

# perspective

Newsletter of the Association for the Advancement of Christian Scholarship  
Vol. 7, No. 3 May/June, 1973

Dear Supporters of the AACS/ICS:

## BOARD OF TRUSTEES EVALUATES FUTURE COURSE OF AACS/ICS

by Rev. Louis Tamminga  
for the Board of Trustees

The Association's Board of Trustees met in Toronto on May 3 and 4. At the outset, new trustee Alvin H. Venema, elected from Region 6 to replace retiring trustee and ex-president, Marinus Koole, was welcomed and the following slate of officers was chosen:

President	Dr. Paul G. Schrotenboer
Vice-president	Rev. Alvin H. Venema
Secretary	Rev. Henry Lunshof
Treasurer	Mr. Will Posthumus

In addition to its regular business of considering reports from AACS staff members and approving programs, the Trustees spent considerable time with the difficult task of critically evaluating the past and of considering the most responsible approach to the future calling of the Association and Institute.

A careful look at what the AACS/ICS has done over the last ten years was an occasion of rejoicing for the many blessings received and the enormous amount of work accomplished. The growth in the operating income of the AACS/ICS, which amounted to less than \$18,000 in 1966 and rose to \$214,000 in 1972, surely demonstrates the growing love of our many supporters for the cause of Christian higher education. But at the same time the board and staff expressed much concern over the fact that somehow the AACS has not succeeded in gaining the full confidence of many Christians who are also eager to see Christ's name honoured in higher education. As a result we feel hampered in proclaiming the message of Christ's Kingship in higher education. We also face a much tighter financial situation which will affect future expansion, even though a core segment of the membership continues to contribute so generously.



The AACS Board of Trustees

The board decided it could not accurately size up the present situation and chart a course for the future without taking a good look at both the weaknesses and strengths of our past.

From the beginning the AACS faced a difficult task. It wanted to serve the Christian community with scholarship based on the biblical vision of Jesus Christ, Saviour of His people, Lord of life. However, biblical scholarship, meaningful in North American society today, requires an analysis of new situations and the articulation of solutions to new problems. There is no denying that the AACS 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. However, introduction of ideas which had not been fully developed led to confusion and criticism--the more so since there are so many different viewpoints in the Christian community and seemingly so little concern for all-encompassing Christianity. Therefore, while the trust relationship between a certain segment of the Christian community and the AACS grew stronger, it grew weaker with other segments of that community. In this situation spokesmen of the AACS sometimes became defensive and dogmatic in the face of criticism that struck them as love-less and harsh. For example, we now recognize (with the benefit of hindsight) that a book such as Out of Concern for the Church should have been written in a different way. The situation was further complicated by enthusiastic AACS supporters who in the heat of battle sometimes over-emphasized ideas apart from a total redemptive context, thus adding to the confusion and ill-will that had arisen. As a result, some people withheld their support from the AACS and others became more ardent supporters.

Discussions at this board meeting brought out two important facts: this entire development has had a chastening and sobering effect on those who have been closely associated with the AACS. Programs and ideas are being more carefully weighed and tested, and the reaction of the community is being given closer attention.

But the board noted as well, that these unfortunate tensions have tended to obscure the many positive achievements of the AACS/ICS. For example, a growing number of students are enrolled at the Institute for Christian Studies (ICS), an enrollment now totalling 45 full-time students and about 50 part-time students. Many of these had not realized the extent to which God's Word can have a reforming impact upon learning. A wealth of Christian study materials has been placed in the hands of students at secular colleges and universities. Many of these students tell us that they had slipped dangerously far from the Christian faith, farther than their parents often realized. Numerous conferences have been organized in the U.S. and Canada where a younger generation was confronted with the dynamic power of the Risen Lord for the fulness of life. By His grace, the Lord used the testimony of these young people to keep us going in the face of waves of criticism, some of which was just, some unjust, some loving, some bitter.

Through these efforts a spiritual appreciation grew for the basic tenet of biblical Christian faith as it pertains to learning: that all life is service to God through salvation in Christ, that man must be prophet, priest and king in every area of life, that all experiences integrally

spring from the heart and that scholarship, too, must be rooted in a heart committed to Christ. We believe that as believers we must share the Good News of salvation with our fellow-man and that it is this salvation which equips us to fulfill the mandate given to man in the beginning.

We believe that this is a tremendous vision for God's people, for a new generation, for students who will soon be leaders. Seldom has there been such a desperate search for meaning among the young on this continent. Thousands of students are being converted to Christ, but many are drawn into movements which have no appreciation of Christ's redemptive kingship for all of life. At the same time, it is a humbling experience to see so many of these students opening up to the rich biblical vision of life as presented by the AACS, eagerly accepting guidance of Word and Spirit in their studies, which they now recognize as their Christian calling. But how much help they need and how limited our resources are!

Dr. Al Wolters, newly appointed AACS educational services director, recently completed a series of speaking tours to many colleges and universities in North America. He confronted students with the challenges of scriptural scholarship and students surrounded him with eager inquiries and an openness unparalleled in Reformed circles. He found promising contacts with Christian youth movements such as Young Life, Inter-Varsity Christian Fellowship, L'Abri, the Pittsburgh Coalition for Christian Outreach and the staff members of various college movements (see his report in this issue) These movements are keenly conscious of the magnitude of the task of showing the Christian way in the fulness of personal and public life; their positive reaction to the biblical world and life view as represented by the AACS is heart-warming in its display of Christian goodwill and trust.



Dr. Paul G. Schrotenboer,  
new president of Trustees.

Any board of trustees would be cautious when funds are scarce and resistance painfully evident, and would even consider cutting back. The board and staff of the AACS have known that temptation. But when these calls for help increase and the needs beckon, may we draw back? Intense discussion among board and staff members made this clear:

We will strive to be guided by the infallible Scriptures. We will show more pastoral concern for the well-being of God's people. We are aware of past mistakes and confess that nothing but the love of the Master may constrain us. A period of consolidation and deepening lies ahead for the AACS and we pray that a renewed manifestation of trust on the part of the Christian community will enable us to expand and accept responsibilities corresponding to a very urgent calling.

John A. Olthuis, executive director, Marcia Hollingsworth, his assistant, Harry Houtman, director of promotion and finances, and Al Wolters,



director of educational services report that everything will be done to involve the community and to keep in close touch with the chapters. Study materials, written in plain, non-technical language, will be prepared to help young and old come to biblical clarity in the working out of a common world and life view. Their purpose will be to help implement the central preaching of God's Word from the pulpit, for we recognize that this preaching--as well as the total ministry of the institutional church--is basic to the coming of the Kingdom in the lives of God's people.

We realize that this report does not contain the usual summary of board decisions, but as Trustees we hope it will give the Christian community an appreciation for our struggles as board, staff and students of the AACS/ICS; to those that read this report we appeal for cooperation in the Lord.

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OUR THANKS TO JOHN HORNER



John T. Horner

In September of 1972, Mr. John Horner began as part-time development agent for the AACS in the eastern U.S.A. He also worked at a car dealership. Over the months it became apparent that this part-time relationship was not satisfactory to John because of his other responsibilities and because of illness suffered by both his wife, Ann, and himself. In view of this situation and the fact that the Board of Trustees decided we were not presently in a position to discuss a full-time promotional position in the eastern U.S., it was reluctantly decided that John's part-time relationship would end on May 31, 1973.

The AACS boards and staff thank John for what he has contributed to the AACS over the months and are thankful that he has assured us of his willingness to continue to promote the AACS as his time permits.

We pray that God will give John, his wife Ann, and their family health and joy as they continue to serve for the coming of His Kingdom.

John A. Olthuis,  
Executive Director.

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GREAT NEWS FROM THE WOMEN'S ACTION FOR THE AACS  
by Anne Vandezande

Indeed it is good news to announce that our action was able to donate \$4,500 to the AACS this spring to be used for expansion of the ICS library. Thank you Lord for giving us so many grateful women (and men) who are willing to work and support the Association.



On April 11, 1973 the National Committee met to handle the numerous business matters arising from another year of operation. Most of the day was spent revising our constitution. After six years of experience, it was apparent that several constitutional changes were necessary. Most of the eight district secretaries reported good progress had been made during the year. New locals have been added in some areas and some have discontinued their work. For those who have discontinued we hope this is not a final decision towards our action and the Association.

Mr. Harry Houtman was invited to speak to us on behalf of the Association. He brought greetings from the Board of Trustees and expressed their thankfulness for our work. We appreciated his comments on specific goals for our collected pennies and some additional fund raising ideas.

We would like to announce a number of changes in our executive. We expressed our thanks to Mrs. I. Popma, who wished to be relieved of her presidential duties, for her two years of faithful service. Mrs. F. Kooy, one of the initial ladies to establish this action also wished to retire from her promotional duties. We are thankful for her encouraging advice and loving concern she readily gave our action. We welcome Mrs. Mary Guldemond who was elected our new president and Mrs. M. Herfst, vice-all; Mrs. B. Vandenburg, national treasurer and Mrs. A. Vandezande, Jr., secretary continue their terms.

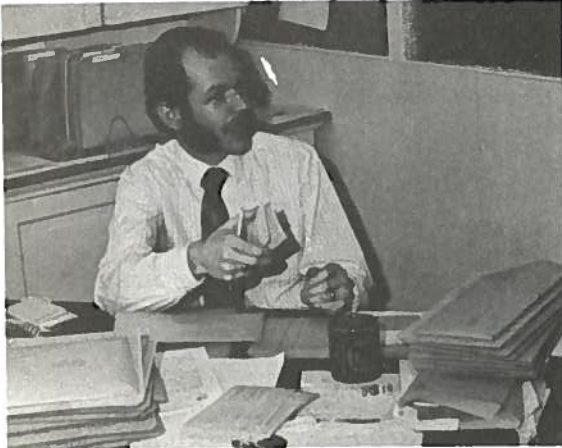
In closing we asked the Lord to continue blessing our work and that of the Association. We thanked Him for providing so many opportunities for Christian scholarship today.

From time to time a district report will be published in this newsletter to keep everyone informed about our work. If anyone wishes to join our action, or give comments, I invite you to write Mrs. Anne Vandezande, Secretary, 483 Scott Street, St. Catharines, Ontario.

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ALTERNATE FINANCIAL PROGRAMS INTRODUCED by Harry Houtman

After our thermometer in the last Perspective you are probably curious to know how the AACS/ICS is doing. To better evaluate our situation, you should know that our campaigns have always run across two budget years, with part of the funds going into each year's budget. To the end of April, 1973, we have received about \$82,000; of this, \$17,000 has gone into the 1972 budget year (ending December 31), and the remaining \$65,000 has gone into the 1973 year. Our total needs from January 1 through December 31, 1973 are \$140,000 in donations or dues



Harry Houtman: "The programs will benefit both the donor and the AACS."

from new memberships. This means we need about \$75,000 in the next seven months, or \$10,000 a month in donations. With the chapters carrying out a person to person follow-up campaign, with some businesses and individuals donating at the end of the year only, and with many members still to be contacted, we hope and pray that we can meet the continuing financial pressures and that our goal can be reached.

To proceed responsibly, we must broaden our base of support. Therefore, we have designed several investment and mutual benefit programs which will offer financial advantages to both AACS members and friends as well as the AACS itself. These

programs include a number of options. They are the following:

- 1) Promissory Note plan
- 2) Deposit plan
- 3) Annuity plans
- 4) Two regular giving programs

Just the Promissory Note plan alone could save the AACS/ICS \$12,000 a year in interest charges on our building mortgages. These alternate financial programs may relieve our present financial pressures somewhat but they are primarily designed to put our Association and Institute on a firmer financial footing in the years to come.

During the summer months we will send the literature on these options to our members and donors in many parts of Ontario, to be followed by a personal visit from myself. We hope to distribute this literature and visit those outside Ontario during the fall and winter months.

We look forward to your comments and response to these plans. If you would like more information on these programs, particularly if you live outside Ontario, please address your enquiries to Harry Houtman, 229 College Street, Toronto, Ontario. M5T 1R4.

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Some of our Perspective readers are younger than we thought!!



PLOUGHSHARES AND PRUNING HOOKS1973 AACS Study Conferences

In the Old Testament the word "peace" (shalom) means much more than the mere absence of war. It has the positive connotation of healthy social, economic and political development. In an agrarian society like that of Israel the symbols of this positive shalom are often ploughshares and pruning hooks (Isaiah 2:4, Joel 3:10, Micah 4:3).

In these symbols there is also an echo of the first chapters of Genesis, where man's task in the world is described as "subduing the earth" (Genesis 1:28) and "dressing and keeping the garden" (Genesis 2:15). Since this has reference not only to agriculture, but to culture as a whole, the images of ploughshare and pruning hook can serve well as symbols for God's shalom in the whole range of man's cultural task.



Using the image of ploughshare and pruning hook, the 1973 AACS conferences will focus upon man's cultural response as it relates to politics, science, technology and consumerism. By organizing this year's conferences around a central theme we hope to underscore the oneness of our perspective as a community of Christians. Although the diversity of man's cultural response will be explored, the central idea of Christ's Kingship over all of culture and of our cultural task, especially as it relates to man's "office" will be basic to each of the lectures.

We hope to regain some of the closeness and conferee involvement of early conferences by encouraging seminar/workshops as an integral part of the conferences this year (the conference facilities do not permit workshops in all locations). These workshops can facilitate in-depth consideration of a topic by a smaller group, thus allowing more participation and discussion by all the conferees. This workshop approach was enjoyed by those who attended the AACS Iowa State conference in February and hopefully will encourage a deepened study of the conference topics and underlying theme. (See the schedule on the following pages for complete conference details.)



1973 AACS STUDY CONFERENCES

ALBERTA, August 3 - 6

Alberta Evangelical Camp, Didsbury

Al Wolters: "Tilling God's Acre"

WORKSHOPS

Bonnie Greene: "Consumerism, A Gathering of the 'People'"

John Vriend: "Does the Gospel Affect Our Political Choices?"

Al Wolters: "Strategy for a Christian Remnant"

REGISTRAR:

*Mr. Peter Leenheer,  
9934 - 114 Street,  
EDMONTON, Alberta.*

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BRITISH COLUMBIA, August 31-September 3

Paradise Retreat, Squamish

Al Wolters: "Tilling God's Acre"

Bonnie Greene, "Consumerism, A Gathering of the People"

WORKSHOP TOPICS:

Consumerism

Foreign Ownership

Worship

Political Climate in B.C.

REGISTRAR:

*Mrs. Fien De Jong,  
5620 52nd Street,  
Delta, British Columbia.*

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MICHIGAN, October 5 - 7

Camp Geneva, Holland.

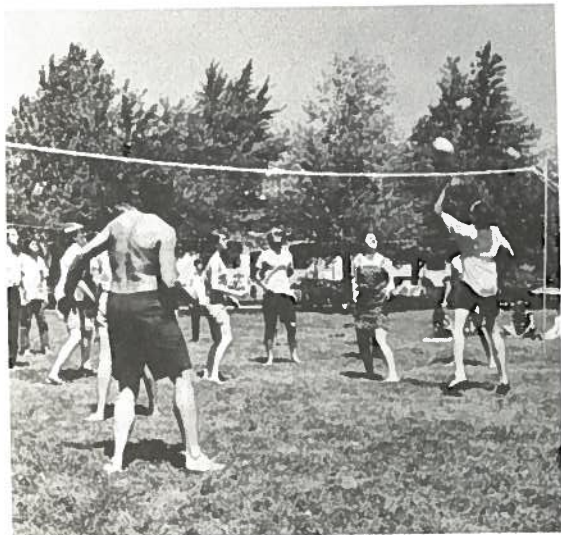
Al Wolters: "Tilling God's Acre"

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

REGISTRAR:

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

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Scenes from former conferences.



ONTARIO, August 3 - 6

Niagara Christian College  
Fort Erie.

H. Evan Runner:  
"The Radical Christian Facing  
Today's Political Malaise" (2)

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

\* Fred Tamminga, Special  
Presentation, Saturday  
Evening

REGISTRAR:

AACS,  
229 College Street,  
Toronto, Ontario.  
M5T 1R4.

MID ATLANTIC STATES, Nov. 2, 3

Harvey Cedars Conference Grounds,  
New Jersey.

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.

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TWO NEW CONFERENCES IN ONTARIO

TRENTON, August 3 - 6

Lavallee Tent Park, Bancroft.

James H. Olthuis:  
"What is Christian Education?"  
(2)

Jean Olthuis:  
"Do We Need An Integrated  
Christian Curriculum?" (1)

REGISTRAR:

Mr. Peter Van Huizen,  
197 Henry Street,  
Stirling, Ontario.

THUNDER BAY, August 10 - 12

Dorion Bible Camp on Lake Superior.

Harry Van Belle:  
"Family and Marriage"

REGISTRAR:

Mr. Herb Bax,  
B-403, North Algoma Street,  
Thunder Bay "P", Ontario.

PLEASE REMEMBER TO PRE-REGISTER!!!

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A NEW COLLEGE GENERATION by Al Wolters

*As part of a program outlined by John Olthuis in consultation with the AACCS staff and which has been approved by the Trustees, Al Wolters has been named Director of Educational Services. His responsibilities will now include the development of an educational program involving chapters and the preparation of study manuals for both general members and post-secondary students. His responsibilities will still include student outreach and recruitment within the context of educational services. The following is an excerpt from his report to the Board of Trustees in which he evaluates his recent campus tours and the potential contribution open to the AACCS.*

The broader function of my campus tours so far has been that of establishing and maintaining contact with a fairly wide spectrum of evangelical Christians on the college scene. If the contacts I have made so far are any indication, then the present college generation is far more open to reformational thinking than my own was a decade ago. Two factors seem to be of great importance in accounting for this: the preceding revolutionary sixties and (partially perhaps as a result of this), the present rise in numbers of new Christians on campus. Everywhere I go I find myself talking to students who have only recently become Christians. It's gotten to the point where I normally ask students I talk to how long they've been Christians, and am not surprised when they say one, two or three years. There seems to have been-- and this seems to be quite apart from the "Jesus Movement"--quite a wide-spread Christian revival among students (both in high school and college) in the last few years. Typical of the kind of situation I have been running into is that at Wooster College in Wooster, Ohio; I talked there for the weekly meeting of the Student Christian Fellowship, which numbered about seventy people. A senior student told me that when she had started at Wooster as a freshman, there had only been about half-a-dozen Christian students who met in this way. The increase was largely due, she said, to an increasing number of actively Christian freshmen arriving on campus every year. Evangelism among high school students (notably through the work of such organizations as Young Life) seems to account for this "growing of the Word".

I would like to emphasize that this phenomenon seems to be wide-spread, and that in almost every case the students concerned are at the very least open to the reformational vision of the Kingdom and quite often positively enthusiastic. This probably has a lot to do with the general readiness, in the wake of the sixties, to question some of the fundamental assumptions underlying American civilization, and with the absence in most cases (most of the new Christians talked to did not even have a Sunday School in their upbringing) of the nature-grace dualism implicit in current religious instruction. A number of the people I talked to said that what "Toronto" said, meant a rediscovery of their original conversion vision, or that it merely articulated what they already felt in their bones.

There is therefore a great openness to what we have to say. At the same time, as is to be expected, there is a very great immaturity in faith and vision, and a proneness to follow anyone who claims to follow the Bible. There is a very real danger that many new Christians

will be drawn into various forms of anti-intellectualism, emotionalism, and legalism.

Another factor to be considered is that the leaders of these young college Christians are almost always young--I would say that 90% are in their thirties (or younger). This is true of the Coalition for Christian Outreach, Inter-Varsity, Young Life, L'Abri, and, generally speaking, the staff members of such college movements as Campus Crusade and the Navigators. Many of these, too, are looking for new ways of expressing a total, culturally and intellectually significant Christian commitment.

The conclusion to be drawn from this is that there is a distinct new college generation, with dynamic leaders, which may become the vanguard of a new culturally responsible phase in American evangelicalism, provided the young leaders of these movements can give a leadership that is united and has a clear, biblical vision.

As I see it, the AACS has the task, in this situation, to communicate, and work out the key reformational concepts (life is religion, heart-rooted scholarship, cultural mandate, integrality of experiences, office and sphere-sovereignty, creation ordinances, redemptive historical hermeneutics), so that the young leaders of this new student generation (and the students themselves, who will be leaders in ten years' time) will have what they themselves are keenly aware of needing: a basic system of concepts which is scripturally normed and provides the bridge between a beginning Kingdom vision and concrete Christian thought and action. Once this basic conceptual framework is clearly communicated, we have every reason to trust that many avenues of fruitful co-operation and mutual service will be opened, and the AACS/ICS will be able to fulfill more meaningfully its specific calling within the body of Christ.

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#### DEGRAAFF TO CONCENTRATE ON RESEARCH IN PSYCHOTHERAPY by Carol Wilson

*Dr. Arnold DeGraaff has had a dual task in teaching both education and psychology courses to Institute students. While he will continue giving guidance to his education courses, this fall he plans to concentrate his time and research in psychology--in particular, psychotherapy. He is very excited about the possibilities, and here explains his understanding of psychotherapy and what it involves.*

**PERSPECTIVE:** The first thing we should find out from you, Dr. DeGraaff, is what psychotherapy is about.

**DEGRAAFF:** There are two psychology courses offered at the Institute: the theory of psychotherapy and a more general course in anthropology and psychology dealing with the



Dr. A. DeGraaff



theory of emotions, sensations and perceptions. In the first course we deal with the practice of psychotherapy. Briefly, I would describe psychotherapy as the exercise of formative influence by the counsellor with regard to another person's sensitive functioning. Certain emotional attitudes on the part of the psychotherapist such as openness, warmth, and empathy are required for this formative influence. The therapist uses certain techniques with the purpose of leading the patient to reintegrate his sensitive functioning into the totality of his life. The formative influence of the therapist should lead to the self-forming of the client so he can function healthfully on his own.

PERSPECTIVE: Many Christians hold a sceptical or negative attitude about psychotherapy. Is it because they see Christ too simplistically as a cure-all and deny the need for emotional therapy?

DEGRAAFF: First I would say that indeed Jesus is a cure-all, but He works in specific ways. There is a Word of the Lord for how our feelings function. It holds all things together--our sensitive functioning as well. So what we are studying in our classes from a biblical perspective is the norm for the human functions of emotions, sensations, perceptions, and drives. We are trying to deepen our understanding about this aspect of man.

PERSPECTIVE: And what have you found is normative functioning?

DEGRAAFF: We think the Lord says it is being sensitively open to and aware of what you are experiencing. Our feelings support all our life endeavours; when healthy, they give vibrance, colour and intensity to our life. This healthy sensitive awareness and openness will be an enrichment; it gives a deep sense of being present and fully involved in whatever we are doing. Unhealthy sensitive awareness separates us from others. Some of our feelings are split off from our conscious awareness and live a life of their own. Then we are closed off to sensations and our perceptions are distorted. I feel that psychotherapy as one form of healing can be a great ministry; it is handing out a cup of cold water in the name of Christ. Christ asks us to follow and use what we know about sensitive functioning just as a medical doctor follows and uses what he knows about physical-organic functioning.

PERSPECTIVE: Could you elaborate on what mental illness is?

DEGRAAFF: I think emotional malfunctioning is a more precise term to describe this sort of illness. The term "mental" illness is a left-over from the dualistic view of man. When Christians have emotional anxieties many immediately term it mental illness and conclude that they are bad Christians. Often they think that their faith should be enough to overcome their anxieties. Faith can overcome anxiety but faith is no substitute for following God's Word for emotional functioning. Rather it should inspire us to follow God's Word for this aspect of human functioning. This dilemma shouldn't exist--faith over against therapy. Therapy should be used with the knowledge of its roots in the power of Christ. Love to one's neighbour means offering emotional support, nurturing and guidance, and this is a Christian psychotherapist's way of expressing that love.

PERSPECTIVE: What can cause emotional malfunctioning?

DEGRAAFF: For Christians the cause often lies in malnurturing when children are not treated worthily. Many bad patterns develop if a child is not accepted for what he is. It could also be brought about by physical factors or by religious lostness. Rollo May, an existentialist psychotherapist, talks about the hollow people who have no points of reference, no commitments and no sense of values. Our society breeds neurotic and psychotic tendencies in people. Our political, socio-economic structures dehumanize people. There is little room for a person to be himself. Society leaves no room for openness or sensitive awareness. During the last decade these things have been emphasized by the anti-psychiatry movement. The anti-psychiatrists are concerned with how our culture affects us personally. In general I would tend to agree with their analysis of cultural factors in the development of emotional breakdown. Psychotherapy by itself, therefore, is like trying to plug holes in a dike. You can't do it fast enough. The long range solution lies in developing an alternative Christian lifestyle that tackles the political, socio-economic areas and gives room for people to live as more integrated persons. Psychotherapy by itself cannot offer a long range solution to the staggering number of emotionally disturbed people. It's handing out a cup of cold water where we can--it's not treating the cause.

PERSPECTIVE: Where does the confessional aspect fit into a psychotherapist's work? Can he consult non-believers without "witnessing" to them?

DEGRAAFF: First of all, as Christians we confess that man is more than just a sensitive creature or a physically or socially determined being. For the Christian psychotherapist this means that emotional well-being can never be a goal in itself, since man is not merely a feeling creature. In the end, the dissolving of emotional tensions must work itself out in a greater openness and surrender to others. Especially in the "second" phase of therapy, the reintegration of a person's feelings into the totality of his life becomes of crucial importance. A Christian psychotherapist aims to lead a person to a more open, freer inwardly involved participation in life. Gradually the client will no longer do things out of fear and anxiety, distrust and anger, or compulsively, but more and more he will be able to be involved and choose more consciously and freely. During this phase especially the questions of ultimate meaning and personal commitment present themselves. And it is during this phase that the Christian therapist can and ought to speak of his own commitment without again emotionally binding the client. There is a real danger for Christian counsellors to misuse the client's emotional dependence on them or by their suggestibility force a conversation. The Lord however, requires a free, willing, personal surrender and not a compulsive emotional reaction motivated by guilt feelings or a desire to please the counsellor. The Christian counsellor's witness must be ethically responsible, leaving the client free to choose. Needless to say, such a witness within the context of psychotherapy requires a great deal of sensitivity and maturity on the part of the Christian counsellor.

PERSPECTIVE: How do you deal with Christians who come to you for help but are distraught about their faith and its relation to their illness?

DEGRAAFF: Christians who come for counselling can often be helped by realizing that they are always more than their emotional malfunctioning. Just as we are not determined by some physical illness or handicap, so we are not determined by our neurotic or psychotic tendencies. There can be great comfort in this understanding of our functional limitations. Heaven on earth is not emotional well-being first of all, but seeking God's Kingdom and His righteousness with whatever limitations. For in our weakness His strength will be made manifest as He promised to Paul.

Nevertheless, emotional well-being, like physical health, is a great gift from God and a part of the coming of His Kingdom and the new life in Jesus Christ. It may be sought, therefore, through all the means that are available, in faith and by prayer. It is within this context that I engage in therapy with fellow Christians.

PERSPECTIVE: In what sort of theoretical work are your classes involved?

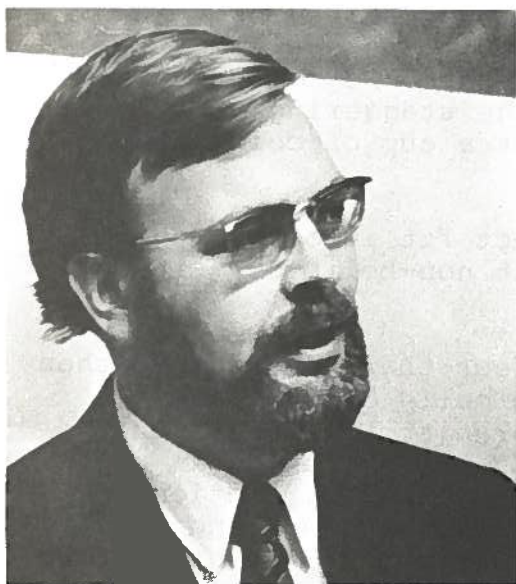
DEGRAAFF: In Theory of Psychotherapy we are examining the different psychotherapeutic techniques of Freud, the Behaviourists, the Rogerians and the anti-psychiatry movement to see what in reality they are getting at. Most of them have something valuable to say but they do so in a religiously distorted way. Our task therefore is to test the spirit that is at work in their writing and to distill from their studies the states of affairs they have helped clarify in spite of their Humanistic viewpoint. In doing this, we are trying to develop a genuine, alternative model for man's sensitive functioning and the nature of psychotherapy, founded on a biblical view of man. The other course on "The Theory of Emotions, Sensations and Perceptions" deals with these ques-

"Emotional well being, like physical health, is a great gift from God".

tions in a much more general and broader way taking into account the history of anthropology and psychology.

PERSPECTIVE: Is the purpose of your first course to train psychotherapists then?

DEGRAAFF: No, but it is a very vital building block for a professional training program. It offers a philosophical and anthropological frame of reference for a more specific technical training program. At this point we have no program where beginning psychotherapists can practice. We advise students to seek part-time jobs in counselling and we're working to develop internship possibilities with various Christian counselling agencies. There is a real need for more professional training but the only places to get it are secular universities. We are now discussing how much of this training we should do and how





much we are capable of doing. We don't want to duplicate what others are doing but we might be forced to develop a full fledged training program in the future if there is nowhere else to go.

PERSPECTIVE: What is the present structure of the program at the ICS?

DEGRAAFF: It is a minimum two-year program. It takes at least that long after college to gain a biblical and philosophical perspective and to work out the implications for psychotherapy. Then to read and examine so many theories in light of a Christian perspective is quite an undertaking. The program here is very valuable for future counsellors, even though it's limited. As for structure, we hope to use the Theory of Psychotherapy as the core course around which incoming students' programs can develop. I hope that personal growth can increasingly become part of the program so that students can develop their own sensitivity and openness, for these are the tools they need to create an open trustful environment for their future clients. Many training programs do not adequately prepare future counsellors and therapists as the evidence indicates. If we develop a professional training program therefore, alongside the more academic preparation, we need to do so responsibly. Hopefully, both needs can be met in the future. For the present, I am happy that the first need of future therapists for an integrating perspective that can make sense out of the many opposing schools of psychology and the main different techniques is beginning to be met in the course on the theory of psychotherapy.

\* *In the next issue of Perspective two ICS psychology students examine their course work and its implications for Christian counselling.*

\* \* \* \* \*

#### CURRICULUM WORKSHOP HELD AT THE ICS by Mary Gerritsma



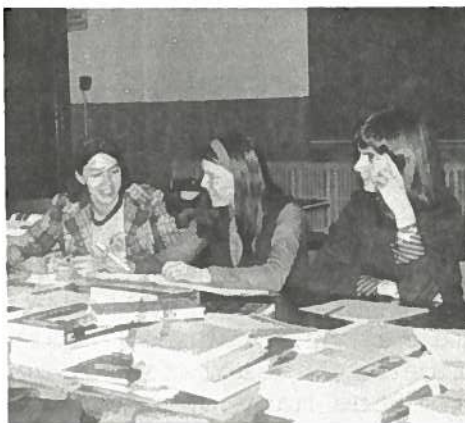
...working to develop a Christian curriculum.

Education students at the ICS, under the guidance of Dr. A. DeGraaff have been working to develop a distinctively Christian curriculum for grades 1-12. This has been an on-going project of many teachers and ICS students for the past several years, both during the summers and throughout the academic term.

Their primary objective is to work out an activity-oriented curriculum which allows the child the freedom to explore and experience God's creation within a framework which leads him to take up his own task as an obedient disciple of the Kingdom of Jesus Christ. The coherence of the curriculum as a whole can be seen from the Introduction: "It is hoped that each child can be led to experience that, since Jesus Christ through His blood made and is making all things new,

they can again, by personal surrender to Him, with joy take up their calling before the Lord in the midst of the creation. In Jesus Christ they can be God's co-workers in the unfolding of the creation to the praise of His Name, and for the benefit of all mankind (the Great Commandment)".

Most of the curriculum is taught to the children in the form of concrete learning activities rather than details, facts, and concepts to be memorized from a textbook. Therefore, a successful attempt to do justice to its intent presupposes a more or less informal classroom where children are allowed greatest possible opportunity to become actively and personally involved in their own learning. The following is a brief outline of this integrated curriculum for grades 1-5:



Education students enjoy their hard work.

1. God's Plan for Creation and Man's Response.
2. The Earth - Man's Home
  - a. physical things: the earth in space; water, air, land, energy.
  - b. organic things
  - c. sensory creatures
3. Man Enjoys, Uses, Develops and Cares for the Earth.
4. Living and Working Together
 

a. family; friends	e. arts
b. state	f. communication: mass media
c. church	g. sports
d. business enterprise	h. recreation
5. Cultural Ideals - geographically, historically.

Integrated curriculum, in this case, means that all of the creation is explored and experienced from the confession that God's Word orders and structures everything. Seen from this point of view, a school curriculum is a program of learning in which students are led through the various realms of creation, through which they learn to discern that God's Word surrounds them and that by His Word, God calls them to obedience in taking up their task within that creation. Particular emphasis is placed in the curriculum upon a deepened understanding of man's responsibility in obediently carrying out tasks which are common to every person regardless of his specific vocation or calling.

For two weeks following the termination of the regular academic term at the ICS (April 30 - May 10) education students, Dr. A. DeGraaff and Mrs. Jean Olthuis, who teaches at Willowdale Christian School, worked to revise and expand units in the science and social studies curriculum for grades 1 - 3. By the end of the workshop most of the material had been developed quite thoroughly and Dr. DeGraaff hopes to have it ready for publication some time in the following months. Teachers or administrators who wish to have a copy reserved for them may write to:

Dr. A. DeGraaff,  
 Institute for Christian Studies,  
 229 College Street,  
 Toronto, Ontario.  
 M5T 1R4

CHAPTER NEWSRev. John Vriend Addresses Southern Alberta Chapter Meeting

"Does the Gospel have any affect on our political choice?" Rev. John Vriend, minister of the First Christian Reformed Church of Edmonton, raised this question when he addressed a meeting of the Southern Alberta AACS Chapter, April 27th. About 100 people from Nobleford, Iron Springs, Taber, and Burdett met in the basement of the Lethbridge Christian Reformed Church for the meeting, chaired by Rev. Max Lise of Burdett.

In his presentation, Rev. Vriend explained the practices of the political parties in Alberta. He also focussed on the biblical guidelines for a government's responsibility for its citizens and examined the political choices open to Christians. Significant questions were raised and an interesting discussion concluded an enjoyable evening.

from a letter of D. deKlerk of Lethbridge, Alberta

\*

Meeting of the St. Thomas AACS Chapter  
by Tom Oegema

Dr. Bernard Zylstra spoke before an audience of about 125 AACS friends, supporters, newcomers, past-supporters, doubters and critics in St. Thomas on April 30 and considered the "Cultural Task and the Mission Task of the Church". While constantly referring to the Scriptures, Dr. Zylstra explained that God is the task-giver who demands man's whole life in service to Him (the meaning of religion). Man's cultural task is to glorify his Maker in all that he does: in his relationship to himself he is to take care of his own body, in his relationship with his fellow man his task is to love him as he loves himself, and man's relationship with the earth is one of stewardship.

The mission task is summarized in Matthew 28:18-20: "All authority in heaven and on earth has been given to me (Christ). Go therefore and make disciples of all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you." At Golgotha, the centre of history, the devil, though still around, lost all authority. Now the disciples (the Church) are told to bring the Good News: repent, the Kingdom of God is at hand. The sermon on the Mount is a summation of what it means to be spiritually regenerate--it is the foundation of human culture. A changed heart is a prerequisite to genuine culture. Thus we cannot be properly engaged in culture unless our hearts are right with God.

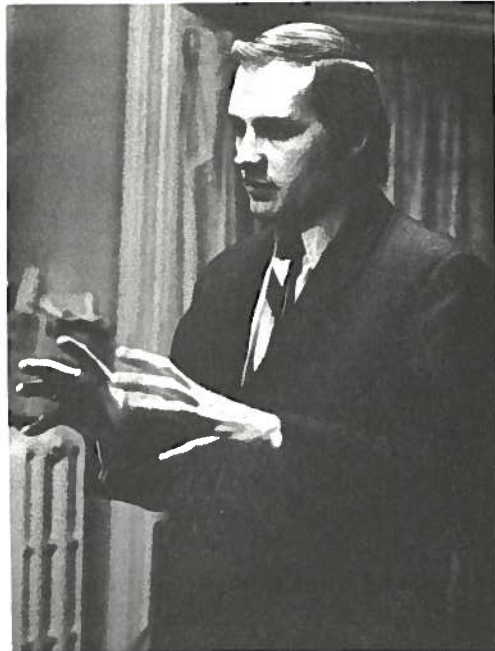
There is therefore no tension between the mission and cultural mandates. The Kingdom of God is always from God, not from this world, but for this world. Man can never complete it--only God can, but man is challenged to witness (work) in and for the Kingdom.

While the meeting served to bring together people of many different denominations and of varying opinions about the AACS, it was evident that their unity lay in our common Saviour Jesus Christ. Not all questions and criticisms could be answered, but the meeting was a very positive step in bringing about some healing and understanding among those present.



HERMENEUTIC SEMINAR HELD IN PATERSON, N.J. by Rev. Robert Prins\*

From nine o'clock Monday morning April 30th until Friday afternoon, May 4th at 3:00 p.m., the coffee urn was really doing a tremendous business at the First Christian Reformed Church of Paterson, New Jersey. For five full days a seminar was held in hermeneutics under the capable leadership of Dr. James Olthuis of the ICS. Eighteen Christian Reformed ministers met together to think through important problems and areas of concern in the field of hermeneutics. Everyone agreed without exception that the time was well spent, that helpful insights were gained to aid us in the ministry of the Word, that stimulation for further study was received, and that new vistas for learning were opened to all. It was the unanimous judgment that more such seminars should be held and that indeed they provide the setting for growth in understanding. Each one felt that such exchanges meet a definite need in the ministry to aid us in keeping up with rapid developments in this all-important field of study.



Dr. James Olthuis leads hermeneutic seminar.

Dr. James Olthuis spent considerable time with us in seeking to understand the nature of the Word of God, the confessional keys with which we read Scripture, the proper way to read Scripture and how we might without realizing it mis-read the Bible. In addition to exploring some of the philosophical keys through which many have read the Bible, time was devoted to a direct study of certain sections of Scripture. We spent some time with the book Ruth as well as a detailed study of certain sections of Genesis especially the section on the "Tower of Babel". There was a lively discussion on such subjects as the nature of "truth", the concept of "authority" and also the problem of bridging the hermeneutical gap from the then, when Scripture was written, to the now time in which we live.

Looking back upon this week's experience the observation is simply that the time was too short. The days went by so quickly and we all felt that there was still so much more which had to be discussed. But on the other hand five days are sufficient time to open up the field, to set directions, to discuss proper methods and to alert us to the various keys employed in the reading of the Word of God.

In retrospect I would encourage other ministers to follow a similar pattern and get together to form such a seminar. The time spent is indeed well spent. For ministers who are called to be ministers of the Word this kind of mutual reflective encounter is vitally needed.

\* Rev. Robert Prins is pastor of the First Christian Reformed Church of Paterson, N.J.

YOUR PRAYERS ARE NEEDED

On April 13 we learned that Robert Carvill, editor for Wedge Publishing Foundation and former editor of Perspective, has acute Leukemia and his doctors say that he has from two months to two years to live. After undergoing a two-week treatment he will return home. His address is 50 Walmer Road, Apt. 302, Toronto, Ontario.

We also learned that Dr. Peter Steen of the Coalition for Christian Outreach very possibly has Hodgkins Disease, although this diagnosis has not yet been verified. If this disease is discovered in an early stage, possibilities of complete recovery are very good. Peter's address is 1007 West Main, Grove City, Pa. 16127, U.S.A.

On the evening of May 16 over a hundred members of the reformatonal community in Toronto gathered for Scripture reading and communal prayer to ask that God extend His hand of healing to our two brothers, as well as our community. We ask you to join us in our prayers.

\* \* \* \* \*

MINISCRIPTS

\* Dr. H. G. Stoker, professor emeritus of the University of Potchefstroom, South Africa, joined the ICS community in April. He is on a study leave financed by the government of South Africa to make use of the resources of the Institute for Christian Studies. In the coming months he will be working on the theory of science, specifically on the question of the presuppositions of methodology. He will also participate in Institute seminars during his stay until December.

\* A new movement, the Foundation for Christian Scholarship has recently been founded in Australia with the special thrust "to encourage communal reflection on the issues of modern scholarship in the light of the Word of God, ...and to build an integrally biblical alternative to the prevailing secular scholarship".

The Foundation has drafted a constitution and elected a board of trustees. It aims to meet the specific needs of the people in Australia and is not "in competition with other Christian organizations or does it wish to duplicate them. Its ministry meets a need not covered by any existing organization". For further information write:

P.O. Box 191,  
Blackburn, Victoria 3130,  
AUSTRALIA.

Sydney: Telephone 44-8582  
Melbourne: 439-7534

- \* Drs. Bernard Zylstra and James Olthuis attended a conference sponsored by students from Westminster Theological Seminary in Philadelphia, Pa., from April 19 - 21. Dr. Olthuis and professor John Frame of Westminster presented papers on the Word of God; Dr. Zylstra and Dr. John Clowney of Westminster lectured on the relation between the cultural and the mission mandates; and Drs. Robert Knudsen and Norman Shepherd spoke on Kingdom and culture. "There was a great deal of debate and discussion," said Olthuis, "and I feel this conference contributed to our understanding of each other as many points were clarified." Five students from the Institute also attended the conference.
  
- \* On April 28th Dr. James Olthuis participated in a Colloquy on Human Potential at Allegheny College in Meadville, Pa. He spoke on "The Biblical View of Sexuality" to a largely non-Christian audience of about 200 students and a very interesting discussion followed.
  
- \* Don McNally and Paul Marshall, both ICS students, attended the Calvin College Conference on Christianity and Government, April 13 - 14.
  
- \* Bernard Zylstra recently participated in the Second Christian Reformed Leadership Conference held at Dordt College, Sioux Center, Iowa, April 24 - 26.
  
- \* Dr. H. Evan Runner's lectures presented at the 1961 Unionville Conference on politics have recently been published in Spanish under the title RELIGION ESCRITURALMENTE TAREA POLITICA. It was translated by Prof. David Vila of the Calvin College Spanish Department. If you want to send a copy to your friends in the Spanish speaking world, write LAEC, P.O. Box 6094, Grand Rapids, Michigan 49506, U.S.A.
  
- \* The ICS regularly receives many interesting visitors from various parts of North America and other parts of the world. Just to mention a few:
  - Dr. & Mrs. Sidney Rooy, missionaries to Argentina, were with us in February.
  - Rex Downie, a lawyer from Beaver Falls, Pa., and Rev. Jack White, a member of the staff at Geneva College, spoke with staff and students on March 16.
  - Dr. Peter Steen, of the Pittsburgh Coalition, dropped by on March 10 when he spoke for the Intersarsity Christian Fellowship at York University.
  - Dr. & Mrs. Jan Dengerink visited us in the week of March 19. Dr. Dengerink, secretary of the Free University Board of Curators, until last fall, has been lecturing at Trinity Christian College, Palos Heights, Illinois this year.

- Rev. Henry Van Andel of Vancouver shared some of his thoughts and insights with us on March 27th.
- John Knight and Phil Quist, journalists from INSIGHT of the Young Calvinist Federation, talked with ICS staff and students on April 5th to acquaint themselves with the Institute.
- Dr. Ward Gasque, New Testament scholar from Regent College in Vancouver, conferred with James Olthuis on March 30th.
- Prof. Dr. Vander Walt, of the education department at Potchefstroom Christian University in South Africa, visited the Institute during the week of May 7 and exchanged ideas with Arnold DeGraaff.

\* Several guest lecturers have given special class presentations and public seminars in recent months:

- Samuel Escobar, General Director of the Canadian IVCF, presented a lecture on "Marxist Eschatology" for the ICS community on March 15.
- Souheil Khauly, Nadine Barbir-Khauly, and Christian Saade, of Lebanon presented an intensive outline of the problems which the Christian community must face in the Middle East on April 14.
- Ed VanderKloet of the CLAC and Geert De Koning of INTERMET spoke on economic and urban problems for the political theory students.

\* Due to reorganization the AACS requires a

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 Association for the Advancement of Christian Scholarship,  
 229 College Street,  
 Toronto, Ontario.  
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