

# perspective

Newsletter of the Association for the Advancement of Christian Scholarship  
Vol. 7, No. 4 July/August, 1973

Dear Supporters and Friends of AACCS/ICS:

## BEATING SWORDS INTO PLOUGHSHARES AT THE ONTARIO CONFERENCE IN NIAGARA

On Friday evening, August 3, 600 people began to eagerly gather at Niagara Christian College near Fort Erie for the 14th annual Ontario AACCS conference. Hundreds of little children darted through the crowd lending cheer and happy confusion as farmers from Pennsylvania, ministers and teachers from Alberta and Connecticut, students from New York and British Columbia--persons of all ages and occupations--mingled in joyful reunions to spend 3 days together at lectures and bonfires, in worshipping and swimming.



Discussion with Dr. Runner  
under the willow.

The conference was a variety of impressions and activities but everything cohered around a central theme--the Lordship of Christ over all creation and our cultural response to Him. The lectures by Drs. Ken Piers and Evan Runner pointed out the devastating ways that secular men have distorted political, scientific and social development because so many Christians have neglected to do anything to carry out their faith commitment in these areas. But from the amount of literature they bought on economics, education and politics, and from the concerned questions they asked, the conferees were very concerned about Christian action. Fred Tamminga's presentation of poetry and mime made us aware of the powerful aesthetic redemptiveness taking place in these art forms. On Sunday, the worship service offered vital new ways to praise the Lord in song,

prayer and perhaps most and encouraging conversations teachers curriculum re-tian schools, exchange spread re-erature Pittsburgh Christian movements and



Conferees gather for worship response  
service

Scripture, response. And constructive ging were the everywhere about working on cur-form in Chris-about the book which will formational lit-throughout the area, about social action a hundred

other exciting activities.

This conference was seriously constructive, joyfully relaxing and showed a true consciousness of beating swords into ploughshares; spears into pruning hooks. Everywhere there were people wearing "shalom" imprinted T-shirts, a constant reminder of the healthy peace-bringing wholeness that God's people should develop.

### THE DRAGON CONQUERED--A VARIETY IN IMAGES

On Saturday night the expectant conferees gathered to see and hear Fred Tamminga grip us in poetry reading and mime. The background effects of Matt Cupido on the drums, expressive lighting, and slides of Matt's artwork all combined to create an original dramatic art form. Fred made us laugh with a light poem about naming a child and led us through a poetic exploration of many experiences. We became terrifyingly absorbed in his Ballad of the Dragon, a selection just oozing evil imagery about the destroyer-dragon Satan who is conquered by an overpowering Light. Fred's expressive mime movements were so graceful and exact that both children and adults could understand the body-pictures he was painting. His final presentation was a multi-media interpretation of the Apostle's Creed, an appropriate ending for a program which proclaimed a biblical view of life in an unusual aesthetically exciting manner.



Fred and Matt at a dramatic moment.

### A 5 HOUR LIVELY WORSHIP SERVICE

Praising Him with cellos and cymbals and voices and violins, guitars, trumpets and dance, with clapping and tambourines--this was what the worship service was about. Choir and musicians led by Helen Breems put all their hearts into a variety of vocal and instrumental music. Taking the advice of Bert Polman who at last year's Ontario conference delivered lectures on hymnody, Dr. H. Hart and a committee carefully chose a collection of songs which would show a more scriptural normativity than many traditional hymns, in their words and tunes. One powerful song which the choir sang was written by a musically inclined conferee, Joyce Recker from Toronto.



Helen Breems leads the congregation in song.

The Word of the Lord spoke for itself as Dr. Hart led us in reading portions of Deuteronomy. We learned of the blessing which God gives His people if they obey His commandments, but of the curses which fall upon them for disobedience. Some excerpts of Deuteronomy were chanted by the choir and other portions were read



responsively by the congregation. The readings were punctuated by instrumental and vocal selections which reinforced and set the tone for the scriptural passages on the law, sin, God's love and restoration.

Part two of the service was a fellowship meal shared by the congregation on the lawn of the conference grounds. As we broke bread, sang and prayed together we began to see how even our eating is a redeemed activity done in praise to the Lord. Finally the congregation gathered inside again for a response service of singing, dancing, prayer and testimony and encouragement. "The originality and spontaneity gave me a better understanding of what worship means", was one conferee's concluding remark.

### FREEING THE FACTORY WORKER AND THE STUDENT

Dr. Ken Piers, a chemistry professor from Calvin College, began with a shy smile and a low-keyed introduction, but delivered two eye-opening lectures with clarity and poignant humour, showing us the "Expressions of a Scientistic Faith" in North America.



Dr. Ken Piers

His two lectures focussed on scientism as it expresses itself in our technology, our working conditions, and in our educational system. Dr. Piers defined scientism as a view over-emphasizing the place of science in life; as the view that through science, man can find truth and save himself. Faith confessions are always worked out in human culture, and one doesn't have to hold a scientistic confession to be effected by it. So Christians, as well as humanists, have been molded by and feel the effects of scientism in their economic and educational conditions and must be aware of the spirits at work.

Those holding a scientistic confession attempt to predict and control the creation with absolute certainty, and this has been made possible with 20th century technology. The greatest area effected by this control is in industrial relations. The phenomena of mass production and assembly line work is a devastating expression of the scientistic faith. When human work is broken down into isolated components it is more predictable. But when the planning of the work is isolated from the labourers and restrictive specialization of factory work is practised, the workers' commitment decreases and their tasks lose meaning. Workers lose the freedom to explore and unfold the creation in their jobs and their work becomes a curse.

Piers' second lecture showed how education as well as work is made meaningless in the attempts to indoctrinate children with the scientific method--the creedal statement of the classroom. He explained how Auguste Comte in the nineteenth century theorized that since the scientific method could bring progress to the physical sciences, it could equally and as usefully be applied to the social sciences. The only meaningful subjects to pursue are ones in which persons can measure facts and predict results. An end result was that philosophy disappeared as a meaningful endeavour since it didn't deal with fact. Philosophy was transformed into the positivistic

science of logic. Further, the integrality of the creation was systematically eliminated in the university. The university curriculum shows the faith commitment of educators concerned with specialization and their inability to relate and integrate the sciences meaningfully. If university students find their education meaningless, children are equally effected. Assuming that theory orders life, educators teach children to be young scientists and to order all their experiences through use of the scientific method. By second grade children begin to see the creation as a number of abstract, unrelated systems to be defined only in terms of scientific truth. This molding deadens playful exploration and inhibits creativity.

Dr. Piers urged Christians to develop more Christian schools and most importantly, to help Christian educators to redefine curriculums so that there are ways of teaching science that do not limit and shackle, but direct our children to explore and develop the creation which is theirs in Christ. His lectures sparked immediate response and discussion, the desire to learn more and to begin work on solutions and alternative systems.

#### A STREAM OF CHRISTIAN-CONSCIOUSNESS

Dr. Runner's lectures are a "stream of Christian-consciousness" was one conferee's apt description. And the forceful handwaving, fist-pounding professor of philosophy at Calvin College, stirred the audience with his rapid fire lecture style on "The Radical Christian Facing Today's Political Malaise" and "Christian Political Action Now? In What Sense?" Dr. Runner would hop from politics to a note on education and then back, always showing new insights on what direction Christians should be taking--streams of thought and knowledge of scriptural consciousness.

In his first lecture, Dr. Runner presented two often-asked questions; "What should the role of the Christian politician be?" and "What is the distinctive Christian contribution to politics?" "These two questions," Runner explained, "show a serious misunderstanding. They suggest that Christianity and politics are separate, and have to be brought together. But the truth is that politics show religious direction. Life is religion and every aspect of life reflects one's religious direction and commitments. We must become aware that all of life is under Jesus Christ and should be radically driven by him." There has been a gross misunderstanding of religion in that people identify the cultic side of life--the going-to-church side--with religion instead of seeing man as a totally religious creature. In politics as in everything else, the Kingdom of God--not the state--is the all-encompassing authority of man's life."



Dr. Evan Runner glancing over his lecture notes.

In his second lecture Dr. Runner showed how conservatism and progressivism have become the terrible political choices directing men and how

these terms get away from religious roots. He traced the dilemma of this "terrible political choice" of liberal/conservative back to the Enlightenment when Christians withdrew themselves from cultural affairs and the concept of Reason as the path to Truth altered man's religious commitments. The French Revolution had a radical effect in shaping future political categories, by dividing men into three categories: those in complete agreement with the Revolution's principles (liberals), those against the bloodshed but for the principles ("resigned believers") and those opposing these concepts of progressivism but who are still fundamentally in agreement with the intelligible humanistically conceived Enlightenment world-order (conservatives). Conservatism failed to dig deeply into the faults of liberalism, but because it held on to an earlier European social order where Christianity had been more influential, Christians identified with conservatives and generally still do so. Dr. Runner encouraged us to learn what confessing Christ radically will mean politically and to come to terms with the present situation by forming an alternative Christian political consciousness.

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#### ICS EXPANSION GIVEN TOP PRIORITY

by John A. Olthuis

#### The Questionnaire Results

In February we sent a 19-page questionnaire to the 2,000 AACS members. 540 members responded and their comments continue to be helpful as the staff and boards review existing programs and plan new activities.

It is particularly important to know the priority AACS members give for AACS/ICS expansion. Members were asked to rank 10 areas of possible AACS/ICS expansion, giving No. 1 first choice, No. 2 to their second choice, and so on. Tabulated on the basis of 1st priority only, the following shows the results of the 540 questionnaires:

<u>PRIORITY</u>	<u>No. of Members</u>
ICS	258
Conferences	59
Discovery Series	48
Undergraduate College	37
University campus student clubs	34
Publications	28
Library and information retrieval	24
Theological school	23
Chapter revitalization	21
Teachers College	8
Total	540

Although the above chart shows first priority, a complete picture can be seen from this chart where priorities are ranked according to the number of times in which they were picked as No. 2 priority, etc. A total tabulation, based on a number 1 priority choice receiving 10 points, a number 2 priority choice 9 points, and so on down to 1 point for a number 10 priority listing, gives the following results: (rounded off to the nearest 10).

<u>Priorities</u>	<u>Points</u>
ICS	3,010
Publications	2,220
Conferences	1,910
Discovery	1,770
Undergraduate college	1,450
Library and information retrieval	1,150
University campus students clubs	1,130
Chapter revitalization	1,040
Theological school	930
Teachers college	880

Other interesting and helpful information included:

- \* 40% indicated politics or closely associated topics as their first choice for both future conference and Discovery programs.
- \* About 75% thought we asked a reasonable financial contribution from our members, 15% that we asked too little, and 10% that we asked too much.
- \* There was a 50/50 split on the question of whether we should concentrate our work in Canada or expand in the United States on an equal basis.

We hope to use questionnaires or similar means to keep in regular contact with AACCS members concerning their views on new developments. A thank you goes to all who took the time to complete the questionnaire. And if your questionnaire is still sitting uncomplete on the corner table, fill it out and send it in. We would still like to hear from you!

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#### WANTED--DIRECTOR OF FINANCIAL PLANNING

With a budget of \$250,000, most of which comes from individual donations, the AACCS needs professional help to plan its huge financial programs. Until now one person--the director of finances and promotion--has been responsible for both planning and carrying out financial programs. Too often this meant that long range financial planning had to be put aside in favour of short range money raising.

We have now reached a stage of development where we need a full-time worker to plan programs designed to gain corporate and foundation donations and investment income for our revenue.

Since April we've advertised extensively for a Director of Financial Planning but a qualified person has not yet been found.

Perhaps you can help. If you feel you meet the qualifications of this position, please apply. Or if you know of someone who has the qualifications, please write, telling us about this person--background, experience in this field, etc.

Filling this position is most important for our future expansion. So please give it careful attention.



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\*\* We require a person with the dedication, training, experience and ability necessary to:

\*\* - Develop long range plans for financial growth through investment programs.

\*\* - Prepare and make presentations to corporations and foundations.

\*\* - Develop membership expansion programs.

\*\* - Prepare the materials required to implement these various programs.

\*\* Qualified candidates should apply in writing, sending a complete resume and salary expectations to:

\*\* The Executive Director,  
 \*\* Association for the Advancement of Christian Scholarship,  
 \*\* 229 College Street,  
 \*\* Toronto, Ontario.  
 \*\* M5T 1R4.

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# PSYCHOTHERAPY STUDENTS FIND FRAMEWORK IN WHICH TO COUNSEL by Carol Wilson

In the May/June issue of Perspective Dr. DeGraaff explained his understanding of psychotherapy and the work he has been doing with ICS psychology students. This coursework has led to much study and concrete work on the part of his students. Richard Tyssen, a third year student, and Diane



Cowie, a first year student at the Institute, discuss the radical restructuring of Christian psychotherapy in terms of their own experience, and their hope for the Christian community.

PERSPECTIVE: What sort of classwork have you both been doing this year?

DIANE: My major interest has been the anti-psychiatry movement which sees emotional problems on more than an individualistic level in terms of how society itself creates emotional sickness in people. For the past four years my husband and I, along with some other Christians have been doing some independent, non-professional work with high school kids, many who have drug problems. It was always a frustrating experience because we had no real framework in which to work. Friends directed me here and I'm beginning to get a real orientation and framework in which to counsel.

Rich Tyssen & Diane Cowie

RICH: Since this is my third year I have done a lot of independent reading and work outside of the class. I went to Trinity Christian College and then transferred to another college in Iowa where I mainly learned behaviouristic theory in psychology. I couldn't see much relationship between conditioned rats and people so I transferred to sociology. But having DeGraaff at Trinity was a big reason for my coming here and working again in psychology.

DIANE: The course has really given me direction and I can make some very specific applications with the kids I work with. Over the years we've had many students live with us for a while and right now I'm really involved with some other people in creating a Christian community with an alternative lifestyle. The work here has given direction in that too, getting at the therapeutic side of it, getting at healthy emotional relationships which have been so stressed in class. The class is not so very theoretical that there is not immediate application with the outside world. I don't think there can be foundational psychological work without immediate non-academic work.

PERSPECTIVE: So how does that fit in with the idea of the Institute as a foundational research centre?



RICH: It obviously works out in a different way from work in other courses. There has to be flexibility in psychotherapy. Perhaps because psychotherapy is a more immediate thing --you automatically get involved with people's personal problems.

DIANE: Yes, you can't study psychotherapy in a vacuum. The problems I read about in my books are those that happen to me everyday when I counsel high school students. So I should be able to bring them up in class--they aren't just academic problems.

RICH: But unfortunately, our class is too large to deal on the very close personal level of helping each other with our problems outside the Institute. That's the tension. Although it's geared to a foundational level, psychology just has to deal with people. And it has to start with us--the students involved in the

"We have to be emotionally open and sensitive to each other in class"

classroom. One thing which helps is that the Institute is less competitive than many places might be. We basically share the same religious commitment and there isn't the hassle for grades, so there is more co-operation among us. But it needs improvement and that's difficult to achieve. We have to be, as Dr. DeGraaff calls it, emotionally open and sensitive to each other right in class--that's different from many academic courses. A good thing about some other universities is that they have practice sessions where a student deliberately works to be open to what problems other students bring to him in psychotherapy classes. That's somewhat artificial when you do that only for an hour. That is why our class should strive for that openness to each other all the time.

DIANE: Yes, this place must be different. We must identify the spirits of the age not only in our textbooks, but in life--in our contacts



with other people who are troubled and come to us for help. Maybe what should be done in the Problems of Psychotherapy course is screening the people to take it. Perhaps if only those who were going to seriously devote their time to becoming psychotherapists would take it and then it would not have to be a purely academic environment in the classroom. If the ICS can meet these problems, not just in psychotherapy but in all other disciplines as well, showing how Christianity can be worked out, I feel it can have a phenomenal effect on the body of Christ at large. But it cannot isolate itself.

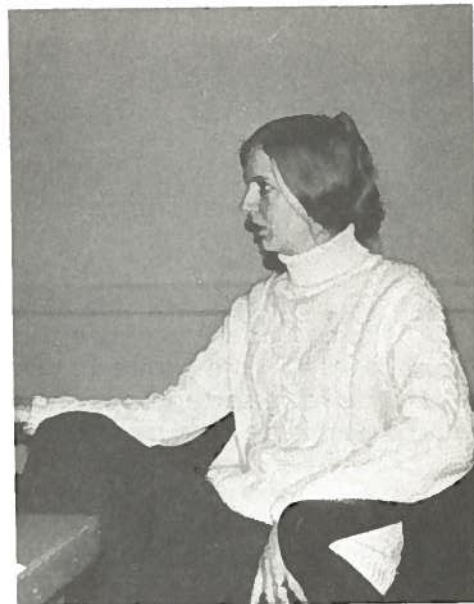
PERSPECTIVE: What other problems do you see with Christian psychotherapy?

RICH: A big one is the great need for more Christian counselling services where we can use the insights we learn. Since there aren't very many, we almost have to create more. This problem has led to a plan among a number of the students here to start a home in Toronto for troubled kids where they could live with some of us for a while in a total Christian environment and get straightened out. At first it will be a small, very limited place. We have no idea where the money would come from or anything else, but the need is there and I'm sure the home will be developed in time. There are so few Christian options in our society to the humanistic psychological treatment centres that we have to create our own.

DIANE: My husband and I are doing something similar to Rich. Next year we'll live on a farm where we hope to form an alternative lifestyle with a group of Christians. It will also be a sort of therapeutic environment centre for some troubled kids. We just cannot accept the idea of seeing people for one hour in a downtown office and not relate their emotional problems to the rest of life. What the kids I've worked with need is to see an alternative lifestyle to the present non-Christian, isolated, individualistic one which they are in.

RICH: That's the myth of the professional counsellor. One who formally hangs the sign out. Being a counsellor is merely being sensitive to the problems of those around you. I try to do that with the people I live and work with. You don't have to be an emotional wreck or "mentally ill" to have things bother you. But many prefer to suffer in silence rather than talk to others about their needs. The insights I've found in class have been most valuable. Christians today especially are in emotional crises in deciding what to do with their lives. Given our society, many cannot find a place in it as useful consistent Christians so they have to create their own options. These people need a lot of guidance and encouragement. They no sooner begin to work out a full Christian perspective than they have to go out to work in secular institutions which bind them. It's a real crisis how to work constructively in society and it often means hammering out a totally new lifestyle.

PERSPECTIVE: In DeGraaff's interview he discussed the place of his faith commitment in his counselling. Do you have any thoughts on that?



"I'm beginning to get a real framework in which to counsel."

DIANE: Yes, that's a struggle. I work with so many agnostics and such, it really varies with the kid I talk to. When I become very involved with someone I try to bring them to the extension of their own presuppositions. And I can't leave out ultimate meaning as I see it. It usually gets to a point where I have to tell them how I see the world and life. This has helped many kids--there have been some healing and conversion experiences involved. Others have rejected my ideas but they are helped just knowing that someone accepts them. This is a first step.

RICH: Although we've begun in a limited way, we've come to the point now that we need close contact with practising counsellors and therapists. We would like to know how this contact and interaction could be expanded and how we can serve the Christian community. We would genuinely invite reactions and suggestions.

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#### ADDRESSOGRAPH SYSTEM IS UP-DATED

We have been fortunate to have two persons, Linda Koole and Hilda Roukema, devote many weeks of their time to the AACS/ICS in the past six months. Linda, the daughter of former Trustee president, Marinus Koole, worked from February through May; Hilda, a Christian school teacher in Brampton, Ontario, volunteered May through July to the AACS. While Linda spent considerable time cataloguing books in the ICS library and filling in as bookkeeper, both she and Hilda devoted the majority of their time to up-dating our mailing list, and improving our records and addressograph system. Their organization of these systems will greatly benefit our day-to-day operations and we thank them deeply for their many hours of hard work.

#### LINDA LEENDERS ACCEPTS POSITION AS AACS BOOKKEEPER

This summer we welcomed Linda Leenders as our new bookkeeper. Linda is a native of Lynden, Washington. She attended Trinity Christian College for two years and graduated from Calvin College with a B.A. degree in English. After graduating, she taught high school English for a year and a half, and recently worked as kitchen manager for a restaurant in Grand Rapids. While in Grand Rapids, she actively served the AACS Michigan chapter in planning conferences and in organizing fund raising activities and the Discovery series.

As AACS/ICS bookkeeper, Linda's wide responsibilities include recording and receipting all monies received, balancing a full set of books, invoicing, making all address changes for our 5,000 person mailing list, handling the AACS/ICS payroll, and all accounts payable for our internal operations and our five-storey building. Our growth over the years has made this position increasingly important. We are thankful to have a person as capable as Linda, and hope she will find her position challenging and joyful.



Linda Leenders

## SYLVAN GERRITSMA RESIGNS AND MARRIES

Effective June 30th, Sylvan Gerritsma resigned his position as Promotional Director for Western Canada and the Western United States. Sylvan was married in July and he and his wife, Karen, agreed he should not spend their first year together away from home.



Sylvan Gerritsma

This past year Sylvan had no home base. Instead, in September of 1972 he began working in the Chicago area and moved west through the United States before spending the last few months in western Canada. Constant travelling, combined with the responsibility of being our representative, facing disagreements and criticisms of the AACS makes this a most difficult position.

We are sorry to see Sylvan leave this work because he was such a good ambassador for the AACS. His warm personality and obvious love and concern for God's people in all walks of life, combined with firm convictions about the need for Christian higher education, meant that he was both an enthusiastic spokesman and a sympathetic listener. Many people will have pleasant memories of meeting Sylvan during his year on the road.

Sylvan and Karen will live in St. Catharines, Ontario, and we wish them a rich life as God-servers.

A new appointment will not be made at this time as we are considering ways of reorganizing our "on the road" programs, and our promotional and financial work to provide more integrated services, patterned to meet individual community needs, and to cut down on the cost of travel.

## JENNY HULTINK RESIGNS--MOVES TO ST. CATHARINES

Jenny Hultink, who so ably served the AACS/ICS as bookkeeper since 1969, moved with her husband, John, to St. Catharines in April. Jenny joined the staff when the AACS occupied 141 Lyndhurst, and the Institute staff numbered only three. In her four years with us her efficiency helped facilitate a great spurt of staff and program growth. With the birth of their child, Carolyn, a year and a half ago, Jenny became part-time bookkeeper. We are very grateful for her diligent and meticulous work and we wish her and John a challenging and rich life in the St. Catharines community.

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## McINTIRE INAUGURAL DATE SET

Please reserve November 3, 1973 for the inauguration of C. T. McIntire to the ICS staff. The annual membership meeting will commence at 1:00 p.m. and the inauguration will take place at 4:00 p.m. See the next issue of Perspective for further details.



PROFESSOR OF ECONOMICS ACCEPTS ICS APPOINTMENT

The Board of Curators is that God has led Mr. Sander Griffioen to accept an appointment as professor of Institute for Christian Studies. Mr. Griffioen, now studying in Amsterdam, has finished his Ph.D. in both economics and philosophy and will complete a dissertation in philosophy for his Ph.D. The Institute sponsored a seminar in politics in July of 1972. We pray for the opening of his new research and teaching.



Sander Griffioen

thankful to announce Griffioen to accept an economics at the Institute commencing July 1, 1975. at the Free University his candidacy requires economics and philosophy. I came to know Sander and he lectured at the ICS-tics and economics held that God will bless him and important field of

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DISCOVERY V -- TOWARD MATURITY IN CHRIST

After the upheaval of the 60's, with its threat of revolution and the hope of renewal, we are now faced by the uncertainties of the 70's. Will new answers be found to the pressing problems of our time and shall we personally be able to cope with the unavoidable changes it will require? Or will apathy, futility, scepticism and corruption prevail? For many the second possibility is daily becoming more real.

Lack of personal integrity seems normal. False bravado is common. Credibility is gone. The end seems to justify all means. At the same time, self-esteem is low. Loneliness and fear are not strangers. Personal growth is stunted. Maturity seems out of reach. Male and female roles are confused.

Even the various escape routes of Christians: pietistic withdrawal, leading a double life (secular and Christian), clinging to the past, seem less and less tenable. Many are attracted to the fanaticism or certainties offered by the sect. Others succumb and give in to materialism and hedonism.

In order to help us all, both men and women, both young and old, to find our way, to come to grips with ourselves and our problems, and to grow and mature, Discovery V has been planned. To accomplish this goal, time is necessary; a certain leisure and relaxation for open, in-depth, personal discussion is required. This year we hope to foster such an atmosphere of leisure and personal exchange that will enable us to help one another grow and face our problems by changing the format of the Discovery program. Instead of five lectures at monthly intervals, we are planning mini-conferences of approximately a day and a half each. The first conference will focus on who God calls us to be as men and women, as well as the many ways in which we can work together in both finding ourselves and fulfilling our various roles. The second conference will focus on the many ways, including emotional counselling, in which we can help each other grow and mature, and resolve perplexing problems. A video tape program is also being planned.

Mini-conference Number One: TOWARD THE MATURE MAN

- Three topics: 1) The Biblical View of Man  
2) The Many Sides of Growth in Marriage and Family  
3) Growing Up Together

Mini-conference Number Two: COUNSELLING TOWARD MATURITY

- Two topics: 1) The Many Kinds of Counselling  
2) The Practice of Psychotherapy

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INSTITUTE STUDENT TO WORK IN KANSAS--A PERSPECTIVE INTERVIEW WITH TOM FORMAN

by Carol R. Wilson

Twenty-six year old Tom Forman, a native of Kansas, has studied at the Institute for Christian Studies for three years. Rather than concentrating on one discipline he has fluctuated between philosophy, ethics and psychology. This year he was offered a position as a campus "minister" at the University of Kansas, a school of 20,000 located in Lawrence, Kansas. In this Perspective interview he discusses his future plans and his time at the ICS.

PERSPECTIVE: Tom, what will your Kansas work involve?

TOM: Although I'm not sure yet what all it will involve, I'll be attempting an outreach on campus and in the community at large showing that the Kingdom of God is for all of life. Since I haven't lived in the U.S. for three years, it will take some time to feel out the climate and know how to go about communicating my messages. I like to think beyond Lawrence to making a Christian witness in the entire state. Kansas is small enough that there is the potential for Christians to have a strong voice in political issues and it is close enough to NACPA in Iowa to get that direction.

PERSPECTIVE: Then there is a Christian community that will support your work?

TOM: Yes. I was offered the job by my denomination, the Reformed Presbyterian Church and although the Lawrence congregation is small, its members will be supporting my wife and me with living facilities. Also they are very enthusiastic in giving spiritual encouragement and are quite open to reformational ideas. Their minister was here at the ICS three years ago and has been using some reformational materials in his church. I'm quite excited that the people want to reach out to the university.

PERSPECTIVE: Will yours be the only campus ministry?

TOM: By no means. I hope to work in part with other Christian groups there like Inter-Varsity and Campus Crusade. But I also want to be a distributor for Wedge Publications and other good Christian literature. It's very important to hit students with good literature--not just personal devotion books but stuff dealing with their studies and lives. There's a real ministry in literature.

And I want to make sure that my ministry isn't just directed to Christians, so I'll be taking some graduate courses which will put me in contact with many students and professors. My work here has hopefully prepared me to dialogue on academic and philosophical problems which will concern them; with the issues raised in an academic community. Many secular people are searching for viable life commitments. This is where I hope to show that Christianity is a commitment that applies to all of

life. Non-Christians can easily cut down a simplistic gospel message, if it is only to save their souls and if it isn't consistent and meaningful for their daily activities. In a college environment I think Christians must be well read and acquainted with humanistic philosophies to point out their weaknesses and inconsistencies.



Tom Forman: an outreach to the campus showing how the Kingdom of God is for all of life.

PERSPECTIVE: And do you think the Institute has prepared you for this?

TOM: It certainly has in showing me the larger ramifications of the gospel. And the ICS has taught me more fully what obedience to the Lord really means. This cannot be stressed enough. For instance, in one of our Biblical Prolegomena classes we read Isaiah which explains how the people broke covenant with God in not showing justice to the widows and orphans. They were a broken society in many ways besides their personal cultic life. I've really learned how the Lord can change men's total lives. The ICS and other organizations such as NACPA, the Christian Government Movement and the Christian Labour Organization are carrying this out in concrete

ways. That's what my work will be in Kansas--working out the gospel message with others, in a variety of ways.

Then, in the academic sense, I've learned here how to study for the first time. I've had the freedom to explore many areas, to open them up and learn what others are writing about. In college I was so bogged down with grades and busy work that I didn't learn much, even though I was considered an ideal student.

Finally, the experience of living in Toronto with persons from so many different backgrounds and nationalities has really opened me up. My own background was rather limited and conservatistic; far less cosmopolitan. So many things have given me preparation for my work this fall.

PERSPECTIVE: What brought you to the Institute?

TOM: I started graduate school at Kansas University, majoring in philosophy. Linguistic analysis is the leading philosophical method used in North America today and my courses were taught from this perspective. Linguistic Analysis, speaking very simplistically, tries to reduce reality to sentences and symbols. For example, it will take the sentence "It is raining" and analyze it in terms of grammar and logistics. But it never gets at any larger problems and concepts, at any basic issues.



I realized that they were at a dead-end but I had no preparation in Christian college in dealing with this philosophy. I had never even heard of Linguistic Analysis before grad school! A friend told me about the Institute and although I knew very little about it, I came up in January of 1970 because I understood that at least they were trying here to make Christianity real for all of life. You see, in a sense, Orthodox Christianity is very much like Linguistic Analysis today. Christians retreat from the battle lines and get so bogged down in discussing doctrinal purity and in arguing with each other that they never get to bigger issues, and that is why so many people find Christianity irrelevant.



"The ICS has taught me more fully what obedience to the Lord means."

PERSPECTIVE: Do you think that the Institute gets at "bigger" issues?

TOM: Yes. I've learned a great deal here in getting direction. For instance, two years ago I did a paper for social ethics and hope to use what I learned from it for my campus outreach. It dealt with how the Word of the Lord comes to a person where he is in his social surroundings; for all of his life, not just for his soul. Unfortunately Christians always see a dichotomy there between the individual and his social life. Conservatives emphasize personal salvation; liberals emphasize the social. But we're responsible for both--personal salvation affects our communal and social life. One weak point at the Institute is that there is a lack of emphasis on personal heart change. It's an understandable over-reaction, but the lack of confessional leadership has been a problem to me and other students. It is the reason many attack the Institute and they are somewhat justified, but they are just as mistaken in their lack of social concern and in not seeing the fuller implications of the gospel.

PERSPECTIVE: Do you think the problem is being worked on here?

TOM: It's difficult to say. In some ways I think the professors are beginning to show a more pastoral concern for the students. But within the classroom there is a distance between students and professors. There is little room for being close with professors and I really feel this because I was close to some of my professors at Geneva College. I imagine the rift exists because our professors had European educations and their professors treated them very formally and they were forced to be distant from them. But I don't think that situation should exist here. But you can truly see a change from Out of Concern for the Church to Will all the King's men .... The latter shows more concern for where people are and it shows constructive suggestions and hope for a reformational movement. The professors here are genuinely humble men.

The students too have matured. At first many of us were too overbearing and had a rebellious critical spirit which discouraged people. I know I had that problem. But as the Institute has grown older and established foundations, a more positive, loving spirit is becoming evident. I think more constructive work is taking place now and that the students are more aware of people's needs. We are learning how to handle things.

PERSPECTIVE: Would you have any final suggestions for the ICS before you leave?

TOM: I think we have to join hearts with other Christians in serving. We need not only reformational Christians but many different types who will put aside some of their differences and work together for the Kingdom. The only reason I criticize some of the aspects of the Institute is because I believe completely in what the ICS and AACCS are doing. I say these things in love. I think we need to remain flexible and change when there are mistakes that need to be remedied.

\* \* \* \* \*

### 1973 AACCS STUDY CONFERENCES

#### MICHIGAN, October 5 - 7

Camp Geneva, Holland, Mich.

Al Wolters: "Tilling God's Acre"

Ken Piers: "Expressions of a Scientific Faith" (2)

#### REGISTRAR:

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

#### MID ATLANTIC STATES, November 2, 3

Harvey Cedars Conference Grounds,  
New Jersey, U.S.A.

Al Wolters: "Tilling God's Acre"

#### WORKSHOPS

Rockne McCarthy:  
"The Religion of the Republic,  
A Christian Critique"

Al Wolters:  
"Strategy for a Christian Remnant"

#### REGISTRAR:

Mrs. Mary Cleeve Ewing,  
904 Philadelphia Pike,  
Wilmington, Del. 19809,  
U. S. A.



STEEN AND CARVILL RESPONDING TO CANCER TREATMENT

Praise God! Peter Steen of the Coalition for Christian Outreach in Pittsburgh has responded to the treatments for Hodgkins Disease and his doctors say it has been arrested. Pete's address is 1007 West Main Street, Grove City, Pa. 16127, U.S.A.

Robert Carvill, editor of Wedge Publishing Foundation and VANGUARD magazine, who contracted acute Leukemia has completed four sets of chemotherapy treatments. He has had an excellent response to them and the disease is in a period of remission which gives him six months or more of relatively normal health. Back at Wedge now, he's working as hard as ever. "My deep thanks to all who wrote to me while I was hospitalized," he says. "And since there were over 75 letters I haven't yet had a chance to answer many of them."

Both men attended the Niagara, Ontario conference and witnessed in their attitudes to the Lord's blessing and healing power. Continue praying that Robert will be completely cured since his treatments give only temporary relief. His new address is 99 Kendal Avenue, Toronto 4, Ontario.

\* \* \* \* \*

A READER QUESTIONS US

Ever have a question about something you read in Perspective? The AACCS/ICS staffs are very concerned that we are clear in our statements and do not unnecessarily offend anyone. We welcome your letters and will make a sincere effort to respond to them. The following letters illustrate where a fuller explanation was needed of a term:

Mesdames;

I have just read with much interest the report of Rev. Tamminga in the May/June issue of Perspective. I can certainly understand the dilemma faced by the trustees in evaluating the present situation of the AACCS and the difficulty in defining the direction in which it should now proceed.

I sense that much of the disenchantment and mistrust expressed by a number of members may stem from a lack of understanding of some of the terms used in AACCS literature. This has been my experience both in reading the literature and in listening to the AACCS conference speakers. This is not to suggest that the usage is wrong; just unconventional, and thus the intended communication is not achieved.

Perhaps a case in point is Rev. Tamminga's statement, "There is no denying that the AACCS has expressed the biblical world and life vision with positive results at a time when Modernism and Fundamentalism posed a serious threat to that vision."

It is not hard to imagine that some members will misunderstand and perhaps be a bit upset by the use of the word 'fundamentalism' here. In fact, I'm not sure just how to understand this usage. In the Christian circle in which I live, this term is used to indicate a soundness of doctrinal position, an adherence to the truth and validity of scripture. Now, I'm sure Rev. Tamminga is



not suggesting that that kind of fundamentalism is a threat to the AACCS vision. Or is he???

Yours sincerely,  
Frede Anderson.

Dear Mr. Anderson:

I am very grateful for your constructive remarks. It is doubtlessly true that the AACCS failed to communicate because of unconventional and at times careless terminology, and indeed, the sentence which you quote is a case in point.

If Fundamentalism had consistently expressed the truth of Scripture, which indeed it intended to do at the time when the name was coined, it would have been a shameful thing to make the indictment as I did. But the tragedy is that Fundamentalism as it is commonly understood today has shown little sensitivity for the overall redemptive work of Christ as it pertains to His Kingship over the whole of life. Is it not so that by sheltering dispensationalism under its roof, Fundamentalism has reduced Scripture to pertain to a "spiritual" segment of life and thereby has lost its power against Modernism? Its fear of cultural involvement, and its lack of participation in art, science and statesmanship have borne that out. And seeing that that type of Fundamentalism is growing in Presbyterian, Reformed and Lutheran circles, I thought that it posed a serious threat to the vision which the AACCS presents. We have tried to emphasize Christ's redemptive work in learning, we have tried to do that with malice to none, and we have found that many who claim to be "Fundamentalists" have opposed those efforts.

Have we misunderstood "Fundamentalism"? Then let us correspond about it further.

Sincerely,  
Louis M. Tamminga.

\* \* \* \* \*

## MINISCRIPTS

### \* TO PROD THE "SLUMBERING GIANT"

"In such an environment children will probably show up for school much earlier than nine o'clock, perhaps ignore recess, and certainly some will have to be sent home at the end of the day, long after school is officially closed." --A Peetoom

What school is he talking about? Find out more about your children's education in the new paperback, To Prod the "Slumbering Giant": Crisis, Commitment and Christian Education. In this collection of seven essays from the AACCS Discovery III series, James Olthuis, H. Van Brummelen, A. Peetoom, J. VanderStelt, J. Van Dyk, J. Vriend, and John Olthuis probe the meaning of the crisis in North American education and prod the Christian community to action with creative alternatives. The book is published

by Wedge Publishing Foundation, 229 College Street, Toronto, Ontario.  
M5T 1R4. 200 pp., \$395.

\* Reprints of curriculum materials for Christian schools, written by Christian teachers and students under the direction of Dr. Arnold DeGraaff from 1970-72, are now available. The materials are Mathematics in the Christian School, an Introduction to History for Grades 6 - 8 and a Bible Syllabus for Grade 4. They can be obtained by writing the ICS, 229 College Street, Toronto, Ontario. M5T 1R4.

\* MOVING?

If you plan on changing your address in the near future, please send it in to us as much ahead of time as you possible can to avoid missing an issue of Perspective. Our addressograph system is quite up-to-date now and we would like to keep it in good order. If you know anyone who has recently moved and may not have notified us, would you please remind them to do so?

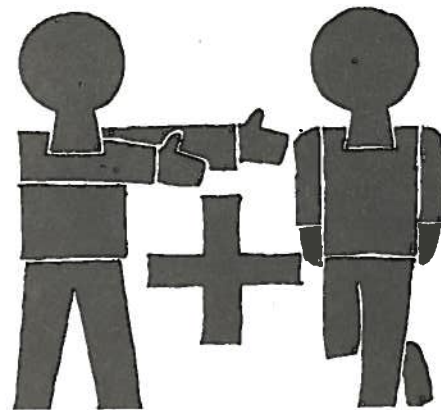
\* \* \* \* \*

EVERYONE - ONE

AACS Launches Membership Drive  
by Harry Houtman

During the past five years AACS was blessed with a tenfold increase in financial support--from a budget of \$25,000 in 1967 to \$250,000 in 1973.

This rapid growth was for the most part a result of increased support from present members, rather than an increase in the number of members. From 1967-72 a "core supportive membership" of about 800 people have contributed far more than their membership fee of \$25 with gifts ranging from \$1 to \$1,000. Many others cannot contribute more than \$25 due to limited financial means or financial commitments to other Christian organizations.



Grateful to God for this tremendous support and trusting that it will continue over the years, the Board of Trustees is aware that it should not and cannot ask the present core for larger gifts. Accordingly it has decided that future expansion must be financed through new members and gifts from foundations.

Expansion is a real need if AACS/ICS is to meet the ever-increasing requests for its services. With a decision to slow down on the number of staff appointments the present staff members must continually give more attention to present programs of service. For the ICS faculty this means

more attention to students, research and making academic contacts. The Executive Director is busy with policy planning and implementation and the ICS accreditation project. The Director of Educational Services is preparing study manuals, speaking at conferences and talking to students at campuses in many parts of North America.

This leaves me--the Director of Promotion and Finances--with the task of raising money to meet the present budget, general promotion of AACS/ICS and expanding the AACS membership. The Board of Trustees--as you will see from a report elsewhere in this issue of Perspective--has decided to engage a Director of Financial Planning to work at much needed long range financial planning. We have also considered engaging a person to be in charge of membership expansion but the salary and expenses for such a person would mean a cutback in some of our services.

In this situation we believe the key to membership expansion is for every AACS member to ask at least one friend to become a member. Our goal is EVERYONE - ONE--every member signing up one new member. Just think what this would mean--an increase, a doubling from 2,000 to 4,000 members!

Where can you begin? Are your working sons or daughters members? What about your in-laws, or your parents? Your employer, employees, neighbour? We presently distribute 6,500 copies of our Perspective newsletter. This means 4,500 are sent to non-members. Your local chapter, if there is one, should be able to inform you about non-members in your area.

If you are not a member and have read this far, would you please consider joining the Association? If you are a member, begin now to think and pray about who you will approach. In the next few weeks, you will receive a few basic pieces of literature that can help you to sign up others for the Association. Meanwhile, look around for some of your back issues of Perspective or some AACS books. These are good sources to show people AACS activities.

Now is the time to share the task of Christian higher education with others. Now is the time to ask those who share your belief that Christ is both Saviour and Lord to join us in serving Christ in higher education. We must share our blessing with others in the spirit of our Preamble which says:

In humble awareness of our dependence upon the triune God, ...  
and in conformity with His requirements that we consecrate ourselves in all things to Him, we beseech of Him that ... He always bless our Association to His honour and to the salvation of His people, particularly in Canada and the United States.

You can help by responding to the following request for names to be placed on our mailing list!

\* \* \* \* \*



Dear Friends:

Last September, our U.S. members introduced over 150 new persons to the AACCS/ICS by placing them on our Perspective mailing list. We would now like to extend this outreach avenue to our entire readership. If you have colleagues, friends, or relatives who should be acquainted with the work of the Association and Institute, and receive Perspective newsletter (without obligation), please PRINT their names and addresses below. If possible, include postal or zip codes.

1 _____ _____ _____	2 _____ _____ _____
3 _____ _____ _____	4 _____ _____ _____
5 _____ _____ _____	6 _____ _____ _____
7 _____ _____ _____	8 _____ _____ _____
9 _____ _____ _____	10 _____ _____ _____

TO MAIL: TEAR OFF THIS PAGE, AND FOLD TO EXPOSE AACCS ADDRESS ON THE REVERSE SIDE.

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## PLOUGHSHARES & PRUNING HOOKS

AACS 1973 Study Conferences

### MICHIGAN

October 5 - 7

Camp Geneva,  
Holland, Mich.

### NEW JERSEY

November 2 & 3

Harvey Cedars Con-  
ference Grounds.

*(Long Is.)*

(For further information see page 16)

SEE YOU THERE!

STAMP

The Association for the Advancement  
of Christian Scholarship,  
229 College Street,  
Toronto, Ontario.  
M5T 1R4.

Institute for Christian Studies Institutional Repository

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