

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Vol. 6, No. 4, August, 1972

Dear Supporters and Friends of the AACS/ICS:

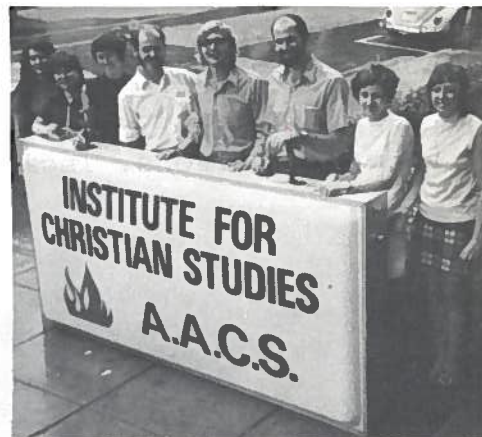
The Ontario Conference -- Tremendous!
by Robert Lee Carvill

What a conference! How can I describe the atmosphere of the 1972 Ontario AACS Conference-- it was too big for words to cover. From Friday night, August 4th, to Monday afternoon, August 7th, 730 persons of every age, interest, colour, ethnicity, background and nationality gathered in Niagara Christian College near Fort Erie across from Buffalo, New York to drink in a weekend of study, singing, praise, relaxation, sharing and stimulation with the growing AACS community.

It was a gathering marked by new beginnings. New faces lectured as old standbys were given time off or re-deployed in other places, other conferences. The areas of popular music, science and technology, and literature were opened up for scrutiny, and reformation according to the Word of Life. Arie Leegwater, Bert Polman and Hugh Cook spoke at an AACS conference for the first time, and they did an excellent job of introducing an extremely diverse audience into their fields of insight, even to the proposing of viable Christian alternatives and tasks that needed doing. The false spirits of the American dream were confronted.

It was a conference that sang, and sang and sang choruses to the Lord. Around the campfire until late at night, before the lectures, in an all-out talent show, during a tremendous worship service, and even early in the morning during thunder shower downpours. I tell you, this conference was attended by a joyful, singing people!

It was a conference that bought thousands-- yes, thousands of books with biblical guidance and insight. There were books for little kids,



Raising the Sign
at 229

books of meditation and practical wisdom for parents, and books giving Christian perspective on the studies of college students. Calvin Seerveld's latest book of scripture translations and meditations, For God's Sake Run With Joy, was just off the presses. Peter Schouls' second Christian Perspective booklet, Insight, Authority and Power, was available. It was a conference that will change lives because of all the reformatioally Christian books that people bought to read.

* * * *

Worship Was Wonderful

Sunday morning at 11 a.m., Dr. Hart gathered up a volunteer chorus of about 75 persons, including musicians, singers, guitarists, children, and adults. These participants packed the large stage, and led about 800 people (including visitors for the day) in a wonderfully worshipful celebration of song and praise in anticipation of the return of the Lamb. Helen Breems, recruited on the spot, led this massive choir of voices as we raised our hearts in praise, exultation and hallelujah-- and the Spirit of the Lord filled our presence. The singing was thunderously powerful, and the reading of Revelation rang in our hearts.



An Expansive Helen Breems Leads
800 Voices in Praise

There was no sermon, but readings from the Book of Revelation. The second coming of the Lord was proclaimed and prophetically brought

home to the People as Arnold DeGraaff gave preparations and Hendrik Hart led the congregation, reading through the poetic passages. Trumpet, drum and voice punctuated the service, and prepared us to hear more of God's Word.

Part Two of the worship service was a Fellowship meal which we shared with our brothers and sisters; we remembered our liberation together by the Word of the Lord, and how the Spirit set us free.

Part Three of the service was one of response: praise, adoration, thanksgiving, admonition, witness and prayer were offered from all over the congregation.

If the worship gave us inspiration, the meat of the conference was in the lectures. We'll just give you the highpoints of the lectures here; please get the printed lectures when they appear next year as Christian Perspectives.

All in all this service was the high point of the whole conference, and we shall not soon forget it. We wish that all of you could have been with us as we sang, clapped our hands, played many instruments, and made



Hendrik Hart
Reading From Re-
velation.

a joyful noise of exultation before the Lord. It was a very moving, heart-
moving affirmation of our hope and salvation in Jesus Christ, King of
heaven and earth.

* * * *

Artful Music for a New Creation

Bert Polman is a young man with an Abe Lincoln beard, immense sincerity, and an intense desire to teach North Americans the history of music on this continent from the perspective of the Way, the Truth and the Life.



Bert Polman:
"Don't Be Afraid
to Try the Un-
tried".

On Saturday and Monday, Mr. Polman spoke on "Artful" Music in Paradise: the Paradox of American Popular Music. Popular music in America--including the 19th century traditions of gospel/revival hymns and parlor/minstrelsy music; and 20th century ragtime popular music, jazz and swing, and even rock and folk--show a tension, conflict and paradox between the American dream or ideals of natural simplicity, innocence, objectivity, non-culturalness, and the American reality of complexity, death, violence, cultural activity, etc.

Illustrating his two lectures with a multi-media show, tapes of different kinds of music, and with brief piano passages, Mr. Polman stressed again and again that the American desire to set up a timeless paradise has all too often led all Americans, including Christians, into an artless impasse. Formula music has again and again replaced skill, craft and cultural experimentation. In this rather dark picture, there are a few rays of light, including the continuing traditions of Black music which were never accorded the complete acceptance of the American dream, and also some contemporary experiments in the post-Beatle, post-classical rock age.

Christians ought to find and write good texts as lyrics, Polman suggested by way of improvement of the Christian contribution to American culture. He encouraged his listeners to explore new instruments, to more closely harmonize text with music, and to experiment, experiment, experiment. "Don't be afraid to become expert in new areas, or to try the untried!" he said.

For popular hymnody in our churches, he suggested that we go back to the tradition of the psalms and exploit the many different kinds of psalms for our worship and praise services. Worship needs more emphasis in its communal musical dimension, he said. We ought to seek more communal styles with music that encourages broad participation by everyone present. "Explore various styles," he said. "Try anything from chant to soul; there's no difference between sacred and secular, so use any music that seems appropriate--and redeem that which doesn't".

And above all he exhorted us to be artful in the creation of "good music for God, and for His people". Mr. Polman's lectures opened up the whole area of music for study and re-formation; the people greeted his talks enthusiastically; he showed beyond a doubt both the damaging effects of

false spirits, and what our reformational responsibilities are as followers of Christ, the King of culture, including music.

* * * *

"This is the Place"

On Saturday evening at the Niagara Conference, Hugh Cook, professor in American literature at Dordt College, gave a fascinating lecture entitled "The Rise and Fall of the American Dream: Notes on American Literature". He traced the historical development of a key motivating force in American literature and civilization--the view of America as an actual geographical location where man could establish an ideal society. With the discovery of the new world, men saw the attainability of the dream and that "this is the place". Always inherent in this dream were the ideals of an optimistic faith in progress and democracy.



Hugh Cook

Professor Cook described how the dream, beginning with the Puritan concept of "a new heaven and a new earth" which was to be "a Commonwealth together for all the people of Christ", became increasingly secularized as time passed until, finally, America was merely considered a place for a materialistic "better, richer, and happier life" for "all our citizens of every rank".

He explained how the Puritans' identification of the image of God with man's Reason gave rise to the deistic Enlightenment view of life. The new dream was best exemplified by the Declaration of Independence, in which all men were seen to have certain inalienable rights and to be ruled by the principles of Reason. The man-centered dream continued to be upheld by the Transcendentalists (such as Emerson, Thoreau, and Whitman), and the Pragmatists (James and Dewey) with some alteration.

It was challenged by the Naturalistic writers (Crane, Dreiser, and London) who adhered to the Darwinian view of man as a "biotic pawn" in a menacing or impersonal universe. The counter-reaction was a 20th century neo-Romanticism, in which hope of the dream's attainability was shattered by World War I, but tragic dreamers were eulogized and a naive faith in the common man and mass democracy persisted.

Cook concluded by explaining that even contemporary critics of the dream put their hope in some other humanistic ideal and that Christian criticism and alternatives to it have been woefully lacking. It was encouraging to hear a Christian philosophical critique of American literature presented, and hopefully this will inspire real Christian literary effort.

* * * *

Dr. Arie Leegwater met up with a host of technical problems while giving his two lectures on the role of science in the rise of the Western society since the 17th century. A voice more attuned to classroom presentations than public lecturing to hundreds, a faulty loud speaker system, and intermittent downpours so loud that they blotted out his already faint voice--all plagued Dr. Leegwater's delivery. Nevertheless, his thorough grasp of the demonic forces of the mechanistic world view, and

of the technocratic spirit allowed him to break through and hold his audience.



Arie Leegwater

"The Scientific Revolution: The Emergence of a Scientific World View" traced the historical development of the new religion of scientific certainty in the 17th century. Prophets like Francis Bacon led the rise of faith in scientific enquiry, especially in the mathematical and physical dimensions of reality.

Later on, this over-emphasis on mathematical method and mechanical scrutiny led to a reduction of all the natural sciences to mathematical and physical models which distorted a true understanding of the phenomena under investigation. There was a tendency to overstress functional operations, and to completely neglect the analysis of individual types. Chemical bond analysis was reduced, for instance, to physical atomic models because scientists were blind to the God-given uniqueness of the chemical dimension of reality, placing their faith in the certainty of mechanistic analysis. Today the spirits of mechanistic and scientistic certainty are still with us in various disguises, Dr. Leegwater asserted. "The Technological Revolution: The Technocratic Spirit at Work Today" showed how the present confidence in technological salvation has spawned the sciences of futurology and cybernetics. In a setting of close inter-relationship between scientific analysis of the structural regularities of creation and the technical outworkings of these discoveries in tools, processes, automation and computers, a new and frightening determinism has arisen to threaten the very possibility of humanity or individual freedom.

The earlier effort to control nature through autonomous human scientific investigation, lately wedded with technological formation, has emerged today, for example, in the disciplines of futurology and cybernetics.

Futurology is a combination of sciences pooling their empirical, mathematically quantifiable data so that alternative futures can be provided for politicians and other planners. According to Leegwater there is a strong tendency for futurologists to bless the status quo and to extrapolate the future on the basis of present attitudes and societal structures, overlooking any normative concepts through a pragmatistic reduction of humanity to manipulate pieces of logically correct bits for computer simulation.

Cybernetics is the science that studies feedback. In a dynamic process, sensors feed information back to machines that are able to correct their performance. Many scientists, like Norbert Wiener and B.F. Skinner, would like to see increasing control be exerted in human relations so the future can "at least partially be predicted."

But where does this leave corporate and individual human choice and freedom? Precisely these horrifying trends have led the French Calvinist thinker, Jacques Ellul, to argue in his Technological Society that the only recourse for Christians is to individually oppose the technocratic juggernaut in a dialectical act of refusal through personal responsibility.

Although Dr. Leegwater sees with Ellul that the technocratic spirit could

lead us into a frightening future far worse than even today's developments, he doesn't share Ellul's pessimism or his acceptance of determinism as our lot. Why? Because, says Leegwater, "In the end the solution to the problem does not lie in taming technology, planning new strategies or preventing future shock. What has to be challenged is the technocratic spirit and the view of progress that it espouses. Despite some signs of critique and crisis, the present faith in progress via science, technology and economic growth is still directing Western society. In that faith continues to lead society, we can indeed expect the judgments of the Lord".

What are we to do? "The task of Christians," says Leegwater, "is to communally witness to the restoring and healing power of the Word of God for society. That witness will have to confront the technocratic spirit, however difficult it seems to tackle. We do not have the option of dropping out of society, nor is it an option to function as modern-day Luddites, violent opponents of the technological system, condemning technology and science as powers of the prince of darkness. We have to witness to the new creation of Jesus Christ, a new creation in which science and technology can properly have their legitimate places and be responsibly performed".

A lively hour and a half discussion pursued in which the ways that this might be done were explored. Peter Steen from Beaver Falls, Pennsylvania and Gerald Vandezande from Toronto presented provocative alternatives and points of departure from a biblical outlook.

* * * *

A Time of Challenges

If there was one challenge that this latest Ontario conference brought to the fore, it was the one of how broad an audience can be served in an academic way. In 1969 when I first attended the Ontario AACS conference in Bolton there were hardly any people there over 30 years old. In fact, I was simply amazed that all the people were so young.

But in three short years all that has changed. Last year's massive turnout at Delaware in western Ontario, and this year's community-oriented conference in Niagara, call for new arrangements that will serve both the needs of university students and graduate scholars, as well as the needs for the fruits of biblically founded learning in the broader Christian community. The early Unionville days of exclusive scholarly analysis are gone forever. The popular needs of ever-greater numbers of Christian kids and parents are yet to be adequately met. Something should be done to revive the earlier scientific precision for advanced students, while moving even into more popular territory for the families present.



"Three Reformational Kids" bring down the house with "Kumbayah"

Finally, perhaps there have been sharper, more scholarly lectures given at past Ontario AACS Conferences (this is now done at the seminars and



Making the Move from 141 Lyndhurst to 229 College During the Middle of June

graduate courses at the Institute for Christian Studies), but the Niagara Conference of '72 will be hard to match for its spirit, its community, its joy, and its affirmation that the Kingdom of God is at hand, and that Jesus Christ calls us to occupy this earth by seeking first that Kingdom until He comes.

* * * * *

Come Join Us at New Building Dedication and Seerveld Inaugural

You are invited to join us in celebration and thanksgiving on Saturday, October 14th when we dedicate the new building of the AACCS/ICS. Various activities are scheduled for this great day. In the morning there will be a business meeting in which the year's activities will be reported, and the staff will answer your questions concerning their work. Dr. Calvin Seerveld, newly appointed professor of aesthetics will give his inaugural address that afternoon; finally, there will be an open house where together we can celebrate the Lord's blessing. Keep October 14th open, and come join us at 229 College Street, Toronto.

New Work in Women's Action for AACCS

The National Board for Women's Action for the AACCS made some personnel changes. Mrs. Minnie Herfst, former secretary and Mrs. Tina Heemsbergen, former treasurer, have retired after giving faithful service. We are grateful to these good women for their work in supporting the Association.

We welcome the new secretary, Mrs. Anne Vandezande, Jr. of 483 Scott Street, St. Catharines, Ontario, and the new treasurer, Mrs. B. Vanderburg of 18 Sunset Blvd., Galt, Ontario.

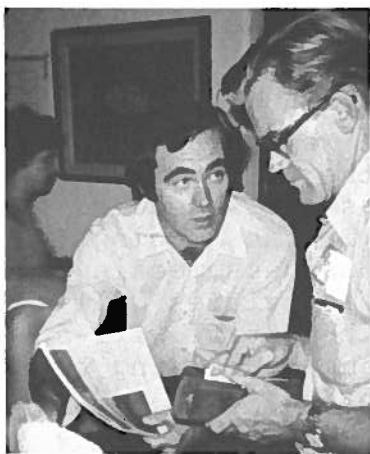
Each year the Women's Action, with a specific goal in mind, has supplied the Association with much

needed equipment including an addressograph machine. Its goal for this year is to expand the library to further promote the cause of Christian education. They need \$5,000 to do so. -- Continued on page 15

John Olthuis Announces AACCS Staff Changes

Members and friends of AACCS like to be kept up-to-date about personnel changes. As executive director I want to inform you of recent developments.

John Hultink Resigns to Take Post with Wedge Publishing Foundation



John Hultink loses no time in starting his new job as Wedge Managing Director at the Niagara Conference.

Effective August 1, John Hultink, Director of Development since August of 1968, resigned to accept the position of Managing Director of Wedge Publishing Foundation.

John spent his first (unmarried) AACCS years in whirlwind tours across North America concentrating on "signing up" AACCS members. Many of you will undoubtedly remember a workshop, sidewalk, farm-yard, office or living room discussion with John excitedly telling about the work of the AACCS and its new Institute. During the past 2½ years John's efforts were devoted to keeping up with the large increases in the budget through the molding of a large core of genuine (and in many cases sacri-ficial) givers, and the supervision of the work of other promotional personnel. John's energetic and imaginative work has been a vital factor in four years of rapid AACCS growth. I am confident that members and friends of AACCS will join the boards and staff in a prayer of thanks for what John has meant to the AACCS, and a prayer of request that he will find joy in his challenging work of

helping to expand Wedge Publishing Foundation (a fledgling reformational publishing house) into a more public channel to communicate the Good News.

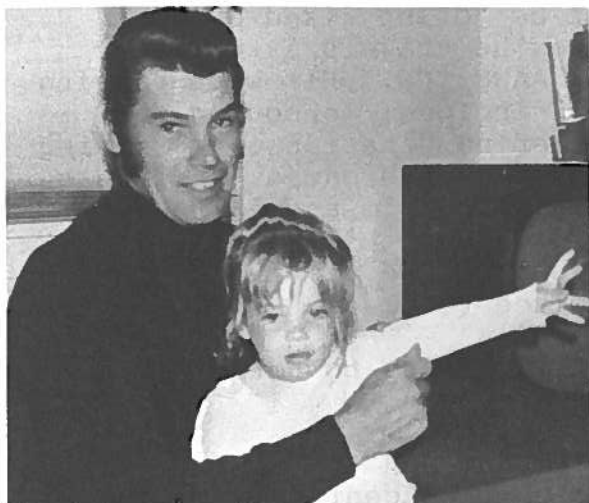
Harry Houtman Appointed Director of Development



We welcome and wish Harry Houtman well as he assumes the position of Director of Development, effective August 1st. For the past year Harry has served as Associate Director of Development with the focus of his work being to obtain new members for the Association. He will continue to be responsible for promotional work in Ontario. During September, Harry, his wife, Tena, and eight-month old daughter will move to Toronto from their present home in London, Ontario. Harry's quiet, unassuming, serving manner, combined with his firm convictions and organizational gifts will, with God's care, continue to make him a real blessing for searching Christians and a pleasure to work with besides.

"Would Anybody Here like to become a member of the AACCS?"

James Visser Declines Full-Time Appointment



James Visser and Daughter: "Our best supporters are here in the West!"

James Visser, who so ably served the Association as Development Agent in western Canada for the period of October 1971 through March 1972, declined an appointment to the full-time position of Development Agent for western Canada. Our regret was tempered in knowing that Jim will continue his many Christian efforts while pursuing his work in the potato industry.

To Jim and his wife, Louise, we say thanks for helping us out when it was so necessary, and continue to walk with God.

Elizabeth Haak Resigns to Marry the President (of AACS that is)



Bep Haak Previewing Her New Environment: "Isn't it beautiful!"

Elizabeth (Bep) Haak joined the staff as receptionist/secretary to the AACS staff in August of 1968. She "moved up" to become secretary to the Institute staff, and at the time of her resignation was assistant to the Executive Director. Some time this fall she will "move up" to the position of wife of Marinus Koole and mother for the Koole children. Marinus, a widower, is President of the AACS Board of Trustees. We will miss Bep's cheery efficient presence in the office but wish her and Marinus and the children a life blessed with joy and abundance.

Sylvan Gerritsma Accepts Appointment as Development Agent for Western Canada and Western USA

We welcome, and ask all AACS members and friends to welcome, Sylvan Gerritsma, who will assume the position of Development Agent for western Canada and mid- and western USA on September 1. Sylvan, age 26, was born in 1946, attended Christian schools in Iowa, and was graduated from Dordt College, Sioux Center, Iowa in 1968.



After serving a one-year term in Viet Nam, Sylvan spent the past year as a student at the ICS. He will almost be "of no fixed address" (he's still single) as he travels extensively telling the story of AACS/ICS. His wide-ranging responsibilities will include: encouraging AACS membership, gathering donations, recruiting students and speaking at conferences. Sylvan's personal warmth, love of people and enthusiasm for the Kingdom of God, equip him for the difficult task he has accepted. Pray for him as he travels from place to place.

◀ Sylvan Gerritsma: "It's a joy to Serve."

John Horner Becomes Part-Time Eastern USA Development Agent



John Horner:
"There're 23 million people within driving distance of my home"

Particularly in the past several months we have been acutely aware of the need for a more active presence in the eastern USA. It is with gratitude that we welcome John Horner to the staff as part-time eastern US Development Agent. John's varied career in activities that involve ideas and people (at different times he owned a business employing 20 people in the area of marketing and research, pastored a church and was principal of a Christian school) and his zeal for the work of Christian higher education will be assets as he begins his part-time work with personal contacts, and as he uses the media in the greater New York City area. John will continue to live in Dover, New Jersey, with his wife, Ann, and two of their children, Kathleen and John. The Horners have two other daughters, Shelly, who is married, and Jeanette who is a college freshman. In trying to carry the work of the AACS/ICS to the eastern seaboard of the US John will need the help of many Christians in his area and the prayers of all fellow Christians. We welcome John Horner, a quiet, jolly man of wit and firm belief. If you know people in the eastern United States that you think John Horner should visit, drop him a line at 380 Blackwell Street, Dover, New Jersey 07081.

Marcia Hollingsworth Accepts Position as Assistant to Executive Director

On September 1 the staff will welcome new team member Marcia Hollingsworth who will assume the position of Assistant to the Executive Director. Marcia's wide responsibility will include the implementation of AACS programs such as Discovery, conferences, etc., as well as organizational responsibilities affecting most AACS departments. Marcia is a native of Grand Rapids, and after attending Christians schools in Grand Rapids and Chicago, she attended Trinity Christian College for two years and was graduated from Calvin College with an AB degree in biology and chemistry.



Since then she has worked as a chemist at Amway Corporation and as administrative assistant to a psychiatrist. This training should be an asset as she begins her work in what used to be the "Odd Fellows Temple". Many of you will probably get to know Marcia through correspondence or involvement in various programs. Join our hope that Marcia will experience joy in her new position.

◀ Marcia Hollingsworth: "I think I've finally found a challenging position."

Your staff is thankful to have a place in the exciting, although often too busy work of AACCS/ICS. As I wrote these lines the workmen were busy putting up the sign on the Institute building. It was an exciting time for all of us as we kept rushing to the windows to see how far the work had come! I also felt some pride in looking four storeys down and seeing people stop, look, point and talk to one another probably about the "odd sign" that had replaced the Odd Fellow's sign. Pray that we together, and especially your staff, may stay obedient and strive to be worthy of the sign that announces us as Institute for Christian Studies and Association for the Advancement of Christian Scholarship.

Yours faithfully,
John A. Olthuis,
Executive Director.

ICS Summer Seminars in Hermeneutics and Political Economy Spur on Community of Christian Scholars, Lead to New Advances, by Robert Lee Carvill

Summer seminars in hermeneutics (interpretation) and political economy were held at the ICS from July 10th through 28th. Approximately 20 persons enrolled for the hermeneutics workshops, and 39 for economics and politics. It is impossible to report either the day-to-day details of the many lectures and discussions or the final or even tentative conclusions reached by the different groups who worked diligently day after day in 90-degree heat.

But it is possible to report that the seminars led to an explosive advance in new insights and theoretical problems. A sense of deep Christian community and brotherhood developed as the work progressed. Perhaps the words of Dr. Angus Hills of the University of Toronto's Faculty of Forestry sums up the spirit of the seminars: he said on the last day, "I'm very glad to have been a part of this effort to discover God's Word for our scholarship."

Hermeneutics

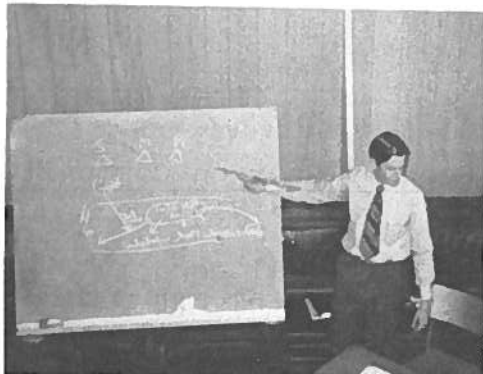
The hermeneutics seminar (which I attended most of the time) worked on two major projects--the building of a biblically sound method of reading the scriptures aright, and also at developing an approach to interpretation

in general, or philosophical hermeneutics, as it is called. ICS theology and ethics professor, Dr. James Olthuis, spent most of his time expositing his approach to biblical hermeneutics (with some time given over to hermeneutics in general), and Drs. Henk Geertsema, lecturer in Christian philosophy at the University of Leiden, the Netherlands, used most of his lectures to sketch the history of philosophical hermeneutics in the German intellectual tradition, beginning with Schleiermacher and ending with Heidegger and Gadamer.



James Olthuis relaxing a moment during a heavy lecture schedule.

Various members of the seminars contributed their insights on specialized projects through lectures that complemented the main themes. Dr. Robert Knudsen from Westminster Theological Seminary lectured on some ontological problems in contemporary German philosophy from the viewpoint of Christian philosophic conceptions. Dr. Sydney Greidanus, minister of the Clarkson, Ontario Christian Reformed Church spoke on "The Nature and Interpretation of the Bible". Professor John Vander-Stelt from Dordt College gave an introduction into the tradition of Scottish Realism which lies behind the old Princeton-Westminster approach to defending the infallibility of the scriptures and to apologetics, subjecting this stream of thought to a Vollenhovenian analysis to clarify certain traits and tendencies within it.



Sydney Greidanus diagramming a point in his talk "The Nature and Interpretation of the Bible".

Dr. Gordon Spykman, professor of religion and theology at Calvin College, presented the draft of a paper he delivered at the Reformed Ecumenical Synod meeting in Sydney, Australia during August; it was entitled, "Scripture, Faith, and Science (Scholarship)". Harry Fernhout and Don Sinnema, advanced students at the ICS, gave papers demonstrating the interpretational approach used at the Institute, with different themes of the scriptures as their focus.

as an illustration for further work by ministers wishing to enrich their sermons with a "reformational" reading of scripture.

The many ministers from throughout North America were especially interested in discussion of a paper written by ICS student Harry VandeVelde on the biblical book of Ruth. This paper shows the practical results of research at the ICS and it serves

One of the highlights of the seminar were the lively debates which ensued, especially between Henk Geertsema and James Olthuis. The two thinkers have markedly different intellectual and personal styles; Olthuis is a systematician who specializes in structural analysis which gets at the skeletal components of various thinkers' work, with a driving readiness for boldly striking out into new problem areas. Geertsema is much more tentative, wants to listen to the spirit and flesh-and-bones of his opponents and subjects for study, seeing the task of the Christian scholar

in terms of dialogue and openness to the other's uniqueness and special genius; his system is unfinished and he admires all philosophers who keep, in his opinion, a healthy openness to reality and even inconsistency. At the conclusion of the discussions Olthuis thanked Geertsema for his "royal opposition" mentioning that Geertsema had been invited for, among other reasons, for just such a purpose. Underneath the rivalry, though, there was real brotherhood and respect.



The participants decided that they would meet for at least a week next year, if possible, and found the bonds of fellowship in labour strong among them.

Politics and Economics

Buoyant Grady Spires and pen-
sive Henk Geertsema at the
Hermeneutics Seminar.

Forging a Christian consciousness in poli-
tics and economics was the purpose of the
seminar in political economy, which
brought together 39 persons from different

countries and continents. One of the main ingredients of the effort were
daily lectures by Dr. Bob Goudzwaard, presently professor of economics in
the sociology department of the Free University of Amsterdam, on the his-
tory and present state of the field of economics. Professor Goudzwaard,

both practical politician and theoretical thinker, ap-
proached his subject with great verve, tack, and with a
continental flow of exciting new insights led by the
gospel's light. He deftly fielded the stickiest questions
on technical monetary policy, and still was able to put
his subject in the kind of biblical perspective that
was meaningful to all of the participants, many of whom
came from vastly different backgrounds.



Bob Goudzwaard:
"Our gods--
rational pro-
gress, ever-
growing CNP's
and technolo-
gical innovation,
have failed us."

I heard him speak for two days on the present state of
eastern and western economies, contrasting and comparing
similarities and differences, and then predicting a dark
future if there is not a change in attitude and policy
by both the East and West. Dr. Goudzwaard showed in
chilling fashion that the absolute limits of the earth's
resources were being approached, and that disaster would
soon overtake us (if not in one generation then in two
or three) in terms of ecological destruction, energy
depletion or vast inflation because of a lack in natural
resources--IF we did not stop worshipping our gods of
material progress, ever-rising GNPs, and ever-quicker
introduction of automation (thus using up scarce natural
resources for machinery, etc.). Only an economic policy
which recognizes that we cannot put our hope in economic
or technical progress, will lead to true biblical harmony
and shalom in our daily life on this globe.

Meanwhile, Bernard Zylstra sketched out the rudiments of a Christian ap-
proach to political theory and action. He dealt with topics which brought
into focus the framework in which Christian political movements and

agencies such as the Christian Government Movement (CGM), the National Association for Christian Political Action (NACPA) and the Committee for Justice and Liberty (CJL) can build on in a co-operative effort to bring the gospel of Jesus Christ to bear on public policy formation in our two nations.

Supplementing Goudzwaard and Zylstra were the lectures of Drs. Sander Griffioen, research co-ordinator of "Christianity and Modern Thought" at the Free University. Griffioen is at home in both philosophy and economics, with a special interest in Neo-Marxism as it arises out of the history of Marxist thought. He presented outstanding lectures on Marx, Hegel, Marcuse and the Neo-Marxist structuralist thinker Ernst Bloch, among others.

Both Christian Saade and Harry Antonides (CLAC) made presentations which deepened the insights of everybody present. Saade spoke on the emerging political forces in Lebanon and the alternative of the Christian movement known as Al-Muntalikun (see May Perspective for an interview). Harry Antonides gave a talk on contemporary trends in the North American wage structure in the light of the increasing labour unrest by so many segments of the work force.



Angus Hills explains his work in land use planning to John Olthuis.

Issues of the seminar centred around such things as whether inflation could be cured by monetary and fiscal policy, or whether it was based on human greed of groups as well as structural forces. Some also wondered if Dr. Goudzwaard was not something of a doomsday prophet in predicting imminent disaster if certain policies were not changed. Others thought that the seminar should have been more practical so that its insights could be more directly applied in labour and politics.

Differences Between the Netherlands and North America

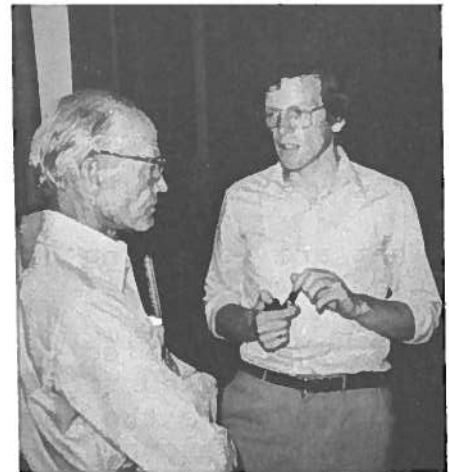
One thing that came to the fore in both of the seminars was the difference in outlook between the Continent and North America. When we got into discussions it often appeared to us Canadians and Americans that those Netherlands were just pessimistic and even quietistic; no doubt the three academics working out the Christian democratic tradition of Western Europe saw us as hopeless activists and maybe as too sure of our own programmes and goals. As time went on a healthy respect developed on both sides for the historical conditions which have led us to our outlooks, while a certain openness to correction and criticism became apparent on both sides.



Paul Marshall:
"Just a Second!"

We in North America stand on the threshold of many adventures and adversities--at the beginning of a relatively new tradition for this continent

and the Anglo-Saxon world. The Netherlanders are no doubt much more experienced, wiser from past follies, and have the benefit of a long history of failure and reversal as well as partial success in the effort to follow the Lord's leading in all of life. In the long talks that took place at night after the day-time sessions, there was a growing sense of unity in Christ and a dawning sense that both sides of the ocean need to work together even more closely from now on so that the Body of Christ may be one, and might be strengthened.



Sander Griffioen and Rev. John Clelland talk over the issues.

...Women's Action cont'd from page 8

If you are interested in more knowledge of Women's Action or information on starting a local action committee, contact Mrs. Vandezande for the necessary information. And please send your contributions to the new treasurer, Mrs. Vanderburg. Women's Action encourages all women who see the importance of their activities to join them and experience the fellowship and blessings of their work.

Report on the AACS/OACS Summer Program in Education by Harry Westerhof

The summer program in Christian education, co-sponsored by the Ontario Alliance of Christian Schools and the Association for the Advancement of Christian Scholarship, was held this year between July 3rd and 28th at the Toronto District Christian High School. Courses were given in philosophy and psychology of education and further work was done in the development of the mathematics and social studies curricula.

Social Studies Curriculum Workshop

Meeting at the Immanuel Christian School, Dr. Arnold DeGraaff worked for four weeks with Jean Olthuis, Norma Marshall, Maryse Westerhuis, Alice Koster, and Margaret Popma on an extensive revising and enlarging of the social studies guides for grades 1-3 produced during past workshops. "Cut and paste" operations--saving the best from the previous guides--were followed by much reading and research in available sources to make parts of the units more comprehensive and to add new ones. The overall re-organization of the material better reflects both the way the child learns and the unity of creation and man's task in it. Much work still remains to be done, especially in the editing and organizing of the material, but Dr. DeGraaff is hopeful that in the course of the year it will be ready for publication in book form.



Jean Olthuis

Math Curriculum Workshop

Harro Van Brummelen, head of the mathematics department of the Edmonton Christian High School, was back again this year to lead the Mathematics Curriculum Workshop. It was well attended: 23 participants, ten more than last year. "Math must be one of the areas in which teachers have difficulty," Harro chuckled. He then responded to a few questions I asked him.



Q. What are you doing now in relation to last year's work?

A. Last year we tried to lay down the foundations for the math curriculum in the Christian school: what are the objectives of teaching math? What basic philosophical direction should we take in developing curriculum material? How do we look at the child, and how does that tie in with the techniques we use in teaching math? This year I hoped to continue with some of the things we did last summer, and develop more concrete classroom material. We're getting some materials out--some concrete suggestions for classroom teaching, about how to implement what we said last year. What we have done is to take some themes, say the theme of measurement, and asked how that would be developed from grades 1 to 7 or 8. Or the theme of statistics and probability: how to develop basic graphing in grades 1-3 and trace that through to grade 12. We really haven't looked at any particular grade level. We started with topics that we thought last year were concepts students should know. We picked a few and tried to trace those through, and it will be up to the teacher in the classroom to decide where his class fits into this scheme.

Harro Van Brummelen
(2nd from left) and
members of Math Curriculum Workshop.

Q. What problems did you encounter?

A. We had a large group, only 7 of whom were here last year. Which meant that basically we had to start over again. We spent most of the first week getting our bearings straight, going over some of the problem areas, working through various activities in the math lab to get the feeling of the kind of things that have to be done in the curriculum. So we only had one week left to write curriculum material. And that's just too short. But we got something accomplished which will be put out later in mimeograph form. And several of the new students have found that their whole view of teaching math has changed, and they are eager to try out in their classrooms some of the ideas we talked about.

Q. What about next year?

A. A good question. I hope that if the Alliance doesn't sponsor the program, OCTA will pick it up. I think we can accomplish much in several areas, especially if we have 3 or preferably 4 weeks. And we need to work together with other areas, especially in the science and social studies for grades 1-4 so that we can get an integrated curriculum. We don't want to fall back into the old trap of here's a math discipline, here's the science discipline, etc. You don't get a complete unity unless you work with these people. I hope that next year we can have a cen-

tre set up where, say, 7 or 8 people from each area can work together to see how the curriculum for our Christian schools can be unified, in order that the student can see some of the creation and his calling in it and respond more positively in his life, not just in certain very specific areas.

Philosophy and Psychology of Education

The four week courses in the psychology and philosophy of education were taught this summer by Mrs. Geraldine Steensma, Associate Professor of Education and Director of the Teacher Education Program at Covenant College. She is the author of To Those Who Teach: Keys for Decision-Making. As I visited her classroom and later talked with her and some of the students, I was impressed with her warmth, enthusiasm and skill as a teacher, drawing the students out and challenging them to integrate the materials into their own experience. We chatted for a while and the following are some of her impromptu comments on the summer course and her ideas on education:

The content of the courses was organized around To Those Who Teach. In it I build my ideas of education first of all on a scriptural view of man. That determines who the child is: a religious being, created and placed in a position with a call to service. In key to that I develop what I think ought to go on in the classroom. Then I do an analysis of the office of man and show that both the teacher and student are functioning in that office in the three aspects of prophet, priest and king. So it isn't only the teacher who proclaims or interprets (prophet), who brings about healing (priest), or who gives form or administers (king). The student also must live this, no matter how young he is. He has the right to have these kinds of experiences, at his level.



Geraldine Steensma with students at philosophy and psychology of education workshop in Woodbridge.

From there I go on to develop the role of the teacher and student. Both of them face an equal responsibility before God. Their task is a little different, and that is, as the teacher functions as a responsible guide, then hopefully the student has at least some chance to respond in responsible obedience. That obedience is not to the teacher so much as to what the teacher offers him and shares with him in the planning of what he's going to do.

Q. And the child has to have the freedom to respond, to accept, and even to reject it?

A. Right, even to reject it. And authority for the teacher, though it comes from God, is different from that of other positions, and I call it pedagogical authority. It means that the teacher has prepared himself through a diligent study of culture, of forms and methods of education, and of understanding the child, so that he can weave all these into the kind of experiences that are authentic to the child--authentic to his level and authentic to the discipline. With that pedagogical authority, the teacher doesn't have to exert personal power.

Q. How, for example, would that work out in a concrete classroom situation?

A. Personal power, say, would come across when the teacher lays out arbitrary assignments and solicits no co-operation from the student in that particular task: it was just a plain assignment given. Pedagogical authority, in contrast, allows for co-operative decision-making between the teacher and the student about what the task should be, regardless of what level the student is at.

The content of the curriculum is important and Keys 45 and 6 of my book deal with that: what can the teacher do so that he is teaching authentically to the discipline, interpreting according to scripture and a world-and-life view, and integrating so that reality is one and not separate.

Key 8 deals with the teacher's task of ministry, a ministry that proclaims four messages: reconciliation, commitment, authenticity, and community.

Q. Would you define briefly what you mean by those messages?

A. Learning is an adventure, a very personal adventure because it is I who learn. And adventure is dangerous, full of error, tension, and trials. So if we didn't have the reconciliation with God through Christ, it would be impossible to allow this dangerous situation: reconciliation has to be built into it. As you allow the openness, you allow for error and sinning, but always with the idea that reconciliation is there. That way the student gets the experiential knowledge of what reconciliation through Christ is like. It's not just coming to him in words from the Bible or schooling, but it comes into his personal experience through the agency of the teacher. And commitment the same way. To talk about committing your life to Christ, yes, that proclamation is necessary, but when the teacher works with the student to commit himself to a task and supports him and tries to hold him to it, the student is experiencing this message. He also experiences that he sometimes falls down in it, and that brings us back to reconciliation.

By authenticity I mean a basic, honest openness between students and teacher which is so necessary. In this class I saw a number of people just open up who at first shrank off into a corner. That's why I like to separate them into small groups; it opens them up as fast as possible, especially if they can meet without the teacher. And that's also why I have individual conferences with them. Authenticity is necessary for community and respect for the individual in that community. His contribution or service must be valued, for if he works at something and integrates it in his own way, and then shares it with others, he grows through it and has something to offer.

* * * * *

Since it seems likely that the OACS will no longer continue to sponsor the program, John Top, administrator of the program, hopes that some other body, perhaps the Ontario Christian Teachers Organization, will undertake it. "It would be a pity to drop the program. We should continue these courses, especially because we have a unique situation here, in that many of our teachers come from 'neutral' institutions with hardly any Christian training."

Though down in enrollment in some subject areas, the program was nevertheless successful and productive and the overall response from the participants was enthusiastic.

Three New Books Published

One of the purposes of Perspective is to keep you informed of the latest developments on the publishing front. Three new books by members of the AACs community have been published in the past two weeks. They are: Insight, Authority and Power by Peter Schouls, the latest Christian Perspective booklet; For God's Sake Run With Joy by Calvin Seerveld, professor-elect in aesthetics at the ICS, a sequel to his Take Hold of God and Pull; and Worship and Politics by Albert Gedraitis, the first of the New Exodus series of books by Wedge Publishing Foundation in the area of economics and politics.

What are they like? Here's a brief description of the three:

Insight, Authority and Power: A Biblical Appraisal



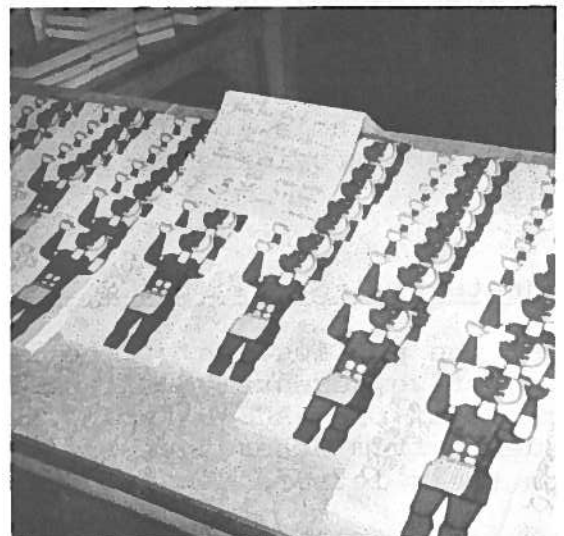
Insight into the Word of God is a prerequisite for the authority which comes with an office of service within the Body of Christ, Dr. Schouls argues in this lucid booklet. Unless this insight precedes authority, the power exercised in any position of responsibility will end up in destruction and incompetence. Dr. Schouls' biblical exposition makes clear that those without requisite insight who are filling offices are like bulldozers wildly careening out of control because they don't have any drivers.

* Dr. Peter Schouls is Chairman of the Department of Philosophy at the University of Alberta in Edmonton.

Insight, Authority and Power on display at Niagara Conference.

For God's Sake Run With Joy by Calvin Seerveld

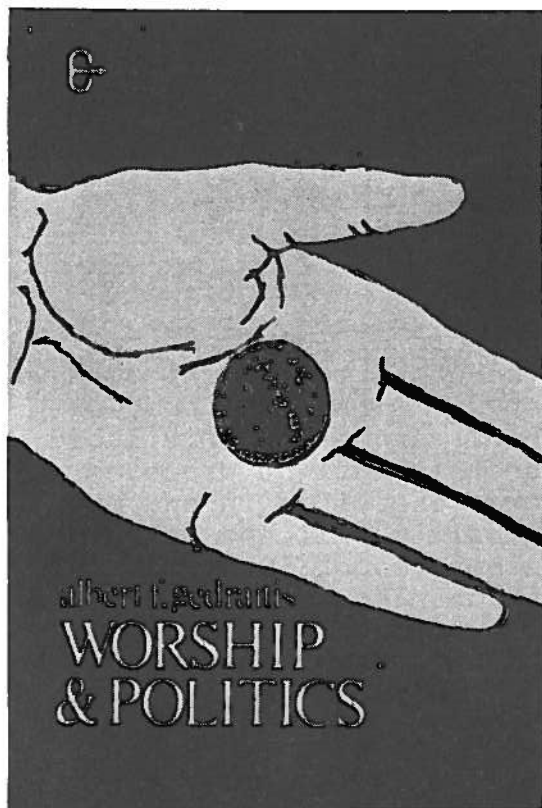
Those who appreciated the fresh translations of scripture with the attendant meditations of Calvin Seerveld's Take Hold of God and Pull will be equally moved and blessed by its sequel For God's Sake Run With Joy. Passages from the Law, the wisdom literature, the Psalms; portions of the prophets; a section from the Gospel--for Advent and for Lent; and from the Apocalypse, are brought together with meditations capturing the joy of running with the Spirit of Christ in our daily lives. The book's subtitle, "Moments in a College Chapel", conveys both the original



For God's Sake Run With Joy just off the press for the Niagara conference.

audience for the translation readings and meditations, and also the students for whom Dr. Seerveld gathered the material in this book. Beautifully reproduced paintings (in colour and black and white) by Henk Krijger, master artist for Toronto's Patmos Workshop and Gallery (formerly Institute for Christian Art in Chicago, now located at 561 Richmond St. W., in downtown Toronto) illustrate the volume.

Worship and Politics by Albert Gedraitis



The central theme of Albert Gedraitis' Worship and Politics is that "it is impossible to separate political belief, faith, ultimate conviction from Bible reading, prayer, preaching, confession and worship. We must seek to be gripped radically and exclusively by the Holy Spirit of the risen Christ both for worship and politics, knowing that the two cannot be isolated even though structurally they constitute different facets of the One Great Task for the coming of the Kingdom of God." A brilliant exegetical re-reading of the New Testament passages so often used to buttress a conservative view of worship and politics.

* Albert Gedraitis is a research writer for the Christian Labour Association of Canada (CLAC).

< A book on what we ought to offer to Caesar.

Insight, Authority and Power (\$1.95) by Peter Schouls, and Worship and Politics (\$2.75) by Albert Gedraitis are available from Tomorrow's Book Club, 229 College Street, Toronto 2b, Ontario. For God's Sake Run With Joy (\$3.75) by Calvin Seerveld is available through TBC, and also from the Trinity Christian College Bookstore, 6600 West 123rd Street, Palos Heights, Illinois 60463, U.S.A. We encourage you to read and study these books providing scripturally directed learning and insight for all of life.

Students Will Study at ICS This Year Because of Members' Generosity

After the publication of the interview with Christian Saade in the May Perspective, executive director John Olthuis received two letters from members of the AACS offering to donate a scholarship for needy ICS grad students from other countries. We wrote and asked them if we could quote from their letters because they show faith that is a witness to us all.

The excerpt following is from a farming couple in Alberta who asked that their names be withheld, but agreed that part of their letter to John Olthuis could be quoted:

"Dear John:

Thanks for your letter of July 6th. We were very happy to hear that these funds can be put to good use. Our farming has picked up quite a lot since last year, and so we just tossed the idea around for a bit, but just could not shake off the idea that by giving this scholarship we can help get people with a full-orbed Kingdom vision in very strategic positions all over our Lord's globe. And people with a full-orbed vision of the Kingdom will be where the real power is."

Rev. Robert W. Newsom, pastor of Trinity Presbyterian Church (OPC) in Newberg, Oregon, was also led to donate a full tuition scholarship of \$750 to an ICS student. He wrote the following to John Olthuis:

"Dear Mr. Olthuis:

Thank you for your letter of the 26th with its instructions concerning the scholarship funds. You may freely use your judgment with reference to the use of our letter. I am somewhat hesitant about the use of my name, but if you feel a 'real' person is helpful, you have my permission.

"It is encouraging to see what God has done in these five years in bringing you from a basement to such a fine building. I have the drawing of 141 Lyndhurst on my study wall. It is a fine 'stone of remembrance' concerning the faithfulness and the power of our God.

"May you be blessed and strengthened as you obediently labor for His glory.

Sincerely yours in Christ,
Robert W. Newsom".

We also have word from Mr. Marinus Koole, president of the AACS Board of Trustees, that Mr. H. Schuurman, 47 Mill North, Waterdown, Ontario, is collecting money for one tuition scholarship. In his letter of thanks to Mr. Schuurman, John Olthuis writes, "Praise the Lord! During the past few weeks we received word that a second student from Japan wants to enroll this fall full-time and requires a tuition scholarship. We also have enquiries along the same lines from a North-American Indian who lives in Northern B.C., and from students in Australia, New Zealand and Nigeria in addition to the needs of our friends in Lebanon. We very much want all these students to come, and were thinking of ways of raising additional funds for that purpose. Your efforts then are tremendously encouraging to us. The Lord indeed blesses us richly; besides the money you are raising, we received two other tuition scholarships."

We are indeed thankful for the faithfulness of these people of God for their giving and praying for the students who will be studying this fall at ICS. If you would like to contribute a tuition scholarship, or part of one, or if you have any ideas on how we might meet the needs of the students mentioned above, please write to Mr. John Olthuis, Executive Director, AACS, 229 College Street, Toronto 2b, Ontario, Canada. (See Miss Debbie Steele's personal recounting of her study in educational theory and practice at the ICS in the following article).

The Effect of a Year at ICS on a High School English Teacher

At LHS (a public high school in western Massachusetts) I am teacher 086; I teach Grade 12 English sections 155, 156 (2), 158 and 160; at the end of each quarter I blacken the appropriate bubbles on IBM report cards with an electromagnetic pencil, being careful not to bend, fold, staple or otherwise mutilate the punchcard. My ninety students, too, are known to the data processing company and to their cumulative records as numbers: identification numbers and grade-point averages. And assignment of all 1300 LHS students to classes and teachers is also carried out by machine, according to ability grouping but with no attempt to match teaching and learning styles.

Last year when I was teaching at LHS the preceding situation distressed me; but I did not see it as a way of reducing students and teachers, fully integral human beings operating on a variety of functional levels, to a set of numerical values easy to manipulate. The legitimate use of the computer to simplify organizational tasks and to free the teacher for more "teaching" has been so distorted that both staff and students feel that for all practical purposes they have been reduced to a set of mathematical figures. Thus, despite the verbal assurances of administrators and teachers alike that LHS stands for humanistic values, the very structure of the situation preaches otherwise. And, in this way, LHS, like much of contemporary education, finds itself unalterably pulled apart by the tension between the freedom (humanistic) and the deterministic (behavioral, conditioning) poles of educational theory and practice. Yet despite all this, LHS is considered to be a very good traditional public high school, 95% of whose students are accepted by colleges each year.

A year ago I would have been incapable of such an analysis of the educational system in which I had spent eight happy and productive years of my life. Then LHS granted me a one-year sabbatical to spend revitalizing my own thinking and exploring new ways in education. At the Institute for Christian Studies I have taken Dr. Runner's course in Philosophical Prolegomena, the staff's program in Biblical Prolegomena, some sessions of Dr. Seerveld's aesthetics, and Dr. DeGraaff's

courses in history and philosophy of education and theory of educational practice. At the same time I attended Dr. Northrop Frye's lectures on biblical symbolism at the University of Toronto, did volunteer research for a comparative project of the Ontario Institute for Studies in Education on open and closed education in the Hamilton separate schools, read over fifty books on education, and attended plays, films, ballets and operas in Toronto. In many ways this year has been the most analytically



Debbie Steele working with her Students at LHS

stimulating, culturally enriching, and happiest year of my life as my eyes have been opened to the structural complexity of God's creation and to my role in helping others respond to the Word of God.

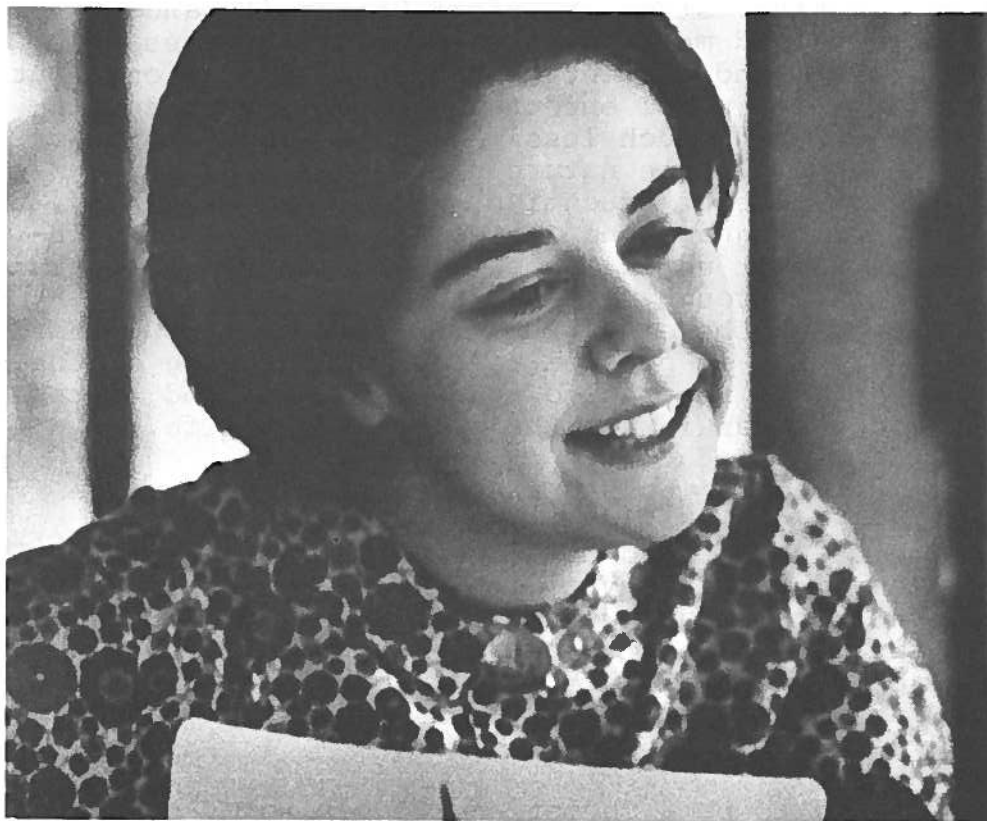
How did I happen to come to Toronto? My path to the Institute and its ideas was long and tortuous. During my college years at Shelton, I received a solid background for interpreting and understanding literature from Dr. Virginia R. Mollenkott. At Yale I received the most up-to-date preparation for using the Socratic dialogue in the traditional high school classroom through the M.A.T. program. Further study at Oxford University and Trinity (Connecticut) College helped me keep up with new techniques of analyzing language and literature and current critiques of education. But seldom in all this formal education was I encouraged even to consider if God-given norms of education existed, much less what these might be. Nor was I often encouraged to think about the nature of the child, the nature of the learning process, the purpose of education, or more specifically, the purpose of teaching the English language and its literature to 17 and 18-year-olds in the 1960's. It was not until I became aware of the importance of some of these first questions through Dr. DeGraaff's lectures and through discussions with others of the education work community here that I began to be able to see education in perspective, as a nurturing of the child as image of God to be able to respond to the Word of God and to take up his task of service to God and man in all the roles of his life.

Ever since college some of my friends who had attended early Unionville conferences, notably Barbara (Fulton) Hansen, Albert F. Gedraitis, and C. T. and Mary Carolyn McIntire, had tried to interest me in reformational thinking; but it took my slow disillusionment with the narrowness and sterility of evangelical non-thinking and with the emptiness of traditional educational theory for me finally to want to find out what my friends had long been so enthusiastic about. When I visited the McIntires in Palos Heights several years ago and met Dr. DeGraaff, I knew that he was someone with whom I wanted to study and work.

In my eight years at LHS I tried to be a Christian witness to my students through my personal relationships with them, through providing a listening ear for all types of problems, through holding individual and group Bible studies, and through working organizationally with Young Life. All of these projects had positive effects on the personal lives of particular kids; but to few was I able to communicate the radically Christian idea that all of life, including institutions as well as persons, belongs to God and needs to be redeemed. At LHS I also found that I was having little ameliorating effect upon the nature and structure of the school itself, either in increasing its humaneness or in opening it up for more honest expressions of the varying religious options and alternatives which were already implicitly present in the faith commitments of the teachers.

When Albert F. Gedraitis came to LHS in the fall of 1969 as Thinker in Residence, he touched the lives of some of the kids but especially of the two of us who were Christian teachers in the school. It was at that time that Mary Gibbs and I began consciously, in community, to work out together attitudes towards students, our own peers, and current organizational controversies--i.e., to work out what it meant for us to be Christian teachers of English at LHS. After such efforts, I was ready to attend ICS for help and insight.

One highlight of my year in Toronto was the exploratory trip Dr. and Mrs. DeGraaff, Anne Tuininga, Stuart Williams and I took to visit five primary schools in England during January. During this trip we began to evaluate and interact as a team as we looked for evidence of emotional openness and personal involvement in the learning process among students and teachers we observed. It was during this trip also that I became increasingly interested in early childhood education as the most strategic single area of the nurturing process.



At the advice of Ted Craver, my principal at LHS, a man very open to new ideas, I spent the month of May at the Wilson Campus School of Mankato (Minnesota) State College. This laboratory school of 400 students from kindergarten through twelfth grade is totally ungraded and operates on voluntary attendance, student-chosen advisers and teachers, and daily individualized scheduling. Much of what I saw at Wilson was impressive for its humane structure, individualization and its trust in the natural curiosity of the child; but the most disturbing factor

"My future will be radically influenced by what I've seen this year of the Word of God for education through Dr. DeGraaff and my colleagues at the Institute for Christian Studies", says Debbie.

about the school to me, as a Christian, was that the content existed to produce the autonomous man, man-in-himself, not even man-in-relation to other men, and certainly not man-in-relation to God, His Word and His world.

While I was in Minnesota, I also had the chance to share ideas with members of two Christian communities--the adult Sunday school class of the Urbandale Evangelical Covenant Church of Des Moines, whose pastor, Richard O. Sandquist, I had known in Massachusetts; and the faculties of the Central Minnesota Christians Schools in Prinsburg. Both groups were open to new ideas and to trying alternative approaches in their situations.

The problem of re-entry into the world of LHS now faces me; for part of my sabbatical contract was the agreement to return to LHS for two years.

The greatest problem for me--and probably for them also--is that my views on some of the basic facets of educational practice have changed: for example, I no longer believe in the efficacy of group-paced instruction for all students most of the time--and that's the kind of instruction the self-contained classroom with prescribed texts and 48-minute periods four times a week presupposes. Neither do I any longer believe in the validity of the traditional A-F grading scale nor in my objectivity in assigning such grades. I know too well the truth of a recent LHS survey, reported in the June 9 school paper, which stated that 84% of the senior interviewed agreed that "The best way to get good grades is to give the teacher what he/she is looking for." That statement unmaskes much of the sham upon which the present grading system lies.

I can see myself now at the first faculty meeting of the new school year, on Tuesday, September 5, when the vice principals begins plodding, line by line, through the multiplicity of student rules which we are to read to the homeroom students the next day and get them to sign. I know I'll want to explode with some choice expletives at the mindlessness and inhumanity of the regulations for absentee notes, bathroom and hall passes, tardiness, internal suspension, etc. But perhaps I can control my feelings long enough to ask, rather cynically, I'm afraid, "Upon what philosophical pre-suppositions do you base these rules?" For the tragedy is that there is no consistent philosophical base--just a pragmatic alternation between humanistic and conditioning goals.

I have many idealistic plans for what I'd like to do at LHS in the fall. Even though I'll be working with a prescribed senior English curriculum which stipulates that one-third of the year be spent on intensive textual analysis of poetry, one-third on introduction to philosophy, and one-third on tragedy, I should like to be able to individualize these units so that each student can begin where he is and develop his own intensive project on some aspect of the subject-matter which interests him. Then I could make all types of material, print and non-print, available to him and serve as a consultant and resource person to help him do his own learning. At the end of a unit, we would all learn much from his sharing his insights with the rest of the larger group. In the philosophy unit, of course, I want to make viable options, including Christianity, open to critical examination by the students.

With the one English section which is not required to follow this college preparatory curriculum, I'd like to start the year with a unit on contemporary education. The book list would include titles by Herndon, Holt, Kohl, A.S. Neill, Silberman, Postman, and Weingartner. From this reading we could criticize our own education and then give models with specific ideas about how we could change the structure of LHS to make it more meaningful and humane.

I also plan to volunteer to teach an in-service course to teachers on open education, complete with films and slides, in the hope of setting up a demonstration classroom in one of the eight town elementary schools. In addition I'll be working with Chip Hays, my replacement this year who is remaining on the staff, on plans to alter the structure of LHS so that the school will at least provide an atmosphere where emotional openness and personal involvement in one's own learning are possible.

Through my year in Toronto I've developed several alternate plans for my own future in education after the two required years at LHS. One

Published by the AACCS, 229 College Street, Toronto 2B, Ontario, Canada.
Editor, R. L. Carvill. Second Class Mail, Registration Number 2091.

involves investigating the Ed.D. program at the University of Massachusetts; another is the setting up of an open Christian school in Western Mass., for which some preliminary planning and contacting has begun; a third is returning to Toronto to work further with Dr. DeGraaff, the education department of the Institute, and the Christian schools in the area. Whatever I decide to do in two years will have been radically influenced through Dr. DeGraaff and my colleagues at the Institute for Christian Studies.

Deborah C. Steele.

Miniscripts

- * The Federation of Christian University Students (FOCUS) will hold its first conference of the year in Woodstock, Ontario on September 15, 16 and 17th. For more information write to FOCUS, P.O., Talbotville, Ontario.
- * Five Discovery II speeches focussing on the church have been published in the current issue of the International Reformed Bulletin entitled "Discovery of the Church". This 77-page issue contains the speeches by Hendrik Hart, "The Institutional Church in Biblical Perspective", Gordon J. Spykman, "The Institutional Church in History", Paul G. Schrotenboer, "The Marks of the Institutional Church", John Vriend, "The Institutional Church in Renewal", and Bernard Zylstra, "Thy Word Our Life: The Kingdom of God as the Foundation of the Church". (This issue can be purchased for \$1.50 at 1677 Gentian Drive S.E., Grand Rapids, Michigan 49508, U.S.A.)
- * Correction: According to Professor Johannes G. Vos the May Perspective erroneously reported that "the religion department" of Geneva College had sponsored a lecture series by Dr. Francis Schaeffer at Grove City College. There is no "religion department" at Geneva College, but a Department of Biblical Literature, Religious Education and Philosophy; Dr. Vos is its chairman. This department did not sponsor Dr. Schaeffer's visit to Grove City College.
- * Memo: If you're sending students or others mail at 229 College Street, Toronto 2b, Ontario, please remember to include "c/o ICS or AACCS" because the postal service will return mail which has no written destination in a building that contains more than one organization (which is our situation).
- * Prospective ICS Students There is still time to enroll in the fall courses at the ICS if you act immediately by writing directly to Dr. Bernard Zylstra, Staff Secretary, Institute for Christian Studies, 229 College Street, Toronto 2b, Ontario, Canada.

Sincerely yours,
Robert Lee Carvill,
Editor.

Institute for Christian Studies Institutional Repository

ARTICLE: 19720604

TITLE: Perspective: Newsletter of the Association for the Advancement of Christian Scholarship

AUTHOR: Association for the Advancement of Christian Scholarship

ISSUE DATE: August 1972

TYPE: Journal

SERIES/JOURNAL: Perspective; v.6, no.4

KEYWORDS: Association for the Advancement of Christian Scholarship, Institute for Christian Studies, staff appointments, ICS, curriculum workshops, math, social sciences, Philosophy and psychology in education, students

NOTES: The Onatrio Conference---Tremendous!, The effect of a year at ICS on a high school English teacher

CITATION FORMAT: Perspective. Toronto, ON: Association for the Advancement of Christian Scholarship, 1972.

dc.creator: Association for the Advancement of Christian Scholarship

dc.contributor: Carvill, Robert Lee

dc.contributor: Steele, Debbie

dc.title: Perspective: Newsletter of the Association for the Advancement of Christian Scholarship

dc.date.issued: 1972-08-31

dc.date.accessioned: 2011-05-31

dc.type: journal

dc.format.mimetype: application/pdf

dc.language.iso: en

dc.subject: Humanities

dc.subject: Institute for Christian Studies--History

dc.subject: Institute for Christian Studies--Congresses

dc.subject: Leegwater, Arie

dc.subject: Science--Religious aspects

dc.subject: Institute for Christian Studies--Faculty

dc.subject: Goudzwaard, B.

dc.subject: Economics--Religious aspects--Christianity

dc.subject: Education--Philosophy

dc.subject: Education--Curricula

dc.subject: Institute for Christian Studies--Students

dc.rights: Copyright, Institute for Christian Studies, all rights reserved.