

Perspective

Newsletter of the Association for the Advancement of Christian Scholarship and the Institute for Christian Studies

Volume 17, No. 2 — April, 1983

ICS receives government grant in job creation program

by Robert VanderVennen



Louise Freyburger, Richard Reitsma and Susan Dinsley are three of the people employed at the ICS library through a \$62,235 government grant

On March 22 the Institute for Christian Studies was awarded a grant of \$62,235 under a new federal-provincial job creation program. The job which we created and for which we requested the grant was to catalogue about one-half the contents of the ICS library. Last summer the ICS doubled the size of its library through the donation of over 10,000 volumes from the personal library of the late M.C. Smit, former professor of history and philosophy at the Free University in Amsterdam. Since these books are extremely valuable and a great asset to the ICS community in North America, it was important to get them organized and accessible as soon as possible.

The grant, to which the Institute must add \$10,000, will pay for the employment of five people for almost ten months. In this time the team is expected to complete the process of cataloguing the books in the M.C. Smit Collection, and integrate them with the other parts of the ICS library. This work involves

many details: each book must be catalogued by its author, title and subject matter; it must be given a number which classifies it with other books of similar content; and a card must be drawn up containing all this information, including a brief description of the book's contents. Card sets must then be made and filed appropriately to direct library users to each book.

Dr. Richard Reitsma, who holds a Ph.D. degree in history from the Free University and who followed courses taught by Prof. Smit, is a key person on the cataloguing team. He knows the subject matter from his own eleven years of study for the Ph.D., and knows the languages in which most of the books are written--Dutch, German, English and French. He is working with three professional librarians and a typist, forming a balanced team.

The grant was received through the Canada Ontario Employment Development Program, a program which tries to stimulate the economy and provide employment for a number of people who, with the government's flair for phrases, are called "exhaustees." These people have been unemployed so long that they have exhausted all unemployment benefits. The government employment centres identify qualified people who are on their unemployment rolls, from which we choose the people we would like to have work for us. Happily, we have found eligible people who are well qualified indeed and who began working immediately.



Senior librarian Susan Dinsley and technician Linda Longhurst discuss procedure for cataloguing the 10,000 volumes

The Institute is one of the first to receive a grant under this program. Dr. Reitsma identified the program for us, even before the governments had completed drawing up their guidelines. The government frowned at the first proposal we submitted, saying that it was too small, calling for a government contribution of only \$30,000. They asked if the program could be enlarged so it would fit the government's intentions better. That was quickly done, and their approval was prompt.

Some weeks ago we invited Dr. A.P. Dierick to look over the M.C. Smit Collection in the library. He teaches Dutch at the University of Toronto and is President of the Canadian Association for the Advancement of Netherlandic Studies. He was quite excited about the potential for its use by scholars, noting that when catalogued it "...would provide a splendid addition to the holdings of other institutions, both local and national."

Without the grant this huge job of cataloguing would take us ten to twenty years of slow work, with funds squeezed out of operating costs. Already the Institute has had to pay a great deal to ship and shelve the books. With the grant we can expect the work done and the books to be usable by the end of 1983.

Robert VanderVennen is Director of Educational Services for the AACS/ICS

Christianity and Learning Lectureship features prominent theologian

by Aileen Van Ginkel

How does one respond to the challenge presented by a Christian who speaks on important issues out of a different background? This was the question which faced many of us at the Institute for Christian Studies when Dr. Rosemary Radford Ruether came in mid-February to speak to overflowing crowds on the theme "Women's Experience and Christian Thought."

Ruether's three speeches on this theme comprised the 1983 Christianity and Learning Lectureship, the fifth series of this kind. The purpose of the series has been to introduce leading Christian scholars from outside our tradition to the Institute, to share the lecture series with the wider academic community in the Toronto area, and to provide the occasion for dialogue between the visiting scholar and the ICS faculty, students and friends about each other's approach and research. This kind of dialogue is signi-

ficant because it opens up people at the ICS to important truths about God's world which are being discovered by non-reformational Christians. It also helps the ICS by exposing thinkers from other parts of the Christian academic world to our way of thinking and emphasis.

Rosemary Ruether is known around the world and attracted the largest crowds ever to the limited ICS facilities. She is the Georgia Harkness Professor of Applied Theology at Garrett-Evangelical Theological Seminary and at Northwestern University, both near Evanston, Illinois. Her degrees are in religion and philosophy, ancient history, and classics and patristics (early church fathers). She holds editorial and leadership positions on major ecclesiastical journals and boards and has travelled widely, speaking on a spectrum of issues. Her list of publications is extraordinary, covering such issues as birth control in the modern Catholic Church, secularism, Jewish/Christian relations, racism, lay people in the church, the feminine face of the church, and sexism. Since 1965 she has contributed to nineteen books and written sixteen of her own. She has had approximately 400 speaking engagements at major universities and church conventions in the past fifteen years. Ruether is married, has three grown children, and is an active member of the Roman Catholic Church.



Dr. Rosemary Ruether, 1983 Christianity and Learning Lecturer, drew overflowing crowds to ICS

Currently Ruether has been writing about and developing a feminist theology, whose framework is built from the perspective of women. Ruether feels that to interpret God in masculine terms only and biblical history from male experience is not adequate or legitimate because it suppresses female images of God which exist especially in the Old Testament, and it idealizes male-dominant, patriarchal society.

Ruether presented her reconstruction of theology in three lectures. The first dealt with how we talk about God, the second with a theological view of human beings, and the third with theological views of Christ. In her first lecture Ruether rejected the idea that God is either male or female. She also said that feminists should not try to replace the idea of God as Father with the idea of God as Mother. Both gender designations need to be incorporated into our God-language. However, the idea of God as a parent has limitations because it reinforces

the notion that God created the existing order of society. God, according to Ruether, should be seen primarily as the liberator of humanity from this order, i.e., the idolatry of male monotheism and patriarchal/hierarchical society. He is a Liberator who heals broken relationships and restores harmony among all people. God is the Creator of New Being, not of the world as we know and experience it.

In her second lecture, Ruether examined the dualistic view of human nature which pervades our ideas of what is male and what is female. This dualism has historically equated femaleness with the lower, sinful part of human nature. Women have been seen as weaker moral beings, having less rationality and spirituality than men. Although Christianity affirmed the equal value of women and men, women were still not seen as full image-bearers of God. Men continued to dominate in society and increasingly to dominate in church structures and in Scriptural interpretation.

Perspective newsletter is published bi-monthly by the Association for the Advancement of Christian Scholarship, 229 College Street, Toronto, Ontario, Canada M5T 1R4.
Authorized Second Class Postage paid, to the USA and Territories, mailed from the AACSS Foundation, 3201 Burton Street, S.E., Grand Rapids, Michigan 49506.
All other copies mailed under authorized Second Class privileges from Toronto, Ontario. Send all address changes and other inquiries directly to AACSS, 229 College Street, Toronto, Ontario M5T 1R4.

After examining various alternative views of human nature which have cropped up in the past, Ruether turned to the contemporary feminist view of human nature. Contemporary feminism actually includes two views: the liberal view, which says women are equal to men and should have equal access to positions of power in society, and the romantic view, which says that women are superior to men because they possess all the virtues associated with the home and especially with motherhood, while men are forced to participate in the vices of society. Ruether rejected the liberal view because it lacks a critique of economic and political injustices beyond sexual discrimination. She rejected the romantic view because it fails to recognize that corruption exists inside the home as well as outside it. Neither the public nor the private sphere should be the possession of males only or females only. All persons, said Ruether, must be seen as sharing in full personhood, whether as females or males.



Ruether raised fundamental and controversial issues on Scriptural authority and male/female relations

new human being who continues to call us to liberation and restored relationships between men and women. He is spearheading the community of redeemed men and women.

If the only purpose of the Christianity and Learning Lecture series were to bring a renowned scholar to the Institute, and thereby serve the local academic community as well as our own, the Ruether series should be judged a huge success. Crowds of 250 and more jammed into the main lecture hall, spilling into the corridors, and covering every inch of floor space for three afternoons running. However, the lecture series was also intended to encourage dialogue, and in this respect it was not successful.

Discussions which Ruether had with students and staff at the Institute outside of the lectures rarely came around to the very important conclusions drawn by Ruether in her lectures--that God is Liberator from the old order and Creator of the new; that all persons, regardless of sex, share equally in the image of God; and that Jesus Christ calls us to a new humanity. The discussion continually stopped short of the major points of Ruether's lectures, on which the reformational thinkers of the ICS certainly have some important contributions. Dialogue between Ruether and the ICS staff and students broke down primarily because of contrasting views of Scripture between the ICS and Ruether.

In Ruether's view, one's religious convictions--and thus how one looks at the Scriptures--are shaped by culture and history. One can be shaped by

one of two directions: either to make sacred the existing social structures, which is idolatrous, or to promote the breakthrough of biblical faith, in which God is the critic and transformer of society. These two directions are present in the Scriptures themselves, which show the confrontation between interpreters who take the side of the established social order and the true Word of God which prophesies against the establishment. One recognizes the true Word of God when one is committed to justice. The prophetic dynamic in the Scriptures recurs throughout history whenever people take up the side of justice. For instance, when questioned about the influence of Marxism on her thinking, Ruether replied that it is the very fact that Karl Marx identified with the biblical prophetic dynamic (although he would not recognize it as such) which makes Marx's thought congenial to the Christian faith.

Ruether's interpretation of the Bible represents a direct challenge to reformational thought because it challenges a view of Scripture which holds that God reveals his will in his Word, apart from limited human understanding. Ruether's view of the Scriptures suggests that human beings must begin on the basis of their human experience to pick and choose what is truly the Word of God.

Dialogue is ideally a time for sharing ideas and re-examining them in the light of new ones. Although we failed to accomplish this kind of dialogue, the Ruether lectures stimulated learning nonetheless. Not only was Ruether's challenge to biblical interpretation stimulating, but her historical knowledge, her ability to clarify trends in feminism, and her undaunting conviction of the inequity of sexism provided much food for thought. Her lectures created the tensions they did partly because they showed that feminism affects our most deeply held convictions. Indeed, feminism goes beyond its familiar slogans to confront fundamental beliefs about who God is and who we are.

The Ruether lectures served us well by making clear the profundity of feminism's implications. Those implications are still awaiting a reformational response that, based on scriptural revelation, deals with the question of what it means to be male and female in God's world.

Aileen Van Ginkel is Director of Development for the AACCS

Wolterstorff gives Kuyper lecture series at ICS

by Gary Shahinian

The Institute for Christian Studies was honoured to have Dr. Nicholas Wolterstorff, professor of philosophy at Calvin College, deliver six lectures on two separate weekends in March. The lecture series was entitled "Justice and Peace for Christians One Century after Kuyper," and comprised the core of the "Kuyper Lectures" which Wolterstorff presented last year at the Free University of Amsterdam.

On March 11, Wolterstorff spoke on "World-formative Christianity." In this lecture he set the context out of which Calvinism emerged, contrasting its view of the Christian's role in society with the prevailing views of the times. Against the Roman Catholic medieval view of "avertive religion" and its other-worldly orientation, Calvinism emphasized the need for social transformation, with the lay persons bearing the major brunt of this task.

The Reformed vision of the knowledge of God did not consist of beatific contemplation of divinity, characteristic of medieval practice, but rather, response to God in obedience and confidence. Wolterstorff stated that the goal of God's redemptive activity for the Calvinist was a holy commonwealth which would include "merchants, tailors and farmers."

On the following day, Wolterstorff delivered two more lectures. His first, "The Structure of the Modern Social World," described the world as a single social system where every area influences and is in turn influenced by other areas. Arising out of this monolithic superstructure is one integrated world economy, which is overwhelmingly capitalist, since its standard features are the "distribution of articles and services by a marketing system," the "goal of profit from sales in the market," and the "acquisition of more capital by the participants of income." Wolterstorff distinguished a core and periphery which are interdependent in the world economy, although the core dominates through its "preponderance of economic voice and power." Wolterstorff concluded the lecture by remarking that the West grasps freedom at the cost of inequality, while the East pursues equality in the sacrifice of freedom.



Nicholas Wolterstorff, leading reformed scholar and writer, gave contemporary Calvinist view of varied topics

Later that afternoon, Wolterstorff spoke on "Lima or Amsterdam: Liberation or Disclosure?" Here he compared and contrasted Latin American Liberation Theology, represented by Peruvian priest Gustavo Gutierrez, and Dutch neo-Calvinism, represented by political and economic theorist BoB Goudzwaard. Wolterstorff showed the affinities between the two to include their common vision of taking into account the victims of modern society, citing the culprit to be societal structures, especially the economic sphere. Both positions also agree that "history is the scene of salvation, not merely the preparation for it," and that humans play an important role in the coming of the Kingdom of God. The major difference between the two, Wolterstorff said, is that while Gutierrez focuses on domination and exploitation which reflect greed and lust for power, Goudzwaard stresses man's idolatry as manifested in economic worship. Wolterstorff was quick to add that these emphases are not in conflict, but mutually supplement each other.

Wolterstorff returned to Toronto on March 25 to deliver his fourth lecture in the series, "The Rich and the Poor."

This topic was a grim reminder that 800 million people in the world live in absolute poverty--"subsisting beneath any reasonable definition of human decency"--while so many in the world live in abundance. To be in poverty, Wolterstorff explained, is to be deprived of *shalom*, man dwelling in peace in all areas of life, enjoying oneself, one's neighbours, the creation, and God. Biblical peace always involves justice, responsibility and delight. Wolterstorff cited several texts from Calvin and Kuyper concerning God's outrage at the victimization of the poor by the rich and the violation of the God-given rights of the poor to share in the bounty of creation. Rich nations have emphasized the rights of "protection, freedom and political voices," said Wolterstorff, "but they have totally ignored the rights of sustenance."

The next day Wolterstorff wrapped up the lecture series with a talk on nationalism and another on urban aesthetics. "Nation against Nation" explained the rise of nationalism in the twentieth century. Nationalism is a response by a nation, defined by Wolterstorff as a "people biologically

continuous through time," when they feel they have been wronged. It is a nation's pre-occupation with itself abetted by a unique sense of self-importance. Wolterstorff distinguished between "nations" and "states." A state refers to a certain territorial boundary which invariably includes many nations. Wolterstorff chose Israel (Jews and Palestinians) and South Africa (Afrikaners and Blacks) as representative of modern states which contain more than one nation. Such states, because they are ethnically qualified, inevitably reap injustice by treating their minority nations as second-class citizens.

In "Can the City be an Object of Delight?" Wolterstorff expressed some of the reasons why cities today no longer are works of art to be enjoyed by their inhabitants. He defined the city as "value and rationality shaped by physical materials or material forms." There should be a "fittingness" between the character of a city and the convictions of the people who dwell there. Wolterstorff blamed the failure of cities to be objects of delight on "powerful resistance to public planning," especially in the United States. He closed the lecture by asserting that "a city devoid of aesthetic delight is a form of poverty."

Wolterstorff received a Ph.D. from Harvard University in 1957 where he wrote his doctoral dissertation on the father of process theology, Alfred North Whitehead. He began teaching philosophy at Calvin College in 1959, where he has been ever since. In addition to having written books on philosophy, Wolterstorff has also written in the areas of education and art. He has also been very active in liturgical renewal in the Christian Reformed Church.

Gary Shahinian is a junior member studying theology at the ICS

Cassette tapes to order

Tapes of recent lectures given at the Institute for Christian Studies:

Rosemary Ruether, 1983 Christianity and Learning Lectureship, "Women's Experience and Christian Thought: Feminism and God-Language, Feminism and Theological Anthropology, Feminism and Christology" - 5-cassette set		\$20.00	_____
Nicholas Wolterstorff, "Justice and Peace for Christians One Century after Kuyper"			
1. World-formative Christianity (2 cassettes)		\$6.00	_____
2. The Structure of the Modern Social World		\$5.00	_____
3. Lima or Amsterdam: Liberation or Disclosure?		\$5.00	_____
4. The Rich and the Poor (2 cassettes)		\$6.00	_____
5. Nation against Nation		\$5.00	_____
6. Can the City be an Object of Delight?		\$5.00	_____
Complete 8-cassette set		\$30.00	_____
James Bratt, "Dutch Reformed Acculturation in 20th Century America" (1 cassette)		\$5.00	_____
Name _____	Subtotal	\$	_____
Address _____	*p&h	\$	_____
_____	Total (enclosed)	\$	_____

*Postage and handling: please add \$1.00 per \$20.00 worth of tapes ordered

More guest lectures

A frequent feature in the school year is the appearance of lecturers from outside the ICS. They are usually invited by one of our senior members to come and speak on a topic of their expertise. In this way the faculty and student body--as well as many others in the community who choose to attend--are exposed to new insights and areas of research that our limited faculty and curriculum could never cover.



Hendrikus Berkhof

A recent guest lecturer was Dr. HENDRIKUS BERKHOF who chatted with the ICS staff and students in a public conversation on March 4. He had lectured at the University of Toronto the previous day and when Senior Member George Vandervelde invited him to the ICS, he gladly accepted. He spoke for some time about European reactions to North American theology and then fielded questions on a variety of topics, for example, the relation between philosophy and theology, his books *Christ and the Powers* and *The Christian Faith*, authority of the Scriptures and higher criticism, and the philosophy of the cosmonomic idea. Berkhof is a retired professor of systematic theology from the University of Leiden in The Netherlands who is very active in his church (Hervormde Kerk) and in the World Council of Churches.

Rev. JOHN PECK (see story page 9), during his week-long visit to the ICS, gave a brief presentation on some of the exciting developments in evangelical churches and Christian education movements in England, and led a meditation on the petition "Give us this day our daily bread." He later addressed the ICS interdisciplinary seminar on the way different worldviews affect the terms of ethical discussion, with special reference to the notion of justice in Greek, Buddhist, modern Western and biblical thought. Peck, the head of staff of College House, a multi-faceted educational institution in Suffolk, England, is one catalyst in Britain awakening many others to the notion of a comprehensive Christian worldview.



James Bratt

On April 8 Dr. JAMES BRATT spoke to a group of Institute people on "Dutch Reformed Acculturation in 20th century America," a topic of personal interest to many of us. He depicted four "types" of reformed people: optimistic, outgoing pietists; defensive, introspective pietists; outgoing, optimistic Kuyperians (who stress common grace); and defensive, introspective Kuyperians (who stress the antithesis). He traced the historical developments of these currents, the cultural and historical factors that influenced them, and how different streams converged and split. A lively discussion followed trying to place various reformed institutions and organizations in Bratt's scheme. Bratt is professor of history at the University of Pittsburgh, Pennsylvania.

Did you know...

- ... that seven of the full-time ICS junior members are getting married this summer? This is 25% of our full-time student body!
- ... that Denise Chapko, fitness expert and wife to ICS junior member John Chapko, has been leading 11 ICS men and women this term in a strenuous class of aerobic exercises? This three-times-per-week workout certainly makes it clear that at ICS we exercise, more than just the muscle between our ears!

From a British point of view

Rev. John Peck, a "tent-making" goat-milking philosopher from England who exudes wit and wisdom, recently visited the Institute for Christian Studies and some related organizations in the Toronto area to pick up a first-hand impression of what the reformational movement in North America was all about. He had had contact with ICS supporters and friends in England, and had been receiving the odd copy of *Perspective* and *Anakainosis* over the years. Two years ago he persuaded students Steve and Ruth Shaw to go to the ICS, but even then he was not sure what sort of place it was. He has always appreciated the thinking of the ICS, and he felt that Steve needed its kind of education, needed to be nurtured in that kind of thinking. But he also knew that those involved in reformational thinking had a tendency to be doctrinaire, and he had warned Steve that the ICS might put pressures on him, pressures as dogmatic as those of the liberal scholars he encountered at the University of London.



John Peck, catalyst on English evangelical scene for reformational approach to learning and vocation

First reports back from Steve were very exciting. It was obvious that the whole thing was doing him good. "You've got to come yourself!" he was told. As administrator, teacher and spiritual leader of College House, a fledgling institution in Suffolk that works on the belief that all of work and life is religion, Peck was anxious to come. "A lot of other people in the UK, graduate and post-graduate students, at some stage have come to a crisis that reformational thinking can help them to resolve. Where else can they go on? College House is very much a grassroots institution, where we are reasonably qualified but none of us has a post-graduate degree. Any ongoing thinking has got to be developed through people who have that sort of expertise."

What were his impressions of ICS after a week's visit, sitting in on classes and meeting with students and professors? "I'm excited by ICS. I've found a much more open-ended kind of program of research and investigation than I'd expected. I'm aware of the fact that a lot of problems arise when you begin to put theories into action, but it is a step in the right direction when you start with a very open-ended style of reformational thinking. ICS has a commitment to a biblical Christian secularism that is so exciting and so much nearer an English way of doing things than most reformational groups I've come across."

Peck was fascinated by the ICS' relationship to its Christian constituency. "I can see that its relation to its reformed community is vital. I have an increased respect for the reformed community. That is mostly because they are prepared to take a risk with their support for an institution of this sort--because it is a risk to support a think-tank kind of institution like this. Not many would do that. It's a marvellous thing! I hope plenty of other folk will be prepared to do the same. This is a growing edge from the point of view of thought and action."

Peck sees a lot of Christians who are in trouble with their tradition and its pietistic cast of mind. "It doesn't look to me as if ICS is doing much for them at the moment. Maybe this is because they are actually working so much face to face with the reformed community. If English people do begin

to come to ICS to study, they might be able to help in that direction."

"Christianity that refers to the text of the Scripture so seriously (as the ICS does) is overwhelmingly evangelical--exclusively so, especially in England. We've got to penetrate that. The evangelical world of faith secures a number of very important values in the gospel. If you've reacted to evangelicalism or are from a different tradition, it is easy to lose sight of those values."

Peck had one comment about jargon and the ICS. "I don't think we have understood the function of jargon. I don't think it is possible to pursue constructive thinking without jargon. It functions as a shorthand to portray a core of thought; it is impossible to pursue further lines of thought without it. The trouble is that jargon also gets used for illegitimate purposes. It gets used as kind of a 'liturgical' tool; people use the jargon because it makes them feel that they have a body of thought under control. They use it in a self-centered way on people to whom it has no meaning. We all tend to do this, and the ICS isn't as bad as some. But I've always said that you can't really say you've fully understood something until you can put it over to the man in the street, that is, the non-technical person. It sometimes takes a long time, but if it isn't possible, something's gone awry. This is the thing that you've really got to tackle."

"I don't think I would have any hesitation in persuading potential students to come to the ICS. I think it's amazing, really. I can't think of anything like it. It'd be a major tragedy if it ever folded up. Even over in England, it's good and important to know that there is a place like the ICS that you can depend on and fall back on for theoretical pursuits and research of the sort we'll be likely to be needing in the efforts at College House and the developments towards a Christian college in the UK. If you can only remain solvent, you have a great thing going here!"

From the inside track

by Nicholas Terpstra



Pearl Luymes now has a better understanding of the questions facing Christians in the sciences

We continue, through this column, to introduce our readers to some of the students at the ICS.

PEARL LUYMES is a high school math and science teacher who has come to the Institute to participate in the Certificate Program. After five years of teaching at the Fraser Valley Christian High School in British Columbia, Pearl was growing frustrated in the attempt to provide an integrated, Christian view of math and the sciences. The urge to throw out questions like "How do I even know I'm here?" in conversation with colleagues convinced her that she had plenty of basic philosophical questions which needed answering. Looking for a place which would provide a basis in biblical teaching and enable her to investigate math and the sciences from philosophical and historical angles, Pearl came upon the Institute.

Perhaps "came upon" is a little misleading. Pearl's first acquaintance with the AACs came quite early in the form of a "penny action" (an AACs development plan that

has existed since the early days of the ARSS) in her parents' home in Lacombe, Alberta. After studies at Camrose Lutheran College and the University of Alberta, she renewed the AACCS acquaintance by serving as a member of an AACCS Chapter Board in B.C. for a few years and by helping organize the annual family conference there.

It's a long way from the lectures given at the family conferences to the lectures given at the ICS, but the basic thrust is the same. Pearl appreciates the broader scope which her studies in the theory of knowledge have given her (she now knows how she knows she's here). Her studies at the ICS have been supplemented by two courses she's sitting in on at the University of Toronto, one of them offered by ICS alumnus Dr. Don McNally. These studies have given her ideas for ways of rewriting parts of the course material used in her high school teaching.

Pearl is excited about returning to teaching after this year's "sabbatical," and believes that a year of study at the ICS has strengthened her ability to teach from a Christian perspective. She's found that ICS senior and junior members are "open to what I'm working with" in "looking at issues from an educational point of view." Her studies haven't provided all the answers to the questions she was asking before coming to the Institute, but Pearl believes that she now has a better understanding of the questions facing Christians in the sciences. And she believes she has a better understanding of how to go about working on the answers.



Henry Venema is pursuing a "strong grasp on a solid doctrine of creation"

HENRY VENEMA is a native of Burlington, Ontario, and, like Pearl, is a member of the Christian Reformed Church. He is currently studying theology at the Institute. His studies here represent a second major turn in his academic career. After graduating from high school, he studied mechanical engineering at Mohawk College in Hamilton for a year, then transferred to Dordt College and entered a pre-seminary program, majoring in philosophy. There he heard about the Institute from professors, fellow students, and ICS representatives. What he heard sounded interesting.

Deciding that he wasn't quite ready to go to seminary when he graduated from Dordt last year, Henry opted for a year at the ICS first. "I needed more time to think through some issues, some basic foundational issues in philosophy and academic study. For instance, while at Dordt I realized how important it was to have a strong grasp on a solid doctrine of creation." A year of study in philosophical theology with Senior Member James Olthuis and in eschatology with Senior Member George Vandervelde has certainly helped in these pursuits, and has also further stimulated his interest.

"After one year you only begin to see how complex the issues are!"

Henry plans to return to the ICS next year and complete the M.Phil. program before going on to seminary elsewhere. But he won't be returning to the ICS in quite the same way: in August he plans to marry Margaret Jager of Calgary, Alberta.

MARIETTE GOUDZWAARD comes as no stranger to the ICS. As the daughter of a certain well-known economics professor in the Netherlands who is a dear friend of the Institute, she had frequent contact with visiting Senior Members of the ICS long before entering university herself. Mariette took her B.A. in Classical Civilization at the University of Leiden, but left a little dissatisfied with the lack of any solid perspective unifying her studies.

"I almost tended to the view that philosophy itself is bad." An unfolding of events after graduation convinced her that a year at the Institute would be helpful, and Mariette came for a program of independent studies.



Mariette Goudzwaard is here for a program of independent study

Although Dr. Al Wolters' course on the third century philosopher Plotinus was a natural choice, her studies this year have taken her into fields far removed from Classical Civilization. An example is the Biblical Foundations course, which has provided the opportunity to investigate the Laws of War for Israel as given in Deuteronomy 20. These studies have clarified some of Mariette's ideas on the issues of war and disarmament, particularly on the way in which the modern "ideology of security" leads to the "idolatry of the arms race." Reflecting on the strong peace movement in the Netherlands, Mariette notes that both sides of the weapons debate are often dominated by fear: fear of vulnerability is set against fear of annihilation, and both have been sadly destructive forces in the lives of communities and churches.

Mariette has enjoyed her year at the ICS, commenting that "it's terrific the way people get along here. I have finally been presented with a Christian perspective on philosophy and science (knowledge), especially in the Philosophical Foundations course--which I greatly enjoyed!" She has joined a student study group set up by local campus chaplain and AACCS trustee Dick Pierik, has been involved in two local churches, and was part of the large ICS contingent that travelled to the Jubilee conference in Pittsburgh (see story page 17). Her return to the Netherlands this spring will bring a change in her course of study to languages, aimed in particular at translation. She may even end up translating some of the works of that well-known economics professor, Dr. Bob Goudzwaard.

Nick Terpstra is part-time field representative for the AACCS in Ontario

Zylstra reports on six-month sabbatical leave

by Kathy Vanderkloet

When Bernard Zylstra took up his presidential duties in January of this year, he had just returned from a half-year sabbatical leave of absence. It had not been seven years since his previous year-long leave (1976-77), but the schedule for his sabbaticals was altered when he was appointed Principal of the Institute in 1978. At that time the ICS Board of Curators decided to grant him a sabbatical after his first four-year term as Principal to allow him to catch up on academic research which he would have to put aside in order to carry out the administrative tasks of the Principalship. Thus, when that term ended in June of 1982, he took six months off to read and write before plunging into the work of being President of the AACCS/ICS and resuming his teaching responsibilities.

The focus of Zylstra's research and writing was the crisis of the welfare state, or in more everyday language, how is it that almost every national government has mammoth deficits? Six months is hardly enough time to thoroughly research and analyze a problem of such magnitude, let alone come up

with any solutions. After all, national governments throughout the world have the most qualified economic experts at their service and yet have been unable to cope satisfactorily with the problem. Nevertheless, Zylstra, convinced that a biblical analysis of the crisis of the welfare state is sorely needed, set about to try to fill--however tentatively--that need.



Bernard Zylstra had a 6-month sabbatical to catch up on research for his teaching responsibilities

He carried out his research around two basic questions: "Why are we in this political-economic mess?" and "How do we get out of it?" The first question led him to examine how the role of the state has gradually changed. In the past the state was expected to protect human rights and dispense justice. Now, in addition to that, it is expected to guarantee the material welfare of its citizens. For example, relief for the poor, which has long been part of the state's task, has grown so that now it includes welfare, unemployment insurance, old age pension, medicare, daycare, and more. All these programs cost phenomenal sums of money, more than the government is able to raise in taxes. The private sector, from which the government gets its revenues, is no longer able to bear the burden of these public expenses. "Quite simply," says Zylstra, "we are living beyond our means."

How do we get out of this mess? "By moving from a *welfare* society to a *responsible* society in which both individuals and institutions learn to take responsibility for their own tasks in society." That means taking a very hard look at ourselves and becoming very clear about who is responsible for what in society. "For example, in the area of retirement, individuals should be responsible for making their own arrangements, rather than relying on government pension plans for all of that income. We have to lower our present consumption in order to prepare for personal retirement." Or again, "a government's proper concern for the poor, for education, and for defense should be paid for on the basis of fiscally balanced budgets." And with respect to the world economy, "we have to learn that technological change has to meet *immediate* needs. It makes no sense for a country to spend billions of dollars on industrial development while its people are starving to death."



Zylstra chats with Stan Carlson-Thies, who co-teaches a seminar on the politics of a pluralistic society with him this term

Ultimately, however, the crisis of the welfare state is a spiritual crisis. "We cannot adequately grasp the meaning of the crisis of the welfare state without seeing that it is an expression of a much more fundamental spiritual crisis. Quite simply: do we exist to love God and neighbour or do we exist for our own material happiness? With the disintegration of the Christian faith in our culture, the pursuit of material abundance is the tie that binds us together; we have adjusted our families, work patterns, media, schools and universities, and also our governments to contribute to the pursuit of material abundance. Our glory lies in the love of self, not in the love

of God. That is the ultimate error of our way of life. If there is no change--conversion--at that level, personally and communally in our culture, our culture will continue to disintegrate. The prodigal son, after his

particular pursuit of material abundance, came to his senses (Luke 15:17) and went to his father's home. That's also our way out of the mess."

The crisis of the welfare state, which was the specific focus of Zylstra's sabbatical research, is actually part of a much broader theme which has interested him for quite some time. That is an assessment of liberalism as a democratic political ideology, of the crisis it now finds itself in, and of the potential re-emergence of Christianity as a political force in North America. He is scheduled to teach a seminar on this topic in 1983-84 at the Institute, so his six months of research will be useful in preparing for that. He hopes eventually to work his seminar notes and research into book form and publish them.

He also has a more immediate use for his research, however. He will be the main speaker at this summer's AACCS family conference in Ontario (July 29 - August 1) and plans to prepare his two major lectures on the topic of the crisis of the welfare state.

Kathy Vanderkloet is Administrative Assistant to the President of AACCS/ICS

Senior members lead program of theological society meetings

The program of the Evangelical Theological Society of Canada's annual meeting, held March 25-26, was dominated by participation of the ICS faculty. Speaking on this year's theme, "The Gospel and Liberation," five of our eight senior members presented papers and led discussions.

George Vandervelde opened the program with a paper "Redemption and Liberation: the dilemma of opposite reductions," followed by C.T. McIntire on "History as Liberation; History as Oppression." Bernard Zylstra gave a pithy address at the evening banquet called "Political Liberalism and Biblical Justice: an assessment of Canada's new constitution."

The following day James Olthuis led off with a brilliant presentation on Luis Segundo's work which he titled "Liberation, Normativity and Evolutionary Dialectics." Paul Marshall later took on the mammoth task of speaking on "The Gospel and Human Rights: a proposed evangelical view of human rights." Many ICS students also attended the sessions, held in Knox Presbyterian Church in Toronto. ICS Curator Dr. Richard Longenecker was one of the organizers of this year's ETS meeting.

The Evangelical Theological Society has a membership of 1600 in North America with eight regional sections. Its stated purpose is "to foster conservative biblical scholarship by providing a medium for the oral exchange and written expression of thought and research in the general field of the theological disciplines as centered in the Scriptures." It sponsors annual and biannual meetings and publishes a newsletter as well as a quarterly *Journal*.



Development notes

by Aileen Van Ginkel

The current economic recession, which all of us feel to some extent, is bringing home an important point to the staff and boards of the AACs/ICS. It's becoming clear to us that our membership base is not large enough to support our program needs.

What we're planning now is a strong effort to find a new kind of support: from institutions, foundations and, perhaps, government sources. At the same time we're making efforts to enlarge the support base that we've always relied on.

Over the next few years we hope to organize local membership drives all over Canada and in some areas of the United States. We're looking for local contact persons to advise us and to help us organize the drives.

We've settled on a format which hopefully will be quite effective. The drives will focus on one event: a lecture by a Senior Member of the ICS, accompanied by some kind of social function. Many groups are planning to organize hostess suppers along with the lectures. This way present AACs members can share in the planning and hospitality of the event by inviting people they know to join in the supper and attend the lecture.

You'll see under the "AACs/ICS news" heading that we've begun these drives in the Toronto and St. Catharines areas. Five years from now we hope that our efforts to gain new members will have fanned out to cover communities across North America which seem promising of support.

It would not be responsible on our part to continue to look only toward our present membership for support. That's why we'd like to increase our membership. And no matter how successful we are in finding support from other areas, we'll continue to look for new members. *Because without the many individuals--spread over the English-speaking world--who join their forces with ours to promote Christian investigation into the fundamental issues of every kind of study, our institution would lose much of its character.* More importantly, it would lose the guidance and wisdom of you who remind us to be faithful to our task. God certainly blesses us through your efforts to work with us in being obedient to his Word for scholarship.

Would you be willing to help out when plans for a drive are underway in your area? And, for those of you who have read *Perspective* and have known about the work of the AACs/ICS for some time, why not fill out the form below and join us? We'd be very pleased to welcome you to membership in the AACs!

Join us!

I would like to be a member of the Association for the Advancement of Christian Scholarship, to encourage and support the work of bringing Christ's dominion into the university world:

Name _____

Address _____

What does stewardship mean?

by C.T. McIntire

The word "stewardship" comes to us in Christian circles as almost a quaint, inverted way of simply asking for money. Like using "thee" and "thou," it seems to make the exercise somehow more holy and less crass. We miss the power that lies behind the term.

In English, a steward is one who takes care of things, who supervises and makes arrangements so that things are used well and serve their purpose. We recognize this meaning when we refer to the wine steward or the stewardess on an airplane. However, these usages seem marginal and slightly trivial.

In the New Testament, the word we translate as steward is the very same word from which we get the term "economy" (*oikonomo*, *oikonomia*). Economy, in Jesus' day, meant taking care of things, seeing that everything was appropriately provided for, using everything rightly. Economy literally meant arranging and caring for your household. The "economist" (the steward) was the person made responsible by the household for looking after things and seeing that household property, finances and resources were cared for and used rightly.

Jesus at least twice spoke favourably of wise stewards ("economists") in this literal sense (cf. Luke 12 and 16). Paul several times used the term expansively to refer to the kind of responsibility that belongs to him and to us as stewards of God (cf. I Cor. 9:17; I Cor. 4:1-2; Titus 1:7; etc.). We may best hear what Jesus and Paul are saying to us if we listen to them in the context of our God-given responsibility to care for the whole creation (Gen. 1:28-30 and 2:15).

In our modern usage, stewardship can be taken as a symbol for the care and responsibility that all of us ought to exercise toward our entire economic life and resources. On the largest scale, the whole world and all people are our household, and all of us human beings are the stewards charged with taking care of ourselves and all things. The resources include our human lives and talents as well as the animals, plants and material resources of the world. On a more tangible scale, what we are and have as a city, as an institute, as families, as persons requires our care as wise stewards.

Essential to the image of the steward and stewardship is the fact that the resources which the wise steward cares for and utilizes do not *belong* to him or her. Whether on the global or the personal scale, this compels us to acknowledge that the resources which we care for and utilize do not belong to us but to God who made us and all things. The earth is the Lord's and all the bounty of it belongs to God; *we* are God's as well and all that we are is his. In our stewardship we take care of and put to use what is really God's. We must do it for God's sake, and for the good of the whole as well as for the health of each one.

For Christians, stewardship is a norm by which we ought to live. Stewardship ought to be the way that we express in economic life our love for God and for our neighbour. As we seek to fulfil our stewardship, we work against all that is economically selfish, exploitative and wasteful.

In our daily affairs, stewardship can be a way of understanding and sharing our common life together "economically"--our responsible care and wise use of our human and material resources for the service of God, of each other and of the people around us.

Stewardship, thus, means a lot more than asking for money. When we *do* ask ourselves for money, our money means a lot more than merely dollars and cents.

C.T. McIntire is Senior Member in History and Historiography at ICS

ICS sends party to Jubilee

Jubilee, an annual conference sponsored by the Coalition for Christian Outreach in Pittsburgh, Pennsylvania, again attracted well over 2000 students and campus workers--including about 20 ICS staff and students--for a week-end of seminars and lectures on the meaning of the Lordship of Christ on the university and college scene.

For many years the Jubilee program has included ICS senior and junior members who lead discussions and seminars on a great range of issues. This year the Jubilee program was altered to consist of fewer but larger seminars, and senior members led the opening session in two of the twelve fields: history and politics. ICS Senior Member in Political Theory and AACCS/ICS President Bernard Zylstra spoke on "Christian Political Involvement: biblical and theoretical bases" and later participated in a panel on Christian political involvement. ICS Senior Member in History and Historiography C.T. McIntire began the sessions on a Christian way of doing research and reaching conclusions philosophically with a seminar on "Christian historiography."

Other ICS staff who attended the conference included Malcolm MacRury and Susan Bower, coordinators of the student recruitment and campus outreach programs of the AACCS/ICS. Senior Member Al Wolters, who regularly leads summer training sessions for the nearly 100 Coalition staff members, and Senior Member Paul Marshall, who is scheduled to do the same this summer, also attended. About 15 ICS junior members participated in the conference.

For the past few years, the ICS and the Coalition have shared many ideas, insights and resources, and have benefitted greatly from the contact between them. It is encouraging to see this campus-oriented organization work alongside us in calling students and teachers to experience and demonstrate Christ's Lordship in all that we do.

AACCS/ICS news

On February 17 Senior Member GEORGE VANDERVELDE travelled to Montreal and addressed several groups at universities there. At McGill University he spoke on "Schillebeeckx's Christianity" to the Doktorsklub, a club of faculty and graduate students in theology, and addressed an undergraduate class on "What is theology?" He also met with faculty at Concordia University and explored the possibility of doing sabbatical research there in 1984-85.

Senior Member JAMES OLTHUIS spoke to the Ryerson Polytechnical Institute Christian Fellowship in Toronto on "Human Wholeness in a Broken Society" on February 8. February 24 brought him to the University of Guelph Christian Fellowship where he spoke on "Friendship and Intimacy."

JAMES OLTHUIS had various engagements at local churches in the past two months. On March 19 he led an all-day workshop on "Intimacy" at Bloor

Street United Church in Toronto; on April 10 and 17 he led a two-part Sunday seminar presentation at Thornhill Anglican Church on "Being Human: Co-partners with God" and "Being Human: Caretakers of Creation."

Several senior members have been involved in Ontario AACS Membership Hostess Suppers. On April 15 JAMES OLTHUIS spoke on "Friendship" to the gathering in the Willowdale Christian Reformed Church; on the same day AL WOLTERS spoke on "Ghosts in your Bible reading" to the group at Grace Christian Reformed Church in Scarborough. On April 22 GEORGE VANDERVELDE spoke on "Liberation Theology" at a gathering in St. Catharines; and on April 30 AL WOLTERS addressed a group in the First Christian Reformed Church of Toronto on "Ghosts in your Bible reading."

Five senior members presented papers at the 1983 Evangelical Theological Society meeting held in Toronto March 25-26 (see story page 14).

A number of ICS faculty and students attended the 1983 Jubilee conference put on by the Coalition for Christian Outreach in Pittsburgh, Pennsylvania. C.T. MCINTIRE and BERNARD ZYLSTRA led seminars (see story page 17).

On March 18 Senior Member PAUL MARSHALL took part in a significant debate "Do Christians and Marxists supplement one another?" held at McMaster University, Hamilton, Ontario. His opponent was Dr. Rudolf Siebert, Director of the Interuniversity Centre in Dubrovnik, Yugoslavia.

On March 25 PAUL MARSHALL addressed the University of Guelph Inter-Varsity Fellowship group on "Christianity and Politics." On April 30 he addressed the Inter-Varsity Conference for Christians in Business, held in King City, Ontario, on "The Gospel of Success."

JAMES OLTHUIS participated in the Christian Association for Psychological Studies conference in Chicago on April 21 where he gave a seminar on "Intimacy in Committed Relationships."

BERNARD ZYLSTRA addressed the congregational meeting of the Dundas, Ontario, Christian Reformed Church on March 17 on the topic "The Church speaks to Society."

C.T. MCINTIRE presented a talk to the annual conference of the Lutheran Student Movement (Eastern Canada) on the theme "Christianity, History and Nuclear War" on February 19. On February 8 the Inter-Varsity Christian Fellowship at the University of Guelph sponsored a lecture by him on "Secularization and the Gods of our Age."

C.T. MCINTIRE and Rev. Richard Johns were co-lecturers in a series on "Contemporary Social Issues: Poverty and Nuclear War," presented over five Wednesday evenings during Lent at St. Thomas Anglican Church, Toronto.

PUBLICATIONS

Senior Members HENDRIK HART and BERNARD ZYLSTRA have essays in *The Challenge of Marxist and Neo-Marxist Ideologies for Christian Scholarship*, the proceedings of the Third International Conference of Institutions for Christian Higher Education held in 1981. AACS/ICS Trustee Dr. John Vander Stelt is the editor of the collection. Zylstra's contribution is entitled "Marxism and Education"; Hart's is on "The Marxist Challenge to Christians in Education." Copies of this 280-page book may be ordered for \$12.50, plus \$1.00 for postage, from the AACS.

Former AACS Trustee James Skillen and ICS Sessional Lecturer in Political Theory STANLEY CARLSON-THIES have contributed an article "Religion and Political Development in Nineteenth-Century Holland" to *Publius: The Journal of Federalism*, Vol. 12, No. 3, 1982.

CAMPUS OUTREACH/HEARING AND DOING

Hearing and Doing Coordinator SUSAN BOWER presented the slide show "A Christian Worldview" to a fellowship of Christians employed at Shell Oil offices in Toronto on March 31.

Campus Outreach teacher MALCOLM MACRURY had many engagements recently. At Gordon College in Massachusetts in early February, he lectured to a large audience on "Understanding Popular Culture" and met the college faculty. He also spent a day at the New England area L'Abri centre. On February 23 he participated in a panel discussion sponsored by the University of Toronto Inter-Varsity group on "Academic Achievements." March 9 brought him to the Ontario Theological Seminary in Toronto where he spoke to a social action and study group on "A Christian Response to Secularization." "Developing Your Christian Mind" was the subject of his address to the Woodbine Heights Baptist Church College and Careers Group on March 27.

ICS charter update

NOTICE OF APPLICATION FOR SPECIAL LEGISLATION

NOTICE IS HEREBY GIVEN that on behalf of the Association for the Advancement of Christian Scholarship application will be made to the Legislative Assembly of the Province of Ontario at its next regular session commencing in 1983 for an Act to incorporate the Institute for Christian Studies as a post-secondary educational institution with power to grant the degree Master of Philosophical Foundations.

This Bill will be considered by a Standing Committee of the Legislative Assembly. Any person wishing to make submissions to the Standing Committee should notify, in writing, the Clerk of the Legislative Assembly, Queen's Park, Toronto, Ontario M7A 1A2.

Dated at Toronto, this 28th day of January, 1983.

BERNARD ZYLSTRA,
President.

(3970) 7 to 10

The advertisement as it appeared in the Ontario Gazette and The Globe and Mail, announcing our intention to apply for a charter

Behind-the-scenes work continues on the final preparations toward getting in hand our degree charter--which we have good prospects of receiving fairly soon. The Ministry of Colleges and Universities is working closely with us to put in place the details we need to specify in the charter. When that is finished, it can be introduced as a bill for passage by the Ontario Legislature. One item of concentration is the statement of "objects and purposes" which needs to give room for present and future programs of the ICS and fits what the government is willing to give us. Our lawyers and the government's also are working on how best to state the powers of the membership and of the Board of Trustees. We have done the necessary public advertising of our intention to introduce this bill to the legislature. We hope to have it introduced by the first of May and have the charter passed in time for a summer celebration with many of our friends and supporters!

Singer/songwriter Bruce Cockburn's commentary on our times:

In the bar, in the senate, in the alley, in the study
Pimping dreams of riches for everybody
"Something for nothing, new lamps for old
And the streets will be platinum, never mind gold"
Well, hey, pass it on
Misplaced your faith and the candy man's gone
I hate to tell you but the candy man's gone

-from "Candy Man's Gone," on *The Trouble with Normal*



Hearing and Doing program meets a variety of educational needs

by Susan Bower

This year the work of the ICS with undergraduates on various campuses in Ontario has attempted some new strategies and achieved some new goals. The "Christian Perspective" courses have been held on a regular basis as in the past. These offer an informal setting in which students may reflect on the rela-

tion of their faith to learning. They were led by ICS students and were held at six different campuses through the year. In addition to this, Hearing and Doing has brought the message of a Christian renewal of culture to various educational settings.

ICS began working with undergraduates in 1978 as a way to share the good news of Christian scholarship with a wide audience. There are many students following a course of study at one of the large universities in Ontario who see the need to ask questions about the assumptions and basic teachings of their discipline. Many are eager to ask what is the relevance of Christianity to their chosen vocation. If faith is not only a Sunday morning venture and if Christ's call to participate in the Kingdom of God is a call to obedient living, then Christianity must have sophisticated answers to the problems of our world. On the basis of our sensitivity to the teaching of the Bible, and the evidence of our desire to proclaim that the Gospel of Jesus Christ is good news for all of life's tasks, Inter-Varsity Christian Fellowship works as a ready partner with us in the task of enabling students to think deeply about their faith life.

This kind of educational service provides a compensation to students who are caught in the bonds of the humanistic spirit behind so much of higher education today. It is a means to provide an alternative--from a Christian perspective--right in the context of their weekly encounters with modern theories and analysis about our world, human nature, the structure of society, and the future into which we are heading.

Hearing and Doing broadened its impact this year in deciding to approach new groups of students through campus ministries, churches and chaplaincies. The unique thing about Hearing and Doing is its combination of pastoral sensitivity with academic capability: the exact combination that many students require in order to get them to take on the spiritual battles they face in academic work.

Our work began to expand last August when Malcolm MacRury, ICS student recruiter and campus outreach course leader, addressed a group of 160 students at the local Chinese Baptist Church on "Understanding Popular Culture." Then in September Malcolm and I jointly gave a talk at Little Trinity Anglican Church in Toronto for the first of their Sunday evening adult education series. In January a three-week series was held at Church of the Redeemer in Toronto for the Sunday morning adult forum. The theme

was "Work as Service; Service as Work." For the first time, a shortened version of the course on a Christian worldview was held under the auspices of Campus Crusade. After that an invitation came from Woodbine Heights Baptist Church, a group of students interested in faith and social action at Ontario Theological Seminary, and from a fellowship of Christians at Shell Oil headquarters in Toronto.

As reported in the last issue of *Perspective*, the Discovery '83 conference was a huge success in reaching a variety of Christian students from various geographical areas and denominational backgrounds.

The most rewarding aspect of this work is the realization that many types of Christian believers are asking questions about the relation of Christianity to culture. Hearing and Doing is not a formalized educational project that elaborates theoretical formulas, nor is it a forum for people in various fields to talk about their vocation. Rather, as a service of a graduate school, Hearing and Doing provides a pastoral way of presenting a view of the inter-relatedness of faith and life's activities, acquaints people with further resources in their field and challenges people to consider further study from a Christian perspective.

Other offshoots of this type of educational service have appeared over the years. A book written by two teachers in the Hearing and Doing program has been accepted for publication by Inter-Varsity Press. Several popular-level articles have appeared or will appear. A manual on the study of politics from a Christian perspective is in the final stages of revision in order to update its content and upgrade its format.

A total of four new courses in the campus outreach program have been developed over the past two years. In addition to the previous "Christian Worldview in a Secular Culture" and "Christianity and Scholarship" courses, there are "A Political Action Study Group," "Being Human," "Christian Reflections on Art," and "Christianity and Natural Science." All these courses were taught by second year junior members at the ICS.

The goal this year has been to expand the variety of services offered by the campus outreach program and to reach more kinds of student groups with our work. The teaching of the informal courses continues to be the focus and *raison d'être* of Hearing and Doing, but insofar as we can make Christian scholarship relevant to many listeners, we will continue to create new avenues for learning.

Susan Bower is coordinator of Hearing and Doing, an educational service of the AACS/ICS.

Upcoming events

May 9-12
Guelph, Ontario

James Olthuis will present a series of four lectures on Anthropology at the annual conference of the Canadian Association for Reformed Faith and Action meeting at the University of Guelph. Contact Rev. Ed den Haan, 5 Keats Cres., Guelph, Ontario N1G 3B1 for more information.

May 13
Ottawa

James Olthuis will address parents and teens on "Adolescent-Parent Communication" at Redeemer Christian High School, 900 Merivale Rd., Ottawa, Ontario. Call (613) 722-1175 for more information.

May 14
Ottawa area

James Olthuis will lead a combined retreat for the Ottawa and Toronto Voyageurs, interdenominational singles groups, on "Stages of Intimacy." Contact Alta Sickie, 85 Waverley St., Ottawa, Ontario K2P 0V1 for more information.

June 1-3
Vancouver, B.C.

James Olthuis will present invited papers at the Learned Societies meetings, to be held at the University of British Columbia, on "Straddling the Boundaries between Theology and Psychology" and on "Anatomy of a World-view." Contact the UBC for more information.

June 7 - July 26
Toronto

"Riding the Third Wave: the impact of technology in our lives," an eight-week discussion series held Tuesdays 7:30-9:30 pm at ICS, 229 College St., Toronto. Persons from various fields (labour, office systems, medicine, housing, etc.) will participate. Cost: \$20. Contact Susan Bower at ICS for more information.

June 27 - July 2
Toronto

Anthony B. Cramp will lead a seminar on "Economics in Christian Perspective" at ICS, days only. Cost: \$60. Manuscript available in advance. Contact the ICS for more information.

July 29 - August 1
Niagara, Ontario

25th AACCS Ontario Family Conference. Bernard Zylstra as keynote speaker on "Christian Responsibility for these times." Contact the AACCS for more information.

July 29 - August 1
Houston, B.C.

Bulkley Valley and Skeena AACCS Family Conference. Key-note speaker: Sid Greidanus. For more information contact Ed Vandergrift, P.O. Box 3178, Smithers, B.C. V0J 2N0.

July 31 - August 5
London, England

Calvin Seerveld will teach at the London Institute for Contemporary Christianity, the international summer school directed by Rev. Dr. John Stott. A plenary lecture course on "The Rainbow Task of Art in God's World" and a more advanced course on "Writing Art History--A Christian Perspective" are planned. Address inquiries to the school, 12 Weymouth Street, London, England W1N 3PB.

AACCS Remittance Form

The AACCS is an association of over 2,000 members from 24 countries worldwide. Our purpose is to promote Scripturally directed learning and biblical reformation of scholarship. Our main project is the Institute of Christian Studies, a graduate school for research and teaching.

Membership is open to all who agree with the purpose and religious position of the Association.

Financial support is most welcome and needed, since most of our money must come from donations. Donations in support of our work are tax-deductible for residents of Canada, U.S.A. and The Netherlands, when sent to the organizations listed below. *Perspective* is sent free of charge to all members and donors. Non-donors are asked

to pay a subscription fee of \$8 per year. *Perspective* is mailed to interested persons in a total of 44 countries.

Members and other friends can financially support AACCS by making a donation to the following organizations:

U.S.A.
AACCS Foundation
3201 Burton Street, S.E.
Grand Rapids, MI 49506

Netherlands
Calvinistic World Association
Potgieterweg 46
1851 CJ Heiloo
(gironummer 17 75 496)
(specify for AACCS)

Canada and other countries
AACCS
229 College Street
Toronto, Ontario
M5T 1R4

- ☐ Please send more information.
 - ☐ Enclosed is a donation.
 - ☐ Enclosed is a subscription fee.
 - ☐ I would like to become a member.
- Please send me an application.

Name _____

Address _____

Postal Code _____

*"When in our
music
God is glorified"*



On April 9 an impromptu 70-voice chorus assembled in Grace Christian Reformed Church in Scarborough, Ontario, to make a recording of traditional and contemporary songs and hymns, including numbers familiar to AACCS family conference goers. Many of the songs are suitable for use in worship services.

Dr. Bert Polman, Chairman of the Music Department at Ontario Bible College in Toronto, was primarily responsible for the arrangements to have this recording made. Dr. Polman is active on the Music and Liturgy Committee of the Christian Reformed Church and a frequent participant in AACCS/ICS sponsored events. Mary VanderVennen accompanied the chorus on the organ, a tracker action model. In addition, many of the songs were accompanied alternately by flute, recorder and trumpet.

This will be an excellent sing-along album for your family and social gatherings as well. Proceeds from the sale of these albums will be divided between the AACCS/ICS and the Toronto Central Christian School. Order yours today!

_____ number of copies at \$9.00 (plus \$2.50 postage and handling)

Name _____

Amount enclosed _____

Address _____

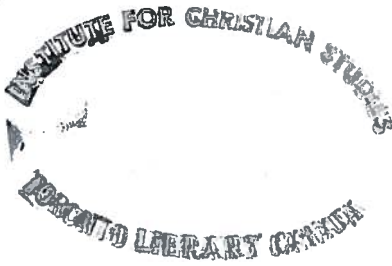
Please allow 6 to 8 weeks
for delivery.

Send this form to: AACCS, 229 College Street, Toronto, Ontario M5T 1R4.

Nominations sought for four Board positions

The terms of several members of the Board of Trustees of the AACCS/ICS are expiring this spring. Edward Piers, trustee from Region 1 (British Columbia), Henk Van Andel, trustee from Region 8 (Eastern Canada) and Betty Westrik, trustee from Region 7 (Central Ontario and Toronto), have all completed their terms on the board and are not up for re-election. Bert Witvoet, also from Region 7, will be moving out of this area and thus resigns as trustee from this region.

Nominations for these four positions are requested. Anyone in Regions 1, 7 or 8 who is a member of the AACCS may be nominated to represent their region. Elections will take place after the spring Board of Trustees' meeting.



Perspective newsletter (USPS 335-530) is published bi-monthly by the Association for the Advancement of Christian Scholarship, 229 College Street, Toronto, Ontario, Canada M5T 1R4. Tel. (416) 979-2331.

ISSA 0384-8922 Authorized Second Class Postage paid to the USA and Territories, mailed from AACCS Foundation, 3201 Burton Street S.E., Grand Rapids, Michigan 49506. All other copies mailed under authorized Second Class Mail Reg. No. 2091, Toronto, Canada. Send all address changes and other inquiries directly to AACCS, 229 College Street, Toronto, Ontario, Canada M5T 1R4.

Is your address correct?

Address change requested

Return postage guaranteed

We invite all our members to the

Annual Membership Meeting of the AACCS/ICS

to be held

June 11, 1983

at 2:00 pm

on the University of Toronto campus
(details to follow)

DR. AL WOLTERS, Senior Member in the History of Philosophy at the Institute for Christian Studies, will present some of the results of his sabbatical research:

"BIBLICAL WORLDVIEW AND THE ROOTS OF
REFORMATIONAL PHILOSOPHY"

Also: presentation of graduates and awarding of degrees
: the year in review--highlights
: (hopefully) celebration for finally receiving our own
charter

Reception to follow at ICS, 229 College Street, Toronto, Ontario

Institute for Christian Studies Institutional Repository

ARTICLE: 19831702

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

AUTHOR: Association for the Advancement of Christian Scholarship

ISSUE DATE: April 1983

TYPE: Journal

SERIES/JOURNAL: Perspective; v.17, no.2

KEYWORDS: Association for the Advancement of Christian Scholarship, Institute for Christian Studies, ICS, AACCS, federal funding, Ontario Employment Development Program, feminist theology, Dr. Hendrikus Berkhof, Rev. John Peck, jargon, Dr. James Bratt, Pearl Luymes, Henry Venema, Mariette Goudzwaard, campus outreach

NOTES: ICS receives grant in job creation program, Christianity and Learning Lectureship features prominent theologian [women's Experience and Christian Thought by Dr. Rosemary Ruether], Wolterstorff gives Kuyper lecture series at ICS [Justice and Peace for Christians One Century after Kuyper, From a British point of view [Dr. John Peck], Zylstra reports on six-month sabbatical leave, what does stewardship mean?,

CITATION FORMAT: Perspective. Toronto, ON: Association for the Advancement of Christian Scholarship, 1983.

dc.creator: Association for the Advancement of Christian Scholarship

dc.contributor: VanderVennen, Robert E.

dc.contributor: Van Ginkel, Aileen

dc.contributor: Shahinian, Gary

dc.contributor: Terpstra, Nicholas

dc.contributor: Vanderkloet, Kathy

dc.contributor: McIntire, C. T.

dc.contributor: Bower, Susan

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

dc.date.issued: 1983-04-30

dc.date.accessioned: 2012-03-12

dc.type: journal

dc.format.mimetype: application/pdf

dc.language.iso: en

dc.subject: Humanities

dc.subject: Institute for Christian Studies--History

dc.subject: Association for the Advancement of Christian Scholarship--History

dc.subject: Institute for Christian Studies. Library
dc.subject: Institute for Christian Studies--Funds and scholarships
dc.subject: Ruether, Rosemary Radford
dc.subject: Christianity and Learning. Lecture series
dc.subject: Institute for Christian Education. Lecture series
dc.subject: Women--Religious aspects--Christianity. Lecture series
dc.subject: Feminist theology. Lecture series.
dc.subject: Wolterstorff, Nicholas
dc.subject: Reformed philosophy. Lecture series.
dc.subject: Christian sociology. Lecture series
dc.subject: Christian ethics. Lecture series.
dc.subject: Peck, John
dc.subject: Institute for Christian Studies--Students
dc.subject: Zylstra, Bernard
dc.subject: Stewardship--Christian
dc.subject: Association for the Advancement of Christian Scholarship. Campus Outreach.
dc.rights: Copyright, Institute for Christian Studies, all rights reserved.