals in the 19th century were basically Baconian in their understanding of science, and thought that good com-

Our students do not any longer come with any strong sense of over-againstness—at least not those who are Christian Reformed. The rough edges of the tradition have been rubbed off.

petent science would always be compatible with Christianity. More than that: They thought that competent science would sometimes yield evidence for the truth of Christianity. The traces of design uncovered by science are evidence for a designing Creator; and various features of the Christian Scriptures are evidence for God's being their author. Against this serene picture, evolutionary theory and higher biblical criticism struck devastating blows. Evolutionary theory offered to explain design without appealing to a designer; and higher biblical criticism offered to explain the origin of the books of the Bible without appealing to a revealer. Yet it was by no means clear that evolutionary theory and biblical criticism could be dismissed as incompetent examples of learning. Accordingly, many evangelicals resorted to the only responses they saw as available to them: they ridiculed evolutionary theory and biblical criticism, and isolated themselves from the academic community at large.

The response of the Kuyperian was profoundly different. Insofar as evolutionary theory and higher criticism were judged incompatible with

Christianity, he probed for hidden assumptions and submitted those assumptions to critique; that done, he urged the reconstruction of these sciences in fidelity to the Word of God in Scripture. The cartoons and charts so typical of American evangelicalism in this century never emerged from the Kuyperian movement.

I trust it is clear that Kuyper's view as to the relation of faith and learning is a manifestation, in the field of scholarship, of those themes with which I opened: the dialectic of affirmation, negation, and redemptive activity; the holistic understanding of sin and of faith; and the comprehensive character of Scripture's guidance. Fallenness has entered the house of learning. Admittedly not everything about theoretical learning is fallen; there is much that is good, from which we can learn, which we can accept, of which we should be appreciative. Yet not all is well in the kingdom of science. Any attempt to draw neat lines, however, between some area where fallenness and blindness play a role and another area where they do not, is futile. Religious beliefs affect our values but also our judgments about the facts. They affect our applications of theories but also our choice of theories. They affect our work in the humanities but also our work in the natural sciences. What is needed is critical and creative engagement in the sciences, guided by Scripture.

It is this Kuyperian vision as to the relation of faith to learning, shared alike by all the strands of his influence, which has always been the dominant vision of this College. To be faithful in one's learning, always alert to signs of infidelity, unwilling to draw lines limiting the scope of faith and the effects of sin, appreciating what is good and right in received scholarship, thanking God for that, being alert to where religiously motivated error has crept in, struggling in fidelity to undo it—to the glory of God, and to the flourishing of humanity in general and the church in particular—that is the vision which has energized this college. It is the vision of conducting learning in Christian perspective.

There have been a variety of emphases, however. Let me point to three emphases in Jellema's thought—Jellema being, as I have already suggested, for 35 years the most powerful intellectual figure on campus. Jellema always saw the goal of Christian higher education comprehensively: to educate students for living as citizens of the Kingdom of God—of the *civitas dei* (city of God), as he was fond of calling it, following Augustine. Jellema believed, however, that the best means for achieving that comprehensive educational end was to induct the student into the great cultural tradition of humanity and to do so within Christian perspective, with the aim of loosenir the student from what he scornfully called "tl modern mind" and of developing in the stude what he used to call "the Christian mind Secondly, Jellema thought very highly indeed the medieval mentality. He saw it as an examp of the Christian mind. Though he by no mea agreed with everything that the medievals sai yet he saw the medieval mentality as imbued wit and shaped by, Christianity in a way that tl modern mind was not. Thirdly, in spite of being philosopher, and a *gifted* philosopher, Jellem was temperamentally averse to large, finel articulated, philosophical systems.

Evan Runner's joining of the philosoph department in the early '50s produced enormo tension within the department, and throughou the college, indeed, in the denomination. Fo Runner, being an avid follower of Dooyeweer and Vollenhoven, represented a different stran of Kuyper's influence from that which Jellem represented, and there was much that Jellema di liked in the Dooyeweerd/Vollenhoven stran He disliked the large, complicated, finely-art culated philosophical system that these thinke had constructed; his dislike was intensified whe he was told that every Christian thinker was obl gated to work with some such system, if no indeed this very one, on pain of falling back int infidelity. Secondly, Runner, followin Dooyeweerd and Vollenhoven, characterize medieval philosophy as *synthesis* philosoph meaning that it was committed to the impossib project of harmonizing the thought of the paga Greeks with Christianity—impossible, becaus these were at their root incompatible versions reality. Thirdly, Runner minced no words i saying that Jellema's views, and the views unde girding Calvin College generally, were founde on common grace rather than on the antithesis- meaning that they were founded on the notio that Christian learning is to be based on what common to all humanity rather than based on th Word of God in Scripture. And lastly, Runne had no use for Jellema's "Christian humanist view of collegiate education. For him, the goa was to advance the sciences, not to induct stu dents into the cultural stream of humanity.

Though Jellema was indeed a formidable inte lectual figure, and though he shaped the views many in the college on the goals of Christian co legiate education, he nonetheless had remarkabl little influence on the curriculum of the college He published a pamphlet on curriculum in 195 But he never followed that up with the academi "political" activities necessary to get his view implemented. Neither did any of the other leade I have mentioned have any appreciable impact o

curriculum. The curriculum of Calvin College
l been modeled on that of the University of
chigan in the early '20s; and over the years,
ınges and adaptations had been introduced
h no overall rationale.

t was finally in the early '60s that a curriculum
ision committee was established to survey the
ire curriculum and suggest such changes as it
ɜmed advisable. The committee published its
ɔort under the title of *Christian Liberal Arts*
ucation (CLAE) ("the black book"); and its
ricular recommendations were voted into
ce in the spring of 1967. The philosophy of
ristian education expressed by the committee
s a consensus "Kuyperian" philosophy. Both
lema and Runner would have agreed with the
ɔstance of it. Nonetheless, if Jellema had been
ɛd, he would have disagreed sharply with the
ricular model that the committee adopted and
h its curricular recommendations. For supse we distinguish between the *Christian manist* model of the curriculum and the *Chrisn academic-discipline* model. (I shall discuss a of these next time.) Jellema always favored the mer: as he saw it, the curricular goal of Chrisn higher education was to induct the student o humanity's stream of high culture, doing so m a Christian perspective. The report opted tead for the latter model: the curricular goal is introduce the student to the academic discines, taught in Christian perspective. The remmendations of the committee have, for 20 ırs now, been the college's operative ilosophy of Christian higher education in ıeral, and its operative model for the liberal s component of the curriculum.

The phrase *liberal arts* must be emphasized. e committee made clear that it was not disɜsing the entire curriculum of the college. It was ving nothing at all about professional educan. In the spring of 1973, then, the CLAE report s supplemented by the PECLAC report—ofessional Education in the Christian Liberal ts College. These two reports, to which later a ɔort on continuing education was added, ɔvide us with our basic philosophy of educan and our basic models of the curriculum. ɔtice, though, that there has been no attempt to ng these three dimensions together: liberal arts ucation, professional education, and continuɜ education.

I close by repeating the central point in our ilosophy of education. What characterizes this llege, at its best, is a passionate concern that the spel of Jesus Christ shall guide and shape our rning at whatever points such guidance and ıaping is relevant. We are not content to let the spel be an *addition* to our learning; we want our learning to be shaped by (our obedience to) the gosepl. Often we are not very good at carrying out this vision. We are weak in our devotion to it, we are plodding and unimaginative in our implementation of it. But that is the vision which guides us: That in our scholarship as in the rest of our existence, we shall acknowlege that Jesus Christ is Lord. What is good in the scholarship of humanity in general we shall receive thankfully, as God's good gift. What is contrary to the gospel of Jesus Christ we shall reject. And we shall then do our best to go beyond rejecting to reconstruction, to renewal, to reformation, to rethinking, to healing. A critical and creative engagement with the world of scholarship, both the critique and the creativity being guided by the Word of God spoken to us in the Scriptures and in our Lord Jesus Christ: That is the vision which lures us on.

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Confessions of an Outsider

Mike McDonald

The following is a collection of thoughts and ections and observations of a person who o would openly describe himself as an ıtsider," at Calvin College. I call myself an sider because I have no affiliation (or igation) to the Christian Reformed Church in rth America, no apparent Dutch lineage, nor ve I sock blond hair; nor have I attended vate, parochial schools. Just as Paul made the ertion that he was a Jew among all Jews, I am a ntile among Gentiles.

write this more as a catharsis, to relieve my dened soul of the questions that have veloped over the time I have spent on the rd's Holy Hill in New Jerusalem. Some of you o know me know that my purpose is not to end or insult but merely to provide an servation from outside the camp. I am not, wever, completely outside the camp; I am a mber of the Presbyterian Church in America, ich maintains close fraternal relations with the C through NAPARC (an orthodox formed church body similar to the more inline National Council of Churches). As a formed Presbyterian, I can speak much of the ne language, but I speak the words with the ensity of John Knox and the veneration of ngs holy of a Cromwell, who stabled his horses the sanctuaries of cathedrals during the glish Civil War.

I came to the Reformed tradition relatively ently largely through the efforts of two ıplains I knew while I was in the U.S. Navy. I ntioned that I was a member of the UPCUSA ow PCUSA) and I was asked if I knew much out the church, which I didn't. I was given a oy of the Westminster Confession of Faith and rger and Shorter Cathechisms and told to ew on them for a while. I did and was shocked. ddenly the world was new and my faith made ıse after trying every church (and occasional t) under the sun. Just previous to reading the ıfession, I was a member of a 5,000 member o-pentecostal church and thoroughly hooked the concept of the health-and-wealth gospel. Armed with the Bible in one hand and the estminster Confession in the other, I was ready to make everyone a Presbyterian. That urge led me to pray about my function in the Kingdom and the Lord seemed to answer that I enter the ordained ministry, so I returned to college at the University of Michigan. I was now convinced the Augustinian school of thought an of the necessity of Christian education. As much as I wanted to graduate from Michigan and let my ego ride on that diploma, I saw that I could not attend a public university in good conscience. But the experience of Michigan severely limited the choice of schools to three: Wheaton, Covenant College, or Calvin.

But I discovered that the Reformed tradition I was brought around to is much different than what I encountered here. With the demographics of the entering classes moving further and further away from those of the freshmen class 20 or 30 years ago, Calvin College is being confronted with the fact that it is not the homogeneous school it once was. How Calvin and especially the non-traditional student react to each other will determine how this school enters the next century. This essay is intended to lead the traditional Calvin person to rethink the nature, purpose, *and practice* of Calvin College. Unless Calvin picks up the challenge that faces it now, the opportunity to break out of its circle of Reformed buddies and make an impact on the Evangelical scene as a whole scene as a whole with the truth of the Reformed faith may be lost. That would be tragic.

Underlying the philosophy of Calvin College is the concept of Christian education. But this term is bantered about so frequently that I believe it has lost some of the zip that it originally had. If you have never undergone primary and/or secondary education in any school than a Christian school, you might not really know what the difference is. But there is an important difference. The public school is mandated by a variety of sources. The courts, legislatures, Congress, the ACLU, etc.—to be free of religion so that our children can be taught without a trace of bias and therefore, have a perfectly secular and objective viewpoint to make rational judgments. I bought into that argument hook, line and sinker until

four years ago. I was fully convinced that putting God into the classroom was mortally damaging to the intellect. I thought Christian education was something to avoid like the plague because Christians were biased toward a narrow point of view. I believed this even though I had been a Christian for almost 10 years.

But when I put my beliefs under the microscope, I saw that true academic freedom was not so much limited at Christian schools as at the public schools. Everything I thought before was really true, but I was pointing the finger in the wrong direction. Christian education actually opens up the world and gives it color and beauty and lets mortal man truly enjoy what God has made. It is not the drab, black and white and grey world the secularist tries to force down the throats of unsuspecting youth.

In a nutshell, I believe that Christian education places our Lord and Risen Savior as the beginning and end of its curriculum. If we take the sovereignty of God seriously and literally, He has to be the centerpiece of our learning. He has made this world and given us intellects to study how He brings glory to Himself through it. It is our duty and privilege to be able to study God's world through regenerated eyes. It seems apparent that only through regenerated eyes can we truly behold the magnificence of God's creation. To fully expose our children to the truth of the gospel, they must be educated by people fully committed to that gospel.

I have only been in two classes that began the hour with devotions and prayer. Do the lectures contain so much information that we cannot stop and acknowledge the Savior before we learn about His kingdom? It seems that it would be the least we can do. The instructor is the person responsible for showing us how God manifests Himself. In other words, the instructor is the guide. He is the one who has been there before, the example whom we follow. This example is a great responsibility virtually equivalent to being an elder in the Church of Christ. It seems that to be an instructor here one should offer more than a string of letters after one's name. Does this person's life so radiate the Spirit of Christ that students will learn more than just mere facts and will truly see how God actively works in this world? I don't question the faith of the instructors since I have met many and am convinced of the sincerity of their faith. I just would like to see it demonstrated more publicly than it is. I hope that in the process of integrating faith into learning the faith doesn't get buried too deep.

What guides our philosophy of education is largely our view of the world. The world view held here is one of transformation. This is a somewhat unique school because of this view. V tually all other colleges and universities that a guided by Christian principles could care le about transforming society and winning t world back for Christ. Most conservative broa based evangelical churches that maintain a pi millenial eschatological vision with a pretrib lation rapture clause generally hold to an ejecti seat world view. All they are waiting for is t trumpet of Gabriel announcing that they a "going to glory." When the final fire alarm gc off, they're out of here. This more or less mea that they could care less about the world except try to rescue a few more people before t impending Tribulation.

All I ever did in my younger days when I w less attentive about world views and such was note how the prophecies of Daniel, Zecharia and the Apocalypse were coming true and watch the clock. I was a dyed-in-the-wool disci of Hal Lindsey for many years. We knew that t world was literally going to hell so why both trying to slow the process down.

Recently many proponents of this separat

The former church was seen as so d and lifeless that if the Spirit blev someone would want to close the do because they felt a draft.

world view have begun to act like transform tionalists with their very public statements abc public policy and some have launched politi careers. One has even announced his candida for the office of President of the United States. the names of these people escape you, all y need to do is skip church on Sunday morning a attend the First Church of the Electronic Chr and they will make themselves well known to yc Apparently they decided that trying to make t world a little better during their interim stay he wasn't a bad idea after all. But in the long ru their eyes are focused on the rapture. Their tra formationalist vision is only moral and spiritu not cultural.

On the other end of the coin, most mainli denominations have a very synthetic view of re gion and society. There is little tension betwe the two. Church has been pushed into a one ho time block on Sunday morning and the rest of t week has little connection to that hour. Chur can't run over an hour or the roast might start burn, or the Detroit Lions might run the openi kickoff back for a touchdown. We might lc interest if the preacher talks too long. Life is co

tmentalized. A personal and living faith in rist is not visible except during the church ur, and there is little effort to work for the good he Kingdom in the job or home. Leaders in the urch are the respected men and women of the

ll I ever did in my younger days when was less attentive about worldview d such was to note how the prophe- es of Daniel Zechariah, and the pocalypse were coming true, and atching the clock. I was a dyed-in- e-wool disciple of Hal Lindsey for any years.

nmunity. Faith in Christ has been replaced h faith in what I have accomplished. Hey, I'm ember of the church, I'll get to heaven. I don't nt to hear sermons about sin and such because o more than my share of good things. Just ach about broad and general topics like love l brotherhood of man and peace. We pay our acher enough and sent her to that (what did call it, ecumenical?) conference at the inary in New York (was it Union Seminary?). e ought to know what we want to hear.

Somewhere in the middle is the transforma- nalist view. We want our religion to have rele- ice to the world. We feel that Christ died to re- m creation, not just the man. Our outlook is sitive because we know that the battle has been n and the Evil One has been bound so that the eign influence of God will take strong root. We e our message of salvation to the world on our s, looking for the chosen of God with the lization that until all of God's elect are found rth will not pass away. While we are looking the chosen of God, we are working to aighten out the world's mess. We feel the Great mmission of Christ works externally as well as ernally. The person is saved and the indwelling the Holy Spirit moves him to do good works the Kingdom at large. With each person that ents and falls on his or her knees and face nouncing that Jesus is indeed Lord and Savior, army of the Lord grows larger and larger king for an invincible force against which the es of hell cannot prevail.

It is with the above illustrations of world-views t I pose the question of who is actually being nsformed here, us or them? We claim to be learning how to transform the world, but after over 100 years of this principle guiding the most prominent denomination in West Michigan, I am looking for the results. Some people seem to have forgotten what comes at the end of the phrase "In the world." Remember? Of course, *"but not of* the world." It is amusing that Christians have to fight for Christian programming on Calvin's media sources. Last year when an openly evangelical person applied for General Manager position at WCAL, everyone was terrified of the programming that he would dictate, namely an emphasis on purely Christian music. The Communications Board seemed to agree by granting the position to someone else. It is also amusing to see the lack of participation by students when contemporary Christian music artists come to the campus. The committee that sponsors such events is regularly chastised by various members of the Calvin media because of this lack of participation and the money expended to provide a ministry to the community at large. This committee receives praise from industry people in California and Nashville for making Calvin one of only a few Christian colleges that actually conveys a witness to the community at large. However, this praise seems to fall on deaf ears to the critics of the committee.

I have only been in two classes that began the hour with devotions and prayer. Do the lectures contain so much information that we cannot stop and acknowledge the Savior before we learn about His kingdom?

If it is becoming difficult to tell this school apart from others, what of the church that governs this school? Is it becoming indistinguishable from other churches? I have been known to say that on most any given Sunday, one would be hard-pressed to tell one mainline from another without a program. United Methodists have lost touch with orthodox Wesleyanism, Presbyterians have lost touch with orthodox Calvinism, Episcopalians can't figure out if they are Catholics or Protestants, Lutherans seem to have forgotten that a Reformation took place 500 years ago, and the Christian Reformed crowd got lost in their dust but is struggling to become part of the crowd. The CRC is a church searching for identity, and, consequently, losing itself. Elements identified in the PCA-PCUS rift are quite visible here in the peaceful town of New

Jerusalem. I will mention only one facet of tension.

First of all, the church is debating whether or not alternative seminaries are acceptable training grounds for ministerial candidates. Calvin Theological Seminary is an official organ of the church, thereby placing the administration under direct supervision of the synod through the Board of Trustees. According to the current regulations pertaining to ordination, candidates must attend CTS at least one year prior to ordination. There are some within the church who are lobbying hard to remove that clause and allow a candidate to attend a seminary of their choice. If someone wants to attend a seminary as orthodox as Westminster in Philadelphia, Gordon-Conwell in Massachusetts, Covenant in St. Louis, Reformed in Jackson, Mississippi, they must do a symbolic year of "penance" for their desire to leave the fold. Maybe this year at CTS is for deprogramming out strange accents in their systematic theology. It's too bad; maybe a student just might get a different approach on an old topic.

There is a rival seminary that has sprouted in Iowa that has caused great alarm among the faithful here. The new Westminster campus in Escondido, California is composed of a strong segment of CRC members both in faculty and governing positions. It is amazing what trouble only a handful of students is causing. It is unique to see grandfathers and grandsons standing on one side of the theological fence with the fathers on the other. Money that might normally be contributed to CTS has been going to these other seminaries. Why are the students and their money going elsewhere? It seems apparent that a question of confidence in the ability of CTS to adequately prepare the candidate for ordination both professionally and theologically has been raised.

It was the same question of confidence in the four denominationally controlled seminaries of the PCUS (the southern mainline Presbyterian church) that led to the organization of Reformed Theological Seminary in Jackson, Mississippi. In the General Assembly minutes of 1969, the report of the committee governing the theological seminaries included a recommendation that the Assembly encourage all bodies under its jurisdiction to actively recruit candidates for the ministry and to direct these recruits to Assembly-governed seminaries alone. Reformed Seminary was mentioned by name in the next year's minutes (1970, p 100). The Assembly adopted a motion that RTS was *not* under the auspices of the church regardless of the confessional position the seminary took and that the seminary used the PCUS Book of Church Order to train th students explicitly for ordination into the PCU Doesn't this sound familiar?

In fairness, however, the PCUS and resulti PCA did not require synodical or seminary commendation prior to classical examinatic Ordination is entirely the individual presbyter responsibility. The PCA has only one denor national seminary and it came by way of a merg with another denomination. The PCA feels s ficently confident in its member presbyteries properly examine candidates in the vario theological and professional disciplines leaving to devote its energies elsewhere. There is mandate for a candidate to attend t denominational seminary. If a candidate is al to pass the presbyterial exam after graduati from the most Arminian seminary possible, th candidate is ordained.

I strongly encourage people to read the bo *How Is The Gold Then Become Dim?* by I Morton Smith and compare what happen to a church that maintained a historica Reformed position and its subsequent fractu when it departed from its historical roots. Th book traces the PCUS from its beginnings in t "War Between The States" to the point at whi many of congregations decided to leave th mother denomination and form the PCA. Rea the book and pray that the CRC sees what is ha pening to it.

I see the final breaking point in the CRC as t decision—coming in the next five years— ordain or not to ordain women into the office either ruling or teaching elder. Regardless position on that question, examine the effe upon the member churches of the denominatio that have concurred to ordaining women. Call apostasy or not, the PCUSA has lost whatever had in the last 50 years, and they have be ordaining women since 1953. Churches ha ruptured wide open and the CRC is headed f trouble this would be a shame.

Whether or not the church undergoes a schis is largely dependent on how loyal the membe are to the denomination. "I was born CRC, raise CRC, married a CRC girl, and, by gum, I' gonna die CRC" is the usual line of thinking. will describe later the Jewishness of the CRC ar how that is the intangible. How long the gra roots will withstand is how long the CRC will st together.

I do not intend to be a rah-rah cheerleader f the perfection of my own denomination, becau we are experiencing much turmoil ourselves ov questions such as the compatability Christianity and Freemasonry, interpretation subscription to the constitutional documents

church and so forth. A church that started h a handful of congregations 15 years ago has ploded in growth to be half the size of the CRC: are experiencing growing pains like any other ung child.

However, there is a crucial difference in philo- hy of church growth between the PCA and C. With the release of information from the ntagon" concerning who the typical CRC mber is and with the editorials in the *Chimes* ncerning the ethnocentricity of the church, the C has followed its evangelical obligations by wing through evangelization by procreation. t church growth has stagnated primarily ause families are producing fewer children. e admissions office has determined that 11 cent of baptized babies per year will come to lvin 18 years later. This 11 percent figure is naining constant but the number of children is inking. The CRC has tried to compensate for s lower number by targeting specific minority pulation centers and planting churches. Last r the CRC planted fewer than 20 churches.

What is interesting about this strategy is the cific targeting of minorities. My observation is t the church is guilt-ridden (as most Calvinists anyway) over being so ethnocentric that the ly way to atone for this is to evangelize other nic groups. The CRC at times resembles more a synagogue than a church, with little "ghettos" und the country. Random House defines

ho is actually being transformed re? We claim to be learning how to nsform the world, but after 100 ars of this principle guiding the most ominent denomination in West ichigan, I am looking for the results that presence.

etto" to be a place or section where Jews pri- rily lived. Replace Jew with CRC and look at a p where the church is. See any similarities? So en the church plants a church in another ethnic up, nothing really changes.

f the Reformed faith is the true expression of ristianity, why is this being kept amongst only ertain select group of people? Is the elect re- ved to only a few ethnic groups as the Jews ? Is the church guilty of Judaizing? Gentiles d the gospel, too. Take the gospel to the com- nity at large and then church growth will pen. The PCA did not grow as it did because exclusivity. The PCA set a goal of 400,000 mbers before the turn of the century. That is an increase of 250,000 members in 12 years.

The PCA is taking the message of salvation to the broad-based population. The strategy is to determine where the population is concentrated and plant a church there. Great Lakes Presbytery, of which the State of Michigan is a part, has been targeted for much work by the denomination because of the number of cities that have populations over 250,000. Churches will be planted in these urban areas. Cities that could support two or more churches will get them. Evangelical Calvinists are hitting the streets in numbers almost unprecedented in recent memory. Can the CRC accept the challenge to do likewise, or will it be content with itself the way it is?

Also in its quest to be like everyone else, it has introduced experimentation in liturgies used by the churches around here. Any form of liturgy can be found within the Grand Rapids area without leaving the denomination. Highly liturgical services can be found on a school gymnasium floor; thus seems to be popular among faculty members. On the other end of the spectrum, the largest church in the denomination has a very loose and seemingly unstructured service. So far a charismatic church has not started, but I would not be surprised if one did start in Classis Grand Rapids East if need was found for such a church. There is also the Sunday morning student service at Knollcrest.

Outside the denomination, churches like First Assembly of God bring the worshipper into the presence of God. This church has attracted not a few people with CRC backgrounds. I have visited other charismatic and pentecostal churches and found former RCA and CRC members. When asked why they had left the church their answer was almost universal that they did not find relevance to their faith in their former churches. The former church was seen as so dry and lifeless that if the Spirit blew, someone would want to close the door because they felt a draft.

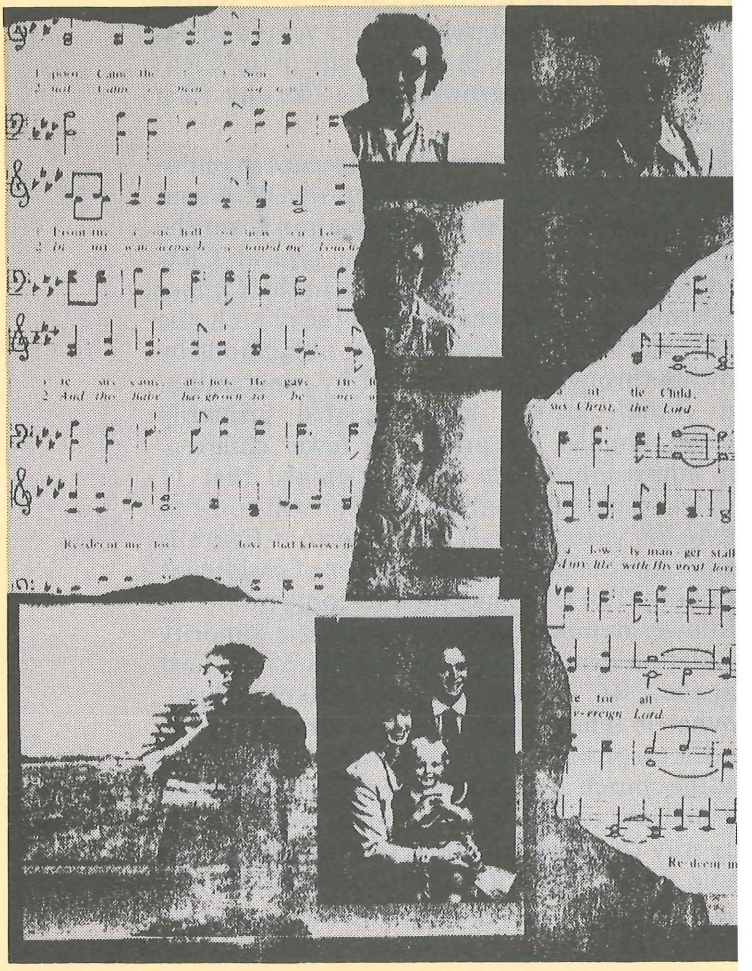
If this is so, is this the reason that churches both have adopted alternative liturgies of high and low church varieties? My guess is that this perceived lack of relevance has indeed motivated people and whole churches to abandon tradition and start new traditions. I must say that tradition for the sake of tradition is wrong, but what was the purpose behind doing things the accepted way originally? Has that purpose become invalid now? If the purpose and validity have been identified and found to be out of date then it is time for a reformation in the strongest possible terms. But if the original of purpose is still valid then that tradition is still useful and necessary. Just as tradition for tradition's sake is wrong, so is

change for change's sake. There is no need to throw the baby out with the bath water.

To those I have met who have abandoned the CRC, I asked if they truly understood the implications of leaving. Leaving the CRC for the Assemblies of God means a complete overhaul of theology. The Reformed tradition has been completely cast aside because they want to "feel good" when they worship. Picking up the mantle of semi-Pelagian theology is too much of a trade because of a psychological quest for something that is not required in Christianity. Christianity is not a feelings-based religion. Our faith is in Christ, not our feelings.

Additionally, what is our contribution to worship? Are we expecting too much of the church to make us feel good? Worship is falling on our face before a holy God with inadequate praise that is made adequate through the sacrifice of Christ. How we prepare for worship primarily governs our worship. Do we arrive within five minutes of the start of the service or even late? If we arrive early, do we stand in the narthex chatting with other members on how we would solve the world's problems? Arriving early gives us time to prepare adequately for stepping into the throne room of the King of Kings and Lord of Lords. Remember that Christ took the time and energy hanging around a bunch of bums for years so we could make our worship proper. You say you aren't getting enough out of worship? What are you putting into it?

At this college where all of us are supposed to be Christians, why is there a lack of community? Where is the tightness that is crucial to the body of Christ? Are we too intellectual to let our needs be known among our brothers and sisters? I figured that at a Christian college, I could share some of my testimony of God's grace operating in my life. Upon mentioning some of the lighter stories of my chemical addiction, I was avoided as if I had leprosy. I awoke to the fact that many people did not have much experience with sin and deprivation. About the worst thing that a lot of kids had done was not clean up their room when told to do so. I also found out that not a few people *were* doing some of the things I had done but were doing a marvelous job of acting as if they were the still innocent children of fine and outstanding members of the community though they were falling into the traps that I recently escaped from by God's grace. People like me who have been around the block a couple of times can see through things and people. The only thing that has really shocked me is hearing about girls who are getting their uteruses vacuumed out. This seems to be the ultimate (and expensive) acting performance. I expected to hear about



couples rubbing bellies once in a while but I c not expect to hear about abortions amo students. Suffice it to say that it seems most consistent for a school to radiate Christ on c hand and have its students slinking off eliminate the "product of conception" from th dabblings in activities they know are wrong begin with.

It is sin that is keeping the community fr developing into what it should be. Too many us (I say "us" because I am just as guilty as anyo else) choose to do what we want to do instead doing what we must do. We have all t structures in place that we conducive to go community: daily chapel, a plethora of Bi studies, prayer meetings, etc., but the spiritual l is suspect. Most of us have grown up with God much that we take Him for granted and do really acknowledge what He has blessed us wi We take His gifts and throw them in His face turning our back on Him when we really need run to Him. He has given us life; why do we wa to ruin it?

Because of the refusal to acknowledge sin our lives, our worship has become very perfu tory. Sin has a lousy way of creeping into c lives; and, left unchecked, it taints what we thi

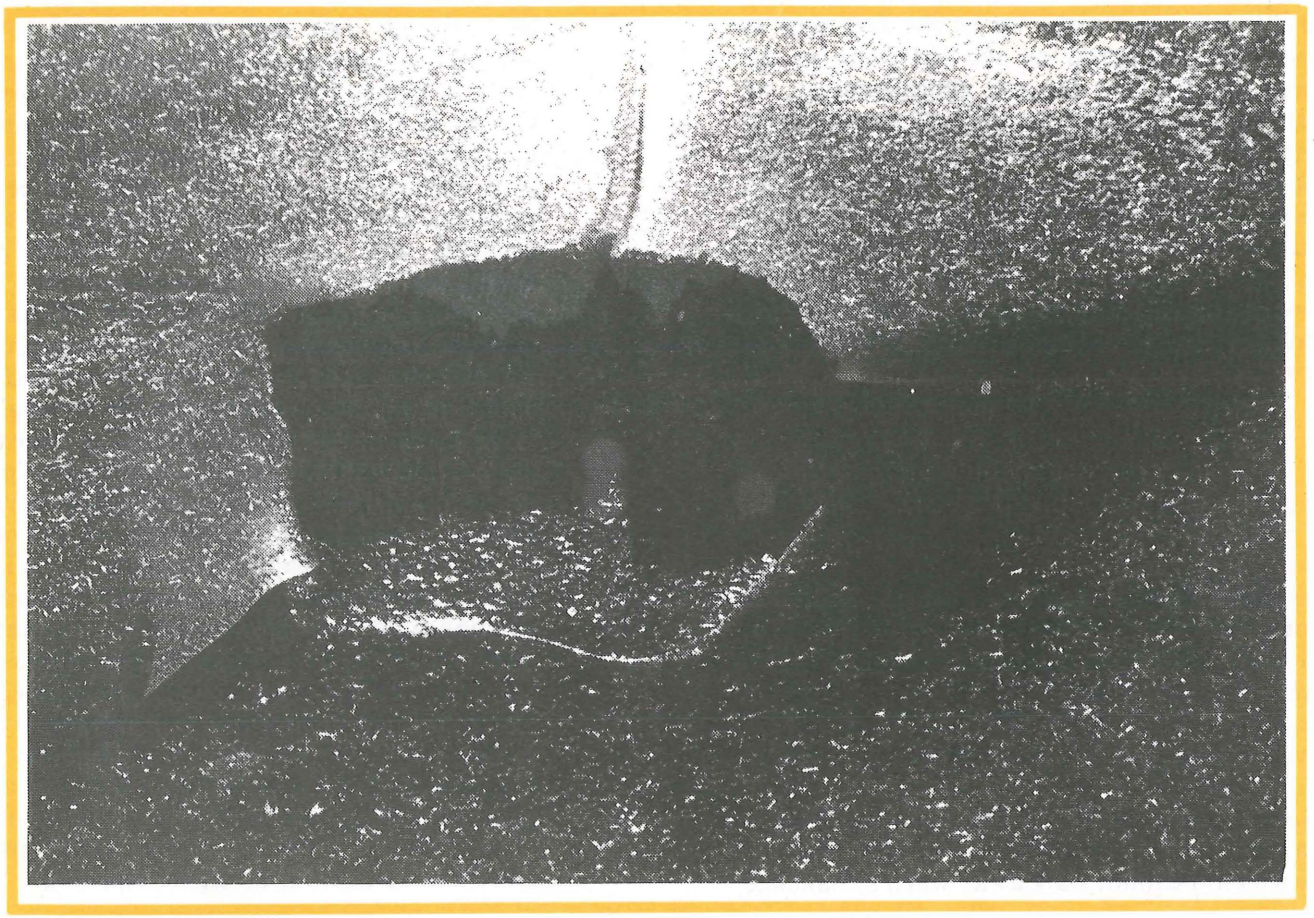
l do. We must wake up to the fact that as ristians who stand on the Scripture as the rce of truth and life and understanding, we st begin a painful process of examination ng Scripture and not relying on the ionalizations that the world might offer. This cess is not pretty but it is the means by which d calls us back to Himself. Do we want to do s? Do we want to be a light to the world owing that the truth of Christ is what the world ds? If so, we must be spiritually prepared and

e Christian Reformed Church is a urch searching for identity, and, nsequently, losing itself.

ritually healthy before we are able to omplish this task. We are currently dealing l with the intellectual dimension here, but ce Christian education ministers to the whole son the spiritual dimension must be developed well. I pray that true renewal will occur in the ır future.

Some may be saying "if you don't like it here, n leave." Unfortuntely (or fortunately, I'm not e which) I cannot walk away when a challenge is presented. This may be some sort of over-zealous macho trait that I have that says to walk away is cowardice but nevertheless, I feel that Calvin is still the best place for an inquiring Christian to study the revelation of God. Anyway, Christianity was never meant to be comfortable. Jesus made that well known to His disciples and especially the Pharisees and Sadducees. A trustworthy saying is that Christ gives comfort to the afflicted and afflicts those who are comfortable. I think we are getting a bit comfortable here. The prophet Amos had some things to say about basking in the limelight.

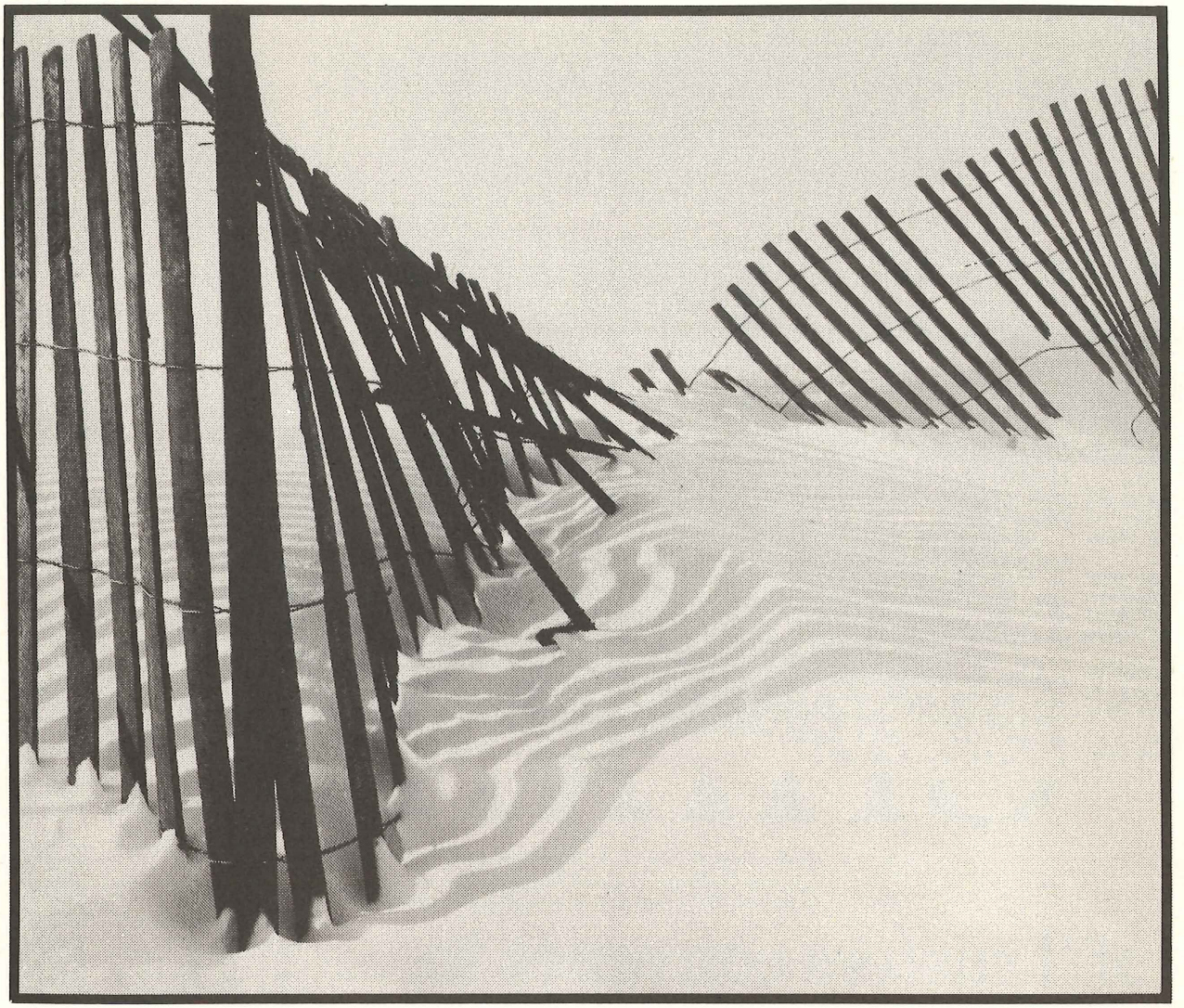
My purpose has been to illuminate some things that maybe are taken for granted or overlooked. At times I've wondered whether or not Calvin still thought of itself as that quaint school on Franklin St. For those still back on Franklin St., it is 1988 now and the things you used to do then may not be applicable now. It is too late to turn back the clock to 1953. As I stated earlier in this essay, what Calvin College does in the immediate future will shape how it will enter the 21st century. Will we become a real, live university? There is talk in that direction but unless the Calvin community does some long, hard reflection on what it is now, we won't be any different from any other pseudo-Christian institution of higher learning.



Meditation

You're sitting down with a new acquaintance and suddenly there's a lull in the conversation. Then the lull turns into a definite break. You frantically search for something to say and end up babbling nervously—but at least you're filling up that awful silence. You and your roommate haven't really had a fight, but somehow you don't know each other any more, and the silence is unbearable but inevitable whenever you're together for any length of time—so you speak like polite strangers, if you speak at all. You walk into your room or your house and you compulsively turn on the radio or the TV, and you turn it up loud—anything to cover up the silence of the empty room. Too often, we are uncomfortable with silence, and associate silence with being uncomfortable, or think of silence as a waste of time, and have to rush to fill any silence that comes along. You could even say that we are terrified of silence; when there is nothing to fill the void we háve no choice but to listen to ourselves think and that can be terrifying. Even when we are allowed a "moment of silence" during or after a worship service, we fill the silence by going through what we have to do that day, worrying about various things, gossipping to ourselves about the people around us. Silence does not play a very important role in our lives, unless you consider how we avoid it.

But that's not so for all people. The Quakers approach worship differently than we—not only Christian Reformed Calvinists, but also Baptists and Pentecostals. When we walk into church on Sunday morning we expect certain things to happen. We expect to sing some songs, say or listen to some prayers, and hear a sermon preached. Worshipping with friends is very different. There is no liturgy (not even a liturgy committee), no singing (there's not a hymnal in sight), and no minister (at least nobody officially trained to speak for 20 minutes each Sunday with a carefully written three-point sermon). Instead, you walk in, sit down, and you are silent. This silence can go on for over 30 minutes. Then, as they feel lead, friends stand up and talk about something they have struggled with and for which they have come up with some kind of



answer or give some kind of message. Then the friend sits down, and there is more silence until another friend stands up. After about 30 minutes of this, an elder stands up and the service is over.

But what do you do about all that silence? It's difficult to clear your mind of distractions, some "practical" thought always wants to be recognized. During the first few minutes of silence you try to get rid of such annoyances. After that, the silence is yours. You can focus on anything you want—your father's death, your best friend's near-fatal accident, religious doubts, or even words or phrases (alleluiah, Jesus heal me etc. . .) —and think about that, and that alone. You give yourself the opportunity to listen, really listen to God, and to hear what God has to say, instead of always telling God what you have to say.

A "moment of silence" is really not enough; you can't even clear your mind sufficiently in a moment. But half an hour of complete silence, and another half hour of occasionally broken silence frees you from time constraints that you feel in a "moment." So often, after we hear sermons or lectures about the spiritual benefits of silence and meditation we vow to set aside a certain amount of time every day to be silent as a sort of devotional time. But your roommate has friends over, or people are running up and down the halls and yelling at each other, or the phone rings, or that test tomorrow morning keeps pushing into your mind and reminding you that you have to cram for it, etc. . . . Silence is not always easy in "real life." But remember the Quakers. Being silent with a group of others also silent in a worship situation is incredibly freeing. It brings something to your spiritual life that you don't (or can't) get from a regular worship service, not to mention the strong sense of community that comes from that experience. Silence isn't something to be avoided at all costs: it's something that should be practiced and explored. You can learn more in an hour of silence than you can in a month's worth of sermons.

—Natalie Hart

Laura Mulder

Tuition will be raised again next r upon the recommendation of Priorities Committee. It also ocated the extra $575,000 in vin's 1985-86 budget.

Even though Calvin's ollment went up this year, ion costs will still rise next r. Vice President for Business d Finance Henry DeWit nted out that the increase will be as great as 1984-85's tuition rease.

, MI February 19, 1988

Tuition to increase to $6180 next year

The Board of Trustees met last ... will be

tion, dorm costs will np by $240 next year

for the 1975-'76 school be raised from $1780 to and room and board costs from $930 to $990, ac- to Henry DeWit, Vice Presi- Business and Finance.

ever, more financial aid will available, according to Hubers, Director of Finan- and Scholarships.

etermine tuition and hous- , the budget is examined, total financial need of the is projected for the coming

asing utility costs and sal- justments were cited by as just a few factors which ate the tuition hike.

ugh student costs are rising, $300,000, stated Hubers.

Also, it is hoped that more funds will be available for aid programs administered by Calvin. An additional $25,000 will supplement the $150,000 currently available in the form of Calvin and federal scholarships and grants.

The amount of money available for interest-free loans will be raised by $25,000 to $175,000. In addition, the minimum pay rate of $1.70 will be raised to $1.90 for on-campus student employees.

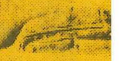
Not only will more money be available for eligible students next year, but the present system for evaluating financial need has been changed. Thus, eligibility requirements will be more easily met.

Henry DeWit

Tuition w

$100 nex

Both tuition and ro will rise again nex anticipated increase keep the hikes at fiv tenths *per cent*, resp rates, the Calvin Bo announced.



A rise in tuition for the fifteenth year in a row, the appointment of a new Dean of Women, approval for the new swimming pool, and pro- visional adoption of the ... the operating costs of Calvin Col- lege have gone up $300,000 in the last year. Inflation seems to be the major cause of the cost increase. ... are expected to vacate the eighteen dormitory rooms they now occupy on campus. The report submitted by the ...

Calvin

me LXXXI, No. 23 Calvin College, Grand Rapids, MI

oard of Trustees convenes to...

raise tuition and housing charges

uition, dorm fees will increase

ases in tuition, institutional s-in-aid, and work-study wages next year were announced by ne Hubers, Director of Finan- Aid and Scholarships.

ase tuition will increase from 0-$1780 for the 174-75 school . The institutional grant-in-aid increase $20 across the board out-of-state students. Room and d payments will increase by to $930.

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Tuition, room and board will increase in 1979-80

... budget adopted last ... preliminary budget is based on the ...

Volume 13 Number 24

Annual Tuition Increase

succumbing to increased rating costs, the Calvin ad- istration has adopted a new uition rate for 1981-82. Tuition t year will be $3480, marking a ercent increase over last year's 00 figure. But is this ease—the highest in Calvin's

Faculty members

Board members are feeling good

Board of Trustees met last week sday through Thursday to discuss a iety of topics. President Anthony kema said the spirit of the Board tings was "very encouraging" and the Board is "feeling very good ut the institution."

The 47-member group heard a pro- s report on the Commons expansion. views, much of the remaining time was spent "looking closely" at academic programs. Diekema reported that all programs were adopted with enthusiasm. According to Diekema, Board members were "excited about the potential of the supplementary concentration program and the Master of Arts in Christian Studies degree program." The

The Board approved all faculty reappointments and requests for sabbatical and non-sabbatical leaves. The Board also approved the reappointments of several administration members. Judy Mullins, Dean of Women, and Tom Ozinga, Director of College Relations were both reappointed. Donald Distelberg was also reappointed as Director of