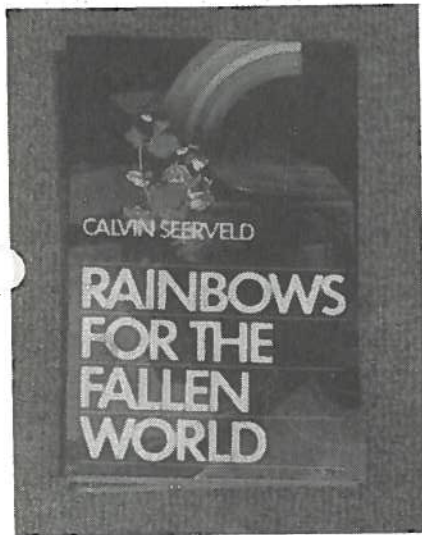


Perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Volume 14, No. 5 — September/October, 1980

Rainbows are for everyone



People untrained in looking at art are often suspicious. A painting of something is not so real as the real thing itself. A story about Robinson Crusoe never really happened. Should we really spend time with fiction and illusions like paintings? What food are they in the world? Is it really important for Christians to sit down with their children and begin "Once upon a time..."? Are not the art and music of our modern, secular world a luxury the Humanists indulge, which we Christians have to study only so we can do mission among such arty people?

The answer for Bible-believing Christians is to remember the rainbows God made for the fallen world. Because paintings and novels and music are somewhat like rainbows. God did not have to make rainbows. He could have just said it black on white, "I will keep covenant with the earth," just as he wrote in stone the Ten Words.

-preface, "Rainbows for the Fallen World"

Calvin Seerveld's aim in his new book, *Rainbows for the Fallen World*, is "to begin to help men and women to find, with integrity, the way of the Lord for the aesthetic dimension of our daily lives." Yet the book is certainly more stimulus than recipe. Seerveld opens up vistas and prods us to think--to examine ourselves and to dream.

This is due in good part to his highly imaginative, condensed and exploratory style. His writing is exhilarating to read, his vision contagious. Significant also is the solid content underlying his style. Seerveld has done an admirable job of distilling his academic experience and theoretical research in aesthetics at the Institute for Christian Studies into manageable, highly readable, inspirational chunks for the non-academic. His chapters (seven in all) range from a meditation on Psalm 19 through an obedient aesthetic life, the contribution of aesthetics to Bible study, and a Christian response to modern art. Five appendices (one called "Glory to God in the Kitchen") and sixty-six illustrations are also included.

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What perhaps makes *Rainbows* most valuable is Seerveld's obvious Biblical wisdom. Steeped in the Old Testament, knowledgeable in Hebrew, he has excellent translations and treatments of Scripture (*Take Hold of God and Pull, For God's Sake Run With Joy, The Greatest Song, Balaam's Apocalyptic Prophecies*). It is no surprise that the pages of *Rainbows* are liberally sprinkled with pertinent Biblical references and allusions. The book as a whole oozes with Scriptural insight.

And if one should question why art and the aesthetics life are important in a world of injustice, poverty and oppression, in a world where so many are on their way to destruction, both historical and eternal, Seerveld points to the rainbow. Why, he asks, did God make rainbows for the fallen world? Couldn't he just have told Noah in plain words? Why did Christ tell parables? Much easier just to say the thing straightforwardly.

But it pleased Christ to tell the story of the good Samaritan, and it pleased God to make rainbows in the sky. And it has pleased the Holy Spirit to give certain people gifts of drawing, imagining, and making melody. And no Christians had better condemn rainbows, parables, or gifts of the Holy Spirit as off limits.

And Seerveld has other answers to further objections but you will have to read the book for that. And re-read it. There's more insight here than can be exhausted in one sitting.

Richard Middleton is a former student of the Institute for Christian Studies and is presently living in Guelph, Ontario.

* * * * *

Rainbows for the Fallen World: Aesthetic Life and Artistic Task, by Calvin Seerveld, can be ordered from (in Canada): Toronto Tuppence Press, 2 Assiniboine Rd., Box 1204, Downsview, Ontario M3J 1L1

paperback - \$9.95; hardcover - \$14.95

(in the U.S.): Radix Books, P.O. Box 171, Beaver Falls, Pennsylvania 15010

paperback - \$9.95; hardcover - \$14.95 (plus 95¢ postage & handling)

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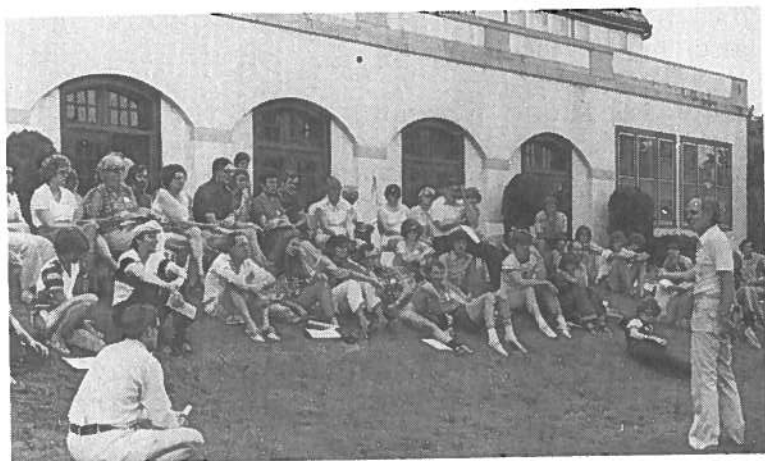
AACS summer conferences — the conferees report

The creation of God is good

by William and Nell Van Geest

"The Seasons are Fixed by Wisdom Divine" was the theme of the twenty-second annual AACS Ontario Conference held in Fort Erie August 1 through 4. Over 800 people gathered on the grounds of Niagara Christian College to listen to speeches, participate in discussions, worship, sing, and spend time with old and new friends. Conferees from as far away as the Philippines and the Netherlands, as well as a large contingent of staff members from the Coalition for Christian Outreach in Pennsylvania, joined with others from southern Ontario.

The Conference began with a multi-media presentation entitled "In the Beginning" by Calvin Langejans. Through slides and music we were given a sense of the "original" world about which God once said "it is good." We were again reminded of this reality on Saturday morning when Dr. Al Wolters read the dramatic poem "The Creation" by James Weldon Johnson. In the speeches that followed Wolters took the idea of creation beyond the theme of what we call "nature" to encompass all of life on earth including that of people and institutions relating in society. Both "nature" and human culture are subject to divinely-given norms.



Vandezande's workshop takes to the outdoors

Emphasizing the uniqueness of the biblical religion, Wolters pointed out that in contrast to other religions, our God is not subject to an eternal order, but is above it because he himself imposed the order of creation. Christianity also breaks with humanism which says that the order in the world is imposed on it by mankind rather than God. Just as the whole creation suffered the effects of sin with man, in the redemption brought by Christ, all things are restored to their proper relationship with God. In salvation, man is not removed from the earth, as is often thought,

but reunited with it to serve the Lord.

Wolters continually placed creation in the forefront of human faith and action. Human life is inescapably lived in the context of the norms which God has given in his act of creation. Our salvation allows us to see the true meaning and purpose of the world. Therefore the wisdom that the Bible speaks of involves a "personal knowledge of the created order, rooted in the fear of Yahweh." In this context the Bible functions as a new set of instructions to help us read the original "blueprint" of God's intention for his creation.

Although Wolters' speeches were presented in a somewhat academic manner, the significance of his main point, the centrality of God's creation-revelation in all of human life, gave us a renewed commitment to our cultural task as Christians.

A variety of workshops were offered during the weekend to deal with various aspects of the general theme of the Conference. In order to meet the variety of needs of conferees, two new sections of workshops were added to those with a general focus: one at a more advanced level for university students and other academically-minded persons, and one for young people. In the general interest section topics discussed were: the covenant, "Can Government Tolerate Evil?", faith development in children, the stewardly use of creation and our calling to work for cultural change, and a discussion of contemporary television.

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The academic workshops dealt with historicism and creation, the image of God, and ideological

conflicts in South Africa. For young people the topics included "obedience in art" and contemporary Christian music. Two workshops called "From Words to Action," one on food co-ops and the other on community involvement, provided opportunities for sharing and developing concrete ideas for involvement. Coffee, watermelon, and late-evening campfires provided additional opportunities for discussion after the various events.

A highlight of the Conference came on Saturday evening with a concert by Bill Romanowski from Pittsburgh. In a delightful and informative presentation, Romanowski led us through a history of popular music from Beethoven to contemporary "new wave" music. He had his audience singing, clapping and foot-stomping with his varied talents and lively manner.

The "Fellowship Festival" on Saturday included a grand scale volleyball tournament which continued enthusiastically despite some rain. As usual Sunday worship services attracted many people from surrounding communities, bringing our numbers to over 1000. Compliments are in order to those who organized the popular children and teens programs which were again a big success.

As conferees leave this annual conference of reflection on our task, one hopes and prays that the renewed and enlarged commitment gained there may bring about concrete fruits in the life of the communities of which we are a part.

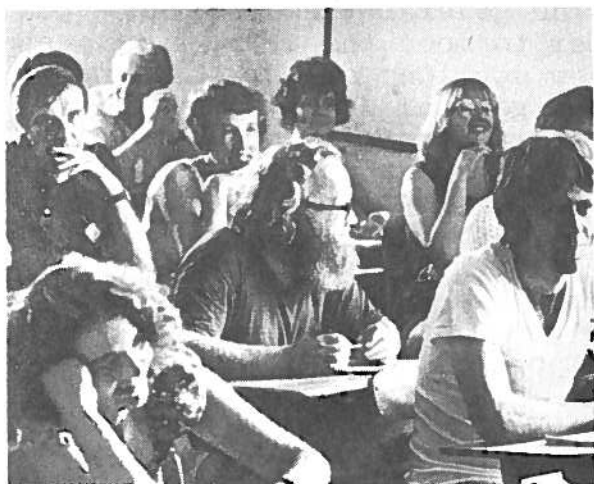
**See page 18 to order cassette tapes of the Niagara Conference.*



John Cooper



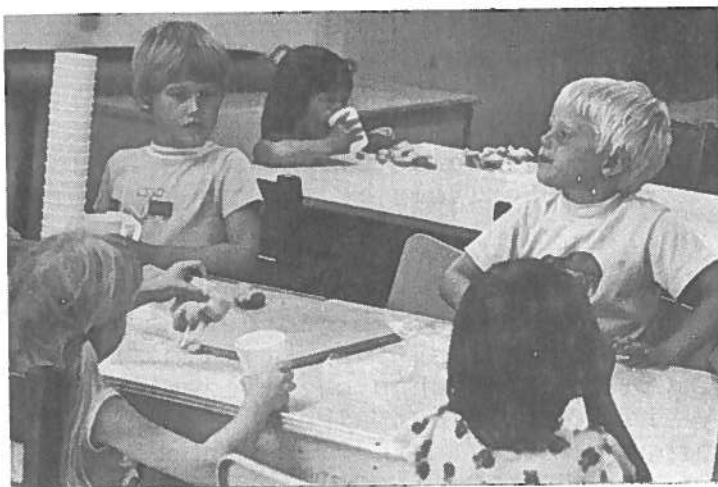
Dr. Al Wolters, main speaker



Morris and Alice Greidanus



Dr. Alan Storkey



Photography by Edwin de Jong

Politics in a wealthy province

by Margaret Donnelly

The 1980 AACS Conference at Didsbury, Alberta was a success. In what way was it successful, you ask? Were there a lot of people? Yes, around 500 people registered. Was there Christian fellowship and true praiseful worship of God? Yes, through singing, talking, sharing of meals, and services. Did we come to grips with the issues? Yes.

The topic of the conference--a Christian view of politics-- was ably dealt with by Dr. Richard Mouw. He gave us new insights into how Christians have historically and Biblically viewed themselves in the political process of the land they lived in, and how we should view ourselves in political processes today. He suggested the categories of *Sojourners*, *Exiles*, *Zionists*, and a *People in Captivity* as ways that Christians have seen themselves in their societies. Some of us felt more at home with certain of these categories than others but we reached a consensus that we all fit into different roles at different times in our lives or in history.



Dr. Richard Mouw,
main speaker

As *Sojourners* we are strangers in a secular society and cannot identify ourselves with the powers of this world. As *Exiles* we are awaiting the coming Kingdom of God in which we will finally be at home. As *Zionists* we are at home in the land that God has given us and must be responsible stewards of that land. As *People in Captivity* we are held enslaved by the power of sin in the world and look to Christ as our liberator.

Mouw emphasized that people identified more closely with different roles depending on their historic situation. For example, Dutch immigrants to North America began in the *Exile* role and worked their way into the *Zionist* role as they became more affluent and more at home in this country.

I came to the conclusion that perhaps we should keep a balance of these roles, letting one check the excesses of the others. In the *Zionist* role one can easily become too comfortable and complacent in one's situation, needing to be reminded that one's loyalties do not lie in this world. As *People in Captivity* or *Exiles* there is a danger of spending our entire lives awaiting the coming of the Kingdom and doing nothing to bring it about. And as *Sojourners* we can place ourselves too much in the adversary role, able only to criticize the status quo without constructively reforming the world in accordance with God's standard.

In the workshops Nick Taylor reflected on politics in a wealthy province. Bob McKeon spoke of social justice and Harry Groenewold explained to us the religious roots of Alberta's political parties, giving insight into the politics of this province. Kathy VanderGrift's workshop on citizen participation in an urban setting was not only informative but also fun. She explained to us the inner workings of urban policy making. We then took roles and played out a typical situation in city politics.

Despite an extremely wet weekend and the miserable colds which most of us took home, the conference has given us all new insights into our political task and a hope that we as Christians may become politically involved in transforming the world to the service of our King.

Faith and its problems

by Bev Bandstra

"Faith and its Problems" was the theme of the 1980 AACS Family Conference held August 2 to 4 at the Pine Crest Resort near Houston, B.C. The conference is an annual event sponsored and organized by the Bulkley and Skeena chapters of the AACS.

Dr. J.S. Hielema, pastor of the Maranatha Christian Reformed Church in Calgary, was the speaker this year, and he presented three lectures. His contagious enthusiasm sparked discussions after the lectures, bolstered the singing and added to the general success of the weekend.

Hielema's first lecture, on Saturday evening, instructed us in "How to Grow in Self-Knowledge." He pointed out that sin pervades every aspect of our lives, including the need to know ourselves. He saw this lack of self-knowledge as one of the greatest problems in our church today. Only by total surrender to God, and constant association with His Word, can our wills turn away from sin, so that we can gain in wisdom, sensitivity and self-denial, and thus in self-knowledge.

The second lecture, on Sunday evening, was "How to Deal with Other People's Problems." Dr. Hielema showed us that we must have a new attitude toward ourselves and others. We must all see the need of being an example to each other, to counsel, help, love each other. Growth in self-knowledge directly relates to the ability to counsel others.

"How to Experience the Communion of the Saints" was the topic of the third lecture, given on Monday morning. Dr. Hielema said that if there is no self-knowledge, there is little ability to help others, and no sense of "togetherness" in Christ. The communion of the saints relates to all areas of life for the Christian, who can see that even two Christians meeting together is a physical sign of the gracious presence of God. There should be flexibility in the communion of the saints, as well as an awareness of the need for honesty and maturity, and a willingness to be friends, to love.

Many conferees coming from Terrace, Smithers, Telkwa, Houston and Prince George camped at the resort grounds and enjoyed sunny weather for most of the weekend. Many others came for each lecture, the Sunday morning worship service, and the open program on Sunday afternoon, which featured Dordt student John Van Dyk performing a one act play, "The First Atheist Church." Other activities included wiener roasts, singing, a children's program, a pancake breakfast on Monday morning and sports events. Monday afternoon's highlight was Dutch folk dancing, led by a visitor from the Netherlands.

Nick Loenen, AACS representative for western Canada, gave a short talk on the AACS and its efforts to counter the effects of secularism in our culture. His book table was a busy place.

This year's family conference was thought-provoking, instructive, inspiring and a time of joyful fellowship for all.

No one was an island

by Louisa F. Bruinsma

Approximately two hundred people from the Vancouver-Seattle area met at a beautiful Whidby Island (Washington) Bible camp to hear Dr. Harry Van Belle talk to us on the subject of people in community and in communication. For the first time in West coast history, about forty registrants were not able to attend because the camp could not adequately accommodate them.

Several people had made bright banners that pictured man in communication in different areas of life, providing a colourful backdrop for the lectures. In his first lecture, Van Belle explained the origins and development of two models of communication--the monological and the dialogical. In contrast to these types of communication he proposed Christian relationships as always being in a third party relationship in the sense that all relationships we have always affect and are affected by others in the community around us, and can either destroy, or edify this community.



His last lecture began with Bible study groups which were to discuss I Cor. 14, a chapter dealing with the controversial issues of speaking in tongues and women in the church. The suggested questions for discussion were to deal with some of these issues, but, in good therapeutic style, Van Belle later confessed they were given more as a test to see how we could deal with radical differences of opinion in community. His final lecture ended in a plea for us to learn to confess our Lord more openly to each other so we could strengthen each other's faith and support one another when weak.

Dr. Al Greene, in his Sunday morning sermon, picked up on this need for living in Christ together when he elaborated on the metaphor of the vine and the branches. And Eric Schilperoort's direction of a dramatic reading of the book of Ruth and the ensuing explanation was a moving example of how the Old Testament laws brought promise and hope to a family community. Both services included family communities, and very visibly, children. A collage of children's pictures hung behind the pulpit as an example of how all parts are needed to make up a whole. Christine Wubbs' life size pictures of a body without a head and legs, or all ears, further illustrated the point.

Each morning the communal singing provided a mighty chorus of joyful confession. Helen Breems constantly nudged us into thinking about the words and directed us to consider the intent of the verse we were singing. We left the conference singing a recessional benediction to each other, "Sing praise to the Lord, Alleluia. Sing, sing to the Lord." That song in minor key perhaps reflected a coming of age of our conferences.

Campus comment: Beware the hidden curriculum

by Jack Westerhof

This article is reprinted with permission from The Registrar, the newsletter of the Ontario Christian College Association. Jack Westerhof is campus pastor at the University of Western Ontario.

What does a university or college *really* teach? Social science, of course, and chemistry, physics, philosophy, and medicine and law. All the courses described in the catalogue!

Not on your life, says Myron Bloy in a provocative article in the December '78 issue of HIS magazine. Bloy comes with good credentials. He is president of the National Institute for Campus Ministries in Newton Centre, Massachusetts, and a man whose business it is to know what really goes on in North American schools.

What you really learn at college, says Bloy, is a complete package of values and assumptions never mentioned in the catalogues at all! Knowingly or unknowingly faculty and administration inevitably convey a set of values which function as a hidden curriculum. Precisely because they often go unrecognized, these values, in the course of three or four intensive years, make a profound--and to the Christian a disturbing--difference.

Until I came to Western I was convinced that something as innocent as campus architecture is at least relatively value-free. I changed my mind in a hurry once I realized that living in an enormous residence complex students call the "Zoo" must be an enormously powerful teaching and learning experience, far more powerful, probably, than the half dozen courses in social ethics taught on campus.

Bloy bears that out. Campus architecture is, in fact, value incarnate. In the Middle Ages colleges looked like monasteries because people's worldview was by-and-large theocratic. Today's high schools look like factories because our values centre on the commercial and industrial world. Bloy reminds us of two huge cylindrical high-rise dormitories at Ohio State University sitting in the midst of a bare and windy plain. "They are considered an engineering tour de force because their only source of energy is natural gas conveyed by a single steel umbilical cord which is then generated into heat and power." Guess what view of man is incarnated in these twin monster beehives, Bloy demands--what establishment it serves, and what four years of living in that compacted droning space teaches people in terms of self-image and worldview. "It is heartening that some people are sane enough to go mad in them, and hence, to establish themselves in more human precincts," he adds drily.

More might be said on that score, but I think the point is made. The hidden curriculum works in other places too. In the classroom, for example. Despite the fact that every college and university catalogue claims the institution to be a *community* of scholars, whose purpose it is to discover truth, advance knowledge, and serve humanity, "in fact, however, the word academy has for such cooperative engagement (when it actually comes to pass) is 'cheating.'" A mountain of evidence reveals the fact that a *hidden* curriculum teaches cutthroat competition rather than communality. Every student who knows what it means to be graded on the curve knows what it takes to stand out from the pack. The system serves the solitary predator and subtly teaches the predator's skills while it preaches pious phrases about cooperation that doesn't exist.

Bloy's third charge that at our secular institutions we are dealing with the very principalities and powers the apostle Paul reminds us of in Ephesians 6, gets to the heart

of the issue. Seldom mentioned in so many words, but powerfully at work in the university's curriculum is the ideology of rationalism. That mind-set, wedded to a mentality that insists on quantifying into mere dollars and cents almost every human quality, produces a mind "intolerant of moral passion, of strong affective expression, or of spiritual vision." Just how true that is was brought home to us this summer when a panel of administrators at Western crassly insisted that the classroom is no place for visionaries today.

Bloy's article intrigues me because his analysis of the hidden curriculum pinpoints the precise function of a Christian college on a secular campus. It's high time the still prevalent notion that a university is a value-free marketplace for the free exchange of neutral ideas is exposed for the nonsense it is. No community is better equipped to expose that myth than a community that knows the truth.

Aware of the hidden curriculum at work in campus architecture, the Christian community is bound to provide physical facilities in which people can thrive not as bees or drones but as persons. We'll take care to create living and learning environments where the Spirit of God brings welcome warmth, companionship, and gentle discipline.

The Christian community is also keenly aware of its need to challenge the predator mentality so much in evidence on our careerist-oriented campuses. We can provide that challenge, simply because though our curriculum will certainly help prepare people for careers, it will first and foremost encourage students to grasp the grandeur of the whole of God's creation. Christian education worth its salt is pervaded with a sense of awe at the Word and work of God; and education with that focus, done in a context of a community that shares that sense of mystery and awe will offset the enormously damaging suction of the competitiveness Bloy describes.

And last but not least, the Christian community, taking a bold prophetic stance, will challenge the establishment to recognize the values that really determine what goes on. We will lay our cards on the table; and we'll ask the principalities and powers to show their own. Then at least people can see what's happening to them in three or four years of learning or in a lifetime of teaching, and they'll know why they're socialized the way they are. That way, in more ways than one, the truth will set men free.

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ICS celebrates 14th Opening

by Henriette Thompson

Unity of the body of Christ and humility were key words in the meditation of the fourteenth annual opening night of the Institute for Christian Studies. About eighty people--new and returning junior members, senior members, staff, and guests--listened as Dr. Paul Marshall, the newest Institute staff member, elaborated on descriptions of the body of Christ by the apostle Paul in his first letter to the Corinthians, and James' definition of religion. Integration is the key to Christian living. "The eye cannot say to the hand, 'I have no need of you,'" (I Cor. 12:21) just as "faith without works is dead" (James 2:26). Therefore, theoretical pursuit at the Institute does not have a greater place in the Kingdom of God than does construction work or the proverbial ditch-digging.



Eighty people enjoy Opening reception

Prior to the meditation, Dr. Bernard Zylstra welcomed everyone. He commented on the increasing variety of backgrounds of new junior members--South Africa, southern U.S., England, Thailand. In particular, Dr. Calvin Seerveld was given a warm welcome upon returning from his year-long sabbatical in Europe. A farewell was given to Dr. Thomas McIntire who embarks on sabbatical in the Middle East, India and England at the end of September.

A gathering of this sort is not complete without singing. Rick Kleer, a former junior member, accompanied on the piano while everyone sang "Praise to the

Lord" and "From All That Dwell Below the Skies" with gusto. The meditation was followed by more singing.

The finale of the ICS opening took place in the library where food and drinks were served and introductions and "it's great to see you agains" were made.

An evening like this one cannot go by without reflection upon the goodness of our God and Father. He has provided all of us with another year full of the potential to do great things in His Name in all of our endeavours.

Henriette Thompson is secretary of the AACs.

Meditation on mutual servanthood of the body

by Paul Marshall

One of the passages I would like to consider is in the first letter of the apostle Paul to the church of Corinth, chapter 12, beginning at verse 12:

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all

baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit....

We are all here because in one way or another we are concerned with the reformation of and obedient service in science and scholarship. As I assume each of us accepts the important, the vital place of scholarly and scientific work within God's Kingdom, the remarks I would like to make will not try to justify such work but rather to show its place within the overall service of the body of Christ, to see the limits of such work and thereby to liberate it.

One of the things I have realized in my own experience, limited though it is, is that if you expect too much in a particular area, you can easily be disappointed. A second is that you can put many burdens upon yourself which then become impossible to lift off. Seeing the limits of something is therefore greatly liberating because you know what can and should be achieved or cannot or should not be achieved.

Though my main reading is from Paul's letter to the Corinthians, most of the text on which I would like to comment is from the letter of James. You might remember that Martin Luther referred to James' letter as a "right strawy" epistle. So we have on Luther's authority that James is the least reformed of the apostles. And hence I would suggest he is probably the apostle who can teach us the most. You all know that James wrote that faith without works is dead. Occasionally this saying of his is taken to imply something like "doctrine without works is dead," or perhaps "theory without practice is dead," or something of that nature, in which case it would be a suitable text for an institution devoted largely to theory. But this is not what James has in mind. When James speaks about faith and works the distinction he draws is not a distinction between theory and practice or doctrine and works. The sort of distinctions he makes, as the Bible does throughout, is a distinction not between thinking and acting, but between hearing and doing. The sorts of things that James considers as works include such things as study just as much as they would include preaching or digging ditches. So when James says faith without works is dead, he is not suggesting that theory without other perhaps more practical activities is dead, but what he does say is something which has an intimate bearing on how we should understand ourselves engaged in what I shall call theoretical work.

James says again in his letter, in the first chapter, verse 26, "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world." Note that James says that that is what religion is. Religion is to visit orphans and widows. The word here translated "religion" is actually a technical term in Greek which can be understood as formal religious worship, the activity which goes on in the very temple, the most intimately religious activity. James says Biblical religion, the Biblical cult, is to visit orphans and widows. The first time this text ever struck me was when I read it in the King James Version: "Doctrine that is pure and undefiled is to visit orphans and widows." Pure doctrine is to visit widows.

James emphasizes that religion (cultic activity) is, among other things, to care for those in need. Or again in the third chapter, 17th verse: "The wisdom that is from above is first pure, and then peaceable, gentle, open to reason, full of mercy and good fruits without uncertainty and insincerity." This is what James emphasizes about wisdom: gentleness, peaceableness, mercifulness. Perhaps no wonder that James says earlier on in that chapter: "Let not many of you become teachers."

When James talks about terms which often we or the church in general have understood differently--like religion, doctrine, cultic activities, and wisdom--James thinks of them in relation to terms like mercy, caring for orphans and widows. One could perhaps say that James points out that we--at least many people in the Reformed tradition--have often misread Paul, particularly our understanding of his doctrine. This has been true of my own history. After my conversion I was often taught to read Paul's letters as divided into two sections, or two distinct areas. One was doctrine, one was application. Generally it was emphasized that doctrine was the important one, so I would tend to read Paul's letter to the Romans like this: Romans 1-8: good solid doctrine, the best doctrine in the New Testament; Romans 9-11: some things about history, the history of Israel, saying some things about predestination, but generally, it was a bit of a step down after you had gone through chapter 8; and then Romans 12 and onwards was somehow ethics or application and trailed off into greetings in the end. By the time I had graduated from the University of Manchester I in fact knew Romans 1-8 off by heart and could tell you very little about what the rest of the book had said.

I do not wish to imply that that is true for everybody else, but I think probably you could pick up some of that kind of vision in our own history--perhaps of doctrine over there, application over here. And if you have to pick between the two, then the doctrine is what is really important because that is what is lasting and that will stay with you in different situations and can be applied to new situations.

But, as we can read in James and as the point is illustrated in Paul's letters, Biblical wisdom is not doctrine in the sense just mentioned above. Neither is Biblical religion doctrine. Neither is wisdom theory, nor is it science. We know that the sort of thing the Bible talks about, when it talks about wisdom, is perhaps encapsulated in the verse: "The fear of the Lord is the beginning of wisdom." Wisdom in the Scriptures is not particularly a scientific category. It is hearing the Lord, being open to Him in your heart. So from these particular texts I'd like to just draw together two main points regarding particularly those people engaged in the ICS.

Though perhaps we already know it, it should continually be emphasized that in our studies at the Institute what we're involved in is not in the first place wisdom. We hope and pray that Biblical wisdom is involved and directs our work. But our work as scientists involves wisdom only to the same extent that the life of the parent or the one who digs ditches does. The particular science we are engaged in is hopefully directed by such wisdom, and seeks to live in its light in a particular area. So perhaps we could say that what we seek to do here is to explore the meaning of Biblical wisdom, that is, the fear of the Lord, of hearing His Word; to explore its meaning, its ratifications in scientific work, just as others do in other fields. There is nothing particular in the science which we engage in here which is the key to religion, the key to Biblical religion, in the same way that there is perhaps nothing particular in another obedient activity.

My second point is related to that first. By virtue of the theoretical work we are engaged in we have no exclusive hold, no hammerlock on Biblical religion or wisdom. Therefore, we must be humble. We are co-workers with many other workers in the Kingdom of God. In that humility can come our liberation. So returning to what I read from I Corinthians, we indeed cannot say to the others "we have no need of you." In the same way, they cannot say to us "we have no need of you." So perhaps we can say two things. One, our work here is essential. If our work here is not that good, then the

body of Christ will suffer. Secondly, that our work here is not the be-all and the end-all of Christendom, nor is theoretical work, either done here or elsewhere, the be-all and end-all of Christendom. But God can and will continue to build His Kingdom despite us, perhaps, but hopefully to use us in that building.

With these reflections I just want to leave you with two thoughts in your mind. First, that in your work you should seek to work out what the fear of the Lord means in studies. Second, that you have an attitude of humility towards those people engaged in other kinds of work, being willing to learn from them. Because you are engaged in that process, that you would have opportunities to teach or learn alongside them. In the light of this understanding of the mutual servanthood of the body, let us realize that we are not the whole body; let us also realize that we are an important, perhaps an essential part of it.

Paul Marshall is a Sessional Lecturer in Political Theory at the Institute for Christian Studies and part-time researcher for the Committee for Justice and Liberty.

Record number enrolled in degree programs

The Institute has a record enrollment in its degree programs this year and has the largest number of junior members, full-time and part-time, of the last five years. There are 22 full-time junior members and 20 enrolled in part-time or other studies.

Throughout the course of the year, *Perspective* will carry stories on some of the junior members so that they can share with the readers information about themselves and their studies at the Institute.

<u>Full-time new students</u>	<u>Area</u>	<u>Program</u>	<u>Home</u>
Jonathan Chaplin	Political Theory	M. Phil.	England
Reed M. Davis	Political Theory	Ph.D.	Pennsylvania
Henry de Jong	Aesthetics	non-programme	Ontario
Carroll Ann Goon	Aesthetics	M. Phil.	Utah
Joseph S. Hudon	Interdisciplinary	M. Phil.	New Brunswick
Donald Knudsen	Aesthetics	Certificate	South Carolina
Michael Ophardt	Aesthetics	M. Phil.	New York
Hotma Oppusunggu	Aesthetics	M. Phil.	Thailand
George Pierson	History of Philosophy	M. Phil.	Pennsylvania
Barry Shue	Philosophical Theology	M. Phil.	Pennsylvania
Carolyn Sturtevant	Aesthetics	Certificate	Pennsylvania
D. Vaden House	Philosophical Theology	Ph.D.	British Columbia

Full-time returning students

Susan Bower	History of Philosophy	M. Phil.	Maryland
Thomas Burnham	Political Theory	M. Phil.	New Jersey
Bruce Clemenger	Political Theory	M. Phil.	Ontario
Kanji Fuki	Philosophical Theology	M. Phil.	Japan
William Garfield	Political Theory	M. Phil.	Michigan
John Hiemstra	Political Theory	M. Phil.	British Columbia
Clarence Joldersma	Systematic Philosophy	M. Phil.	Ontario

Full-time returning students cont'd

Neil Powers	Political Theory	M. Phil.	Pennsylvania
Robert Rogers	History of Philosophy	M. Phil.	Pennsylvania
Philip Travis	Psychology	M. Phil.	Michigan

Part-time students

Thesis in Process

Shoshannah Benmosche	Ontario	Rick Kleer	Ontario
Judy Bosl	Ontario	David Koyzis	Illinois
William Bosl	Ontario	Bob Malarkey	Ontario
Marilyn Bouma	Ontario	Makhudu Mamabolo	South Africa
Hilda Buisman	Ontario	Richard Middleton	Jamaica
Malcolm MacRury	Ontario	Herb Myers	Jamaica
Tony Russell	South Africa	Michael Reilly	Pennsylvania
Mirth Vos	Ontario	Bruce Weinstein	Pennsylvania
Don Wheaton	Ontario	Ken Van Wyk	Colorado
Jeanette Zwart	Ontario		

Ph.D. Dissertation Completion

Lambert Zuidervaat	Aesthetics	California
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What's going on at the Institute this year?

At times it is appropriate that *Perspective* readers who do not have the opportunity to visit 229 College Street hear about the regular academic teaching that takes place at the Institute for Christian Studies. What does it try to do exactly, and how does it do it?

The Institute offers programs of study on a graduate level which aim to help people develop a Christian understanding of their studies and life-work. A Christian approach to studies and life-work opens up alternatives to the dominant lines of thought in fields of learning today such as Marxism, liberalism, conservatism, behaviourism, pragmatism, systems analysis and many more. Because the Institute is organized as a Christian interdisciplinary (across different fields of study) and philosophical school, its task is to examine the interrelationships and foundational matters that exist in fields of academic pursuit.

The actual programs of study are varied: the *Master of Philosophy* (M.Phil.) program is a two year program involving biblical study, philosophy, interdisciplinary study, and concentration in a major field; the *Certificate in Christian Studies* program is for people who have strong academic interest and want to do foundational study for one year to develop a Christian understanding of their field; and the *Doctor of Philosophy* program, which is offered at the Institute in cooperation with the Free University, is comprised of seminars, research, examination and a dissertation, requiring at least four years' work after the M.Phil. degree is completed. It is also possible to study on a part-time or full-time basis without aiming for a Certificate or degree.

The courses which make up the parts to these programs this year are described here:

Biblical Foundations with George Vandervelde

A seminar for reflection on the Bible with emphasis on how to read and understand it. The work concentrates on a close study of Biblical writings and major Biblical themes as an aid to developing a worldview which integrates life and provides a basis for academic theorizing. The course is required of all first-year students. It includes hermeneutics (how to read the Bible); the nature of the Bible--its scope, structure and authority; Biblical themes such as creation-fall-redemption, covenant, kingdom, soul, body, image of God, church, etc.; and communal comparative interpretation of a book of the Bible selected by the students.

Philosophical Foundations with A.M. Wolters

Required of all new students, this course meets every day, morning and afternoon, for the first two weeks of the year, and then meets weekly throughout the rest of the year. It begins with the historical and religious background of reformation philosophy, stressing the theme of creation-fall-redemption (or salvation as re-creation), with its twin emphases of structure (understood in terms of creation ordinances) and direction (the spiritual opposition between renewal and perversion of creation). This is followed by both historical and systematic studies in philosophy. Special attention is given to the philosophies of Vollenhoven and Dooyeweerd and subsequent modifications of their work.

The Interdisciplinary Seminar with all the senior members

The interdisciplinary seminar involves all senior members, all second-year M.Phil. students, and some Certificate or special students. The theme this year is the holistic view of the human person. Attention will focus on the Biblical givens concerning human nature; the most influential present-day theories of human nature; the articulation of an integrated, holistic view of the human person; and the investigation of implications for various special sciences such as psychology, political science, aesthetics, etc.

Systematic Philosophy with Hendrik Hart

This course, entitled "Epistemology," will try to come to grips with contemporary developments in the perception of knowledge, logic, theory and science by developing a viewpoint which depends on the Biblical perspective on knowledge and truth. Beginning with a look at the tradition known as positivism, or scientism, analyses of the alternatives of Dewey, Polanyi, Radnitsky, Wolterstorff, and others will be studied.

History of Philosophy with A.M. Wolters

Entitled "Origins and Rise of Reformational Philosophy," this seminar concerns itself with the immediate intellectual heritage and the early development (approximately 1918-1930) of the philosophical thought of Vollenhoven and Dooyeweerd. This means an examination of the thought of Kuiper and Bavinck among the neo-Calvinists, of the Heidelberg school of neo-Kantianism, and of the early phenomenologists.

Philosophical Theology with James Olthuis

Entitled "Faith, Religion, Reason and Revelation," this seminar will address the two fundamental topics: nature of faith and religion, and the relation of reason and revelation. Attention will be given to the nature of theology, hermeneutics, certainty in knowledge, and the scope and

and structure of revelation.

Aesthetics with Calvin Seerveld

A course in "Systematic Philosophical Aesthetics" is offered as a subsection of the Interdisciplinary seminar. There will be systematic analysis of key concepts, ideas and categories important for a Christian aesthetic theory which is busy investigating the aesthetic dimension of creaturely existence, especially human life. An examination of play and imaginativity is planned.

Another seminar in the "Developments in the History of Aesthetics" will examine several positions in aesthetics taken throughout history to illustrate an historiographic methodology rooted in a Christian philosophical perspective. Pivotal problems fashioned by subsequent aesthetic theories will be analyzed, followed by opportunity for in-depth analysis of a major text.

Political theory with Bernard Zylstra

A seminar on "Human Nature and Society" will constitute the political theory subgroup of the Interdisciplinary seminar. Students will meet to study the correlation between views of man and views of society, especially the political order. The intent of the seminar will be to discover whether insight into an implicit or explicit conception of human nature is important for an understanding of relevant social and political theories.

In addition, a tutorial in "Dooyeweerd's Political Thought," which systematically treats Dooyeweerd's social and political thought as described in *A New Critique of Theoretical Thought*, is held for one-half year for all new junior members in political theory.

Political Theory with Paul Marshall

A half-year course in "The Reformation and Political Theory" will examine the political theories of Lutherans, Calvinists, Anabaptists, Catholics, and Anglicans in the 16th century, paying attention to the medieval background and other practical or theoretical influences on these particular streams. Students will also seek out the influences, both positive and negative, that these theories have had on modern political theory, modern Christian political theory, and the development of the modern world.

Another half-year course in "Modern Political Analysis" will examine the substantive theories involved in systems theory, polling, indicators, statistics, economic and political models, and quantification. The assumptions built into such approaches and the responsible Christian use of quantitative methods will be studied.

Guided Readings in a Major Area with all senior members

This is a tutorial course of readings designed to broaden and round out the major area by including a spread of readings beyond those which the major seminars provide. There is a different list for each major, giving books and articles which the student will read throughout the year under the supervision of the senior member who prepares the list.

*There will not be a seminar in "Philosophy of History and Historiography" this year because Thomas McIntire is on sabbatical leave to do research and writing.

Need some reading for a rainy autumn day?

Most of the papers and tapes listed below have arisen out of the Institute's work in the last few years. Please check off the items you wish to order.

Papers

- ☐ Hermann: University study in Christian perspective..... .75
- ☐ Vandezande: A plea for Christian political involvement.....no charge
- ☐ Runner: The Christian and the world.....1.00
- ☐ Sinnema: The uniqueness of the language of faith.....1.00
- ☐ Olthuis: Visions of life and ways of life: the nature of religion.....1.00
- ☐ Clouser: Religious language: a new look at an old problem.....1.00
- ☐ Hart: The impasse of rationality today (revised).....1.00
- ☐ Hart & Olthuis: Theses on science and revelation..... .75
- ☐ Hart: The Re-cognition of Science as Knowledge..... .75
- ☐ McIntire: The focus of historical study: a Christian view..... .75
- ☐ Zylstra: Modernity and the American empire..... .75
- ☐ Sinnema: Luther and Calvin on Christianity and politics.....1.00
- ☐ Schuurman: Technology in a Christian-philosophical perspective..... .75
- ☐ De Graaff & Olthuis (eds.): Toward a Biblical view of man (readings).....5.50
- ☐ De Graaff: Toward an integral model of psychotherapy..... .75
- ☐ Seerveld: Early Kant and a Rococo spirit: setting for "The Critique of Judgment"..... .75

Tapes of the 1980 Niagara Conference

- ☐ Al Wolters: The scope of creation in the Kingdom.....4.50
- ☐ Al Wolters: The fullness of God's creation order.....4.50
- ☐ George Vandervelde: Created and called to image God.....4.50
- ☐ Matth Cupido: Walking obediently in art.....4.50
- ☐ Bernard Zylstra: Creation, race and apartheid as ideological conflicts in South Africa.....4.50
- ☐ Harry Fernhout: Faith can be nurtured.....4.50
- ☐ Alan & Elaine Storkey: Television: entertainment or communication.....4.50
- ☐ Theodore Plantinga: Perpetual Genesis: historicism and creation.....4.50
- ☐ James Skillen: Can government tolerate evil?.....4.50
- ☐ Gerald Vandezande: The Lord made it--handle with care!.....4.50
- ☐ Kenneth Heffner: Contemporary Christian music: accommodation or critique?.....4.50
- ☐ John Cooper: The covenant: the Lord and His people from creation to the new creation (outline available).....4.50
- ☐ Worship service led by Rev. L. Tenyenhuis.....4.50
- ☐ Vesper service led by Rev. M. Greidanus.....4.50

Other items that may be of interest

- ☐ A list of all our papers or of our tapes
- ☐ Information on the AACS Academic Papers subscription series
- ☐ Information on the academic programs of the Institute for Christian Studies
- ☐ Information on the quarterly academic journal *Anakainosis*
- ☐ Bibliographies of books on: ☐ political theory ☐ theology ☐ faith and science
☐ aesthetics ☐ history ☐ economics

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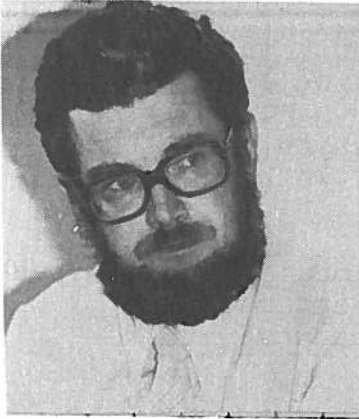
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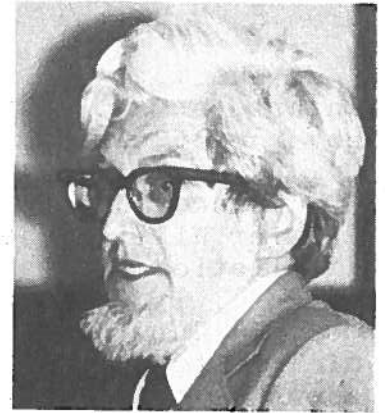
Will the real Dr. John Van Dyk please stand up?

It was almost triplets, but we didn't quite make it. If Dr. John Van Dyke of British Columbia had been elected to the Board of Trustees in our elections of the past summer, it would have given us no fewer than three persons by the name of John Van Dyk on our Boards. As it is we have two, which causes enough confusion.



Dr. John Van Dyk

The author of the Board of Trustees report, written up in the last issue of *Perspective*, was Dr. John W. Van Dyk who lives in Wilmington, Delaware. He represents the Eastern United States on the Board of Trustees, which is the governing body of the AACCS. The other Dr. John Van Dyk is a rather new member of the Board of Curators, a body which primarily supervises the academic work of the Institute and is not made up of regional representatives as the Board of Trustees is. At an earlier time this John Van Dyk served six years on the Board of Trustees. He is professor of philosophy at Dordt College, Sioux Center, Iowa.



Dr. John W. Van Dyk

Elections for three positions on the Board of Trustees were held during the summer. In all cases an incumbent who has served one term was re-elected. (Our rules permit a trustee to hold two consecutive terms). Each of the three re-elected trustees has made effective contribution to the Board: Dr. Edward Piers, who represents British Columbia and Western U.S.A.; Betty Westrik, who represents Central Ontario; and Dr. Henk Van Andel, who represents Eastern Canada.

Nominations requested for Region 6 trustee

Members in AACCS Region 6 (Niagara Peninsula) are asked to submit nominations for a Trustee representative for their area. There is a vacancy on the Board since Dr. Ted Plantinga recently took a teaching position at Calvin College in Michigan. Suggestions should be received in the AACCS office before October 30, when the Board is scheduled to meet.

There are two Trustees representing this region. Members are currently voting on the slate of Rev. Ray Sikkema of St. Catharines and Rev. Bastiaan Nederlof of Hamilton for their other representative to the Board of Trustees from this region.

AACS/ICS news

UPDATE ON BILL 4

The future of the Institute's degree programs is still clouded by Ontario's Bill 4, the proposed legislation to prevent institutions without government charter from granting degrees.

Since June the Ministry of Colleges and Universities and Ontario's Premier William Davis have urged the Institute to pursue the route of affiliation with an Ontario university.

In July the Institute approached the Presidents of both the University of Toronto and York University, the two universities located in Toronto, about negotiations for affiliation. In late August the U of T replied with a polite but definite "no" to an affiliation with the Institute. After repeated attempts to get a response from York University, we have not been given a reply at this point.

Although the government has suggested that affiliation is a route open to the Institute, we are finding it an impasse. In mid-September the Institute again wrote Bette Stephenson, Minister of Colleges and Universities about our dilemma, stating the following:

The structure of higher education in Ontario suggests that affiliation is the best solution to the "independence" problem of the Institute...From our experience of recent weeks, understood against the more extensive experience of 1975, it seems to us that affiliation is out of the question because no university is found willing to be a partner. If that is not the case, or if you feel that such a conclusion is drawn prematurely, I look for your greater insight.

The Institute is trying another route at the same time, that of a degree charter, which we hope to present to the Legislature in its winter session. We also expect that the Legislature will again consider Bill 4 in this session. However, it is very likely that the issues surrounding this Bill will not be resolved very quickly. *Perspective* readers will be informed of any further developments.

* Calvin Seerveld had a brief position paper accepted under the title of "Art and Dogma: Antinomies or Junctures," for discussion in a section of the 9th International Congress of Aesthetics. He attended the Congress in Dubrovnik, Yugoslavia, the last week of August, at the end of his sabbatical research work in London and Munchen.

* Thomas McIntire was program chairman of the twelfth Fall Meeting of the Conference on Faith and History held at North Park College in Chicago September 25-27. The theme of the program was "Philosophy of History: Some Christian Views" and was dealt with by about thirty speakers. McIntire presented a paper entitled "The Focus of Historical Study" and participated in a panel at this conference.

* Lambert Zuidervart, after three years in West Berlin, is back in Toronto where he, with help from his wife Joyce, will be completing the work on his Ph.D. thesis which deals with the concept of truth in the philosophy of Theodor Adorno. Lambert is the first Institute student to enter the

co-operative Ph.D. program arrangement between the Institute and the Free University of Amsterdam, and hopes to obtain his degree at the Free in the summer of 1981.

* At a special meeting held on September 3 the Board of Trustees decided not to continue the services of Dr. Arnold De Graaff at the Institute beyond the current academic year. For the current year Dr. De Graaff serves on a half-time basis in teaching and research in the area of theories of psychology and psychotherapy, as he did last year. He is also a practising psychotherapist in Toronto. The Board meeting was preceded by a day of joint discussion with the Board of Curators, the academic body which supervises the work of the Institute.

CAMPUS OUTREACH

-Jerry Herbert, the director of the Carolina Study Center, visited the Institute from August 8 to 11. Based in Durham, North Carolina, the Carolina Study Center is a campus ministry concerned with a Christian academic witness at Duke University and the University of North Carolina. Herbert visited the ICS for a training session in the teaching of a Christian worldview course. He worked with members of the campus outreach staff of the AACCS--Sue Bower, Richard Middleton and Brian Walsh.

-With the beginning of the academic year there is always an increase of AACCS/ICS activity on campuses in southern Ontario. We have begun Christian perspective courses at York University, Guelph University, University of Toronto (both the St. George and the Erindale campuses) and McMaster University in Hamilton. Members of the AACCS/ICS staff are also busy addressing campus groups.

-On September 16 and 17 Al Wolters spoke to the IVCF groups at the Erindale and St. George campuses of the University of Toronto on the topic "The Nature of the Kingdom of God."

-Brian Walsh was at the University of Western Ontario in London on September 17 addressing 130 IVCF students on "Christianity and Scholarship."

-Brian has also published an article on the mood on the campuses for a Christian paper called *The Seed*. ICS Junior Member Malcolm MacRury had an article in *The Seed* as well.

Advance Notice

-Brian Walsh, admissions counselor at the Institute, will be travelling to campuses in the U.S. from November 13 to 20. During that time he will visit colleges in western Pennsylvania, Calvin College in Grand Rapids, Michigan and Dordt College in Sioux Center, Iowa. He will present lectures and chapel talks, and will speak with students about the programs and courses offered at the Institute. Those interested in meeting Brian when he comes to your area ought to drop him a note at the Institute before November 13.

Twenty students participate in 'Summer in the City' program

by Brian Walsh

"I agreed with almost nothing that was said all summer!" "I found the teaching to be both stimulating and challenging. In my opinion, the feeding most certainly was tough meat as opposed to milk, and the digestive tract certainly is having a hard time assimilating all that was shared, especially since it demands personal attention and cannot be disregarded as another's problem."

Those two very different assessments tell the story of the Inter-Varsity Christian Fellowship Summer in the City program which Brian Walsh coordinated with the help of ICS junior members Sue Bower, Malcolm MacRury and Richard Middleton, and with IVCF staff worker John Bowen and Christian Reformed campus chaplain Dick Pierik.

Throughout the summer 20 students (from assorted campuses and occupations) came together every Tuesday night for a meal, singing, prayer and teaching. The theme was a Christian view of work in the context of a secular culture. The students also engaged in volunteer projects on another night of the week which ranged from hospital visitation and working with children to painting for a housing cooperative.

In our attempt to investigate the meaning of Christ's Lordship over our work lives we found varying responses from the students. Some found the teaching downright objectionable and others were led to a serious re-examination of their own vision and way of life. What we found with all of the students, however, was a willingness to struggle deeply with what God requires of us as stewards of the creation.

This was the first year that we have had a Summer in the City program in Toronto. We suspect that it will not be the last.

Brian Walsh is director of campus outreach for the AACS and is an associate staff member of IVCF.

ANOTHER BOOK TO CHECK OUT

Time and Again: A Systematic Analysis of the Foundations of Physics, just released as a joint publication by Wedge Publishing Foundation (Toronto) and Sacum Beperk (Bloemfontein), is the content of a summer course given by M. Dirk Stafleu at the Institute for Christian Studies in 1975 in which he gives a Dooyeweerdian understanding of physics and mathematics.

The author writes in the preface, "Time and again philosophers have tried to present the foundations of science on an *a priori* basis. We want to discover them by a close scrutiny of the physical sciences and their history. Only one thing will be taken for granted: the lawfulness of creation."

Stafleu studied physics at the Universities of Leiden, Nijmegen and Bristol, and now is professor of physics and philosophy at the Teachers' College of the University of Utrecht in The Netherlands.

ORDER FROM: AACS, 229 College Street, Toronto, Ontario, Canada M5T 1R4
COST: \$19.95 (plus \$1.00 postage and handling)

A day without mail is like...

On September 9 our mail service came to a complete stop due to a strike by government personnel. As we take this issue to the printer the mail is slowly beginning to move again and we are told that it will take three weeks to clear out the backlog.

A day without mail is like a day without sunshine, or so it seems to us. Reading our mail, hearing what you have to say about our work, learning of new opportunities for service is one of the best parts of our day. A mail interruption like this hurts every aspect of our work--from contacting speakers about upcoming conferences, corresponding with students, distributing books and papers, sending *Perspective* and answering inquiries.

A mail interruption also hits us hard financially. When 70% of our bills must be paid from the gifts and donations we receive every day in the mail, a strike can mean a serious financial setback for us. At the present time we are facing a \$15,000 shortage for September. Added to our \$36,000 shortage in the beginning months of this year and the \$10,000 deficit we had in August, we face a very large shortage as we approach our year end.

Since it is true that we usually receive one-third of our donation income in the last two months of the year, we hope we will be able to recover this shortage by December 31. We ask *Perspective* readers to help in whatever way you can so that we may receive what we need to meet our salary and program commitments this year.

AACS Remittance Form

The AACS is an association of over 2,000 members from 13 countries worldwide. Its purpose is to promote Scripturally directed learning and biblical reformation of scholarship. Its main project is the Institute for Christian Studies, a graduate school for research and teaching.

The membership fee is \$50/year, \$5 for full time students. A lower dues payment is accepted where there is financial difficulty. Dues and donations are tax deductible. *Perspective* newsletter is sent free of charge to all members and contributors. Non-contributors are asked to pay a subscription fee of \$5 per year.

AACS
229 College Street
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Members and other friends outside Canada can financially support AACS by making a donation to the following organizations. Receipts for tax purposes are issued promptly.

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AACS ANNUAL MEMBERSHIP MEETING -- NOVEMBER 1, 1980

AACS/ICS Master Planning in the 80's

Medical Sciences Auditorium
1 King's College Circle
University of Toronto

Chairman: Rev. James Joosse, President, Board of Trustees

1:00 p.m. Presentation of Five-Year Master Plan
*Shape of the Institute in the next five years
*Objectives for Educational Outreach
*Financial projections and goals

Response from Members
Questions and discussion

3:30 p.m. Refreshment break

4:00 p.m. Presentation by Dr. Calvin Seerveld, Senior Member
in Aesthetics
A Sabbatical in 18th Century Studies next to Dachau

5:00 p.m. Festive reception at the AACCS Building, 229 College St.,
4th floor

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NOTES: Rainbows are for everyone

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