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Voogd, Henry Oral History Interview: Theologians of Hope College and Western Seminary

Carol Bechtel

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Biographical Data Sheet
Hope College Oral History Project 1981

Name: Henry Voogd

Birthplace: Muskegon, Michigan

Education: Elementary - Muskegon Public Schools
High School - Muskegon High School '37
College - Hope College '41
Graduate Studies - Western Theological '44
Princeton Theological '47

Professional Experience:
Minister, Reformed Church in America
Professor, Hope College

Parents' Names and Occupations:
Father: John Voogd - Postal employee
Mother: Catherine Hazekamp Voogd

Family Information:
Spouse's name (include maiden name): Helen J. Thompson Voogd
Date of marriage: Aug 11, 1944
Children's names and present occupations: Janice R. Voogd Kooiker, Elem. teacher;
teacher; James T. Voogd, Ass't Manager, Borr's Bootery

Professional Experience since - 1980, including committees and assignments:
Hope Board of Trustees, Relations and Development Committee (faculty laias)
Holland Classis, Church Planning and Development Committee

If further information desired, confer complete dossier in Public Relations office.

Affiliations: Minister, RCA
Honors: Danforth Senior Associate: NYU Holyland Seminar:
Den Uyl Award: UN Mich Near Eastern Seminar

Present Activities:
Professor, Hope College, Biblical Studies, Old Testament
Preaching, teaching ministries, Reformed, Presbyterian churches primarily
Member, Holland Exchange Club
Present individual research project: Semitic Psychology
Hobbies: Reading, Travel, Golf, Thank you for your cooperation,
Tennis, Bowling, Gardening,
Carpentry, etc. (you name it)

Carol M. Bechtel
BECHTEL: This interview is really a preparatory interview for the Hope College Oral History Project. I'm going to be interviewing four men this summer: Dr. Oudersluys, Dr. Kuyper, Dr. Osterhaven, and Dr. Cook. So, as we go along I'd appreciate hearing whatever you think would be helpful for me in my upcoming interviews with these men. I don't want us to be limited by this, though, especially since you more than qualify for an interview strictly in your own right. So, I would like for us to broaden our focus to include the history and nature of the relationship between Hope College and Western Seminary. Certainly one topic under this heading is the birth and growth of Hope's Religion Department. Given your first-hand knowledge of this subject I think we would be justified in spending a bit of extra time on that. So, with all of this in mind, Dr. Voogd, wherever you would like to begin is where we'll start.

VOOGD: I could probably best relate to your questions by just following the history of the Religion Department as I have been exposed to it. I came here in 1947 and was hired in the Department of Sociology to develop a sociology department. And I served in that capacity until 1950, at which time Dr. Osterhaven left Hope College and went to Western Seminary. Now just to back up a moment, Dr. Osterhaven was the chairman of the Bible Department as it was called then, and the Department offered four courses through the consecutive years of the college life. The freshman
course was "The Life of Christ." The requirement for the sophomore class was "The Apostolic Age." The required course for the junior students was "Old Testament History." The requirement for all students at the senior level was a course at that time titled "The Philosophy of the Christian Religion," which has since been replaced by the Senior Seminar with much more option in terms of choice. The Freshman, Sophomore, Junior courses were two semester hour courses; the Senior course three semester hours. And that pattern was followed regularly until 1950 and we continued the process that Dr. Osterhaven had begun.

BECHTEL: Do you know how long he had been here?

VOOGD: I would estimate that Dr. Osterhaven dates back to about 1943 or '44. Prior to him Dr. Henry Bast was the Bible Department Chairman, and I recall when I was in college from 1937 to 1941 Dr. Bast was the teacher of these particular courses. But they were essentially the same courses that Dr. Osterhaven was teaching....

BECHTEL: So, you had Dr. Bast, then, for those courses?

VOOGD: I had Dr. Bast for those courses when I was here.

BECHTEL: Were Bast and Osterhaven the only ones who were teaching in the Bible Department then?

VOOGD: A one-man department.

BECHTEL: Oh, I see. Then, they had to teach the whole college....

VOOGD: The whole college - all four courses. And when I began teaching myself in 1950 in the Religion Department...or, as it was called then,
the Bible Department...I taught those four courses. Those were the four
basic courses and that was the extent of it.

BECHTEL: How big did those classes tend to be?

VOOGD: They were large classes.

BECHTEL: Right.

VOOGD: Anywhere from fifty to up to 200 at times.

BECHTEL: Where did you meet?

VOOGD: Where did we meet? In the chapel...the lower level of the
chapel.

BECHTEL: How would you characterize the attitude in those classes? Was
it much different than in required classes now?

VOOGD: Oh, I think the students accepted it well. I think we had to
use a lot more objective evaluation due to large enrollments. We had more
short answer questions for purposes of evaluation and so forth...not so
much opportunity for essay writing. But there was a requirement of a
term paper...certain topics that were listed and every person had to write
a term paper in his respective course. I think the attitude was very pos-
itive. I think at that time more of the reaction was to required chapel
rather than required religion courses. We still had required chapel in
those days and that was really quite an issue.

BECHTEL: So some hostility was vented at that more than toward the re-
quired religion courses.
VOOGD: That's right. There was very little opposition to the taking of the religion courses that were offered.

BECHTEL: Did classes back then tend to be a little bit more devotional in character because, perhaps, the character of the students was more accepting of a religious perspective than nowdays? That may be way off base, but....

VOOGD: They were sound liberal arts courses with educational rather than evangelistic goals.

BECHTEL: It makes a difference, though, whether or not students accept that, I think, in their attitude toward the course.

VOOGD: That's right. Well, I think that the variation of student response was the same then as it is today.

BECHTEL: Really? Were people as open about it if they were, for instance, atheists or agnostics?

VOOGD: I think they were open to it. (Even as now.) You will always find some who take the course simply to fulfill graduation credit and others who get excited and are intensely interested in the course of study. But all of the courses were Biblically oriented. And even the Philosophy of the Christian Religion was essentially the concept of God, man, salvation, destiny - you took the four major themes of Christian theology and introduction to Christian religion and went through those and had your conversations on them. But there was very little reaction to that. Probably Hope wasn't as cosmopolitan in those days as it is now.
We draw from a much larger student background today.

BECHTEL: Was teaching Bible, then really your first choice and sociology kind of a second?

VOOGD: Biblical studies was my area of specialized graduate study. I had graduated from Western Theological Seminary in 1947 in the field of Old Testament Languages and Literature. It was in the Fall of this same year in which I was offered a position at Hope College.

BECHTEL: I see.

VOOGD: Ultimately my goal was to teach in the Biblical field, although I had a minor program in sociology, so, I was qualified there to a degree, but not to the degree that I was in Biblical studies - particularly Old Testament studies. But the opportunity to teach specifically your special area was not there as it is now. You had to teach the whole framework of Biblical topics - from Gospels to Acts to Old Testament to Philosophy of Christian Religion. I would like to say that the classes were becoming excessively large at this particular time due to the large influx of veterans after the war period. Under the Veteran's Administration the men returning from the services were allowed to go to college at government expense. So, our enrollment in that particular era - from 1948 to '52 shall we say - was exceedingly large. And as a result of that I received my first colleague in the department - Dr. Ponstein. Dr. Ponstein joined my in 1952. He had been attending Western Seminary and had had some earlier teaching experience in the high schools in speech. He had already done some part time work with Dr. Schrier in the speech department at Hope
and then in 1952 he came to join me in the Religion or Bible Department. So, the two of us held sway in the Bible Department right down to 1960... 1962 in fact. When...as I look at my notes here it was then that Dr. Jentz was gired as a third member of our department. Dr. Jentz left our department a few years later to join Dr. Dykstra in the Philosophy Department.

BECHTEL: Just out of curiosity, where were you offices then?

VOOGD: Our offices were located in the lower floor of the chapel. The office that is now occupied by Dr. Jentz in the southwest corner of the chapel was the office of the Chairman of the Bible Department and also the Chairman of the Chaplaincy Program. I ought to add that at that time the college had among its standing committees what was termed the "Religious Life Committee." The chairmanship of the Religious Life Committee automatically became the responsibility of the head of the Bible Department. So, you not only inherited the teaching program, but also the chapel program, and at that time we had chapel every day - Monday through Friday.

BECHTEL: Who was required to give those chapel sermonettes, then?

VOOGD: Well, it was our province then as a committee to arrange the speakers for all of those chapel services. Tuesday morning as I recall was a student created service. At that time we had YMCA and YWCA organizations on campus; the Ministry of Christ's People as we now have it. Thus the students arranged for the Tuesday program. We used some other props for services on other days. We often had local ministers on Friday mornings, for example, and members of the faculty all took their turn
leading chapel; almost without exception. Most were very willing to serve in the chapel program and very few refused. So we had a double function to perform - not only the supervision of the chapel program but also the teaching of courses in the Bible Department.

BECHTEL: It seems like that's a very big order! (laughter)

VOOGD: I sometimes reflect upon it and I don't know how we did it, actually.

BECHTEL: And especially if there was that kind of tension with the students toward the chapel program... it would make it an extra kind of a headache or obstacle to overcome.

VOOGD: That's right.

BECHTEL: Maybe we could digress just a minute for you to tell me something about the chapel services during those years. What were some of the problems with the students?

VOOGD: Well, I think the main problem was attendance. They had to give evidence every morning that they were there.

BECHTEL: Was someone actually taking roll, then?

VOOGD: We had student monitors who would check who was there and who was not there.

BECHTEL: Did they have assigned seats?

VOOGD: They had assigned sections, more or less. The seniors sat in the upper south section of the auditorium behind the faculty who occupied the
first few rows. Behind them were the juniors. Then going to the rear of
the chapel on the north side the sophomores, and the freshmen were up
front on the north side. So, the seniors and the freshmen were in the
front and the juniors and the sophomores were in the rear. All sections
had their monitors who were taking attendance each morning. I believe
they were allowed...my recollection is a little hazy on this point, but I
believe they were allowed a certain number of absences during the semester.
Chapel in those days was held from 8:00 - 8:20.

BECHTEL: What happened if they missed too many?

VOOGD: Well, they were called before the chapel board and had to give a
rationale for their absence and so forth. Some of them were working or
they were commuting. There were certain problems...or marriage situations
...which allowed for some exceptions, but as I reflect, it was the attend-
ance problem which created most reaction and made it difficult to lead the
chapel services. But the chapel services were, I think, very instructive,
very helpful, and very brief - fifteen minutes in length. We kept a very
sharp curfew on time.

BECHTEL: That's relatively painless.

VOOGD: As chapel leader our function was primarily to introduce the speak-
er - Ponstein and I shared these responsibilities. He would take certain
mornings and I would take certain mornings. Following introduction the
speaker would take over and then with the singing of a hymn it would com-
plete the service.
BECHTEL: I've heard rumors of some pranks that were played....

VOOGD: Oh, many, many pranks. (laughter)

BECHTEL: Do any stand out in your mind as particularly creative?

VOOGD: Well, one, yes was the setting off of an alarm clock which was hidden in the choir loft, and then when the alarm would go off no one could find the clock and so forth and it just kept on ringing till it ran out. That always created a lot of confusion and amusement to the students. There were other minor incidents. Upon occasion, hymnbooks would be missing from the chapel pews – another student prank. I should add that the chapel choir also participated in the services....

BECHTEL: At every service?

VOOGD: Yes, they had a token chapel choir at every service to sing the introit. The choir members sat in the choir loft and their attendance was recorded there.

BECHTEL: I see. Was that a volunteer thing, then, or was it an auditioned choir like it is now?

VOOGD: I think essentially it was the members of the chapel choir directed at that time by my very good friend and colleague....

BECHTEL: Cavanaugh?

VOOGD: Bob Cavanaugh, yes. Bob Cavanaugh. Could I continue....

BECHTEL: Sure.

VOOGD: ... into the 1950's and the development of the department? Ponstein
and I carried forth in the Religion Department teaching the four basic
courses from 1950...he came in 1952...and then down to 1960. I think
1960 marks a rather significant date in my mind. It was at this time
that I was appointed chairman of what we were now goin to call the Re-
ligion Department. Prior to that time I was simply known as the head of
the Bible Department. But now we changed the name to the Religion De-
partment and we began to introduce a greater variety of courses.

BECHTEL: What prompted that?

VOOGD: Well, I think largely it came from within. We wanted to estab-
lish the Religion Department as an academic discipline - as a department
within the humanities, and not simply as a department which offered re-
quired courses because we were a church related college. And it was in
1960 that the program began to emmerge significantly. From that time on
we find that our department had a rather rapid expansion. I have a few
items down here that I jotted from the catalogue: in 1962 we hired Dr.
Jentz to relate to us in the Bible Department, in 1966 both Dr. Bruins
and Dr. Palma joined our department, in 1968 we hired Dr. Coughenour who
is now at Western Seminary, and in 1970 Dr. Lee, and then in 1972 Dr.
Boulton...so you can see there's a rather rapid progression in the size of
our department as we began to establish the Religion Department as a lib-
eral arts department in the humanities area with the opporunity for a stu-
dent to graduate with a major in the religion field. There, I would add,
the major was achieved simply by the accumulation of 24 to 30 hours in the
department as we began to offer additional courses.
BECHTEL: Until what time was it just this random accumulation?

VOOGD: That ran all the way from 1960 right up to 1971 - 72.

BECHTEL: I see. So students could take pretty much anything within the department and accumulate a major if they had enough hours.

VOOGD: That's right.

BECHTEL: When did the courses start to specialize more and move from these four Bible courses? Was that when you actually moved from being the Bible Department to the Religion Department?

VOOGD: That's right. That's when we began to expand and offer additional courses.

BECHTEL: Do you remember what some of the titles were in the very early days of the Religion Department?

VOOGD: Some of the titles of the courses, you mean?

BECHTEL: Right.

VOOGD: Well, it was Old Testament and New Testament studies, Church History, and Philosophy of the Christian Religion continued. For my part I recall adding courses in Prophetic Literature and Archeology and the Bible. In fact, I recall talking to Dr. Bruins recently and he remembers taking the Archeology course at the time it was introduced in the late 50's or early 60's. The bifurcation of the Old Testament and the New Testament as we have it in our present structure did not evolve until 1973.

BECHTEL: What were the general run of students required to take then?
VOOGD: The students were then required to take six hours in the Religion Department at the freshman, sophomore, junior level, and then the three hour senior Bible requirement as it was called. And that remained standard right up until about 1972 - 73. I'd like to back up just a little bit, Carol. An interesting and significant thing happened in the early 1950's. The dean of students at that time was Milton Hinga. Milton Hinga and his wife Gladys were the Hope College associates to the Danforth Foundation. Milton Hinga served for six years in this capacity and then his function was to nominate a Hope faculty member and his wife to replace him in the Danforth program. It was in the year 1952 that Milton and Gladys recommended myself and my wife Helen as their successors. That began my affiliation with the Danforth program. I mention this for the simple reason that through our combined efforts - primarily I would say of Dean Hinga - we received from the Danforth Foundation their grant which supports our Danforth program to this day. At that time the Danforth program was under the control of William Danforth, Sr., and he was very interested in promoting faculty/student Christian relationships and conversations on college and university campuses.

BECHTEL: Where was this man - this Mr. Danforth, and who was he?

VOOGD: William Danforth Sr. was the chairman of the board of the Ralston-Purena Company in St. Louis, Missouri, but his program was a national program embodying college professors from all over the country. He established summer retreat programs at Camp Miniwance in the Shelby, Michigan territory and we often attended those gatherings of college and university
professors. Of interest here is that we secured a Danforth grant to establish a chapel on Hope's campus. This was his pet project. His goal was to establish meditative chapel buildings on various campuses of universities and colleges across the country. When they came to evaluate such a venture at Hope College, they found we were already pretty well supplied with chapel provisions; so they decided instead to give us a fund of money which we could use to promote religious life on campus. And the moneys at that time were used in two ways - one to bring to the campus a religious life speaker - a week of spiritual emphasis as we called it. And the rest of the moneys were used to promote faculty/student relationships on socializing - informal gatherings and things of that nature. Since that time, and due to the inflationary situation, all of the funds are now being used to secure a speaker. So, we now have our Danforth speaker program. The second part of it - providing money to promote faculty/student relations has somewhat been obviated....

BECHTEL: I think that is considered in the choice of a speaker, isn't it? At least in the years that I've been here there is a focus on getting that student contact with whoever the speaker is.

VOOGD: Yes. And that's the vestige of the original purpose of the grant. That's one interesting thing that happened in the 50's. Another interesting thing that happened is that there was some movement within the church (RCA) - and I think this goes into the 50's too - for the training of young people to work in the church...similar to what we call now our church worker program...in the area of Christian education. I don't know where
these funds came from, but the churches provided some funds to hire a person on our staff who would be particularly directed toward the promotion of Christian education courses. And the first man to hold that position was William Hilmert. I don't know if you've interviewed Rev. Hilmert yet at this point....

BECHTEL: No, I haven't.

VOOGD: ...but he would be an excellent person, also, to consult as to the origins of that particular dimension of the religion program on campus.

BECHTEL: Now did he work within the aegis of the Religion Department?

VOOGD: He was almost a separate department by himself - he worked in conjunction with us, but he had his own specific courses in Christian education.

BECHTEL: About when was this, again?

VOOGD: This was in the early 1950's as I recall. I would have to check the catalogue on that. And I think if you look at the catalogue you'll find all these men referred to before listed and the date on which they began to teach.

BECHTEL: And that was during the time when the Religion Department was still so closely connected with the chaplaincy....

VOOGD: That's right.

BECHTEL: IK. So, there wasn't a separate chaplain....

VOOGD: Until they hired Dr. Cook. That's where Dr. Cook comes in. He
came in as a chaplain to alleviate the Religion Department, then, from the chapel responsibilities. We found it a little difficult at times to teach religion courses as professors without being recognized as the spiritual counselor on campus. That creates a problem just as it does now between the role of the chaplain and the role of the Bible professor. They are two different distinct functions and when you put them both under one hat it creates some tensions within the classroom. They associate you with the spiritual life program rather than simply as an academic teacher. So, Dr. Cook was the first one to break into that field, and then Hillegonds was hired, and ultimately now we have VanHeest in that particular role.

BECHTEL: So, what was the function of this Mr. Hilmert?

VOOGD: His function simply was to train and attract young people to enter into church life and work after they graduated.

BECHTEL: Did he have majors of his own? Or was this just something on the side? Did students have class with him or just go and talk to him?

VOOGD: No, they had classes with him,..classes in Christian education. It became a part of the curriculum..they could use these classes and the hours accumulated toward the graduation requirements.

BECHTEL: They couldn't use it toward a Religion Major, though, could they?

VOOGD: No. Actually...that's an interesting question. You see, Dr. Hilmert, I think, was not here when we began to develop our Religion Major program. He had already left the scene. And whatever he had developed in the Christian education area was then brought over into our Religion
Department. And as it is today Dr. Bruins does most of his work in the field of the church worker program. So, I think what he had begun is now incorporated into our Religion Major program through various members of our department.

BECHTEL: What was the reason for his leaving?

VOOGD: I don't really know what his personal reasons for leaving were. I think he returned to the ministry in a church. He, for a time, was the minister of the 2nd Reformed Church in Zeeland....

BECHTEL: So, with his leaving, then, that department just kind of merged into the Religion Department?

VOOGD: That's right.

BECHTEL: I see.

VOOGD: And of course, it really expanded in the 60's. The 60's really was the decade of expansion in the department. We began to get people of varied expertise and began to develop a breadth and a dimension which we didn't have.

BECHTEL: Was anyone specifically hired to take over Hilbert's function?

VOOGD: No, not particularly. I think the church funds that were supporting that program probably ran out too. I don't recall exactly how this program was funded, except that it was under Dr. Lubbers' regime and he in conjunction with the Reformed Churches promoted this particular phase of our educational development on campus,
VOOGD: Could I speak to just one other point, which is kind of an interesting backdrop to what we now have in the Religion Department? As we developed a major program we felt a desire to encourage more of our superior students to major in the religion field - to consider it as a legitimate liberal arts major for a college program. And I remember already in the late 60's and the early 70's going around to various churches to see if they would help me establish a scholarship fund that we could use for the benefit of superior students - not on the basis of need because we already had the Board of Benevolence for persons who were going into Christian ministry - but simply to attract persons of superior ability into the Religion Department. Thus we began to develop a fund in that sense, and finally in 1971 - 72 we offered our first religion scholarships - I think there were four person that were in that first group. I remember Bob Van Voorst was one of them and Jim Berens was, I think, one of our first ones, too. There were four persons, in other words, involved in that...I have that in my records, too, if you're interested in that kind of thing. And then as I carried that torch around in the churches, providentially I came in contact with Mr. and Mrs. Clarence Van Ess in St. Petersburg, Florida. Mr. and Mrs. Van Ess were members of the Hope Reformed Church in Chegoygan, Wisconsin who as a retired couple spent their winters in St. Petersburg. At this time I was the Reformed Church advisor on the board of the St. Petersburg Reformed/Christian Reformed Chapel in St. Petersburg. It was as members of the chapel that we came to know each
other. It was in 1972/73 that he gave us his initial grant of $20,000 to establish a permanent fund. And since that time he has been adding to it every year until now it is over the $100,000 level. Thus we now have our Hope College Van Ess scholarship fund from which we annually grant scholarships to our superior students. This is a program that was always very close to my interest – to enhance the quality and the caliber of young men and women going into the ministry and leadership of the Christian church. To enrich the leadership...not to get persons who are...undoubtedly all persons who are captured by the Spirit and are moved by God into this area of service and witness...but to give some incentive to a person of superior ability to consider this area of Christian vocation. Because scholarships have always been more readily available in other departments of the humanities and sciences, we in the Religion Department have suffered in the past by not being able to provide similar incentives to superior students.

BECHTEL: Sure.

VOOGD: In former years there were many scholastically superior students intensely interested in the religion field, who when they received an offer from some other department for scholarships were naturally attracted there. So now we have something to compensate for that from our point of view. And it's worked out very well.

BECHTEL: It's certainly turned to gold.

VOOGD: Yes.
BECHTEL: Can you think of any other water-marks, I guess, during the years in which you've been here? You've already highlighted many of them....

VOOGD: Well, I think that the thing that I particularly look back upon with great satisfaction is the development of our religion major program in terms of its five disciplines...and they really began to establish a set of solid...instead of simply just an accumulation of hours in the Religion Department - to establish a program which covered the whole spectrum of the field of religion - whether it's Biblical studies, or historical theology or world religions or philosophy of religion or theology or Christian ethics or religion in culture - to get a program...and that burgeoned.... And I would give due credit to Dr. Coughenour as being one of the persons with whom we worked very closely in the early development of that program. And when we presented our proposals to the - as we called it at that time - the Academic Affairs Committee and they had to...oh, there was a lot of Correspondence - a lot of work that went into the establishment of our current curriculum. It didn't just grow by mopsy, but it actually took a lot of straining and a lot of deep thought and reflection and we're now enjoying the results of it. But in its genesis it was a rather interesting evolvement and it demanded a lot of committee meetings and a lot of student input as we tried to formulate a solid program. And as our catalogue now states, it's now recognized as an integral part of the liberal arts program and a recognized academic discipline for the investment of a life.
BECHTEL: And so that was when you began to specialize a bit more.

VOOGD: That's right. And that's when we began to look for men with particular expertise in particular areas, just as now we're looking for someone in world religions, which happens, as you know, to be an area in which we certainly need new life.

BECHEDEL: How about characters that stand out in your mind as particularly colorful during your years in the department? Is there anyone or a number of people that stand out?

VOOGD: Well, I guess the person that's closest to me in all of my history at Hope College would be Dr. Ponstein. He and I more or less carried the ball for so many years together. And as we labored together in the chapel I can still recall that first of all my office was in the office now occupied by Dr. Jentz at the western end of the Ministry of Christ's People and we had those partitions - the whole area was partitioned off...I guess it still is, isn't it?

BECHEDEL: Right, yes.

VOOGD: So, I would sit on one side and he would sit on the other side and I remember we would just talk over the partition. That's kind of a happy recollection I have...we carried on more business over the wall rather than having our committee meetings together. And there's one other person I failed to mention, too, that joined our faculty and that's Dr. Kruithof. I'm sorry I neglected his name in this...but Dr. Kruithof was our colleague also in the 1960's. And the three of us...
BECHTEL: What did he teach?

VOOGD: Dr. Kruithof was more related to the philosophy of the Christian religion course - a senior course. But he taught other courses as well. He was very adept, too, in the area of literature and religion. He taught a very popular religion course entitled "Christian Classics." In fact, when he first began teaching at the college he was a minister of the First Reformed Church here in Holland and he taught part-time in the English Department.

BECHTEL: I see.

VOOGD: He taught courses in Milton, for example. When he came here as a full time member he was actually a senior member in age. It was kind of an unusual situation, because Ponstein and I were both younger men and he was senior to us - we had often gone to hear him preach when we were students in college. He now joined our department and yet, he was working under us more or less. We had a very fine relationship together and still do today. But I'm sorry I neglected to mention him as one of the persons who came following Ponstein. It would be Ponstein, Kruithof, and Jentz - in that order.

BECHTEL: How long was Ponstein here?

VOOGD: Ponstein was here until 1977.

BECHTEL: OK. So the department was quite large by then.

VOOGD: Because he was with me from 1952 to 1977. There's 25 years.
BECHTEL: I've heard that the departmental meetings were quite energetic during those years!

VOOGD: Ponstein was a very strong contributor to our program in many ways.

BECHTEL: Yes.

VOOGD: Many people don't realize the many contributions that he did make to the college. He was one, for example, who spearheaded the tuition grants to sons and daughters of faculty members. I guess it's even going down to the staff now - their sons and daughters can come to the college tuition free. But he inaugurated that program. And we also worked together on the current program of religion as a minor for teachers going into public schools. So we entered into our whole program of the teaching of religion in public schools. And we often attended conferences together related to that. He was the moving impulse behind that program also. I think we simply appointed him to do that and he did it in a very efficient manner. Yes, he was a creative person and he was very outspoken.

BECHTEL: I've met him before and I can just imagine that things must have really rolled while he was here!

VOOGD: I think he's the kind of person - you either liked him or you disliked him. You knew where he stood. You didn't have to argue the point - this is what Ponstein....

BECHTEL: He calls a spade a spade, I think - that's the impression I got.

VOOGD: That's right. That's exactly the kind of person he is. And it's refreshing. It's refreshing to find that kind of a person.
BECHTEL: What about the character of the students? And I'm interested, especially, in when women first started to declare majors in the Religion Department and how was that responded to?

VOOGD: We always had women students who were very interested in the religion field. And many of them became very fine church workers - that is, they participated in the Christian education program in the church program. The enrollment of women into the major program really began, I think, in the early 70's...and then with the liberation movements and the movement toward ordination of women I think we began to attract more and more qualified women into our department. We were happy to have them, you know. They are a great asset, I think, to the whole religion program.

BECHTEL: Has the influx in recent years been new, I guess - have you ever had as many women majors as in just the past couple of years?

VOOGD: I think the number has been increasing gradually. I think if you look over the records you will see that from year to year we increase. And it's interesting how the religion major program has fluctuated, too. It goes by cycles. There are certain periods when people are very interested in sociology, for example, or psychology. And then they're very interested in church vocations. And then they're very interested in business and economics as is true today - these classes suddenly get large depending upon the world scene and the national program and so forth. This has a large influence upon it. And I think that the church opening its doors to the role of women has drawn many more young women students into the religion program.
BECHTEL: How about the relationship with the seminary over the years? Wasn't there a time when people were encouraged not to major in religion if they were going into the seminary - and this whole thing back and forth?

VOOGD: There's no question about that. Dr. Bruins was our Liaison person between the college and the seminary program, and when we established our religion major program there was reluctance on the part of the seminary to accept it wholeheartedly in the beginning. But I think this has a long history, too. The history is that they always felt that it was better to go to seminary with a general liberal arts education, and as far as your religion training is concerned - you'll get that when you get to seminary, so why do it earlier...which is the old way of looking at it. And probably...although I will say that both Western and New Brunswick did open themselves up and ultimately accord with us. But in the beginning - it meant that they had to make some changes, too. And anything that kind of creates an inroad into their program is not going to be looked upon immediately with approval.

BECHTEL: They were a bit defensive about it.

VOOGD: They were a little defensive about it. We would send students over there who already had what they were teaching and they even used the same textbooks and things of that nature - it created some problems.

BECHTEL: This was in what - the 60's or the 70's?

VOOGD: This would be in the 70's...the early 70's as we developed our
religion major program in its full extent. So, there was that reluctance, but I think that the relationship is very good today and they're very open - they're very appreciative of the higher background that the students have....

BECHTEL: So the tension is pretty much smoothed over.

VOOGD: I think so. I think it's still there and I think there is always the reluctance on the part of any school to change their patterns, especially if they're so deep-rooted.

BECHTEL: I know there still is some repetition of textbooks...I'm told that they use Ahlstrom in their middle classes. I'm not sure how I should look forward to that - it's difficult.

VOOGD: I think as you look forward to seminary life, I think that your courses are no longer based upon a textbook, but upon a library.

BECHTEL: Right.

VOOGD: In other words, you're exposed to a whole expanse of literature and research.

BECHTEL: That certainly is a valid point, I think.

VOOGD: Yes. That's what graduate work is anyway. It's not a course with simply a textbook that you study - it's a course with an area of exposure to which you then involve yourself in all kinds of resources.

BECHTEL: That's a good thing to keep in mind. I wanted to jump back just to review your personal background here a little bit more. You graduated
VOOGD: That's right. I have also served RCA pastorates in Prottsville, New York and Clover Hill, New Jersey. I was ordained to the ministry at Clover Hill, New Jersey in 1947.

BECHTEL: I was wondering if you could tell a little bit about how the war affected Hope and Holland during those years?

VOOGD: Those were crucial years and it affected us to a very intensive degree. It's hard to express that now, and I think it's hard for people to realize the tension that went on in a college campus - because most of our male population was being drained off by the draft and entering into the armed services and so forth. And so the student body became more and more feminine oriented. And as far as young persons like myself who were moving toward the Christian ministry, I think the challenge there was to enter into the chaplaincy. Many of us went to seminary and enrolled in the chaplaincy program as a part of our basic studies - and when we graduated if the war was still on we would probably have entered into some branch of the service as chaplains. So that did create some very, very strong feelings. And of course, a lot of your classmates are suddenly taken off campus and some of them lost their lives in the service. We remember yet the day in which Pearl Harbor occurred and what a tremendous impact that had upon the college campus when the word came that the Arizona had been bombed by the Japanese...difficult to believe and difficult to apprehend the emotions of that time.
BECHTEL: How was the word spread that day... just by word of mouth as people heard it on the radio, or...?

VOOGD: It came by the radio - via radio at that time....

BECHTEL: Were there special services....

VOOGD: And Presidential proclamation.... There were special services here, yes. In fact, I think the Chapel Choir was giving one of its Sunday Vespers services at that time... they were performing at the time when the new... it was November 7, 1941.

BECHTEL: I believe so.

VOOGD: I'd have to check the date exactly, but I think there was a Choir program going on at the time when the announcement came through. It was very dramatic and very traumatic.

BECHTEL: Yes.

VOOGD: Yes, and that's why the college population dwindled from 1941 to 1944 in particular. Those were years that I was in seminary. And then, immediately after the war - after the Armistice - then many veterans flooded the campus... the housing problem was a tremendous problem. But we weathered the storm pretty well and I think the college is to be credited for adapting well to those changes on the national, political, and international scene.

BECHTEL: Did you have contact with any of the four men I'm going to be interviewing - you've already told me a bit about Dr. Osterhaven - as
professors or classmates during your years in college and seminary?

VOOGD: Dr. Osterhaven was a number of years ahead of me - I think he might have been a senior while I was a freshman...I'm not sure. But I think he was on campus one year while I was here and I knew Gene very well - he's a fine person and a good teacher and a very active individual. And he did a very creditable job here at the college when he taught the Bible Department. He was well received and well liked. We hated to see him go. And Dr. Bast was also a popular teacher in his day - very different from what we have now, because he was more of the evangelistic type, you know...it was more of a...how did you express it earlier?

BECHTEL: A devotional....

VOOGD: More a devotional type of Bible class experience? Yes, I think that would be true of his regime here as the head of the Bible Department.

BECHTEL: I think that still hangs on in people's expectations of what the Religion Department is going to be. Many people are surprised...I know I was.

VOOGD: I'd like to ask you a question...do you feel sometimes that we bend over backwards not to be that way, or...?

BECHTEL: Sometimes.

VOOGD: ...to show where we really stand in terms of the faith?

BECHTEL: But I have found - with a couple of professors that I can think of - that if you really pin them down and give a good enough reason as to
why they should express how they feel on an issue they're addressing, they will do it...if not in front of the class they'll invite you back to their office to do it privately. But I think people are still very, very sensitive about where to draw the line - and they're careful to draw the line because of the misunderstandings in recent years.

VOOGD: I appreciate your comment very much, because from our point of view it is a problem. You don't want to turn off the person who is on the "ragged edge," shall we say, as though you're trying to convert him that this is the way and you must accept it. And at the same time, you don't want to lose sight of the fact that you are an enmissary of your Christian faith and you represent Hope. I think just in the manner of your life and in the quality of your life you give your witness more than sometimes in the spoken word.

BECHTEL: That's right. I think that's what I've witnessed.

VOOGD: There's a thin line between education and evangalization, you know. It is difficult to establish the point at which you enter into one and leave off the other and vice versa.

BECHTEL: I think what I've noticed from knowing so many of you well is that you still have that deep concern for evangelism, but it comes through very, very subtly. And it comes through, like you say, in your lifestyle - just in the way that you deal with your students and it makes them, I guess, interested in the Gospel just by seeing the Gospel in your lives.

VOOGD: I appreciate that comment and I hope that we all live up to it.
One of the hallmarks of a religion department is that whoever teaches here is certainly concerned about the students that are in the class in a lot of special ways—personal ways. And I hope all professors are of that nature, but particularly, I think, in the religion field you have a certain degree of compassion or understanding which has to be there if you're going to teach effectively in this department.

BECHTEL: I think so too. Do you have anything else that comes to mind to add?

VOOGD: No...I'm just laboring now because of some things or persons I may have omitted. I think that the work that has gone on since I left the chairmanship has been very creditable. Dr. Bruins and Dr. Boulton have done excellent jobs in carrying on the course program.

BECHTEL: When did Dr. Bruins become the chairman?


BECHTEL: OK. That was the year I came here, then.

VOOGD: So he's the only one you knew as the chairman of the department.

BECHTEL: Right. I didn't realize it was that recent.

VOOGD: I think I've pretty well covered the waterfront...you see, as I talk with you there's always the possibility of reminiscing on this little story and that little story and I've tried to avoid that.

BECHTEL: Those are fun, though!

VOOGD: I know they're a lot of fun and there are so many occurrences
that happen. I think the college has been very appreciative over-all of the Religion Department and the role we play. I've been here now under the tenures of Dr. Lubbers, Dr. Vanderwerf, and now Dr. VanWylen—and in the interims we had such persons as Hollenbach and VanderLugt and so forth. The relationship has always been very cordial and very warm toward the Religion Department. I personally have had opportunities for three or four sabbaticals...I had the Den Uyl Award which enabled me to engage in some archeological research in the Holy Land in 1960—I remember that with great relish. That was really my great introduction to the field of archeology per se—instead of theoretically to actually involve myself in it. That was a great experience. I worked that year at the sites of Shechem in the Holy Land, plus Gibeon (el jib). But, it's been a rewarding experience for me. In fact, Hope College has been my life.

BECHTEL: Yes, you've given it so many years. Well, thank you very much. This has been an interesting and informative interview. I'm sure it will be a help to me this summer.

VOOGD: Maybe sometime we should sit down and I'll interview you!

BECHTEL: OK! (laughter) It's a deal! Thanks again.

VOOGD: Thank you, Carol.
I. Questions and Answers on a Religion Major at Hope College.

A. What is a major in religion at Hope?

1. A major in religion at Hope College is an area of concentration in an established academic discipline. Religion is a field of study within the humanities that has long been recognized as a proper focus for a liberal arts education. The department of religion at Hope College is comprised of the basic studies in religion and five disciplines: biblical, historical, theological-philosophical, world religions, and religion in culture.

B. What purpose can a religion major serve?

1. Religion is one of the fundamental expressions of human beings and is a key to culture. Religion is universal. Whole cultures have been dominated by it and there appears to be no culture in which it is entirely absent. The Judaic and Christian religions, in particular, have been major forces in the shaping of Western culture and are, therefore, appropriate foci for American students who wish to understand themselves and their world in greater depth.

2. The religion major at Hope has been used by students as a preparation for such diverse fields as law, journalism, social work, college teaching and the Christian ministry. The major also serves as a basis for a career in the field of Christian education or as a foundation for graduate work in religion or theology.

C. Of what does a religion major consist at Hope?

1. It includes the all-college requirements.

2. It includes the religion major core requirements consisting of those courses which are basic to the understanding of the field.

3. In addition there are elective courses which provide an interdisciplinary breadth to the program. These include courses in philosophy, psychology, history, social sciences, English and communication.

4. Other courses are integrated into the curricular structure to meet the student's special interests and abilities.

D. How does the religion major provide flexibility in order to accommodate individual interests and abilities of Hope students?

1. Beyond the all-college and departmental requirements, the student selects courses wholly related to his individual goals and aptitudes.
2. The program provides ample opportunity for seminar and independent study courses. Qualified students can also engage in tutorial reading programs.

II. The Religion Major Plan in detail

A. The General All-College Requirements

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Hours</th>
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</thead>
<tbody>
<tr>
<td>English 113</td>
<td></td>
</tr>
<tr>
<td>Religion 110, 120, 130, 140</td>
<td>3</td>
</tr>
<tr>
<td>Philosophy 113</td>
<td>3</td>
</tr>
<tr>
<td>English 231, 232</td>
<td>6</td>
</tr>
<tr>
<td>Religion (upper level course)</td>
<td>3</td>
</tr>
<tr>
<td>Art 101, Music 101, or Theater 101</td>
<td>3</td>
</tr>
<tr>
<td>History 133 or 150</td>
<td>3</td>
</tr>
<tr>
<td>Economics 201 or Political Science 101</td>
<td>3</td>
</tr>
<tr>
<td>Communication 101, Psychology 100, or Sociology 101</td>
<td>3</td>
</tr>
<tr>
<td>Math 105, (or course suggested by the department)</td>
<td>3</td>
</tr>
<tr>
<td>Science 210, 215, 216, Biology, Chemistry, Geology, Physics</td>
<td>8</td>
</tr>
<tr>
<td>Language (Greek is recommended for pre-ministerial students)</td>
<td>8</td>
</tr>
<tr>
<td>Senior Seminar (in the religion department)</td>
<td>3</td>
</tr>
<tr>
<td>Physical Education</td>
<td>2</td>
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</tbody>
</table>

Total: 55 hours

B. The Religion Major Core Requirements

(The Department of Religion faculty believes certain courses are of fundamental importance to the major. These courses are therefore required of all students who elect a religion major.)

1. From the Department of Religion:

a. Biblical studies:
   - Rel. 211 or 212 (Gospels or Pauline Thought) 3
   - Rel. 311 or 312 (Wisdom Lit. or Prophets) 3

b. Historical studies:
   - Rel. 221 and 222 (Rise of Christianity) 6

c. Studies in World Religions:
   - Rel. 50, 51, or 55 3

d. Theological-Philosophical studies:
   - Rel. 335 or 333 (Conceptions of God or Existence & Faith) 3
   - Rel. 331 or 431 (Philosophy of Religion or Contemporary Religious Thought) 3

e. Religion in Culture
   - Rel. 351 (Ethics) 3

f. Three more hours in the department 3

(If the student has selected his core requirements with care, one of these courses would have satisfied his upper level religion course and one course such as Rel. 64, 68, 75, or 453 used to meet the senior seminar requirement.)
2. From other departments:

   a. Philosophy 115 (Fundamentals)  
      Hours: 3

   b. Sociology 101, Psychology 100 or Communication 101  
      (whatever was not taken to meet the all-college requirements)  
      Hours: 6

   c. English 213 (Advanced Writing)  
      Hours: 2

C. The student elects at least one course from each of the following divisions:

   1. History: 210 (Greece), 215 (Roman), 210 (Middle Ages), 356 (American Social History), 357 (History of American Ideas), 342 (Renaissance and Reformation)  
      Hours: 3

   2. English: 364 (Shakespeare), 330 (English Novels), 334 (Modern European Novels), 332 (American Novels), 305 (Major American Writers)  
      Hours: 3

   3. Philosophy: 210 (Ancient and Medieval), 212 (Early Modern), 310 (20th Century), 340 (History of Ethical Theory), 320 (Oriental Philosophies)  
      Hours: 3

   4. Psychology: 230 (Developmental Psychology), 260 (Introduction to Personality, 300 (Social Psychology), 380 (Group Dynamics)  
      Hours: 3

   5. Sociology: 102 (Social Problems), 232 (Family), 312 (Urban Sociology), 356 (Social Change)  
      Hours: 3

D. Other elective courses

   These may be taken in any department  
   Hours: 24

III. Summary of the Religion Major Program at Hope College

A. All-college requirements including nine hours of religion:  
   Hours: 55

   B. 1. Religion Major core requirements in the religion department (plus the nine hours incorporated in the all-college requirements)  
      Hours: 21

   2. Religion Major core requirements from other departments  
      Hours: 11

C. Suggested elective courses  
   Hours: 15

D. Other elective courses  
   Hours: 24

   126 hours

(Approved March 1, 1972)
April 12, 1973

To:    Academic Affairs Board
       Dr. Brink, Chairman

From: Religion Department
      H. Voogd, Chairman

Re: Core requirement in religion.
    Response to letter from Dr. Brink

Your request has stimulated profitable discussions within our department. Three students, Glenda Peterson, Robert Van Voorst and Vaughn Maatman shared in our discussion and recommendations.

The first page contains the recommendations which were passed by the group.

The second and remaining parts of this document contain some of the rationale and thought that formed a backdrop to the recommendations.

Respectfully submitted,

[Signature]

Henry Voogd, Chairman
Department of Religion

cc: Dean Rider
The department recommends the following as a statement of objectives for the core requirement in religion:

To develop the student’s

1. Mature and disciplined understanding of the Judaeo Christian tradition and the religious heritage of the world.

2. Knowledge of the methodological tools of the study of religion.

3. Awareness of the contemporary relevance of this religious heritage to the evolvement of an integrated world view.

4. Powers of critical evaluation as concerns his own religious commitments and his development of an integrated world view.

The department also recommends that the current six hour requirement in religion be continued.

To accomplish the objectives stated above the present requirement is essential. The methodology for accomplishing these objectives within the existing requirement has been under constant review by the department. At the present time our program reflects the accepted educational theory providing for wider elective possibilities. This principle is pursued at both the Basic Studies and Upper Level areas. Students elect their first course in religion from any one of the four courses in Basic Studies in Religion and their second course in religion from any course in the five disciplines that does not have additional prerequisites. This elective program offers the student a choice more suited to his interests and abilities while retaining the liberal arts value of courses in religion. The response has been positive.
A review of the various statements on the purposes and goals of Hope College (including both the most recent presented by the president’s committee dated Jan 29, 1973 and the 1963 document on general course requirements) indicate that the study of religion is an integral part of the curricular goals of the college.

In addition we affirm that religion is a field of study within the humanities that has long been recognized as a proper focus for a liberal arts education. Religion is one of the fundamental expressions of human beings and is a key to culture. Religion is universal: whole cultures have been dominated by it and there appears to be no culture in which it is entirely absent. The Judaic and Christian religions, in particular, have been major forces in shaping Western culture and are therefore appropriate foci for students who wish to understand themselves and their world in greater depth.

It is mandatory that the religion department accept professional responsibility for the continuance of a strong Christian liberal arts tradition. This requires an academically sound program in religion within the division of the humanities. To this end the religion department has recently revised and currently offers a curriculum structure that spans its academic field systematically and comprehensively. The course offerings are divided into five disciplines: Biblical Studies, Historical Studies, Theological-Philosophical Studies, Studies in World Religions and Religion in Culture. Foundational to these disciplines is a Basic Studies in Religion section which has four courses: 1-Literature of Judaism and Christianity which is basic to Biblical and Historical Studies, 2-Basic Christian Thought which is basic to Theological-Philosophical Studies, 3-Phenomenology of Religion which is basic to the studies in World Religions and 4-Religion in Society which is basic to the Religion in Culture division. (Note: a chart portraying the interrelationship of these disciplines is attached).

To summarize and deduce from these observations, it is evident that a religion core requirement is essential on two premises:
1. As a fulfillment of the distinct heritage of Hope College
2. As an area of study within the humanities that is integral to a liberal arts education.

The question of entrance examinations and exemptions is a constant one in the department. We experimented with entrance examinations for placement purposes in the past but discovered that the religious knowledge of entering students was so minimal that the procedure was abandoned. Today we deal with the superior student (in religious knowledge) through placement in select courses rather than exemptions of student credit hours. The instrument through which the superior student in religion is recognized will continue to be an area for innovative thought and experimentation with the department.
To: Academic Affairs Board

From: Religion Department - Report of Chairman (Voogd)

Re: Core requirement in religion

Note: These personal reflections on the current religion requirement are based upon discussions among the members of the religion staff in conjunction with three students: Glenda Paterson, Robert Van Voorst and Vaughn Maatman.

Upon a review of various statements on the purposes and goals of Hope College (including the most recent presented by the president's committee and also relating back to the 1963 document on general course requirements) it is self evident that the study of religion is viewed as an integral part of the core curriculum. The following quotations are representative:

"The Hope experience should lead to the strengthening of basic attitudes: reverence toward God as revealed in Jesus Christ; respect for the dignity and uniqueness of one's fellows and active concern for their highest welfare; belief in the imperative to know the truth and to welcome constantly the incursion of new truth; and concern for the harmonious development of all his powers -- intellectual, aesthetic, spiritual."

"Hope College believes it is important for him(student) to explore widely the mind of the past and the phenomena of the present in order to gain a clearer understanding of himself, of his fellowmen, of the society and the physical universe in which he dwells, and of the power of God behind and above all these."

At the same time, Hope College insists that a recognition of the nature of reality is not enough. Education is a moral enterprise. It is concerned with the "ought." Consequently, the student is constantly being urged, as he explores, to evaluate and to commit himself to some ultimate values which he finds have transcendent worth and around which he can organize his life. The college does this explicitly by asking its students to examine the various creeds and beliefs which have preceded them. As an avowedly Christian-oriented institution, it presents openly the tenets of the Christian faith."

(all quotes from 1972 statement)

"As a Christian liberal arts college, the fundamental characteristics of such a man (intelligent adult, acting creatively and responsibly in the world of today) are based upon the precepts and teachings of the Bible and especially from the supreme revelation of God to man in the Incarnation."
"In other words, the required courses are trying to liberate the student from ignorance of himself, his fellowmen, the society in which he lives, the nature of the physical universe, and the nature of the power that is beyond and above all these, and to help him find a more meaningful sense of direction, so that he can better take his place as a responsible, creative being in his society. This is a life-long task. This is a Christian obligation."

(from the 1963 general course requirement statement)

While the fulfillment of many of these objectives relate to all faculty and departments, the religion department must assume primary responsibility for developing the student's:

a. Biblical knowledge and understanding of the Judaeo-Christian tradition.

b. awareness of the contemporary relevance of this knowledge and understanding to the wholeness of life in all its decisions and expressions.

We affirm these statements by adding that religion is a field of study within the humanities that has long been recognized as a proper focus for a liberal arts education. Religion is one of the fundamental expressions of human beings and is a key to culture. Religion is universal. Whole cultures have been dominated by it and there appears to be no culture in which it is entirely absent. The Judaic and Christian religions, in particular, have been major forces in shaping Western culture and are, therefore, appropriate foci for American students who wish to understand themselves and their world in greater depth.

We also accept professional responsibility for the continuance of a strong Christian liberal arts tradition in keeping with the charter of Hope College and the colleges commitment as a Reformed Church related institution. These require an academically sound program in religion within the division of the humanities. To this end the religion department currently offers a curriculum structure that spans its academic field systematically and comprehensively. The course offerings are divided into five disciplines: Biblical Studies, Historical Studies, Theological-Philosophical Studies, Studies in World Religions and Religion in Culture. Foundational to these disciplines is a Basic Studies in Religion section which has four courses: 1-The Literature of Judaism and Christianity which is basic to Biblical and Historical Studies, 2-Basic Christian Thought which is basic to Theological-Philosophical studies, 3-Phenomenology of Religion which is basic to the studies in World Religions and 4-Religion in Society which is basic to the Religion in Culture division. (Note: a chart portraying the interrelationship of these disciplines is attached to this paper.)

These courses in religion are rigorous and stimulating and are an integral part of the academic program. Our goal is to challenge students to grapple with the basic religious and philosophical questions and arrive at considered positions of their own. A decided
focus is given to the relationship between religion and the intellectual problems of our day. Religion and liberal learning are regarded as mutually supportive.

The current core requirement in religion which we recommend for continuance is and has been under constant review by the department. At the present time it reflects the accepted educational theory providing for wider elective possibilities. This principle is pursued at both the Basic Studies and Upper Level areas. Students elect their first course in religion from any one of the four courses in Basic Studies in Religion and their second course in religion from any course in the five disciplines that does not have additional prerequisites. This elective program offers the student a choice more suited to his interests and abilities while retaining the liberal arts value of courses in religion. The response has been positive.

The question of entrance examinations and exemptions is a continuing one in the department. We experimented with entrance examinations for placement purposes in the past but discovered that the religion knowledge of entering students was so minimal that the procedure was abandoned. Today we deal with the superior student (in religion knowledge) through placement in select courses rather than exemptions of student credit hours.

Respectfully submitted,

[Signature]

Henry Voogd
CURRICULAR STRUCTURE
DEPARTMENT OF RELIGION

Basic Studies in Religion

The Five Disciplines in Religion

Biblical Studies
- Gospel Literature
- Pauline Literature and Thought
- Wisdom Literature of Israel
- Prophetic Literature of Israel
- Biblical Criticism and Interpretation

Historical Studies
- Rise of Christianity I
- Rise of Christianity II
- Religion in America
- Intertestamentary Studies
- Archaeology and the Bible
- Studies in Reformed-Presbyterian Tradition

Theological-Philosophical Studies
- Existence and Faith
- Conceptions of God
- Philosophy of Religion
- Contemporary Religions Thought

World Religions
- Near Eastern Religions
- Asian Religions I
- Asian Religions II

Religion in Culture
- Christian Ethics
- Christianity and Contemporary American Culture
- Religion and Psychology
- Religion and Sociology
- Christian Education
- Urban Studies

Seminars
Independent Studies
The Department of Religion
Hope College - 1972

A preliminary statement on
academic and curricular goals

The faculty of the department of Religion submits this statement with the conviction that we have both a Christian and a professional responsibility to urge the continuance of a strong Christian liberal arts tradition at Hope College. We focus initially upon the church-college relationship for only in this context can the academic and curricular goals of the department be understood.

A. The Church-College Relationship

We acknowledge that Hope College from her inception and throughout her history has been a college related to the Reformed Church in America. Evidenced by her charter, her catalogs and the statements of the Board of Trustees, this fact is axiomatic.

We affirm and encourage this church-college relationship for we believe there is a spiritual bond and affinity which exists between them. The basis of both institutions is responsibility to God as interpreted through the Christian faith. This Christian faith, rooted in the Holy Scriptures, determines both the mission and the direction for the program and practices of both institutions. It is this spiritual bond and basis that gives Hope College her uniqueness. We believe that if the college is to survive she must reaffirm her distinctiveness and give serious attention to the implications of it in every area of her operations.

B. Academic and Curricular Goals of Religion Department in this context.

I. The curricular program

The charter of Hope College and the college's commitment as a Reformed Church related institution require an academically sound program in religion within the division of the humanities. To this end the Religion Department currently offers a curricular structure that spans its academic field both systematically and comprehensively. The course offerings are divided into five disciplines: Biblical Studies, Historical Studies, Theological-Philosophical Studies, Studies in World Religions, and Religion in Culture.
these disciplines is a Basic Studies in Religion
section which has four courses: 1- The Literature
of Judaism and Christianity which is basic to Biblical
and Historical studies, 2- Basic Christian Thought
which is basic to Theological Philosophical studies,
3- Phenomenology of Religion which is basic to the studies
in World Religions, and 4- Religion in Society which
is basic to the Religion in Culture division.
(Note: a chart portraying the interrelationship of
these disciplines is attached to this paper.)

These courses in religion are rigorous and stimulating
and are an integral part of the academic program. Our
goal is to challenge students to grapple with the basic
religious and philosophical questions and arrive at
considered position of their own. A decided focus
is given to the relationship between religion and the
intellectual problems of our day. Religion and
liberal learning are regarded as mutually supportive.

2- The Religion Major Program
A student majoring in Religion is counselled to prepare
a liberal arts program that emanates from this cur-
ricular structure into a broad range of interdisciplinary
studies. Thus, the Religion Major program can be utilized
as a preparation for graduate study in social work,
law, journalism, teaching, etc. as well as graduate
study in theological schools.

C. The Religion Faculty

The Religion faculty, composed of seven members, is
committed to the goals and the purposes of Hope College
as a Christian liberal arts institution. We share to-
gether a dedication to the accepted principles of higher
education: the primacy of truth, integrity in teaching
of truth, excellence in teaching and scholarship and
acceptance of social responsibility. The uniqueness
of Christian higher education in this context is the
conviction that the knowledge of reality and the meaning
of life is inadequate and incomplete apart from the
revelation of God through Jesus Christ. Our ultimate
goal is the training of whole persons through an education
where spiritual values are made relevant to the contem-
porary scene, where the knowledge of the sciences and the
enjoyment of the arts are recognized as God's gifts to
man. With such a dynamic the life of man must flower,
not in ivory towers, but cut in the world where doing
follows from being.

We are committed to the teaching and study of man's
spiritual heritage as a context for developing in our edu-
cational pattern the true meaning of life and a sense of
moral responsibility and direction.
February 25, 1956

Dr. Henry Voogd

Dear Cy:

At the last meeting of the Executive Committee of the Board of Trustees of Hope College the following resolution was adopted:

"In view of the fact that appointment to teach Bible at Hope College implies that the teacher shall be a minister of the Reformed Church in America it was voted to recognize the practice of congregations in providing residences for ministers by stipulating that $1200 of the present stipend of each member of the Bible staff is rental allowance and the balance is salary."

If you wish to test whether this claim for exemption from taxes will be allowed, arrangements can be made for the necessary statement with Henry Steffens.

Cordially yours,

Irwin J. Lubbers

IJJiah
Religion Prof 'Cy' Voogd Retires

Professor of Religion Henry ("Cy") Voogd, who joined Hope's faculty in 1947, will retire this spring, announces David G. Marker, provost.

For 25 of his 36 years of service to Hope, Voogd provided leadership to the department of religion as acting head during the years 1952-60 and as formal chairman during 1960-76.

Under his long-term guidance, the department grew from a "service department" existing to provide the College's required courses in Bible to its current full-scope program which Provost Marker describes as "an academically sound and balanced program in the humanities curriculum." Courses are now offered in all major areas of religious studies—biblical, historical, theological, cultural and world religions. A major in religion has been available since 1962.

Other accomplishments include Voogd's instrumental role in inaugurating the Danforth program of guest lectureships at Hope in the early 1950s and the establishment and direction of a religion scholarship program to provide incentive for superior students interested in vocations of church and social service.

Current chairman of the department of religion, Elton J. Bruins '50, speaks of his retiring colleague's "major contributions to Hope College, its academic life and its relationship to the Hope College constituency.

"He has taught a multitude of students during his years of service," Bruins notes. "Before there was a college chaplain, Cy administered the chapel program and was responsible for the morning chapel speakers..."

"In spite of very heavy teaching responsibilities and the chairmanship of the department, he was a vital link with the churches in the denomination, where he is respected as a preacher and very much in demand. Yet he was able to produce scholarly writing and published a book. Above all, members of the department and his students cherish his unfailing good humor and bright spirit."

An expert in Old Testament history and theology, Voogd has authored a number of articles appearing in scholarly journals and in 1977 he published a popular study of the intertestamentary period, Seedtime and Harvest.

Despite his involvement in administrative tasks, Voogd maintained an unflagging interest in teaching, prompting him to restructure totally his teaching approach after retiring from the chairmanship six years ago in order to encompass focus on student projects and individual research as well as an issue-oriented approach to the teaching of biblical studies.

"I think that it is remarkable, although not uncommon at Hope, for someone less than a decade away from retirement deciding to try an entirely new approach to teaching. It is this kind of commitment which makes Hope such a special place and makes Professor Voogd so deserving of special recognition," notes Jacob Nyenhuis, dean for the arts and humanities.

A 1941 graduate of Hope, Voogd earned the divinity degree from Western Theological Seminary in 1947. He is an ordained minister in the Reformed Church in America and served churches in Prattsville, N.Y., and Clover Hill, N.J., before coming to Hope.

He has done biblical and archaeological research in Israel on two occasions and is active in a number of professional societies, including the Society of Biblical Literature, The American Society of Oriental Research and The Chicago Society of Biblical Research. He is active in the Danforth Association and has directed a regional conference for that organization.

Looking back over his career at Hope, Voogd highlights the "extraordinary rapport" he has known with colleagues as well as "the privilege of interacting with countless students of several generations in their fluid years of choice and decision."

His retirement plans include another visit to the Near East and the authorship of a series of Old Testament biblical study units for church use. He is married to the former Helen Thompson '45.
Cy's long term of service at Hope College has special meaning for me. I knew him first as a teacher. During my student days at Hope, a student was required to take a Bible course each year. Cy was my teacher for Sophomore Bible, a course in the Book of Acts. In addition, I chose him as a teacher again because he taught Archeology and the Bible, which was a fascinating course. I still have the text in my personal library.

In 1966, when I interviewed for a position open in the department and was hired, Cy became my supervisor. I am indebted to him for bringing me into the department and for guiding me as a fledgling instructor. When Cy chose to discontinue his work as chairman of the religion department, a position he held for twenty-five years, we became colleagues.

Through all of these relationships, I have come to realize clearly what a major contribution Cy has made to Hope College, and its academic life, and its relationship to the Hope College constituency. He has taught a multitude of students during thirty-seven years of service. Before there was a college chaplain, Cy administered the chapel program and was responsible for the morning chapel speakers. Under his direction, the religion department went from a service department to an academic department and the development of a full major in religion along with an entire revision of the curriculum in the department. In spite of very heavy teaching responsibilities and the chairmanship of the department, he was a vital link with the churches where he is regarded as a vital preacher and very much in demand. Yet he was able to produce scholarly writing and published a book. Above all, members of the department and his students cherish his unfailing good humor and bright spirit. After these many years of service, he leaves many people in his debt.

[Signature]
Feb. 24, 1983

To: Eileen Beyer

From: Henry (Cy) Voogd

Re: Resume update and Retirement comments

Eileen:

I thank you for your inquiry and beyond the resume update I will offer a few random comments.

My initial reflection is that I express gratitude to God for the opportunity and privilege of investing a lifetime of teaching and service to Hope College. I earnestly believe that Hope College can be, and is in the process of becoming, a "model" institution and community of liberal arts education in a Christian context.

Among my cherished Hope College reflections are the following:

(seriatim)

As an Associate of the Danforth Foundation and in conjunction with Dean Milton (Bud) Hinga, inaugurating the Danforth program on Hope's campus (early fifties)

The evolution of the Religion department from a Biblical studies division of the curriculum to a full orbited academic department with highly qualified specialists in all areas of religious studies (Biblical, Historical, Theological, Cultural and World religions) (sixties and seventies)

The establishment of a Religion Scholarship program (Van Ness) to provide incentive for superior students to enter into vocations of church and social service. (early seventies)

Plus:

The privilege of work and fellowship with my esteemed colleagues in the Religion department, beginning with Prof. Lambert Ponstein and ending with our present staff. (extraordinary rapport)

The privilege of interacting with countless students over several generations in their fluid years of choice and decision.

Retirement comment:

In my philosophy of the Christian pilgrimage, life is a journey and not a destination, a thoroughfare and not a terminus, and thus I look forward to the unfolding of the next chapter with hope and expectation. Within the providence of God, these expectations include:

Travel (a revisit to the Near East)
Continued enjoyment of family relationships
Hobbies (activity sports, reading, study, etc.)
Writing (I anticipate evolving a series of O.T. Biblical study units for church presentation and usage)
Continued service in preaching, teaching and community life.
Thomas Carlyle once wrote: "One of the Godlike things in this world is the veneration done to human worth by the hearts of men." One might carry this a bit further by allowing one's thoughts to be shared with others through the written word.

Whereas Dr. Henry Voogd has guided the Dept. of Religion for twenty-five years, and will now relinquish his duties as chairman, it is time to put some of our thoughts into words.

Dr. Voogd joined the Hope College Faculty in 1947, beginning his work in the area of sociology, a discipline in which he had done considerable work. After a short time he moved to the Dept. of Religion. When in 1952, Dr. Eugene Osterhaven left Hope College to become a member of the faculty of Western Theological Seminary, Dr. Voogd was given full responsibility for the operation of the Religion Dept., then known quite simply as the Bible Department.

Prior to 1952 and until 1960, the college saw the Department of Religion as a service department, having a number of courses, but no departmental boundaries. Later, Cy, as we have always addressed him, became the chairman of the department, and formed the department.

Chairman of the department carried with it a number of obligations including full responsibility for the morning chapel services. This meant securing faculty, students, or local ministers to lead chapel. And very often this called for Cy to take over on short notice. As he used to say, he kept a few meditations ready for any eventuality. He carried on this work until the college secured a full-time chaplain. Those of us who heard him often, and often speaking on an Old Testament theme, appreciated his polish, his correctness in the use of language, and his pauses that gave a certain dignity to his meditation.

During his years as chairman the department moved to a full curriculum, a major program with the number of students now equal to departmental majors
in the oldest departments on campus. Introducing the major program was a difficult task. On the one hand, there was the parish minister who had been schooled to think that he should get all his religion in the seminary, and who passed this on to the student, and on the other hand there was the seminary very jealous of its prerogative and a bit afraid of being pushed into a more scholarly approach. Cy always sought to handle this in a diplomatic manner and ultimately secured a strong backing for the program.

Cy had a way of moving quietly, unwilling to push to the point where one might run into a solid wall. And he often spoke of his faith that ultimately all things would work out for good, a faith often vindicated.

For a number of years Cy found it necessary to carry out his work in an atmosphere that was not sympathetic toward growth in the department. This seemed to reflect a notion that the college should be careful about its religion requirements lest it appear that we were provincial, an attitude that is still with us, but certainly not at the same strength. And the strong scholarly faculty in the department ranks high in comparison to the college at large.

It was Cy's dream that someday we would be able to have an endowment fund for students in the department. His vision became reality through his own persistence. The Religion Scholarship Fund and the Clarence Van Ess Christian Education Endowment Fund were both the result of his work, making personal contacts and visiting churches to secure their help.

Cy has always been interested in the Inter-Testamentary period, and this interest has come into a scholarly work on that period, written specifically with the church in mind, a goal that says something of his love for the Christian Church.

Now after twenty-five years Cy is giving up the direction of the department. The writer has been a colleague of Cy for twenty-five years,
and has always served under his chairmanship, a good quarter of a century and an enjoyable one.

As Carlyle has pointed out, it is right that we remember those who have given of themselves, and in this spirit, the department records in its minutes these words of remembrance, praise, and thankfulness.

Lambert J. Fonstein
RESUME

Henry Voogd

Religion
Professor
Sept. 1973

Personal data
Spouse's name, Helen Jane
Date of birth, June 14, 1918
Citizenship, U.S.A.

Education
B.A. Hope College, 1941; B.D. Western Theological Seminary, 1944; Th.D. Princeton Theological Seminary, 1947; Old Testament language and literature; Biblical archaeology, Intertestamentary studies.

Academic ranks at Hope College
Assoc. prof. sociology, 1947-51, Assoc. prof. religion, 51-57, acting chmn. dept, 57-60, Prof and chmn. dept, 60-73.

Other teaching experience
Teaching fellow, Old Testament, Princeton Theological Seminary, 1946-47; Instructor in Hebrew and Introduction to Old Testament, Western Theological Seminary, 1966

Other professional experience
University of Michigan, Near Eastern studies, summer, 1965
Hebrew University, Jerusalem, Archaeology and Biblical research, 1960
Minister, Reformed Church in America, 1942-1973
Pratts ville, N.Y. pastorate, 1944-45
Clover Hill, N.J. pastorate, 1946-47

Membership in professional societies (active)
Society of Biblical Literature
American Society of Oriental Research
American Academy of Religion
Chicago Society of Biblical Research

Honors and Awards
Western Theological Seminary Theology and Homiletic Awards
Den Uyl Award
New York University Holy Land travel and study award
University of Michigan Near Eastern Studies grant

Community involvement (current)
Exchange Club, president, 1970
Third Reformed Church, member
Holland Classis of Reformed Church in America

Sabbatical leave, first semester, 1971-72

Classroom
Introduction of new seminar course on Dead Sea Scrolls

Publication
Book, Seedtime and Harvest, a popular study of the period between the testaments.

Other: Teaching of adult Bible study courses in local churches.
December 5, 1948

Dr. Jacob Prins
1146 Dunham Street, S.E.
Grand Rapids, Michigan

Dear Jack:

Cy Voogd has informed me that he would like to leave the field of Sociology after this year and go into the Department of Bible. I asked him to think it over and tell me which he preferred, stating that I had been instructed by the Executive Committee to find out his attitude in the matter. He took it under consideration for a week and has now come to this decision.

I am a little concerned that he may be under the impression that his deciding this makes it final. I felt that it would squelch his enthusiasm to remind him that the Executive Committee has not yet decided the matter. We should, therefore, come to a decision very promptly, otherwise I will have to call him again and tell him that it is under consideration.

I believe we would be greatly helped in our decision if we had lined up a good person for Sociology. I believe you know a man who was principal of the Annville Institute. I believe his name was Henderson. I understand that he now has a Doctor's degree in Sociology. Can you tell me anything about him and do you know where he can be located?

I have been investigating the matter which was injected into the Board Meeting toward the close of the day and will drop in to talk it over soon.

Cordially yours,

Irwin J. Lubbers

I.JL: hs
January 20, 1960

Rev. Richard P. Mallery
82-50 Kew Gardens Road
Kew Gardens 15, New York

Dear Dick:

Thank you for your good letter of January 15th. Thank you also for the greetings from Jack Mills. We know him very well. He represents the architectural firm which is supervising the building of our new million dollar women's dormitory. I see him at least once a month. May I suggest that you do not listen to him too seriously. We need you in the Reformed Church.

Dr. Henry Voogd has the necessary qualifications for effective work at the seminary level. He is a fine young scholar. He has the right point of view. He is conservative in his theology but not dogmatic. He is adaptable and he has a fine presence. His wife incidentally is a fine singer.

We would hate to lose him at Hope College but we do not wish to stand in his way. You will have other avenues through which you can discover his record so I shall not go into the matter of his scholarship ability. If at any time you wish to know more about him please do not hesitate to ask.

Greetings and best wishes.

Cordially yours,

Irwin J. Lubbers

IJL: jah