

Perspective

Newsletter of the Association for the Advancement of Christian Scholarship

Volume 16, No. 2 — March/April, 1982

January and February are typically busy, exciting months at the Institute but this year they were extraordinarily so for the staff, students and immediate surrounding community. Seminars, public lectures and conferences attracted many new faces to the Institute, kindling a wide-ranging excitement in the ICS, its purposes and programs. In this issue of Perspective read how a national newspaper picked up on what Bob Goudzwaard has to say to Christians and non-Christians alike. See what Senior Member McIntire has experienced recently and how a recent government decision will make it easier financially for U.S. students to attend the ICS. We take great pleasure in sharing all these joys with you and ask you to praise God with us for His many blessings!

Goudzwaard exposes today's idols

by Aileen Van Ginkel



Well over 100 people came to the Institute to hear Dr. Bob Goudzwaard, some from as far away as Pittsburgh, Pennsylvania.

Despite the stormy weather on the morning of Saturday, January 23, Dr. Bob Goudzwaard drew a large audience to the Institute for Christian Studies to hear his two speeches on the theme "Ideology and Idolatry Today."

Goudzwaard began his series with an explanation of what he means by the words "ideology" and "idolatry." When an individual or group of persons has chosen a

certain goal and when that goal becomes the only way of giving meaning to life, then, said Goudzwaard, that individual or group is on the way to forming an ideology.

An individual, for instance, could make it his or her goal to be a millionaire by the age of 35; a political party might have as its goal the winning of an election; and a nation may have as its goal an ever-rising standard of living. In all three cases, the setting of such goals becomes an ideology if excessive or immoral means are used to obtain them and if biblical norms are distorted in order to accommodate the process.

Idolatry, according to Goudzwaard, occurs when an individual or group takes something out of creation and sets it apart. In doing so, the individual or group believes that this thing will provide for the idol-maker's needs, as long as the necessary sacrifices are made. In biblical times, for instance, the Israelites were constantly being tempted by their neighbours who made idols out of non-living things and then gave the idol the responsibility of taking care of the nation's needs.

Idolatry comes together with ideology when the goals that are set become so important that the means to achieve them become idols. Then the means are given a life of their own, and human beings may fall into the trap of believing that these means control them.

Dr. Goudzwaard, speaking out of his experience as a politician and economic theorist in the Netherlands, applied his views of ideology and idolatry to two modern problems, namely, the crisis of the welfare state and nuclear terror.

The welfare state (the name economists use for political-economic units such as those of Canada and the Netherlands) is facing a number of critical problems. Among these are unemployment; the absence of meaning in many people's work; pollution and other ecological imbalances; and broken relationships between citizens and their governments, husbands and wives, parents and children, and so on. Together they constitute the "crisis of the welfare state."

Goudzwaard suggested that this crisis is due to the ideology and idolatry of the welfare state. The ideology of the welfare state holds that life is fulfilled by material abundance and its goal is an ever-increasing standard of living. Idolatry comes into the picture when the way to reach this goal assumes a life of its own. This explains the welfare state's increasing emphasis and dependence on technology, continuous economic growth and the social sciences.

Goudzwaard specifically cited the example of technology and unemployment to illustrate this. In order to increase material abundance, technology is called upon to increase economic productivity. And, since efficiency in production will often be increased by replacing human beings with sophisticated machines, unemployment results--which in turn leads indirectly to

broken relationships between citizens and their governments and among family members. However, instead of rebelling against this, most people have come to accept the attitude that technology is an end in itself, that it controls them and that the unemployed are simply the sacrifices which the idol of technology requires in order to bestow the "blessings" of material abundance and higher standards of living.

Goudzwaard asked whether we as a society had not made technology, economic progress and science our gods instead of our servants?

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

In his second speech of the day, Goudzwaard described the increasing reliance since World War II on nuclear arms as a means of guaranteeing national security. He also demonstrated how nuclear military power has gradually developed into an idol with a life of its own that no longer guarantees national security but now constitutes its single largest threat. Goudzwaard observed that while the goal of mutually assured destruction may at one point have acted as a deterrent, the subsequent development of "overkill" capacity has caused many people, especially in Western Europe (who formerly believed in the impossibility of nuclear war), now to view nuclear war as inevitable.



Goudzwaard gives message of hope that shines in the midst of darkness

What do Christians say to forces of ideology and idolatry which have such a demonic influence on our society? Dr. Goudzwaard answered, first of all, that Christians cannot accept an ideology. Though they may have various goals, they cannot submit to the view that any means is justified to achieve those goals. The paths which we take in our lives, both individually and communally, are not determined by absolute goals but by the "Torah," the law of God revealed in the Scriptures.

Thus, the welfare state is not following the law of God when it promotes, for example, economic progress at the cost of pollution controls. The biblical norm of stewardship may not be distorted by the view that efficiency governs the economic enterprise. Meaningful employment and a healthy planet may not be sacrificed when a nation is called to obey God's will for economic activity.

Similarly, the state misuses the sword which has been entrusted to it as an instrument of justice when it refuses to limit its capacity for war. The norm of love cannot be transformed into a "solidarity" applied only to one's own people and not to one's enemies. A nation which follows the way of the Lord will listen to what the Old Testament says about war. It will seek to understand, Goudzwaard said, that God's law permits neither unlimited warfare nor the use of arms against unarmed people.

Because Dr. Goudzwaard was speaking to a group of people who were struggling to resist the powers of modern ideologies and idolatries, his words of hope seemed to shine in the midst of darkness. Those who trust in gods they hate and fear can never lay hold of the blessings which God promises to those who are faithful to his law for living. In contrast to those who expect Doomsday because they believe nuclear war will certainly come, Christians live with the belief that God will remain loyal to the work of his hands, and will not allow demonic powers to absolutely destroy it.

Bob Goudzwaard gave a powerful message to the 120 people who came to hear him. He gave interesting and important insights to the problems he expressed. He also provided a clear vision of the alternative of biblical obedience, convincingly expressing the need for nations to listen to the call to such obedience. But, more than anything else, Goudzwaard's own faith and hope in the promise of peace, the shalom of God, made the message he gave one that spoke to the hearts of those who listened.

Aileen Van Ginkel is a former part-time student of the ICS currently engaged in graduate studies in Canadian history at the University of Toronto.

Trying to interpret modern art history

by Donald L. Knudsen

January, 1982, marked a special event at the Institute for Christian Studies. A mini-course, "Art History and Problems of Method," briskly commenced on the 4th and thoughtfully concluded on the 22nd of the month. Of the more than twenty participants in this course, fourteen were full-time students at schools ranging from Calvin College and the University of Toronto to the Institute itself. The course drew the attendance of some committed artists, one of whom was a graduate of the Ontario College of Art. An art teacher and his wife from Australia were present, as were others from places closer by the Toronto vicinity--but all armed day by day with good questions. Laurel Gasque, adjunct professor at New College in Berkeley, California, contributed to the first half of the course until she had to return to the United States.



Graham Birtwhistle introduced the Cobra group of artists.

The leaders of this community in research were Dr. Calvin Seerveld, professor of aesthetics at the ICS and Drs. Graham Birtwhistle, lecturer in art history at the Free University of Amsterdam.

All of the participants had a heavy work load. The daily schedule began with a lecture, followed by discussion, from 9:30 to 12:30 each morning, Monday through Friday, for the three week period. To add to this, Dr. Alan Wilkinson, curator at the Art Gallery of Ontario, delivered a lecture one afternoon at the ICS on the theme of "primitivism" in modern sculpture. Moreover, led by Seerveld in particular, the participants often talked for hours after the regular sessions for the day had ended, went as a group to the Art Gallery of Ontario at least twice, and even had a party one evening.

What were the basic topics for discussion? The lectures dealt thoroughly with the art of certain figures: for Seerveld, with the works of Watteau (1684-1721) and Hogarth (1697-1764); for Birtwhistle, with the Cobra group of artists begun in Holland, France and Denmark just after the Second World War. Of course, all of the available methods were used by the leaders for us to get acquainted with the paintings involved: slide projections, detailed analysis of the literature relevant to the art-works (at its best when written by the artists themselves), and research into the historical and social setting with which the various artists had to contend in their work.

The burning issue of the course was how to interpret these paintings in full view of the development of modern Western art, and still be responsible in this interpretation to social, theoretical and confessional issues. How can we do justice to the history of art as art, and still be socially committed, thinking Christians in the field? The participants of the course humbly tackled these concerns with all the knowledge at their disposal.



Birtwhistle relied heavily in his presentation of the Cobra group on the writings of A. Lovejoy and G. Boas on the *idea* of "primitivism." The connection between these writings and the Cobra was that the artists of this group have been called "primitivist," that is, they show strong influences of primitive art forms and reject natural anatomy and proportion. Seerveld, however, introduced to the participants the basic working principles of his method in art historical interpretation, and made it very clear how these principles avoided all of the pitfalls of the "history of ideas" approach. This divergence in theoretical perspective between the two leaders brought up issues for debate which greatly interested the rest of this interim community in the outcome.

It would be going too far, perhaps, to mention all of the things that were discussed at the time and how they were concluded. But this short course gave approximately two dozen people wide-ranging information on selected figures in the history of modern art, and motivated them to research ever more deeply for genuinely Christian principles by which to interpret art history.

Donald L. Knudsen is a Junior Member in aesthetics at the Institute for Christian Studies.

Reshaping the welfare society

by Paul Marshall



Dr. Wil Albeda spoke out of his experience as Dutch Minister of Social Affairs.

On January 28-30 at the University of Toronto the Institute for Christian Studies, together with the Vanier Institute of the Family from Ottawa and the Department of Political Economy of the University of Toronto, sponsored a short conference on "The Reshaping of the Welfare Society." The conference was prompted by the fact that Dr. Wil Albeda, former Minister of Social Affairs in the Netherlands and a prominent figure in Christian political circles, has been in Canada for several months as a Fellow of the Vanier Institute doing research on the welfare society.

Albeda spoke on the "Shaping of the Welfare Society." He defined the welfare state as a state which accepts the basic structure of a private enterprise economy but which also assumes responsibility for the growth of the national income, for employment, for income distribution and for social security.

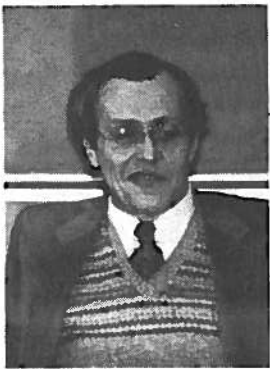
Such a state was stimulated by the work of Keynes and Beveridge. The economist John Maynard Keynes pointed out the necessity of and provided a justification for increasing state expenditures when the private economy decreases expenditures. Beveridge introduced the concept of a minimum standard of living, of health and of housing. These two conceptions came together in the notion that the state could--by spending--at the same time avoid depression and recession and also provide security for the citizens.

In his second talk, "Principles for Reshaping the Welfare Society," Albeda said that the golden age of the welfare state (roughly 1950-1975) has now come to an end. With the ending of rapid economic growth in the West, the welfare society can no longer be maintained. Indeed, because of the fact that, in a stagnating economy, payments for unemployment and social

security increase rapidly, the economy begins to self destruct. Clearly, without economic growth, we cannot continue with the welfare society, at least as we have understood it. And there is the further question of whether a return to rapid economic growth is desirable, let alone feasible.

Albelda remains committed to the principles of the welfare state (solidarity: that in a rich society nobody should be poor; justice: income distribution should not depend on efficiency only), but wondered how we can go about instituting these things in different ways. What such different ways might be is not at all clear but there are some possible avenues: abandoning the universality of programs, introducing elements of responsibility and risk into the system, and helping those outside of the regular economy to find useful and fulfilling work in the "informal economy."

William Dyson, Executive Director of the Vanier Institute, spoke on "Models for Reshaping the Welfare Society." His principal theme was the relation between the "formal economy," basically that which involves the exchange of money, and the "informal economy," which involves all the other ways in which men and women live and meet one another's needs (e.g. volunteer work, charities, skills exchange). When we talk of "economic growth," we tend to mean only the formal economy and so ignore all the other effects on human interaction. Might an emphasis on informal dimensions be a way out of the difficulties of the welfare society?



Professor Abraham Rotstein: both right and left engaged in a "morality play."

Professor Abraham Rotstein of the University of Toronto discussed the "Neoconservative Attack on the Welfare Society," focussing on President Reagan's policy in the United States. He pointed out that while the left has always criticized the welfare state, they now defend it because of the attacks of the right. The right in turn expresses yearnings for freedom especially from bureaucracy. But both sides in recent years have been simplistic, treating their confrontations as a "morality play" of good against evil, while real questions, such as the nature of an organic versus a mechanistic society, are often ignored.

The conference was deliberately kept small (30 people) and those invited--academics, activists, journalists, political party workers, government officials, labour and business people--were knowledgeable and vocal on the subject. This made for long, informed probing and provocative discussions. At the end we all felt it had been a most worthwhile time together. Perhaps it's fair to say that the academics were happier than the activists, for, while many questions were clarified, it was clear that we have (as yet?) few answers.

Currently a sessional lecturer in political theory at the ICS, Paul Marshall has just been appointed as full-time senior member here.

Materials available

For those who wish to know more about the content of the lectures and seminars described on these pages, please write the AACCS. Cassette tapes of Goudzwaard's talks (3 tapes) are available for \$9.00. Tapes of Gilkey's lectures (set of 5) are available for \$15.00. Transcripts of the presentations given at the seminar on "Reshaping the Welfare Society" will be available shortly in unpublished form. Watch for more details.

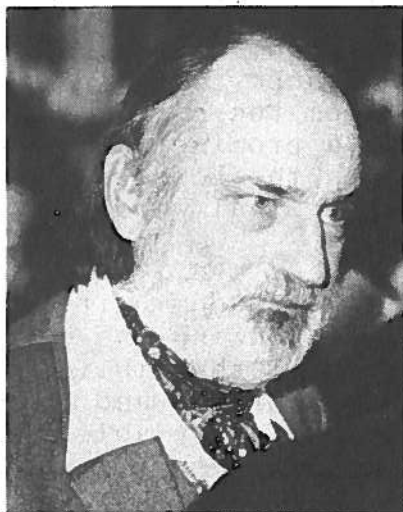
Lecture series draws large attendance

by Malcolm H. MacRury

On February 10, 11 and 12, Dr. Langdon Gilkey of The Divinity School at the University of Chicago delivered the fourth annual Christianity and Learning lecture series at the ICS on the topic "Christianity and the Meaning of History." About 100 people, from the wider ICS community, local universities, and from other parts of Ontario, came to hear the renowned speaker.

Like a whirlwind, Gilkey swept up his listeners with his wit, clarity of insight and commitment to the biblical injunction to do justice and love kindness.

Senior Member C.T. McIntire noted wryly in introducing Gilkey that it might seem an odd choice to invite a theologian to speak about history. Yet Gilkey's lectures aptly demonstrated that he has a sure grasp of the nature of historical process and an awareness of the timed quality of life. Because of this, Gilkey is oriented towards pertinent tasks in his own theologizing.



Gilkey gave three stirring lectures on a biblical view of history.

In his lectures he dealt with issues that are important to our age, whether they be our abuse of technological mastery or U.S. involvement in Central America. In all this Gilkey acted as a spur to the ICS community in striving to ensure that our scholarship is of real service to the issues of the day.

In his first lecture, entitled "The Civil Religion of the West: Progress," Gilkey sketched out the vision or "myth" of history that has dominated our cultural life. He identified the vision that has guided the Western world since the Enlightenment as that of progress--world history understood as the slow but sure advance of science, technology and democracy, with the West as the leader in this crusade. Gilkey was careful to avoid portraying this as a bloodless abstraction, but rather as the life blood of our community informing our grade school textbooks as well as our political programs.

Gilkey went on to catalogue the shocks that this myth has received in the twentieth century. Progress now seems to bring terror as well as hope, terror at the prospect of a dehumanized society, nuclear disaster or environmental destruction. In short, the vision of history as progress has failed to account for the mysteries of sin and death, nor does it offer any hope of overcoming them.

In his second lecture Gilkey drew upon material from his most recent book, *Society and the Sacred*, to deal with the topic of "The Religious Dimension of History." Here he challenged the rationalist view of history, that mankind has moved from an Age of Ignorance (religious) to an Age of Knowledge or Maturity (non-religious). In Gilkey's view the religious is a permanent dimension of humanity. It is our object of ultimate concern. With the displacement of Christianity, the religious has reappeared with particular force in the realm of politics. Hence the vehemence of patriotism, the profound anxiety over national destiny and the division of the world along political lines into good and evil. As Gilkey noted, we can

place our faith in God, or gods (the nation, our "cause," fame, family, money) or, still more likely, in some combination of the two.

In his last lecture, "The Biblical Interpretation of History," Gilkey followed his mentor Reinhold Niebuhr in illustrating how the biblical vision is best able to understand the tangled course of history. Gilkey identified three interrelated categories in the biblical interpretation of history: incarnation, crucifixion, atonement; or creation, fall, redemption. Societies such as the Holy Roman Empire or America understood as the New Israel have focussed on the first category, seeing themselves in creative obedience to God's covenant blessing.

The remarkable character of the Old Testament writing of history, however, is that Israel went on to the second category and confessed its estrangement from God's covenant--not very good propaganda on Israel's part! Here we see the tragic quality of history, the horrible truth that we carry over our sins from generation to generation, that even the best movements of progress can turn to oppression through time. Here the biblical view of the Fall makes sense of the ambiguity of history in a way that no progressive civil religion can.

The third biblical category takes us beyond tragedy through the promise of the new covenant. This is the word of Christ's resurrection and the recreation that follows from it. It is a word, as Gilkey said, which deals with the mysteries of sin and death and which also gives hope for new cultural acts, new creative acts which will rescue us from the horrors we have made. This, in the nature of God's providence, is a promise, a hope that remains unseen. We do not know how or which nations the Lord will use or even what ends are in view. We do know that God's final word for the creation is one of resurrection.

In these stimulating, disturbing and hopeful lectures the ICS community was privileged to learn from a man who has worked long at viewing the world of politics, economics and science through the categories of the biblical vision of history. Differences were evident between his approach and that of the ICS but we felt at one with a scholar who is so manifestly able to make his Christian confession come alive in all he says and does.

Malcolm MacRury is a junior member at the ICS and part-time staff member in AACS educational services.

Morbey elected to represent Region 6

Graham E. Morbey, chaplain with the Huron Campus Ministry in Waterloo, Ontario, was recently elected to the AACS Board of Trustees to replace Rev. B. Nederlof, who moved to Victoria, B.C. Morbey has taught philosophy at St. Stephen's University in New Brunswick, prior to which he was at the Free University of Amsterdam as a graduate student, a member of the faculty, and an academic research assistant. Besides the "doctorandus" degree he received from the Free, he holds a B.A. from Carleton University in Ottawa, and a Master of Divinity from Westminster Seminary. He also attended Calvin Seminary from 1979-1980. Morbey is a member and pastoral assistant at the Waterloo Christian Reformed Church and serves on the education committee of a local Christian high school. He is also an Associate Staff Member of Inter-Varsity Christian Fellowship.

Businessmen and the AACS

by Bernard Zylstra

The AACS has the wholehearted support of hundreds of businessmen throughout Canada and the U.S. We are immensely grateful for that, especially during our current campaign.

At the same time, there are businessmen in our larger supporting community who do not support our work. They have an argument for this. It runs something like this. "The economic philosophy of the AACS is against free enterprise, against profit, against capitalism, against the multinationals, against economic growth, against technology. In the economic philosophy of the AACS, all the evils in business must be corrected by government intervention. This philosophy is thus basically socialist. And therefore the AACS does not deserve the support of people in business."

This argument is wrong!

What is the economic philosophy of the AACS? It is based on the principle of sphere sovereignty which Abraham Kuyper developed in the battle for freedom of education. The sphere of education, Kuyper argued, must be clearly distinguished from the sphere of the state. The central task of the first sphere is learning, that of the second is justice. The authority of those who hold office in the sphere of education must thus be carefully distinguished from that of those who hold office in government. Mixing the two types of authority leads to educational collectivism.

THE ECONOMIC PHILOSOPHY OF THE AACS
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The same principle applies to business. The business of business must be clearly distinguished from the business of government. In business we are concerned with the production of goods, either agricultural or industrial. Assigning this task to the state leads to economic collectivism or socialism. This spells disaster, as we have seen again in Poland where the economy is in ruins. Business belongs to the private sector, not the public.

The application of the principle of sphere sovereignty does not undermine the responsibility of the business community. Rather, it accentuates it. It holds that the individual entrepreneur, the farming family, the business corporation and the multinational are accountable to God and to their fellow creatures for a responsible handling of economic affairs. In other words, the freedom of the businessman--individually or corporately--is subject to guidelines and norms which can be summed up with the word "stewardship."

The principle of stewardship involves a proper balance between "tilling" and "keeping" of which we read in the first chapter of the Bible. Too much tilling leads to exploitation of natural resources. Too much keeping or preserving leads to economic stagnation.

Businessmen, like all of us, may violate the divinely given norms of stewardship. This may lead to bankruptcy--the absence of profit. It may undermine other spheres of authority in society, such as marriage and the family, for example, by the production of faulty goods, payment of inadequate wages, or violation of earth and atmosphere. In such cases, it is the task of the government to establish public justice--to prevent the undermining of one sphere in society by another. But such intervention does not imply the absorption of business into the state, as the socialist generally suggests. Instead, it implies the restoration of the businessman's normed responsibility in his own sphere of action.

The economic philosophy of the AACCS is not "rightist" because, though it defends freedom of enterprise, it places that freedom under the norm of economic responsibility. The economic philosophy of the AACCS is not "leftist" because, when confronted with violations of economic norms, it does not defend socialism but rehabilitation of business responsibility. The economic philosophy of the AACCS aims at recovering the biblical guidelines for a free society in which the responsibility of the individual and the corporation are reasserted. This aim deserves the wholehearted support of the business community--especially during the current half-million-dollar campaign to put the AACCS on a firm financial basis!

ICS senior members hold forth

Once a month, on a Friday afternoon, following a communal lunch and chapel service, one of the senior members of the Institute presents some of his latest research to the ICS community. Although senior members have always gathered together to present and defend research to one another, this is the first year that these presentations have been opened up to the students and other interested persons.

Hendrik Hart opened the year in September with a paper "Understanding our World," which comes out of a book he is preparing for publication. In October C.T. McIntire presented "The Focus of Historical Study: A Christian View," an article he was submitting for publication. Calvin Seerveld took the floor in November to lead a discussion on his recent work in historiography, while George Vandervelde revealed his latest research on Roman Catholic theologian Eduard Schillebeeckx in December.

"Visions of Life: Integration between faith and praxis" was the topic James Olthuis dealt with at the January meeting. On February 19 Bernard Zylstra presented "Three Christian Worldviews: Nature-Grace, Anabaptist and Reformed." Paul Marshall wrapped up the year's meetings in March with a paper on "Weber's Protestant Ethic."

All of these meetings contributed greatly to the communal scholarship going on at the ICS and provided good occasions for focussed interaction among students and faculty.

Some of the papers mentioned above are available for public distribution. If you are interested, please write the AACCS.

From the inside track

by Kathy Vanderkloet

Have you ever tried to explain to someone what time is? Not what time *it* is, but what time *is*? You'll find it pretty difficult to put into words. That doesn't mean that you don't know what time is, only that you are unable to explain it to someone else. As St. Augustine wrote in his *Confessions*: "If no one asks me [what time is] I know; if I want to explain it to someone who does ask me, I do not know."

While the students of history at the Institute for Christian Studies do not spend their time actually trying to define time, the study of time processes is certainly a major part of their work. The history course being offered by Senior Member C.T. McIntire this year is entitled "The making of History: Time, Culture and Salvation." The class is focussing on time processes--the coming into being, being, and ceasing to be of things--and the relevance that has to salvation.



Judy JorDET kept meeting ICS people wherever she went.

The threads in the tapestry of JUDY JORDET's life connecting her to the Institute are long and many. She began her college studies at Highland College, California, in 1970. While at Highland she met C.T. McIntire, who was then teaching at Trinity Christian College in Chicago, Illinois, and was persuaded by him to come to Trinity in 1971. (Trinity at that time also counted Calvin Seerveld, ICS Senior Member in Aesthetics, among its faculty and Robert VanderVennen, AACCS Executive Director, as its Academic Dean.)

Judy first came to Toronto in 1975 at the time of the death of her sister Norma Marshall, co-founder of the Curriculum Development Centre and wife of former AACCS Director and Trustee James Marshall. She spent that year working at Immanuel Christian School in Toronto.

The next two years were taken up touring with a band performing old-time American folk music on dulcimer, mandolin and guitar. But in 1978, just as the band broke up, she met Dr. Robert Eells, a graduate of ICS who teaches at Rockmont College in Colorado. She finished her B.A. degree at Rockmont under Eells in 1980.

With so many links to the ICS, the only wonder is that Judy didn't arrive here sooner. But now that she's here, she is enrolled in the certificate program, taking McIntire's history course in addition to the biblical and philosophical foundations courses.

She thoroughly enjoys the history class, and is particularly appreciative of the way McIntire addresses the problem of "determinism." "Many Christians look at the promises of God and apply them literally to history--considering Armageddon as an inevitable World War III, for example," she says. "McIntire says that nothing in our lives is inevitable or pre-determined. We're active participants in history, responsible for our actions, faithfully claiming God's promises to us." Her main concern about the certificate program (and ICS in general) is that there is not enough "cross-fertilization" between the different disciplines.

Judy has applied to the University of Colorado to begin work on her M.A.

in history this coming fall. In the meantime, she hopes to be able to spend the summer in Mexico doing evangelism work for a mission outreach.



Gord Wilson's enthusiasm has been fired by Olthuis' anthropology class.

GORD WILSON is a native Torontonionian who received his B.A. from the University of Toronto, where he majored in history and minored in religious studies. Then, after a year-long break, he crossed the street to study at the Institute. Not all of his life was spent in Toronto, however; six of his childhood years were spent in Nigeria, where his parents, who worked with the Sudan Interior Mission, taught at a school for missionary children.

His years at the University of Toronto were in many ways frustrating for him. "As a history student, I spent more time and energy trying to figure out the presuppositions of my professors and of the people we studied than in actually learning the facts, and that was not well accepted," he comments, somewhat wryly. "That's what I like about this place. It encourages me to ask such questions, rather than suppress them."

His search for a graduate school first brought him to Regent College in Vancouver, and it was while he was there that he heard about the ICS. On returning to Toronto, he investigated the ICS first-hand, and decided to enroll as a "special student." He enrolled in philosophical foundations, history, and Olthuis' theological anthropology class. The latter has since become his favourite course, so much so that he is considering enrolling in the M.Phil. program under Olthuis next year.

He is happy with his history class in that "McIntire stresses the inter-relatedness of things, looking at them from all sides." But anthropology has caught and fired his interest this year. "It's the most integrated course; although its title is 'Theological Anthropology' it draws on psychology, history, economics and other areas as well as theology."



Knudsen came to ICS to learn how to study history Christianly.

JEANNETTE ZWART KNUDSEN grew up on a farm near Picton in eastern Ontario. Brought up in the Christian Reformed Church, she was exposed to Reformed thinking at an early age and was introduced to the AACCS/ICS by relatives. She did her undergraduate work at the University of Toronto, earning a four-year B.A. in both history and English.

During her last year at U. of T. she began coming to the Institute, sitting in on the philosophical foundations class. "That introduced me to the ICS perspective and terminology," she says.

She is now enrolled in the M.Phil. program and is taking biblical and philosophical foundations along with McIntire's course. "I missed a lot of philosophical foundations classes last year because I was taking a full course load at U. of T., so I decided to take the course again, this time for credit."

Her reason for coming to ICS was to learn how to study history in a Christian way. McIntire's course has been quite helpful to her. "One method he has used has been a comparative approach; by studying and analyzing Hindu views of history, for example, we have been able to get more clarity

on our own ideas of history," she explains.

She has found a greater emphasis at ICS on systematic philosophy--on learning philosophical categories and on the history of western philosophy--than she had expected, and this sometimes makes her work rather difficult, as she has not been trained in systematic philosophy. "I think that may be a problem for more people," she comments.

MEL STARKMAN, like Gord Wilson, is a "special student" at ICS. That is to say, he has not enrolled with the intention of completing a degree here.



Mel Starkman was lured to ICS by the prospect of "cross-disciplinary work."

Mel's interests are all over the map. He holds an honours B.A. in modern history from the University of Toronto, and has taken courses toward a Master of Education at the Ontario Institute for Studies in Education in the field of higher education, though he has not completed the work for that degree. He has worked as an archivist at the University of Toronto and for the Province of Ontario archives for some 12 years, and helped set up the archives for the Central Region of the Canadian Jewish Congress. During these years his contacts with scholars in a wide variety of fields has enabled him to broaden his own interests as well; Jewish studies, Canadian history, and higher education have all at one time or other been the focus of his studies.

Mel's current interest is in the work of Harold Adams Innis, the man who, says Mel, "is the father of Canadian political economy and whose studies in communications very largely underlie the theories of Marshall McLuhan." He had been told that some people at ICS were also interested in Innis' work, and this in part prompted him to apply here. He was also lured by the prospect of doing cross-disciplinary work. "I didn't want to go to the University of Toronto again, because the work there would be too focussed; there would not be enough of a chance for discussion with people in other disciplines."

Mel is not interested in an "academic career" but he would like to do more graduate level work, and is considering going either to Israel or to the Free University of Amsterdam to pursue his interests.

Kathy Vanderkloet is secretary of the AACCS.

How things reformational get started in England

by Steve Shaw

"We'll begin at £20,000," said the auctioneer. "We've had it," thought I. (We had previously decided to make an offer of £14,000, rather arbitrarily; it's difficult when you have no money.) "17,000".... I looked nervously at all the well-groomed gentlemen with their glossy brochures in their hands. We were hardly appropriately dressed and felt a little out of place, Gibbo especially, having come straight from mucking out his pigs. "15,000"... silence ... "13,000"..... "12,000"..... the tension was unbearable. Someone wagged a finger and halted the rapid descent. "Going for £12,000 for the third time," he raised his hammer. Come on, Gibbo! The hammer starts falling, and Gibbo in the nick of time scratches his nose. He really knows what he's doing; he's been to plenty of old farm machinery auctions. Ten minutes later, we all tramped out of the

Crown, Framlingham's poshest hotel, the proud owners of The Old Rectory, Earl Soham, Suffolk, England, a grade two protected historic building with mature cedar trees in the garden, ringed by a high ancient red brick wall, having twenty rooms, outhouses, and one side sinking two feet due to undermined foundations. "No problem," James, the biblical bricklayer and philosopher, had assured me.

We had a vague plan of starting a kind of study centre at the rectory where enlightened evangelicals could come down and, sitting around a good old log fire, do some intelligent Christian thinking about how to transform the world. James talked about his brother-in-law who was then teaching at the Bible Training Institute in Glasgow, Scotland. "John Peck," he said, "makes all those people in Switzerland look like they're still in kindergarten." It was four years later that we finally managed to persuade John and his vast family to burn all their bridges behind them and join us nutcases and our crazy project in the south.

However, in the meantime we had an empty building in need of repair on our hands. We were attracting more people into the area, mostly those who were disillusioned with normal church life and who liked rock and roll. Some of them moved into the rectory. We rented an old shop in the nearest town, fixed it up, and sold crafts and health foods. Some worked in leather, some in wood; a building company was formed; an organic market garden was set up; some played in bands, one played at churches, the other at pubs. We turned to drama, created a rock musical and ran a music club at the church.

But the thing that caused a shock to our plans and dissolved many of these projects was the extraordinary time we had in attempting to provide for a group of people who were trying to get off drugs. Everything nearly ended in disaster (with attempted larceny at the rectory and assorted violence). I can still picture the rather ample behind of Neville squeezing through a window half his size as he tried to make his escape. They all finally left--one really made it back to normal life--and we were again left with an empty rectory, though "wrecktory" was a more appropriate word. We pulled together work teams and did what repairs and decorations we could. The Pecks moved in in 1978 and College House was born. The aim was to teach Christians not so much to be pastors or missionaries like other Bible schools in England, but to do their everyday work and thinking about the world Christianly.

We started running monthly weekend courses. John Peck amazed us all with his knowledge and insights. He lectured on biblical approaches to art, philosophy, economics, education and bookbinding. In fact, was anything not covered? He ran evening courses centered around The Apostles' Creed and the Lord's Prayer. Yet we only managed to attract a handful of enthusiastic students to each course. We struggled to meet our expenses and to pay John a salary he could live off. That first winter was bitterly cold--by English standards, anyway--and the rectory was drafty and cost a fortune to heat. I sometimes would find John in his study poring over books with his hat and overcoat on, trying to keep warm. To help out, he took part-time jobs teaching theology at a local college and religious education at a high school.

We began to see the drawbacks of having our centre of learning off the beaten track, despite its beautiful surroundings, and came up with the idea of "College House on the Road." We offered a package of seminars to churches and other institutions on topics of their choice. We also offered demonstrations of bricklaying, carpentry and other skills like drama and, of course, rock and roll. This was a great success and a lot of fun. We travelled the country far and wide.

The other success story is the Greenbelt Arts Festival, initiated eight years ago and continued by members of our community. Last year it drew over 22,000 people from Britain and Europe. It is simply a festival to show what Christians are saying and doing, with seminars on Christianity and culture, music and all the arts. A Greenbelt magazine has just been launched edited by James, our biblical bricklayer. Its style is New Wave and controversial, with all the excitement that comes from feeling as though you've got something to say to British culture.

The future? Just before Christmas this past year, a couple of Dutchmen dropped out of the sky onto English soil, rounded up all the reformational type thinkers, including John Peck, and proposed the idea of an international Christian university in England. John has got himself elected onto the steering committee. The aims are so similar to those of College House that the question of whether we should pool resources is uppermost in our minds. The advantages would be great. Perhaps our greatest contribution would be a supporting community which is not narrowly academic, but willing to put into practice what is taught.

Steve Shaw is a junior member in theology at the Institute for Christian Studies. After he completes his M.Phil. program here, he and his wife Ruth will re-join the activity they helped begin at College House.

From the edge of the Pacific

News items from Nick Loenen, our Western Representative in Vancouver, B.C...

Nearly one hundred B.C. persons helped to canvass our communities for the 25th anniversary Building Fund Drive. As a result B.C. counted 245 new contributors for 1981. We welcome these persons and pray that their financial support of this ministry may be a blessing to their own lives.

At last the West has discovered the hostess supper. Smithers, Victoria, Abbotsford and Vancouver each organized such a dinner in celebration of the 25th anniversary. Dr. Bernard Zylstra, Principal of the Institute for Christian Studies, gave an informative and inspirational speech at each event. In addition, Dr. Zylstra addressed Classis B.C. of the Christian Reformed Church and visited both Regent College and Trinity Western College to lecture and meet faculty.

The Lower Mainland Chapter Board of the AACS, together with the Christian Labour Association of Canada and the Committee for Justice and Liberty, will sponsor a special evening with Dr. Bob Goudzwaard, who will speak on the timely topic "Nuclear Disarmament" on Thursday, August 5, in the New Westminster Christian Reformed Church at 8:00 P.M.

AACS Remittance Form

The AACS 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 AACS by making a donation to the following organizations:

U.S.A.
AACS 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 AACS)

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

- ☐ Please send more information.
- ☐ Enclosed is a donation.
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Name _____

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Recruitment trips with a difference

by Rosanne Lopers Sweetman

Brian Walsh and Malcolm MacRury approach student recruitment for the Institute for Christian Studies in a unique way. They do the normal things like write lengthy letters and set up display tables in the busy hallways of undergraduate campuses, but they also go beyond that to become "an academic resource on campus, sharing the fruits of the Institute with both professors and students" as they travel. To look down the list of chapel talks, class lectures and presentations given by the two part-time recruiters, you begin to understand what they mean by "an academic resource."

Brian feels qualified to speak in many different settings on a broad range of topics because of his experience in teaching and coordinating campus outreach courses for the AACCS for three years. "Fortunately," he says, "our particular philosophical perspective gives one entrance into all the disciplines, so that, while you may not have all the details, you can still speak in many classes, bringing something fresh and new, opening students up to another way of looking at the issues they may be facing in that class. This is a real strength in our religious tradition."

What exactly do they do and where? Besides the recruiting that goes on regularly by Nick Loenen, AACCS field representative in British Columbia, and by ICS staff when they give public presentations to groups of people--including students--all across Canada, Brian and Malcolm go on the road to meet students on campuses in the U.S. from Boston to Berkeley.

A representative three-day period in their travels looks like this. Monday morning Brian lectures on "Truth" to three undergraduate philosophy classes at Trinity Christian College, addresses the chapel gathering, and has a pleasant lunch with the faculty. He then goes on to Wheaton College where he addresses the Philosophy Club on philosopher Herman Dooyeweerd. The next day he gives an academic presentation on Wolfhart Pannenberg to the Theology Society at Wheaton, a club primarily for graduate students in theology. After a lunch with faculty again, he occupies a table in the student union building and meets informally with students. By Wednesday he is in Iowa at Northwestern College. He lectures on Dooyeweerd's interpretation of ancient and medieval philosophy in one class and to another he gives a lecture on the rise of economism, making use of Bob Goudzwaard's book *Capitalism and Progress*. He has some fruitful conversations with members of the faculty about the ICS, the tradition it represents and the conferences held at ICS last summer. Late in the afternoon he arrives at Dordt College and meets informally with students in the coffee lounge.

ICS alumni, campus pastors, friends of the Institute and the staff of such organizations as Coalition for Christian Outreach, Inter-Varsity, and Christian Educational Services are the contacts on which Brian and Malcolm rely to help set up their meetings.

Student recruiters face many kinds of trials in their work. The worst for our recruiters is that they need to travel without their families. Moreover, treacherous highways and slippery runways make travelling by car or airplane a bit nerve-wracking in winter. Once Brian lost all his lecture notes in an airline baggage bungle, forcing him to work long hours writing up new notes. And not everyone can tell a story of communications breakdown like Malcolm. When he spoke at Tufts University in Boston, he arrived to find posters identifying him as Bov Magruder!

A new way to invest in the future of AACCS

Christian organizations like the AACCS find it harder and harder each year to keep up with highly inflated costs. Especially in today's hard economic times, the amount of money people can give to charitable work from their earnings has not kept up with inflation.

The bright side is that inflation has pushed up the resale value of property and business assets. People will need to find ways of using that result of inflation to make the donations needed to keep Christian service like that of AACCS alive and vital. The inflated value of our assets means that we may need to keep less money in the bank or in fluid investments for retirement.

That is why we are asking you to consider helping AACCS by investing in a Variable Rate Gift Annuity. This kind of gift annuity is a breakthrough in this newly-important kind of giving, recently set up by Christian Stewardship Services, of which AACCS is a member.

If you buy this kind of annuity you are donating the money to AACCS but as long as you (and spouse, if you include your spouse) are living you receive the income produced by the investment of the gift, less about 1% for administrative costs. Right now these annuities are paying about 15%. When you (and your spouse) die, the annuity amount goes to the AACCS for its Christian ministry. Of course, you can donate some or all of the income from the annuity to the AACCS in years in which you might not need it. In short, an annuity like this is both a gift and a pension plan. Notice that the rate of return is much higher than on a savings account. The rate changes with the interest rate on investments, and is the same rate for people of all ages! There are tax advantages, too.

Consider a \$5,000 or \$10,000 annuity with the AACCS. Write us for more information and an application form.

Put your savings to work

Do you have \$500 or more that you will not need to use in the next year or so? If so, why not lend it to AACCS for a time? We can put your money to good use, pay you 10% interest and repay you on 30 days notice. We still need \$15,000 in new loans to repay loans that have been recalled.

We have had this program for eight years. Most of our loans take the place of a second mortgage on our building, which saves us a great deal in interest charges each year. Some loans have been used as "seed funding" to publishers for the production of some of our books, which we will recover as the books are sold. All of our loans are safe because the equity on our six-storey building is substantially more than what we owe for our mortgage and for these loans.

Your loan helps us in two ways. It gives us money for some important projects, and it saves us high interest rates at the bank, currently at about 25%.

Please write us asking for details if you think you may be able to help us out in this way.

Brief notes

MCINTIRE CROSS-APPOINTED. Senior Member C.T. McIntire was recently appointed as Lecturer at Trinity College, University of Toronto, and member of the Historical Department of the Toronto School of Theology. He will offer a half-year course, "Secularization of Western Thought and Society," in the coming academic year, the content of which will be the same as the second half of his course at the ICS.

It is a breakthrough for the Institute and one of its professors to be recognized in this way by the University of Toronto and its Toronto School of Theology. We are grateful for this attitude of acceptance and recognition of the calibre of our work.

MEDIA COVERAGE. While Dr. Bob Goudzwaard was visiting and lecturing at the Institute in January (see story page 1), he was interviewed by John Fraser, highly-regarded columnist of the Toronto *Globe and Mail*. Fraser became so excited about Goudzwaard's analysis and vision for Western society that he devoted all of this three columns the following week to a discussion of Goudzwaard's views. We have received permission to reproduce them, and will send a set of these columns to anyone who requests them.

U.S. APPROVAL. The Institute has now been approved by the U.S. Department of Education for participation in the Guaranteed Student Loan Program of the U.S. government. This means that students in the Master of Philosophy program who live in the U.S. will be able to obtain loans for their study which will not carry interest nor need to be repaid until after the student has finished full-time study. This specific recognition will make it financially easier for American students to study at the Institute. This is a major step forward in the ongoing efforts of the Institute to achieve formal international recognition by governments and universities. Canadian students have been able to get these kinds of loans from their government since the early years of the Institute.

OUR OMISSION. In the January/February issue of *Perspective* we carried a story about Dr. Paul Marshall's appointment to full-time teaching status at the Institute as of July 1, 1982. What we neglected to include in the story is that, in addition, he will continue to work for the Committee for Justice and Liberty--where he has been a researcher since 1979--on a one-fifth time basis.

AACS/ICS news

ICS staff member PAUL MARSHALL addressed a class at St. Michael's College, University of Toronto, on February 2. The title of his presentation was "Calvin's Conception of the Kingdom of God."

On February 7 the topic of PAUL MARSHALL's address during the evening service at Little Trinity Anglican Church in Toronto was "Work and Vocation." He spoke to the Adult Education group at Holy Trinity Anglican Church in Thornhill, Ontario, on February 16 about "The Canadian Constitution" and on February 23 about "A Christian Approach to Human Rights."

PAUL MARSHALL's article "Should we promote public justice in Northern Canada?" was published in *Renewal* on January 20, 1982.

AACS/ICS NEWS, CONTINUED...

Senior Member BERNARD ZYLSTRA presented a talk entitled "First, Second or Third Worlds? Toward a new understanding of international politics" at Regent College in Vancouver and at Trinity Western College in Langley, British Columbia, during an early March trip to the area. Several days later he spoke on "liberalism" to a class at The King's College in Edmonton, Alberta. While in Edmonton, he also presented publicly the talk he gave at Regent and Trinity Western. During the ten-day trip he also spoke at hostess suppers in Smithers, Vancouver, Victoria and Abbotsford, all in British Columbia.

In January, C.T. MCINTIRE completed a revised version of his dissertation, *England Against the Papacy, 1858-1861*. This book has been accepted for publication by Cambridge University Press and is to be released in the fall of 1982.

"Christian Views of Historical Writing" was the topic of C.T. MCINTIRE's lecture given recently for the Historical Writing Seminar of the Toronto School of Theology, University of Toronto.

C.T. MCINTIRE travelled to Pennsylvania in November and gave a lecture on "Non-Violence and Gandhi's View of History" to students at the University of Pittsburgh.

PUBLICATIONS

Senior Member CALVIN SEERVELD's Christmas meditation "Christmas means Lord of the Angels and kids playing in the streets," originally published in *Perspective* in December, 1980, was reprinted in the December, 1981, issue of *The Bible Newsletter*, a publication of Evangelical Ministries, Inc.

Christianity Today recently carried book reviews written by two Institute members. CALVIN SEERVELD's review of a book of Christian commentary on artists was published in the February 19 issue, and the review by ROBERT ROGERS, doctoral student at the Institute, of Dr. Theodore Plantinga's book *Reading the Bible as History* appeared in the February 1 issue.

BRIAN WALSH's review of Douglas Webster's book *Christian Living in a Pagan Culture* appeared in the November/December issue of *Radix* magazine.

CAMPUS OUTREACH

AACS campus outreach coordinator BRIAN WALSH was in Minneapolis, Minnesota, from February 19-20 speaking at a conference of Christian Educational Services (Northwest). Brian addressed the conference assembly three times on the conference theme "Jesus Christ--Lord of the 80s." The other main speaker was Dr. John Hulst, President-elect of Dordt College. While the conference attendance was low, the response to the presentations by Walsh and Hulst was very warm.

On February 23 and 24 BRIAN WALSH spoke to the Inter-Varsity Christian Fellowship group at the University of Waterloo on "Obedience and Discipleship." This particular IVCF group is one of the largest in the province and consequently meets on two separate nights. The students showed a keen interest in understanding the meaning of their discipleship for their studies. An Eastern Orthodox priest who was in attendance responded by saying that he had never heard a Protestant speak so holistically about the gospel.

AACS/ICS NEWS, CONTINUED...

ICS junior member RICK KLEER addressed Ryerson Polytechnical Institute students in the campus outreach program there on the subject of Marxism on March 16.

CALVIN SEERVELD was invited to team with Bill Romanowski, staff member of the Coalition for Christian Outreach, in leading a Coalition staff retreat on February 5 and 6 in Pittsburgh. The lectures and vigorous discussion dealt with the role of imagination and knowledge of art for the full-orbed witness of Christian leaders on college campuses.

...AND LASTLY,

ICS Principal BERNARD ZYLSTRA was on a duo for the position of President of Dordt College, Sioux Center, Iowa, in view of the pending retirement of President B.J. Haan. The Board of Trustees of Dordt recently decided to appoint the other candidate, Dr. John B. Hulst, currently Dean of Students at Dordt. We are happy that Dr. Zylstra received the honour of being considered for this position, and we are also happy that he was spared the temptation to leave the ICS. We offer our heartiest congratulations to Dr. Hulst, who is eminently qualified for this position.



Letters to AACS/ICS

I am sending you...postdated cheques... Our area is going through difficult times, so the enclosed are "bread and butter" donations. If the Lord allows me to add jam or cheese later, I will share it with you people.

British Columbia

I want to express my appreciation for the excellent seminar "The Reshaping of the Welfare Society." ...The material covered and the quality of the papers warrants a much wider audience than the 30 participants of the seminar. It would be expedient to publish the papers...and give greater visibility to the ICS in circles not familiar with its work.

Ontario

...My main interest in the ICS is your emphasis on responsible stewardship in one's entire life,...being an effective and obedient servant, managing one's "assigned" area of responsibility. What I've read and heard excites me.

I certainly hope my future contains the possibility of attending the ICS, but for now I'm hoping I can stay in contact and continue to grow and gain from the publications. I will be bold in asking if there might be someone with whom I could keep in personal contact...someone interested in discussing events through correspondence and how one might not lose sight of God's commandments among the distractions of my occupation.

North Carolina

Calendar of upcoming events

- June 2-4 -- Conference on human sciences and behaviourism, with the Calvin Center for Christian Scholarship, at the Institute for Christian Studies in Toronto. For more information, contact the ICS.
- July 6-8 -- Conference on Liturgy and Music in Reformed Worship, to be held on the campus of Ontario Bible College, Willowdale, Ontario. Sponsored by the ICS, Redeemer College and Calvin Seminary. For a brochure, write the AACS.
- July 30 - August 2 -- AACS conference in Ontario on Niagara Christian College grounds near Fort Erie, Ontario. Main addresses by Jan DeWaal, family counsellor. Theme: the family. Workshops on the elderly, sexuality in marriage, special children, family life cycles, adoption, the role of the church, communication and more. For further details, contact the AACS office.
- July 31 - August 2 -- AACS conference in northern British Columbia at Pine Crest Resort near Houston. Main addresses by J.B. Hulst, President-elect of Dordt College. For further details, contact Ed Vandergrift, Registrar, at P.O. Box 3178, Smithers, B.C. V0J 2N0.
- August 5 -- Dr. Bob Goudzwaard on "Nuclear Disarmament" in the Christian Reformed Church, New Westminster, British Columbia. For details, contact Nick Loenen at the AACS Western Office, 9331 # 2 Road, Richmond, B.C. V7E 2C9.
- September 3-6 -- AACS conference for southern British Columbia and Washington at Lakeside Bible Camp on Whidbey Island. Main addresses by Hendrik Hart, ICS Senior Member. Theme: "From Communion to Community." For more information, contact Nick Loenen at the AACS Western Office.
- September 3-6 -- AACS conference in Alberta at Sonshine and Gull Lake conference grounds near Red Deer. Main addresses by Gerald Vandezande, Committee for Justice and Liberty public affairs director. Theme: "From Economic Distortion to Shalom." For more information, contact Mel Huizinga, 10616 - 144 Street, Edmonton, Alberta T5N 2V6.

Alumni action

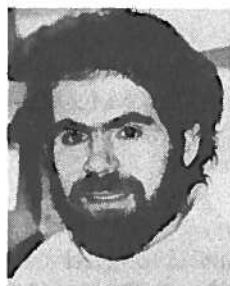


M. Rubboli

MASSIMO RUBBOLI (1976-77) is currently in Toronto on a six month leave of absence from his research and teaching responsibilities at the University of Florence in Italy. He received a grant from the Government of Canada to help him do research on Canadian intellectual history. Since he teaches North American intellectual history, this will help him immensely in his teaching. Massimo, his wife Tina and their daughter Elisa are happy to be in Toronto again to see old friends and renew acquaintances.

PERRY RECKER (1971-77) works for Christian Educational Services in Pittsburgh, Pennsylvania. He leads Bible studies and teaches informal courses on history and philosophy on local campuses. He also consults with students and campus ministry leaders on the integration of a Christian perspective within higher education and the academic disciplines. We send belated congratulations to Perry and his wife Rene (nee McCullum) who were married last summer.

Two ICS alumni recently received Master of Arts degrees from the Ontario Institute for Studies in Education at the University of Toronto. HARRY FERNHOUT (1970-75) concentrated on faith development and morality in education in his studies while there. DON VANDERKLOK (1974-76) dealt with the history of math education in the U.S. up to 1980.



G. Officer

GREG OFFICER (1977-78) received his "doctoraal" degree in theology and psychology from the University of Groningen in the Netherlands in September, 1981. His thesis was "The Christological Schemes in the Theology of Dr. O. Noordmans." After leaving the ICS in 1978, Greg and his wife ANKE worked at the L'Abri Fellowship in Eck en Wiel, the Netherlands. Since July, 1981, they have been the proud parents of a little girl, Maegen Elizabeth. They are currently waiting for an opportunity to take a pastorate in a reformed church.

We continue to solicit news about our alumni from our readers. Please send your items to the AACS office.

AACS book service

You can buy from the AACS selected academic books which assist with the advancement of Christian scholarship consistent with the emphasis of the Institute for Christian Studies.

Orders for books will only be accepted when payment is made with the order. For books ordered by mail, please include \$1.50 for one or two books and \$2.00 for three books or more for postage and handling. We accept payment in Canadian or U.S. funds.

Some of the books we carry are listed on the next page. For a complete listing, write to the AACS at 229 College Street, Toronto, Ontario M5T 1R4.

- \$ _____ A. De Graaff, *The Educational Ministry of the Church* (\$3.95)
 _____, *Views of Man and Psychology: Some Readings* (\$4.00)
 _____ A. De Graaff and J.H. Olthuis (eds.), *Toward a Biblical View of Man: Some Readings* (\$5.50)
 _____ A. De Graaff and J. Olthuis, *Joy in Learning: An Integrated Curriculum for the Elementary School* (\$20.00 plus \$2.50 for mailing)
 _____ A. De Graaff, J. Olthuis and A. Tuininga, *Japan: A Way of Life* (\$12.95)
 _____, *Kenya: A Way of Life* (\$12.95)
 _____ P.Y. De Jong, *Crisis in the Reformed Churches: Essays in Commemoration of the Synod of Dort (1618-19)* (\$2.50 - limited number available!)
 _____ J. Dengerink, *The Idea of Justice in Christian Perspective* (\$2.95)
 _____ J. Diemer, *Nature and Miracle* (\$1.95)
 _____ H. Dooyeweerd, *In the Twilight of Western Thought* (\$4.50)
 _____, *Roots of Western Culture* (\$12.95)
 _____ H. Dooyeweerd et al., *The Idea of a Christian Philosophy: Essays in Honour of D.T.H. Vollenhoven* (\$5.95)
 _____ H. Fernhout, *Of Kings and Prophets* (\$7.00)
 _____ B. Goudzwaard, *Aid for the Overdeveloped West* (\$3.50)
 _____, *Capitalism and Progress* (\$10.95)
 _____ S. Greidanus, *Sola Scriptura* (\$10.95)
 _____ H. Hart, *The Challenge of our Age* (\$3.25)
 _____ J. Kraay and A. Tol (eds.), *Hearing and Doing: Philosophical Essays Dedicated to H. Evan Runner* (\$14.95)
 _____ C.T. McIntire (ed.), *God, History and Historians: Modern Christian Views of History* (\$11.25)
 _____, *Herbert Butterfield: Writings on Christianity and History* (\$20.95)
 _____ J. Olthuis, *I Pledge You My Troth: A Christian View of Marriage, Family, Friendship* (\$7.50)
 _____ H.E. Runner, *Scriptural Religion and Political Task* (\$2.95)
 _____ E. Schuurman, *Technology and the Future: A Philosophical Challenge* (\$19.95)
 _____ C. Seerveld, *Balaam's Apocalyptic Prophecies* (\$3.95)
 _____, *A Christian Critique of Art and Literature* (\$3.95)
 _____, *Rainbows for a Fallen World* (\$9.95)
 _____ D. Sinnema, *Reclaiming the Land: A Study of the Book of Joshua* (\$4.00)
 _____ G. Spykman et al., *Society, State and Schools: A Case for Structural and Confessional Pluralism* (\$12.00)
 _____ M.D. Stafleu, *Time and Again: A Systematic Analysis of the Foundations of Modern Physics* (\$19.95)
 _____ G. Steensma and H. van Brummelen (eds.), *Shaping School Curriculum: A Biblical View* (\$6.00)
 _____ A. Storkey, *A Christian Social Perspective* (\$24.95)
 _____ H. Vander Goot (ed.), *Life is Religion: Essays in Honour of H. Evan Runner* (\$14.95)
 _____ G. Vandervelde, *Original Sin: Two Major Trends in Contemporary Roman Catholic Reinterpretation* (\$16.00)
 _____ J. Vander Hoeven, *Karl Marx: The Roots of His Thought* (\$6.95)
 _____ H.A. Van Belle, *Basic Intent and Therapeutic Approach of Carl R. Rogers* (\$11.95)
 _____ G. Groen van Prinsterer, *Unbelief and Revolution, Lectures 8 & 9: "Unbelief in Religion and Politics"* (\$2.95)
 _____, *Unbelief and Revolution, Lecture 11: "The History of the Revolution in its First Phase"* (\$2.95)
 _____ L. Zuidervaart, *Refractions: Truth in Adorno's Aesthetic Theory* (\$10.00)

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Address: _____

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.

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Conference on human sciences planned

On June 2, 3 and 4, 1982, a conference on a Christian perspective in the human sciences--with an emphasis on behaviourism--is scheduled to be held at the Institute for Christian Studies. This event is co-sponsored by the Calvin Center for Christian Scholarship from Calvin College, Grand Rapids, Michigan. It marks the second occasion for the ICS and the Center to hold an event together where they can exchange ideas on their research and at the same time provide a forum for people in the community to share in their own discoveries. The members of the Calvin Center will present the research they have done on this topic since they began their year-long project in the fall on 1981. A prepared response and discussion will follow each presentation.

High school and elementary school teachers; students in psychology, sociology, anthropology, natural sciences or philosophy; as well as anyone with an interest in and familiarity with the theme are encouraged to attend. Please contact the Institute for further details.

Conference on liturgy and music in Reformed worship

The Institute is co-sponsoring a conference on liturgy and music in Reformed worship, scheduled to take place July 6-8 on the campus of the Ontario Bible College in Toronto. Other co-sponsors of this event are Calvin Theological Seminary and Redeemer College. It is aimed primarily at members of the Christian Reformed Church although any and all are welcome. One of the recommendations after a 1979 continent- and denomination-wide conference on liturgy and music, held in Grand Rapids, was to hold smaller and more frequent regional conferences. This will be the first of this kind.

The purpose of the conference is to call attention to basic liturgical principles in the worship of the Christian Reformed Church and to give practical suggestions to pastors, musicians and others who work in the church. Workshop topics include choral music, children's music, Lord's Supper liturgy, prayer, baptism services, and congregational education in liturgy. Main speakers for the three-day event are Rev. Morris Greidanus, Dr. Bert Polman, Dr. Emily Brink, Harry Fernhout, and Dr. Harry Boonstra.

The conference will conclude on a note of celebration with a public hymn festival, "Of Psalms, Hymns and Spiritual Songs." Those interested in participating should write the ICS for further details.

Institute for Christian Studies Institutional Repository

ARTICLE: 19821602

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

AUTHOR: Association for the Advancement of Christian Scholarship

ISSUE DATE: April 1982

TYPE: Journal

SERIES/JOURNAL: Perspective; v.16, no.2

KEYWORDS: Association for the Advancement of Christian Scholarship, Institute for Christian Studies, ICS, AACS, Bob Goudzwaard, World views, Langdon Gilkey, The Civil Religion of the West, The Religious Dimension of History, Judy Jordet, Gord Wilson, Jeannette Zwart Knudsen, Mel Starkman, John Peck, College House, England, Greenbelt Arts Festival, worldviews, Institute approved by U.S. Department of Education, reformational philosophy,

NOTES: Goudzwaard exposes today's idols [Ideology and Idolatry Today], Trying to interpret modern art history [Art History and Problems of Method], Reshaping the welfare society [The Reshaping of the Welfare Society], Lecture series draws large attendance [Christianity and the Meaning of History: Christianity and learning lectures by Dr. Langdon Gilkey], Businessmen and the AACS [The economic philosophy of the AACS], How things reformational get started in England

CITATION FORMAT: Perspective. Toronto, ON: Association for the Advancement of Christian Scholarship, 1982.

dc.creator: Association for the Advancement of Christian Scholarship

dc.contributor: Van Ginkel, Aileen

dc.contributor: Knudsen, Donald L.

dc.contributor: Marshall, Paul A.

dc.contributor: MacRury, Malcolm H.

dc.contributor: Zylstra, Bernard

dc.contributor: Vanderkloet, Kathy

dc.contributor: Shaw, Steve

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

dc.date.issued: 1982-04-30

dc.date.accessioned: 2012-03-05

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: Goudzwaard, B.
dc.subject: Church and the world
dc.subject: Institute for Christian Studies--Congresses
dc.subject: Economic policy--Religious aspects--Christianity
dc.subject: Aesthetics--Religious aspects--Christianity
dc.subject: Art--Methodology
dc.subject: Art--Philosophy
dc.subject: Economics--Philosophy
dc.subject: Economics--History
dc.subject: Christianity and Learning. Lecture series
dc.subject: Institute for Christian Education. Lecture series
dc.subject: Gilkey, Langdon, 1919-2004
dc.subject: History--Religious aspects--Christianity
dc.subject: Religion and culture
dc.subject: Association for the Advancement of Christian Scholarship--History
dc.subject: Sphere-sovereignty
dc.subject: Kuyper, Abraham--Influence
dc.subject: Association for the Advancement of Christian Scholarship--Aims and objective
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dc.subject: College House (Suffolk, England)--History
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