

# perspective

Newsletter of the Association for the Advancement of Christian Scholarship  
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Dear Friends and Members of the AACS/ICS:

## The Inauguration of Dr. Calvin Seerveld

October 14th--what a terrific occasion for all the students, members, friends, supporters and staff of the AACS/ICS! It was a day of triple celebration: for the fifth anniversary of the Institute, for the new building for which we prayed two years and for the inauguration of the fifth professor to join the Institute faculty, Dr. Calvin G. Seerveld.

How can one express the joy and excitement and tears of thanksgiving felt by the 800 - 900 jubilant attendants at the celebration? It cannot really be condensed into a few pages but the spirit is expressed in the liturgy of Thanksgiving at the conclusion of the inaugural.

### THE LITURGY OF THANKSGIVING

*Fellow believers:*

*Let us speak out our thankfulness on this occasion of celebration and rededication, with expectancy for what the Lord will do with us. Let us thank Him as a people of God with many different callings, who are united by the vision that His Kingdom will come and His Will shall be done on earth as it is in heaven:*

Thank you, Lord, for your steadfast mercy.

We are grateful, O God, that you pick up the pieces of what we do.

That nothing escapes your attention. That even while we sleep you prosper us, the Association for the Advancement of Christian Scholarship and the Institute for Christian Studies. We are very glad for the scholar who ceremonially joins the faithful today and enriches the community by his working presence and we praise your Name for continually meeting our needs.



Part of the expansive crowd at the inaugural celebration

Thank you, Lord, for your steadfast mercy.

*We acknowledge publicly, with great happiness, that the new building has come to us, like a miracle, wholly as a gift from your hand. We have been deeply humbled by the overwhelming surprise of your goodness. And that your people have such big hearts, full of deep promises. We pray that you sanctify with Your Spirit what happens in the building, keeping us faithful to the task of reforming scholarship according to your Word.*



Dr. Calvin Seerveld explains his aesthetic vision at his inaugural

Thank you, Lord, for your steadfast mercy.  
Bless us, we pray, with understanding to help the coming generations and the peoples of the world.

*We know our weakness, Lord. Teach us to be strong in your Grace. We confess our sin to you, Lord. Make your forgiveness real in our daily lives. Keep us all out of dead ends, and make the studies our students pursue rich in meaning. Hear now in heaven all the hopes we bring to you on this day.*

Bless us, O Lord, with understanding, to help the coming generations, and the peoples of the world.

*Thank you, God of our fathers, and our Father for Christ's sake, that you have begun a work in us here in Canada. Save us from getting caught in the many educational temptations. Make us single-minded to do things only for your sake. Bear us up through the tears and joys of the sometimes difficult task with your powerful presence, so that we may join hearts with believers everywhere to fill the earth with the Good News of your glorious Rule.*

Bless us, O Lord, with understanding, and make us able for the task.

*May the Glory of the Lord surround us:*

Protect and prosper the obedient work of our hands, we pray, for Christ's sake, Amen.

The inaugural ceremonies began at 4:00 p.m. in the spacious Convocation Hall of the University of Toronto with welcoming and prayer by Dr. Peter Schouls, chairman of the Board of ICS Curators. Dr. Bernard Zylstra, assistant professor of political and legal theory, gave a warm and unusual message of introduction on Dr. Seerveld's background. Dr. Seerveld comes to the ICS after having taught at Trinity Christian College in Palos Heights, Illinois. His under-graduate work was done at Calvin College, and his graduate studies at the University of Michigan and the Free University of Amsterdam, where he received a Ph.D. in the aesthetic and literary criticism of Benedetto Croce. Dr. Seerveld has also written varied and original articles, pamphlets, and books.

### A Turnabout in Aesthetics to Understanding

"It is within the cosmic, Worded wonder of this redeeming God I wish to find a home and a task and a new tack for professional, teaching research in aesthetics." With this commitment, began Dr. Seerveld's address, "A Turnabout in Aesthetics to Understanding". Aesthetics, he continued, has never been able to claim its rightful place as a science and has seldom been defined correctly. Dr. Seerveld proceeded to explain the historical predicament of aesthetics.

Platonic and Aristotelian theorizing had the greatest discrediting effect on aesthetics, for it degraded art into a menial task while at the same time uplifting the mystic ideals of Beauty and Inspiration. The devastating effect was that these ideals "ripped aesthetic life out of the fabric of daily living". The tradition continued with medieval Christendom, the advent of Renaissance secularism and its further rise till finally art broke from its adherence to beauty and proclaimed its autonomy--the art for art's sake movement began. The crux is that there has been no clear definition of the "aesthetic"; either it has been defined in conjunction with artistic activity only, or it has been equated with artistic criticism on the beautiful.

There must be a turnabout in aesthetics to understanding "to show that 'aesthetic' is a cosmic dimension, a certain way the Lord asks us to respond to Him, that everyone has a definite aesthetic-calling-to-obedience... Aesthetic life is a matter of the ordinary playful of our creaturliness."

A turnabout will mean a relation between art and daily life. A turnabout must reject the Romanticized notion that theory kills creativity, enshrouding art in further mystification. Since art is a human task, it must be analyzed and normative theory used not to replace art but to sustain and direct it. The rightful task of aesthetics is not mere analysis of art but analysis of the entire aesthetic life dimension; an examination of how aesthetic playfulness shows up in business, government and the church, for instance. Making an analysis between aesthetics and other human tasks, Dr. Seerveld stated that aesthetic theory must be "executed in chrysanthemum service in God's variegated flower garden" of families, schools, and labour unions. And finally, aesthetics in its rightful task and redeeming art, will take artists up into daily life so that rather than artists painting abstractions, we will comission them to paint us pictures of our marriages, the deaths of family members, for our being joyful. Aesthetics must become doxological, breaking open the dead ends in the art world and in all of life, redeeming them and giving new life to this rich dimension of human existence.

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The first activity of the day was the AACS annual business meeting. About 175 persons packed into the largest classroom in the Institute building to receive the report on past and future activities. They sang and prayed together, listened attentively to the addresses by John Olthuis and Harry Houtman, and responded eagerly in the discussion period. The atmosphere was one of enthusiasm and optimism concerning future plans.



Business Meeting Activities

Minutes of the AACS Membership Meeting, Toronto, October 14, 1972

1. The meeting was called to order by President Koole at 1:30 p.m.
2. The meeting was opened with the reading of Ps. 111 and the singing of Ps. H. #187 and 304 and prayer.
3. Mr. Koole introduced the trustees present.
4. Rev. L. Tamminga offered meditation on Eccl. 1 and Ps. 23.
5. Mr. Koole reads a congratulatory letter from the CLAC.
6. John Olthuis thanks John Hultink for the four years of faithful service on the AACS team and presents him with a fitting gift of remembrance.
7. John Olthuis thanks Jenny Hultink for the work she has done for the AACS and presents her husband with a gift of flowers for her.
8. A letter is read from Dr. H. E. Runner. He accepts the offer of a position on the ICS faculty as of July, 1974.
9. John Olthuis presents his Executive Director's address, "Five Years of God Picking up the Pieces" in which he traces the path of the AACS from the "damp basements of some Christian Reformed ministers" to its present new home. He thanks God that we have a place to stand and challenges the Association to move to heal North America and form a world wide community. "Today we must set out on a pilgrimage of contributing."
10. Discussion follows regarding the format of the study conferences. It is pointed out that the conferences will keep their celebrational character. Growth of international contacts is also discussed. It is mentioned that we have real contacts in Australia, Lebanon, U.K., Japan and Latin America.
11. H. Houtman presents the Development Director's report. He mentions the work of J. Horner and S. Gerritsma and states that an attempt will be made to revive the chapters in Ontario and Michigan. He presents the financial report and the budget in the absence of the treasurer, Mr. J. de Koning.
12. Subsequent discussion centered on the format of the financial statements and on an explanation of the campaign. Houtman makes a request for campaign suggestions.
13. President Koole thanks the staffs of the AACS and ICS for their diligent efforts.
14. Announcements.
15. Closing with the singing of "Now Thank We All Our God".



Elizabeth and Marinus Koole enjoy refreshments at the reception

After the inaugural, the ICS building overflowed with visitors who gathered for a three hour reception. To express their joy in welcoming the Seerveld's to Toronto, Mrs. Vanderburg, national treasurer of the Women's

Action, presented a bouquet of roses to Mrs. Seerveld, Jr., and Dr. Seerveld's mother. Fellowship, refreshment, singing and general joyfulness concluded this memorable day.

Minutes of the Women's Action Annual Meeting

Several members and district representatives met in the Institute building for the annual AACS Women's Action meeting at 1:30 on October 14th.

1. We discussed new opportunities and ideas for the coming year.
2. Harry Houtman gave a brief report on latest developments at the ICS and we discussed how we can be of service by making the video-tapes of the Discovery Series available. Mr. Houtman thanked us for our work and wished us continued growth and encouragement.
3. Kerry Hollingsworth spoke to us about the extensive work he is doing in setting up the new library. (Last year the Women's Action donated \$4,000 to the AACS for library purposes.) It was decided that we should continue with this cause until some other pressing need arises.
4. A time for questions and more discussion followed before we adjourned to attend the inaugural.

If any women wish to join our action, I invite you to write me, Mrs. Anne Vandezande, Secretary, at 483 Scott Street, St. Catharines, Ontario.

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Dr. Runner to Join Full-Time

The Board of Trustees is happy to announce that Dr. H. Evan Runner has accepted the full-time appointment as professor of philosophy to the ICS faculty as of July, 1974. The membership first learned of his acceptance in the annual business meeting on October 14. The following is an excerpt from his letter of acceptance:



Dr. H. E. Runner

*Now that our decision has been made, we pray that God will encompass all the efforts relating to its execution with His wonderful grace. Be assured that we look forward eagerly to our work with you in the unique and indispensable witness of our Institute for Christian Studies.*

Born at Oxford, Pa., in 1916, Dr. Runner graduated from Wheaton College in 1936. He pursued his studies at Westminster Theological Seminary, The Theological School of Kampen, The Divinity School of Harvard University and the Free University of Amsterdam, where he received his doctorate in Greek philosophy in 1951. Upon completion of his education he was appointed assistant professor of philosophy at Calvin College.

Dr. Runner's unique and formative influence as a founding member of the AACS and his dedication and the vision he has given as a teacher, writer, and conference speaker have greatly assisted the AACS and ICS to achieve their present scope and development. In his years at Calvin, through

the seventeen years of Groen Club, and in counselling sessions, hundreds of students have experienced his formative influence and selfless dedication to their needs. We eagerly look forward to Dr. Runner joining us in 1974.

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## YOU can help turn the tide

Dear Perspective Readers:

Greetings in this joyful celebration season as we approach the commemoration of the birth of Christ our Saviour. By now you have received our Tide-Turners 72-73 brochure in the mail and have seen the challenges we face: reaching out to fellow Christians and other institutions, expanding

our staff to include seven more professors over the next few years, improving our resource library and intensifying our contribution to scholarship in North America. The AACCS (really you and we together) confesses itself to be an instrument of God to turn the tide of humanism, redeeming scholarship and all of life. For this reason alone do we dare come to you with an appeal to contribute to the Tide-Turners 72-73 Campaign.

It's nearly time to celebrate Christ's birth. Gift-giving was originally done by the wise men to honour the Christ. Is it still so for us as



Tide-Turners 72-73 Campaign

Christians? We would like you to consider a Christ-feast gift to the AACCS/ICS. If you have already committed yourself financially for this holy day season, you might faith-pledge a continuing gift for 1973.

It is great news that the AACCS Foundation in the U.S. has pledged to raise \$40,000. If everyone else joins in and contributes, we can make the balance of \$100,000.

In Canada, send gifts to:

AACCS,  
229 College Street,  
Toronto 2b, Ontario,  
Canada.

In the U. S. A., send gifts to:

AACCS Foundation,  
1677 Gentian Drive S.E.,  
Grand Rapids, Mich. 49508,  
U. S. A.

Have a blessed Christ-feast, each and every one, and may Christ give you all you need according to His will in the new year.

From all your fellow servants  
in the AACCS/ICS.

Vollenhoven Celebrates His Eightieth Birthday,  
from an interview with Dr. H. Evan Runner



Dr. H. Vollenhoven

Dirk Theodore Herman Vollenhoven, born November 1, 1892, was 80 years old last month. From 1911-1918 he studied at the Free University of Amsterdam, where he received his Ph.D. in philosophy (on a Mathematics topic). He also holds a Bachelor's in theology. Upon graduating, he entered the ministry, but continued to pursue his interests in the natural sciences. In the 20's he began to correspond with Herman Dooyeweerd; their friendship and sharing of ideas changed both their lives, resulting in a whole philosophical movement.

Here, Dr. H. Evan Runner discusses the interesting life of this remarkable man and his significance as a Christian philosopher.

Zesty and Red Cheeked

I met Vollenhoven for the first time before the war in 1939. I was staying in Amsterdam with a friend and one evening he invited professor Vollenhoven for a visit. I still have a fair memory

of that--him sitting on the end of his chair making these very zesty gestures. He was gray with the suggestion of having had black hair and he had very red cheeks as it was a bitterly cold winter. I remember he asked me, "Why are you going to Kampen?" and I said, "I'm in theology and have been studying philosophical theology and want to learn more about dogmatics." He was very concerned and almost urged me to drop theology then and there, and change to philosophy. He said that what the church needs is philosophy, not theology. It was not til later in life that I realized the impact of what he had said.

The Vision Begins

In his education at the Free University, Vollenhoven felt he was not getting the best possible training and so he did a lot on his own. He was concerned about mathematics, biology, the struggles between the vitalists and the neo-vitalists, and between the wholists and the mechanists. His persistence in the struggles to understand all these relationships continued after his pastorate began.

At the same time, Vollenhoven's brother-in-law, Herman Dooyeweerd, a young lawyer in northern Holland, was struggling with the relation between law and ethics. Both men, having been strongly influenced by Abraham Kuyper,

were concerned with the connection of their areas of study with religion and theology. I should explain briefly that the greatness of Kuyper's vision lay in his realization that in a time when Europe had withdrawn herself from vital life-issues into quietism, pietism and rationalism, he saw that religion is the dynamic of human life. All aspects of life--socio-economic, political, etc., had to be met head-on with this realization. Kuyper claimed that Christians must deal in a radically scriptural way with poverty, industrialism, revolution, etc.

So, out of their mutual struggles began the correspondence between Vollenhoven and Dooyeweerd in the 1920's. Soon they both received calls to work in the Hague; Dooyeweerd in the Kuyper House and Vollenhoven as pastor to a church there. They would take frequent walks among the sand dunes at the Hague, discussing their interests and their desires to make scientific careers, but neither could see a way open to do so. Then one day, while talking on the beach, the realization suddenly hit them both that all of their scientific problems fit together. The modal scale came to them--just like that! Immediately they saw the connection between

Kuyper's ideas of sphere sovereignty, how things were experienced in their totality, and how Kuyper's ideas had to be related to the deeper sovereignty of all the modal functions of all the special sciences. As Vollenhoven put it, "We saw the whole in an instant, so to speak." And their entire lives have been spent working out their vision.



Vollenhoven, Runner, and Seerveld at Unionville Conference in 1961

#### A Humble Man

Vollenhoven was deeply influenced by a simple man, A. Janse, the head of an elementary school. Janse had been extremely concerned about the sad state of the reformed church, for, especially in the southern Netherlands, the churches had been overrun with mysticism since the 17th century. Janse was convinced that walking with the Lord did not involve some mystical, otherworldly

experience, but was connected with the meat of life. On his own he had begun to study the Old and New Testaments and had developed something of the concept of what we refer to as the "heart" of man. Vollenhoven became acquainted with Janse during his first pastorate and as they talked and later corresponded, the idea of the heart in relation to the whole gamut of modal functions began to take shape in Vollenhoven's mind. To this day, in a way you rarely see among scholars, Vollenhoven very humbly confesses that his eyes were opened to what the scriptures were saying by this simple elementary school head about many of his theoretical problems in science. And he saw the heart in relation to the individuality structure as well as the modalities.

#### His Theoretical Work Develops

Both Vollenhoven and Dooyeweerd received calls to teach at the Free University in 1926. After Vollenhoven published his syllabus on the introduction to systematic philosophy, he decided one of his main tasks was to concentrate



on the history of philosophy. He became convinced that one cannot do systematic work at an advanced level without a much better insight into the history of philosophy. You see, history of philosophy as presented by most texts was very confusing, and Vollenhoven understood that there should be a better system for studying it.

He began reconstructing the whole field of philosophy from the fifth century B.C. to the 20th century. He saw from the very beginning that there was no simple one line historical development (for example, Anaxamander comes after Thales), but that from the first, philosophers were divided into a number of camps or types. He distinguished these types on the basis of their varying theories concerning the structure of the cosmos and man; that is, their theories of being (ontologies). These types he arranged vertically. Realizing that the types do not remain static from the time of the Greeks to the present, he accounted for the changes in thought by positing successive time-epochs which run horizontally across the ontology types. Thus, these types which have existed from the beginning of philosophy, are modified, redirected and revitalized from age to age by new "Zeitgeists" (spirits of the age). Vollenhoven could account for the threads of continuity in the history of philosophy as well as for the diversity within an age, (from Sartre to Jaspers, for example) and from age to age. He is continually redefining the distinctions he has posited to make his classifications of each philosopher's ontology type and time-epoch more precise and accurate.

#### Dooyeweerd More Widely Known

In the mid-thirties, Dooyeweerd brought out his three volume work, A New Critique of Theoretical Thought, and when it was translated into English, he became widely known in theological circles. The need for making his books like Spier's, and so his ideas spread. But Vollenhoven has not written systematically as much as Dooyeweerd. His involvement in the history of philosophy was taken up on such a grand scale that it has taken the rest of his life-time in a way that he could not imagine when he began. He is far ahead of other men in this discipline. You can read articles, like the essays of Ortega Guesset, on how the discipline of the history of philosophy is really in its "baby shoes"--people are paying attention to the philosophical peaks, going from one peak to another, and the valleys which make those peaks meaningful are not even considered. That is what you get in most works, an attempt to deal with the structure of the history of philosophy. But Vollenhoven has gotten so far beyond that that he has not gotten much of a hearing. However, I think he will make a great impact when his work gets translated. It is not just a matter of his Christian basis. When his refined method becomes known in circles outside the Netherlands you will get an increasing number of scholars wrestling with his work and theories.

#### From Kuyper, the Movement Spreads

What Kuyper had begun required this first more theoretical philosophical system of Vollenhoven and Dooyeweerd to come to an outworking. On the occasion of the establishment of the Dutch Association for a scripturally-directed philosophy (1935), professor Vollenhoven spoke these significant words:

*It is a glorious and blessed thing that brings us together here. It is not philosophy, for that is not the first thing*

*in our life. It is rather the attachment to God's Word, because we have learned by grace to wish to live only out of the Christ, and religion, as a matter of the heart, has become the root-centre of our life in its totality; because we have learned that only in attending to the commandments of the Lord are peace and life to be found, not only for the individual, but, to be sure, also for all those associations of life in which we find ourselves. This is why philosophy does not occupy the first place here.*

Vollenhoven continued to work with a reformational vision at the Free University, but World War II intervened, rupturing the continuity of the reformed experience in the Netherlands, and by 1960 the movement realized that its efforts were not to be achieved there.

#### Encouragement for the AACS

Vollenhoven had a great deal of confidence in what was being done here in the early development of the AACS. He followed in detail the whole development of the constitution and particularly the educational creed. I can remember very vividly that when he first came to our home in 1961 the creed had just been roughly adopted and the preamble was being formulated. But we asked him to take what we already had and write a preamble. He went up to his room for the night and the next morning he came down with essentially what we have as our preamble. He wrote it out in his room that night and it is a beautiful piece of work.



Mr. Andreas, Drs. Vollenhoven and Runner at work on the Preamble to the AACS Constitution

One reason he could have done that is of course that his whole life was living religion--but secondly, he had lived so intensely into our movement. What the top Kuyperians always had in mind but were never able to realize was an international scope to their movement. The Dutch had been confined to their own language and that had been a very painful thing. These men knew they had something that should come to the whole world and Vollenhoven saw our movement as the possible fulfillment of the dream of Kuyperian redirection of cultural life around biblical faith commitment. His vision and encouragement have truly directed us here.

#### A Remarkable Person

One of the most striking things about Vollenhoven is that he is aware of all the complexities going on his analyses; yet he can bring them all together and at the end one can understand how very simple his vision is. It is simple enough for an uneducated child of God to understand, yet you can discuss the most complex philosophical matters with him. He is a very remarkable person. I have never been around a man that has struck me so--he really lives by faith. I don't think I have ever experienced anyone quite like him.

World Vision

News of the AACCS/ICS is spreading to the most unlikely places--to a student in India through a passing conversation with an English hitch-hiker, to a missionary in Africa, through letters and bulletins--the Lord enables the word to get around. In this "international" issue, we would like to publish excerpts from some of the interesting letters that have been received.

Thank you very much for the information on the ICS. The way being clear, I hope to apply for the 1973-74 academic year. I have received the Social Science Syllabus and notes which you sent. They are the most exciting things I've seen in education yet and I hope to adapt them to the situation here in this Nepalese school.

--Kathmandu, Nepal

There was a short article on Toronto's Institute for Christian Studies in VANGUARD ...

I am an undergraduate student at the University of Helsinki. I wonder if there would be any possibility for me to study at the ICS after graduating? ... My first copy of VANGUARD I got through a friend in New Zealand, who asked for some sample copies to be sent to me.

--Leppavaara, Finland

May I get more information about Institute for Christian Studies, please? I have certificate in theological education from a recognized theological college in Nigeria.

--Nigeria, West Africa

The bulletin of the ICS is at hand sent by a friend of mine working in Canada. I would like to know whether there is any possibility of getting admission for me to this institution? I am a Catholic priest of the Eastern Rite called Syro-Malankara Church.

--Kerala, South India

Inquiries have also been received from Bombay, Hong Kong, England, and Auckland, New Zealand. Please inform the AACCS/ICS if you know anyone--anywhere--who you would like to receive information concerning our work.

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Latin American Work Begun

Liga Para El Advance De Estudios Christianos (LAEC), is an organization to foster Christian scholarship in Latin America. The organization was founded just one year ago and is in the process of hurdling tremendous preparational tasks before beginning its first outreach activities. Mr. Harry der Nederlanden, the president of LAEC, here kindly answers some questions about this exciting movement and its future plans.

\* What kind of preparation has been involved and how soon do you plan to send your workers into Latin America?

Our general secretary, a native of Latin America, would like within the next several years to travel across all of Latin America, making

contacts, promoting the vision of the reformational movement and getting the feel of the student population, Christian and otherwise, in the various countries. How soon the rest of us move there depends largely on a turn to a better financial situation. We approach the land from quite a dissimilar culture. The history of the U.S. paternalistic presence in Latin America has honed to a very fine edge their sensitivity to all kinds of imperialisms--including an intellectual imperialism, so we must proceed with utmost caution and humility. We have been deepening ourselves in the language, literature, history and sociology of Latin America but our real preparation will not begin until we are there getting Latin American soil between our toes and wiping the papaya juice from our chins. LAEC will only become what it's meant to be when it is established and we hand off leadership to indigenous Latin Americans, for we envision our role not as leadership but as one of serving as a bridge along which the Christian community will have access to the tradition of reformed thought.

- \* Will you be dealing mainly with Roman Catholics, or are there other religious forces at work in Latin America?

We anticipate working with many students who have come to Christ through the tremendous success of the Pentecostal movement in Latin America, which, though limited in view, has opened the believer to the sense of being baptized into an office--no longer a mere dependent on the mothering hierarchy of the Catholic church. The truncated vision of the Pentecostals compels us to expose this immense body of new believers to a deepened vision that will include the transformation of not only the church and home, but of the whole city of man.

- \* Will the largely revolutionary fervor of many students work against you? How do you propose to deal with it?

The Marxist movement may prove as much a help as a hindrance. As Dooyeweerd once said, though Marxism is an enemy of the people of God, it nevertheless acted as a propaedeutic, leading Christianity back from a pietistic other-worldly religion to the compassionate earthy religion of the Bible. The typical student comes from a Catholic home; upon entering the university he is pelted with the Marxist doctrine, becomes an enthusiastic idealistic Marxist; upon graduation he joins the Communist party and is quickly disillusioned by its bureaucratic inertia; he looks for an all-encompassing world and life view to replace that Marxism and finally becomes a Social Democrat which is a return to his Catholic roots mixed with Marxist themes. Given this model, there are two main points at which the reformational model may enter the student's life, as a viable alternative: upon his entry to the university we must be able to present a reformational interpretation of problems with the same degree of academic competence as the Marxists, or at this point of disillusionment we must open him to the vision of the Kingdom; open him to a compassionate and creative Christian involvement in the affairs of his country.

- \* I understand you hope to publish reformational literature in Spanish.

This month we hope to hold in our hands the first Spanish copy of Dr. Evan Runner's Scriptural Religion and Political Task. The need for reformational literature is critical for, as a missionary in

Brazil explained, the Pentecostal movement has reached its cresting point and if the faith of these young Christians is not given more substance soon, a period of disillusionment and decline will follow. Dr. Runner's book (150 pages) cost \$750 for a first edition of 3,000 copies including translators fees. We are also hoping to publish Runner's The Bible in the Life of the Christian, and Hebden Taylor's comprehensive history of Reformational thought, Christian Philosophy of Law, Politics and the State. If we can get sufficient financial backing to depress the price of the latter book to where it would be within the reach of most Latin American students, I'm sure our publisher would be more than eager to get it on the market.

LAEC would appreciate free advice from anyone prompted to write; even if you cannot offer us financial support, drop us a letter of encouragement. We benefit so much from this, for at times we feel like such insignificant beings labouring in an almost obscured corner of a vast arena, that we have to have our eyes opened to the ranks of saints working with us all over the world.

\*LAEC is indeed beginning a tremendous work. We hope that you can offer this dedicated group prayer, encouragement and the vital financial support it needs. If you would like to contribute, want more information, or Spanish copies of Scriptural Religion and Political Task, write to:

LAEC,  
Box 6151,  
Grand Rapids, Michigan 49506,  
U. S. A.

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After October 20 Institute profs and students will miss the familiar face of Corrie Van Geest. Corrie has been an indispensable part of the ICS for the past year, fulfilling the duties of secretary to the professors and students here. In the past, she studied a year at Calvin College and worked at various jobs. She has really enjoyed her work but, she stated, "Now I want to be a part of the community in a different way." She is open to various new activities and might possibly sit in on some of the classes here. The ICS, especially the professors, have been very thankful for her excellent work and wish her God's blessings.



Ada Oegema

For her last two weeks, Corrie was training Ada Oegema, 21, for the secretarial position. Ada, formerly of St. Thomas, Ont., saw the advertisement for her job in the Calvinist-Contact and "is really glad to be working here". Ada took the commercial course of studies in



Corrie Van Geest

her high school and this is her second job. We welcome her and hope she enjoys her work.

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A Need for Reformation in Japan:

A Perspective Interview with Masuo Miyazaki

Masuo Miyazaki is a 31-year-old pastor from the Reformed church in Japan. He is originally from the city of Kobe and has been in Canada for two months as a full-time student of the ICS, grappling with the problems of how to relate a biblical understanding with the Japanese-Christian life-style.

Perspective: We are really interested in your background and occupation in Japan. Could you tell us about it?

Masuo: Well, I graduated from a Christian university in Tokyo and then went to seminary in Kobe for three years. I then preached in Osaka for two years. I became acquainted with the reformational movement while in seminary through a professor.

Perspective: Did you hear about the ICS through him?

Masuo: No, one of the seminarians had been a student at the Free University in Amsterdam and he knew Drs. Hart and DeGraaff from there. He told me that some young scholars in Toronto were trying to develop a Christian university so I wrote to find out more about it.

Perspective: And then you can right over?

Masuo: I had planned to come later in my life but things seemed to open up for me. I wrote Drs. Hart and Olthuis and they informed me that I could come on a scholarship so it was through great generosity that I am here.

Perspective: Were you raised in the Reformed Church?

Masuo: Oh, no. My family were not Christians, but rather devout Buddhists, so I didn't hear about Christianity til my highschool days.

Perspective: What was your contact then with it?

Masuo: I went to an English night school run by a mission. They had a little chapel service and it was there I heard for the first time this biblical message of a God who made heaven and earth.

The children in my family had always had to pray in front of an altar in our home before eating meals, so I knew from my childhood that there must be something behind that altar--a God taking care of your life. When I



Masuo Miyazaki

heard then that there is one true God, I immediately realized that He was what I had been praying to before that Buddhist altar. And then I began to read the Scriptures.

Perspective: That's great! But didn't it create any family conflict?

Masuo: Not really--I was not the eldest son who takes care of family affairs. Had I been, it would have caused great trouble but as I was a younger child it was OK. My sister became a Christian at the same time too.

Perspective: And I guess since she was a female it was OK?

Masuo: (laughing) Yes!

Perspective: Have you talked much with your parents about it then?

Masuo: Oh, yes. My mother is very much interested in reading the Bible with me and I believe she is coming to a faith in Christ. But she says she cannot be baptized because of the violent rift it would cause in family relations. You see, since my father died she manages the affairs. Japanese families are very large extended families bound together economically, religiously and in all ways. So my mother is in quite a bind, but I believe the Lord is working there too.

Perspective: It sounds like Christianity presents quite a challenge to the system. How large is the Japanese Christian community?

Masuo: The Christian population is miniscule--about one per cent of the 100 million Japanese people. Japan is mainly Buddhist and Shintoist. Both are combined in the family religion; they are not all-encompassing life-styles but are used as tradition--weddings, funerals, and such.

Perspective: What about university students? I understand many of them are atheistic? Are they violently anti-Christian, and do they see it as associated with the west?

Masuo: The students are very serious minded and are looking for a world and life view upon which to build their whole future. They are somewhat anti-Christian, anti-west and they generally turn to Marxism as a faith commitment.

There's a very large Marxist movement among them. In our Christian school in Tokyo we tried to develop Christian education but many of the students found it did not give them a total life style and so they left. The Christianity there was too nominal and the school seemed confused and directionless. It was a trial for all of us there to struggle to develop Christian principles in education. In a negative way this experience gave me my sense of calling to pursue those problems of what is involved in a totally Christian way of life. That is my vision--to establish a place of Christian higher learning; possibly to develop a Christian university in Japan. This is my preparation period.



Perspective: What are you taking at the Institute?

Masuo: I'm interested in developing a biblically Christian theology so I'm getting grounded in Christian philosophy now. I'm taking biblical and philosophical prolegomena, systematic philosophy and theology.

Perspective: Do your courses seem clear to you?

Masuo: Yes, generally. I'm fascinated with biblical prolegomena and systematic philosophy. They're great! A good thing is that we can raise questions--it's not just lectures, and since my seminary background has prepared me somewhat, I'm not having too many problems.

Perspective: Do you have any suggestions or criticisms to make?

Masuo: No true criticism. I think the community and the work done here has been tremendously blessed and we really appreciate this way-paving in foreign countries. With my background as a pastor I guess I see the need for this community to serve wider areas which includes the institutional church and not just the academic community. I think the foundational work is tremendously important but there is a need for dealing concretely with the problems of the Institutional church and in other activities.

Perspective: In biblical prolegomena, for instance, do you really see it opening up wider areas--making valid progress in biblical studies?

Masuo: Definitely! There are tremendous possibilities there for teaching and understanding the Scriptures more fully. A reformation in Bible reading is going to bring about a reformation in home life and all areas. I struggled in my preaching and scripture interpretation in Japan and you can imagine how overjoyed I was to find that I had begun to read scripture the way Dr. Olthuis is teaching us to read it.

Perspective: Since most theology is along western lines, did you have problems trying to mediate the cultural differences in your preaching?

Masuo: Yes. It is vitally important to develop a Christian theology in Japan. One guest professor at my seminary challenged us with this--to develop a biblically Christian philosophy within the framework of oriental culture. As Christianity in the west lost its dynamic character when it synthesized itself with Greek philosophy, a similar problem developed in the east. We have a different response culturally to the same Word of God in Japan. And Christianity has adapted itself to eastern philosophy--Buddhism, Confucianism, etc. We must work now to counteract that synthesis.



"A reformation in biblical studies is going to bring about a reformation in home life and all other areas"



Perspective: Have there been any uniquely Japanese Christian theological outworkings?

Masuo: One professor has developed a theology called "the suffering of God" or something similar but it too was a synthesis with Japanese pagan philosophical thinking; not radically biblical.

Perspective: What are some of the concrete differences in thinking between east and west?

Masuo: That's a very difficult thing for me to answer, although I have thought a lot about it. One thing would be that we are more concerned in the east about living harmoniously with our natural surroundings. We see more the unity of things. That has a positive and negative side, though. We consider it of prime importance to live in harmony with our relatives--you know--bowing our heads to them in greeting. This is scripturally a good thing for relationships between brothers and sisters in Christ but we tend to make family loyalties an exclusive norm and conflicts between one's family and faith is a very serious problem.

Although there's a great wave of industrialization, in our hearts and in little cultural ways, we try to preserve a harmony with nature while you here try to make nature accommodate you. Also there is so much emphasis here on success in one's job rather than through one's friendliness to people or his relationships. All the cultural differences peculiar to Japan must be dealt with biblically though and so it presents quite a challenge.

Perspective: Do you plan to return next year to Japan and what strategy will you use to get a reformational movement started?

Masuo: If possible I'd like to study another year here. There is no distinct reformational movement as yet in Japan though a few books by Francis Schaeffer and The Twilight of Western Thought have been translated. But the Christian people are becoming more ready to accept a total Christian life style. I may continue to be a pastor for a while or teach. As I said, though, I'd like to establish a centre for Christian learning.

Perspective: How will you combat the growing Marxist movement for instance?

Masuo: I myself am not politically trained but there is growing disillusionment with politics in Japan and this will be an opportunity for some Christian political scientists and students to develop a Christian political movement. My calling is reforming the church and education but I'm sure the Lord will provide others for this job. I have great faith that others will support a reformational movement.

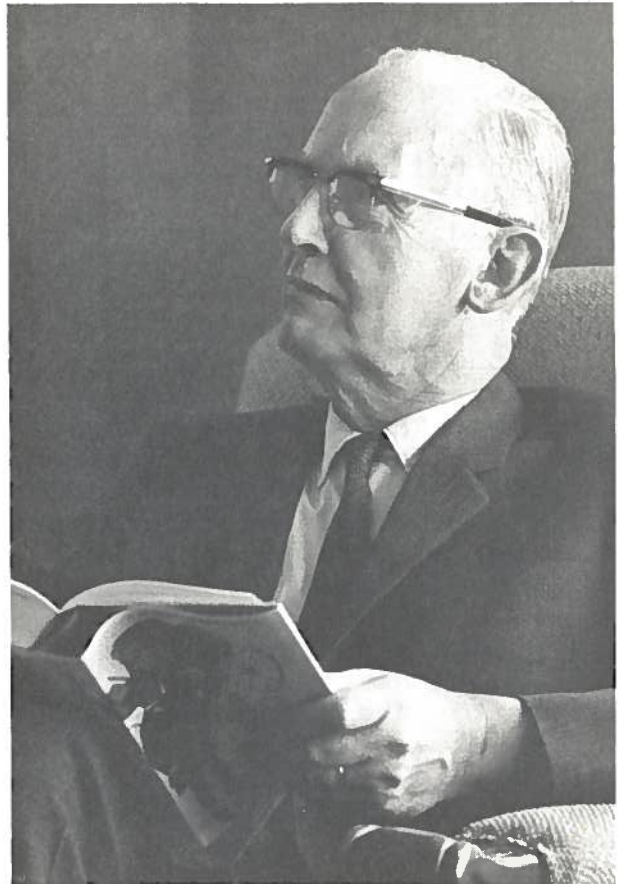
Perspective: Is there anything else you'd like to add that we haven't covered?

Masuo: After listening to the tapes from here that Ko (a former Institute student from Japan) brought back, I felt a real need to come here. I am so very thankful to the AACS/ICS people and especially to the one who offered my scholarship and made possible my coming.

The Reverend Francois Guillaume died at Brantford, Ontario on October 17 at the age of 67. He was a founder and former president of the Board of Trustees of the AACCS.

A kindly man, "Frans" will always be remembered by fellow board members for the child-like courage and determination shown in his often-repeated words, "But we must do this thing" when things seemed bleak and we needed encouragement.

On October 6th, 1972, in a letter to Bernard Zylstra of the ICS staff, Reverend Guillaume wrote, "My prayers are always with you and the others that the Spirit may guide you in your studies. I am so happy that you yourself found out that my remarks in the past were not so far from the truth. (Reverend Guillaume is referring to some critical advice he gave to the AACCS/ICS). I knew that you men would discover the things as they are, if you would go on in faith. God keeps His promises, you see!



The Reverend Francois Guillaume

"Well, this is all for now. I hope to be able to attend the day of celebration in Toronto. God is doing great things among us. Who could have expected such a healthy expansion in just five years!"

God has given us much in this man. We know that He will take care of Mrs. Guillaume and the family, who urged us all to "work for the things Father spent his life helping to develop".

The measure of this remarkable child of God is evident in the speech he gave at the 1967 ICS opening and in his other words of encouragement and understanding. We thank God for Reverend Guillaume and rejoice that he is now with the Lord whom he served.

\* \* \* \* \*

#### Minneapolis AACCS Conference Directs Us Towards a Christian Life Style by Janet Vlieg

Bethel College Seminary housed students from Dordt, the Minneapolis area and Thunder Bay, Ontario for the Minneapolis AACCS Conference. All shared the excitement of discovering a Christian approach to current problems. Lectures were presented by Arrie Leegwater, Rockne McCarthy, both professors at Trinity Christian College, and by Bonnie Greene, a high school teacher from suburban Seattle, Washington.

"History is man's unfolding of creation" was the basis for Dr. McCarthy's

lectures, "The Conflict of Spirits in America". The essence of his lectures was that only when we recognize the reality of the American civic religion can we let the world know what the Christian way of life is all about. We must draw a line between a distinctive Christian religion and the American civic religion, and take up the challenge to become "spiritually disaffected from all forms of the American spirit".

Mrs. Bonnie Greene, in her lecture "Women's Liberation and the Third World Revolution" asked why the Christian community was not doing anything to carry the redeeming healing of Christ to the women's movements and the exploitation of women. She dealt with how we are to be activists, bringing alternatives based on the Word of the Lord to the humanistic-oriented fragmented feminists movements.

Dr. Leegwater exposed the technocratic spirit that directs western society in his lecture "The Scientific Revolution". The study conference was a great learning experience and it is hoped that what we learned will be implemented into our studies and work. Only when we recognize the spirits that mark our times in the light of the Word of God can we even hope to attempt a truly Christian life-style.

\* \* \* \* \*

#### Pinebrook Conference, by John R. Hamilton

For the sixth year, enthusiastic people travelled hundreds of miles to the Mid-Atlantic AACS Fall Conference in Stroudsburg, Pennsylvania, held on September 22nd and 23rd. This year, approximately 75 heard Bert Polman's Christian critique of music and Ken Piers' Christian critique of scientism, and relaxed in the beautiful wooded setting of the Pinebrook conference site, operated by the Bible Fellowship Church.

About one third were at their first AACS conference. Students and faculty from Westminster Theological Seminary were there, including Professor Robert Kundsén and newly appointed missions scholar Harvie Conn. Teachers and school principals expressed great thankfulness for Dr. Piers' lectures unmasking the scientific mind. Pastors were there, too, from the Christian Reformed, Bible Presbyterian, Bible Fellowship, and United Presbyterian denominations, eagerly participating in and tape recording the sessions, and an Inter-varsity staff worker from West Virginia attended again this year. In short, the conferees represented a wide range of backgrounds, giving promise of new reformation amongst evangelical believers.



Roger Porter, Harvie Conn and Denny Hatfield discuss the Pinebrook Conference

The general spirit was one of helpfulness and an openness to correction from God's Word. The Polman and Piers critiques were both tempered by qualifications which showed appreciation for the good things done in the past, while maintaining firmly the need for continual reformation. Good

questions were asked, to which much time was given for in-depth answers.



A typical criticism was that the lectures were too general, with not enough "nitty gritty" suggestions. People recognized, however, that few Christians have obeyed the call to total life service, and that more detailed work by ICS faculty was underway.

The final address by Dr. Piers prompted a time of prayer and repentance for our putting the gods of human autonomy and reason before Yahweh in most of life, particularly in education. A spring conference is being planned for the Philadelphia area, and next fall's conference is scheduled for mid-October.

\* \* \* \* \*

John Van Dyke and conferees take a coffee break

First Bulkley--Skeena Family Conference, by Sid Zandberg

Over the July 1st weekend, the Bulkley--Skeena Chapters of the AACS sponsored their first family conference. The Reverend H. van Anandel spoke on "Understanding, Living and Sharing the Good News". We put a lot of work into the conference and prayed that God would bless our efforts. How He did! We had a real good turnover, perfect weather, and a real Christian spirit shared by all.

We took up a collection to go towards helping students from Lebanon to come study at the ICS. It was not a very large amount but many small amounts will make a big one. God's blessing to you.

\* \* \* \* \*

University of Iowa AACS Study Conference to be Held

There will be an AACS Study Conference at the University of Iowa on February 2-4, 1973. Activities will include seeing a performance of "Godspell" (limited tickets available), workshops and lectures by Drs. Peter Steen, Calvin Seerveld and Bernard Zylstra. The conference price of \$19.00 will include lodging, lectures, workshops and tickets to "Godspell". Meals are not included. For further information and registration forms, write to:

Ms. Barb Whitehead,  
916 E. Burlington,  
Iowa City, Iowa 52240.

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Miniscripts

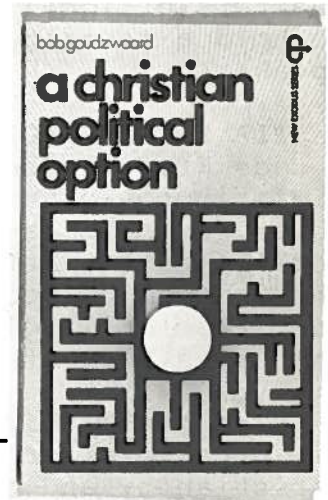
- \* In tribute to Rev. F. Guillaume, a special booklet is available which includes his 1967 ICS opening address and the March, 1972 Perspective interview. To receive one, send a request and \$1.00 to Perspective.

- \* Dr. James M. Houston, Principal of Regent College in Vancouver, B.C., presented a guest lecture on the theme "The Ecological Crisis: Some Biblical Perspectives", at the ICS on Friday, October 27. A week prior to this, Dr. James Olthuis visited Regent College where he had an extensive discussion with members of the staff. Regent College is an evangelical graduate centre whose brief history parallels that of the ICS.
- \* The Reverend Klaas Hart and the Reverend Henry van Andel are available as speakers in the Dutch language (or English) for any AACS Chapters or local groups in lower B.C., or Ontario. If you would like to hold a meeting, contact the AACS for further information on these speakers.
- \* LA REVUE REFORMEE, the quarterly journal of the Societe Calviniste de France (The Calvinistic Association of France), published an article in the current issue (No. 90, 1972/2) by Rev. Pierre Courthial, which comments favourably on several publications issued by the AACS, dealing with a reformational understanding of the relationship between the Kingdom of God and the Church. The article is entitled "L'Eglise instituee et l'Eglise Corpe de Christ" ("The Instituted Church and the Church as Body of Christ").
- \* The current issue of Inside, published by the Evangelical Committee for Urban Ministries (ECUMB), published a series of articles dealing with Christianity and politics, including contributions by Robert Carvill, John Van Dyk, a member of the AACS Board of Trustees, and Bernard Zylstra.
- \* Shalom Productions has recently published a fully illustrated paperback entitled Believe It or.... It contains the Apostles Creed, credal statements, a song and seventeen ink-wash illustrations. Copies are available by sending \$1.45 to Shalom Productions, Box 3170, Vancouver, B. C., Canada.
- \* The lectures presented by Mr. Sander Griffioen at the 1972 summer seminar in economics and politics, entitled, "The Origins and Growth of Revolutionary Thought", (50 pages) can now be purchased directly from the ICS for \$1.50. Dr. B. Goudzwaard's lectures will be made available later.
- \* Please inform the AACS if you have any information about a 3-speed reel to reel black and grey Sony tape recorder lost at the Niagara AACS conference.
- \* Notice to AACS Chapters: Please share with us any projects, interesting activities, and/or fund raising endeavours in conjunction with the campaign that you might have. Remember, this is not just ICS news to members of the AACS, but we are interested in what all of you are doing too.
- \* Video-tapes of the Discovery IV presentations on the theme "The Word of God Stands Forever" are now available. Five of the ICS professors, Olthuis, DeGraaff, Seerveld, Zylstra, and Hart illustratively deal with portions of the Scriptures, to achieve mutual instruction and growth in understanding the Word of God for our time. Each presentation is one hour long and is available in whatever format requested. For details and information, write the AACS, 229 College Street, Toronto 2b, Ontario.

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\* A Christian Political Option, By Dr. Bob Goudzwaard  
(\$2.75, 70 pages) is the first booklet in the vital New  
Exodus Series distributed by Wedge Publishing Foundation.  
It confronts every Christian with the need for developing a  
Christian political consciousness and is, in fact, a manual  
for developing that consciousness.

Goudzwaard gets at the roots of the seemingly unalterably  
political determinants which bind the world in the grips of  
humanistic oppression and he briefly explains the current  
political "isms". Stating that all political choices are  
not objectively made but ultimately based on man's view of  
himself and the world (his faith commitment) Goudzwaard  
gives some very practical gospel-driven alternatives for re-  
forming politics and structuring Christian political action  
groups.



\* 'Bunglers and Visionaries' Christian Labour at the Crossroads, by James  
H. Olthuis and Gerald Vandezande (\$1.50, 38 pages). What is the calling  
of the Christian Labour Association of Canada? Where  
has it been? What has it accomplished? Are those in-  
volved "Christianly" in labour unrealistic dreamers--  
are they 'bunglers and visionaries'? In this Exploration  
booklet, James Olthuis, ethicist and professor at the  
ICS, and Gerald Vandezande, executive secretary of the  
CLAC consider these questions and many others about the  
twenty-year-old organization.

Dr. Olthuis presents a broad view of the future task of  
the CLAC, explaining the biblical norms for work and  
differentiation of tasks, and he encourages the organi-  
zation to be "a vanguard of reform in the economic arena  
of life".

Vandezande concretizes these biblical norms in dealing  
with the current problem of collective bargaining.  
Exposing the capitalistic inhumanity of the AFL-CIO,  
and dealing sympathetically, yet realistically with  
the misdirected thinking of men like the OFL's Louis Laberge, Vandezande  
espouses a radically biblical restructuring of labour relationships.  
A true gospel-confrontation with the economic issue.



Yours faithfully,

Carol Wilson and Marcia Hollingsworth,  
Co-editors.

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