

Perspective

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INSTITUTE FOR CHRISTIAN STUDIES
TORONTO LIBRARY CANADA

Marshall accepts full-time position at ICS

by Rosanne Lopers Sweetman



The Marshall family: from left to right, Liz, Paul, Diane and Paul Jr.

As of July 1, 1982, Dr. Paul Marshall will join the full-time teaching staff of the Institute for Christian Studies as Senior Member in Political Theory. A part-time lecturer here since September, 1980, and a 1980 M.Phil. graduate from the ICS, Marshall joins Dr. Bernard Zylstra in directing the students and research in this department.

Marshall's appointment has met with great enthusiasm on the part of staff and students alike. He has strong academic capacities, an ability to relate to many different kinds of people on a wide variety of topics, and an eager attitude that is invigorating. He is both an attentive listener and an engaging storyteller with a large repertoire of jokes.

He is excited and apprehensive about his appointment at the ICS. Excited because of the opportunities for learning and teaching that ICS provides, and apprehensive about his abilities to do the sort of work that ICS requires. He plans to add four courses to the curriculum at the Institute, including "Contemporary Christian Political Theory," "Political Toleration," "Modern Political Analysis," and "Contemporary Political Issues."

When some of his current colleagues and students were asked for their impressions of Paul, they all mention the same two outstanding qualities in him. Christiane Carlson-Thies, a colleague at the Committee for Justice and Liberty (CJL) where Paul has worked as a researcher since 1979, sums up her impressions. "Especially outstanding about Paul as a co-worker for

justice, first of all, is his ability to make abstract and difficult ideas understandable, enabling non-academics to work creatively with those ideas in their daily experience. The second quality is Paul's ability to help others sort out their differences by serving as a mediator in conflict situations."

On the latter point, Senior Member in Philosophy Dr. Hendrik Hart concurs. "Over the years in a staff like ours, people line up on certain key issues, but Paul doesn't fit into the slots we generally use. Therefore, he can relate to the different sides that have grown up on an issue. As a colleague, that is an outstanding feature because in certain conflicts, he has an effective ability to mediate." Zylstra, too, is struck by Paul's "ability to defuse tensions."

Second year political theory student Jon Chaplin adds another slant to this side of Paul. "In the ICS as a whole, Paul manages to steer a balanced line between a critical re-evaluation of the reformational tradition and a positive appreciation of it, without becoming wishy-washy." He finds Paul to be a clear, penetrating thinker, able to zero in on an issue and draw incisive conclusions.

Jon, who has studied with both Zylstra and Marshall at the ICS, notes several areas where Marshall provides important contributions to the ICS academic community. In the area of modern political thought, he has done work no other reformational political thinker has done, that is, to give an internal critique of empirical political science on its own terms. Moreover, although his knowledge of the history of political thought is not yet as comprehensive as Zylstra's, in this area Paul has done work of real value by reassessing the distinctive nature of the Reformation and its influence in shaping contemporary political thought, a theme frequently overlooked in current scholarship on the Reformation.

Zylstra, who was advisor to Marshall when he was a student at the ICS in the early 70s, comments on his appointment as senior member and colleague. "In the area of political theory, Paul comes as a scholar equipped with erudition in areas where I am weak, for example, in the political thought of the Reformation, especially in Great Britain." He finds that the two of them provide a complementary balance for each other. Zylstra adds that Marshall's British cultural and spiritual background enriches the reformational perspective of the ICS, which is largely embodied in members of the Christian Reformed Church who were educated at Calvin College and the Free University. "To have the same worldview embodied in someone from a totally different background, that's enriching!"

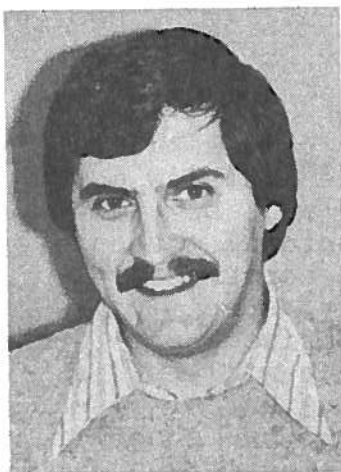
Since much of Zylstra's time is taken up with his work as ICS Principal and since he will be on a six-month sabbatical as of June 1, 1982, Marshall takes over the lion's share of the teaching responsibilities in political theory. He has been able, since his appointment as part-time lecturer, to assist Zylstra in advising the political theory students--consistently a high percentage of the student body--in their thesis research and seminar preparation. His students find him approachable and always available to discuss their work.

Marshall joins the ICS teaching staff with a good background in the theory and practice of political matters, even though he began his academic career as a student of geology both in his native England and at the University of Western Ontario. In 1971 he came to the Institute to study philosophy of science with Hendrik Hart, who remembers him being "considerably more radical then than he is now!" Marshall soon switched to politi-

cal theory since that had gradually become his first love.

After two years of political theory at ICS with Zylstra, he enrolled in graduate studies at York University in Toronto. He earned his Master's degree in 1975 and his Ph.D. degree in 1979. His dissertation, entitled *The Calling: Obedience, Duty, Labour and God in Sixteenth and Seventeenth Century England*, dealt with "the changing views and secularization of the notion of 'calling' in the period 1500-1700, and the effect this had on an understanding of the nature of work, property, economics, time and politics." While a graduate student at York, he taught a number of courses on modern political theory and Canadian politics.

Two and a half years ago, not yet recuperated from writing and defending his dissertation, and from dwelling on a narrow focus and one pile of books for so long a time, he joined the staff at CJL. In his research and writing, which span human rights, the energy policy and Canadian social policy, he concentrates more on the foundational rather than on the topical issues. His columns and articles can be seen regularly in *Catalyst*, CJL's quarterly magazine. He prepares many briefs for parliamentary committees and government boards that deal with issues he researches and must often trot to Ottawa to defend his findings. Many times he has been asked to give major addresses, both to specialized academic audiences and to local groups on a more popular level. Since September, 1980, he has been teaching on a part-time basis in political theory at the ICS.



Paul and his wife, Diane, have two children, Paul (11) and Liz (12). Their family pet, Milton, an American cocker spaniel, frequently accompanies Paul to the ICS and "listens in on" his seminars. Some of the family's favourite pastimes are cross country skiing, backgammon and collecting rocks and minerals.

In addition to Paul's two rather full part-time jobs at CJL and ICS, he serves a number of other groups. He is a columnist and member of the editorial board of *Vanguard* magazine. He has been a member of council at Little Trinity Anglican Church, and with Diane has recently begun to coordinate an adult education program there. For several years he has been a resource person for Waymeet Learners Market, a Christian adult education program in Toronto. He is also a member of the Task Force on the Churches and Corporate Responsibility, and a member of the steering committee of an ecumenical working group on energy. He meets regularly with a group of Christian businessmen, government officers, clergymen and others to discuss such things as the Canadian constitution, technology, or the role of business corporations.

Because of his extensive knowledge and experience in matters that affect church, school, business and political life, and because of his personality, Paul can relate constructively to various groups of people in the Christian and non-Christian world. Zylstra appropriately refers to him as a "bridge-builder."

That Paul will be a welcome addition to the ICS community is hardly debatable. His energy and enthusiasm are as inspiring as Milton is amusing.

(continued)

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A word of caution in this happy story comes to us from Diane, a former ICS student who is now a family counsellor in Toronto. She found that the ICS has not been a place that fostered and nourished a family, that the fervor of a movement easily took precedence over one's family life. Gratefully, she has lately seen some signs of hope in that a more wholistic, and repentant approach in this regard is present, especially in the way that women within and without the ICS are treated. She is fully supportive of Paul's appointment to the Institute staff and states firmly that, as much as possible, she, too, "wants to continue to work towards hope, healing and reconciliation in the body of Christ."

Rosanne Lopers Sweetman is Educational Services Coordinator at the AACS.

George Vandervelde takes temporary teaching position in Holland

by Rosanne Lopers Sweetman

With mixed feelings, we say good-bye to Senior Member George Vandervelde until the summer. He will be taking a six-month teaching position in the Theology Department of the Free University in Amsterdam, replacing Dr. Jan Veenhof, Professor of Systematic and Historical Theology, who is on leave of absence. We have mixed feelings about this because we will miss George a great deal but we are happy that he has this wonderful opportunity for additional teaching and research.



From left to right: Norman, Bea, Jon, George and Steven Vandervelde

George has many responsibilities and plans for the next few months. First of all, he will be teaching a course for doctoral students on recent trends in contemporary Catholic theology, specifically on the area of Christology. Much of the material he will use in this course comes out of research and preparation he has done for his course on the same subject at the ICS, although he will dwell exclusively on contemporary Catholic theology while at the Free.

George will also be responsible for the oral examinations of these students. This means a lot of extra reading in each student's

area of research so that, when examined, George can confidently recommend that each one is qualified to go on to the doctoral level.

This extended stay in The Netherlands also provides George with many opportunities for research and consultation. He wants to talk to people about contributions on Christology from a reformed viewpoint and about trends in the Catholic church and the church in Holland, watching for areas of research that might lead to later publications. George welcomes the opportunity to exploit the geographic nearness of theologians at other seminaries and universities in The Netherlands to discuss recent developments in biblical scholarship. He also plans to explore the possibility that ICS

students in theology might go on for further study in systematic or historical theology at the Free University with someone like Veenhof.

Veenhof, who succeeded well-known theologian Dr. G.C. Berkouwer and who holds his chair at the university, fortunately will remain in The Netherlands during his sabbatical and will be available for consultation with George. Berkouwer was George's thesis advisor for the doctorate and Veenhof was co-advisor. George was a "wetenschappelijk medewerker" (teaching assistant) to Veenhof during his doctoral studies and, after he received his degree, continued to work as a lecturer-researcher until he came to the Institute in 1976.

George's family will accompany him to Holland, of course. His wife, Bea, hopes to be able to do some more writing and publishing of children's stories. Both she and George have many relatives and friends in The Netherlands that they hope to visit, too. Their children, Jon (15), Norman (13) and Steven (8), will all be going to Dutch schools for the last half of this school year.

* * *

While George Vandervelde is away in The Netherlands, Terry Donaldson will be teaching Biblical Foundations, one of the two courses which all first year students at ICS are required to take. Terry, a biblical scholar specializing in New Testament studies, is well qualified to take over this part of George's teaching load since the second half of the Biblical Foundations course deals primarily with the New Testament.



Terry Donaldson

Terry has all but completed a Th.D. degree at the Toronto School of Theology at the University of Toronto. His advisor has been Dr. Richard Longenecker, a member of the ICS Board of Curators and Professor of Theology at Wycliffe College. His dissertation, entitled "Jesus on the Mountain: a Study in Matthean theology," has been submitted and he will be examined on it sometime during this term.

Terry has been acquainted with the ICS since the late sixties. While he was on the Inter-Varsity staff in Toronto, ICS professor of psychology Arnold De Graaff led one of the staff conferences, providing a good opportunity for interaction. Also while on the staff of Inter-Varsity, a student in one of his high school groups turned out to be Brian Walsh, who is now on the AACCS staff.

He does not call himself "a reformational scholar" because "biblical theologians tend to shy away from systematic labels," he said. "But while I can make no claim to be steeped in the reformed tradition, I approach the tradition in general and the purposes of the ICS in particular with a great deal of sympathy."

Although he grew up in Timmins, Ontario, Terry, his wife Lois and their 18-month-old daughter call Toronto their home town. They are members of Little Trinity Anglican Church.

One down, two to go

by Bernard Zylstra

One-third of our twenty-fifth anniversary goal of \$500,000 was received by December 31 of last year. All of us at the AACCS/ICS simply say "Thank you!" to all our supporters throughout Canada, the United States, and beyond! And we thank our gracious heavenly Father for inspiring so many to come through so spontaneously with their generous gifts. To us this means that there is a positive turnabout in the attitude towards the AACCS on the part of many who are now joining our faithful supporters in saying: "We stand behind you in your mission of Christian education at the university level."

We are all the more thankful for this response in view of the formidable obstacles we face. In one way or another, nearly all of our supporters and new donors are affected by the economic recession. Double-digit interest rates hurt everybody. Moreover, many of our supporters live in areas heavily dependent upon the car manufacturing industries, like southwestern Ontario and Michigan. We all know what that means. Further, there is a great deal of financial uncertainty among farmers, who constitute a substantial percentage of our supporters. Finally, many Christian school supporters in Canada face a tough problem today. For some time now they had the practice of deducting from their income tax all but a modest portion of the

...THERE IS A POSITIVE TURNABOUT IN THE ATTITUDE TOWARDS THE AACCS ON THE PART OF MANY WHO ARE NOW JOINING OUR FAITHFUL SUPPORTERS IN SAYING: "WE STAND BEHIND YOU IN YOUR MISSION OF CHRISTIAN EDUCATION AT THE UNIVERSITY LEVEL."

cost of having their children attend Christian schools. The tax department has now declared that most of those payments are taxable. The result is that these taxpayers face a reassessment covering several years. This means that millions of dollars are siphoned off the Reformed Christian community this winter in payment of

back taxes. This is a particularly chilly season for supporters of Christian schooling in Canada. Nevertheless, our campaign so far is well on the way.

One down, two to go! The first lap is always easier than the last. How can we collect the remaining \$300,000 before July 1, apart from the normal income we need? That is no mean task. Let me try to explain how I think it can be done by listing the different groups of persons who can together help make this campaign a success.

★ The majority of our members and donors contribute \$20 or \$50 or \$100 to the AACCS annually. Right now, by means of this article, we are asking each of them to double their support in 1982, by sending us their normal gift twice--first in the spring and then again in the fall. We believe that for most of our supporters this special 1982 effort should not cause undue financial hardship.

★ During the first phase of the campaign, which was launched in November, we were not able to arrange a personal follow-up on the mailings in numerous local communities, especially in Ontario and the United States.

We trust that in such communities we will get enthusiastic local cooperation in the spring so that the various aspects of the work of the AACS will be highlighted, explained, and supported by new donors. We will in the first place aim for a donation to the anniversary campaign but hope that new donors will stay on board in the future.

★ Church collections for the AACS more than doubled in November and December compared to earlier years. We are going to be bold and ask the churches that have come through so remarkably to schedule one additional campaign collection for the AACS before the summer. Moreover, we will also kindly ask churches which have been hesitant about the AACS in the past to reconsider their stance. We will do that with churches in both Canada and the United States.

★ The first phase of the campaign revealed that there is a distinct improvement in the way the AACS is appreciated in the Christian Reformed Church. About twenty percent of the families in the CRC in Canada now support our work. This improvement implies an opportunity for expanding our support base in the community that gave birth to the AACS in the fifties. We will do whatever we can to make use of this opportunity by increasing the membership in the AACS. And we will go out of our way to meet businessmen and professional people on a person-to-person basis.

★ Since the ICS has been of service to many students outside of the Christian Reformed Church, a special effort will be made to enlist support among a select number of evangelicals in the broader Christian community, especially in the Toronto area and the USA. The help of our alumni will be solicited in this effort, here as well as elsewhere.



Staff member Rita Vander Veen preparing receipts for some of the many donations received in December last year.

These will be the main facets of the campaign's second phase. They will be supplemented by other initiatives. I am certain that we can reach our goal if all of us are willing to be a hand and a foot to one another, if those who are specially blessed will share the load of those who are not so blessed in this time of recession, and if there is proper cooperation between our supporters locally and our staff. I again stress the need for organized local input in view of the fact that today we still have found no replacement for Marcia Hollingsworth as our Director of Development. Her coordinating role in a campaign of this magnitude will in part have to be taken over by local leadership. That worked well in several communities in the first phase. We trust it will also be forthcoming in the second phase in other communities.

One final word. We have received some negative feedback on the perceived goal of our campaign--to pay off the mortgage on our building. That is not the heart of our goal. Our goal is to place the AACS/ICS on a firm financial basis so that we can responsibly continue and expand our witness for Christ's claims in the world of the university. In

the context of the emerging revival of Biblical religion, that witness is indispensable. That's what this campaign is all about.

Report on fall meeting of Board of Trustees

by Bert Witvoet

Present at the meeting were: Harry Groenewold, James Joosse (Chairman), Dick Pierik, Henk Van Andel, John Vander Stelt, Robert VanderVennen (Executive Director), Ben Vandezande, John Van Dyk (Board of Curators representative), John W. Van Dyk, Betty Westrik, Bert Witvoet and, from time to time, Bernard Zylstra (Principal of the Institute). Absent: Karen De Waal.

There were at least two highlights of the meeting for me, a rookie Trustee. One was confirming the appointment of Paul Marshall as full-time Senior Member in political theory. Paul explained how Bernard Zylstra and he complement each other, Bernard being more deductive in his approach to the field, starting his evaluation of facts with principles and norms; and Paul being more inductive, finding it easier to wade through a pile of facts and come up with some conclusions. That's putting it rather sharply, of course, but it helps to understand the difference. Paul Marshall is a most valuable addition to the team of scholars at ICS!



*Harry Groenewold (background),
Betty Westrik and John W.
Van Dyk (foreground)*

The second highlight was having sweet and sour pork at the Chinese Wall restaurant on Spadina Avenue. When you combine things sweet and sour, the result, for some strange reason, is a feast of the palate. Not all things become palatable with this combination. At AACS meetings I generally prefer sweet things only. Fortunately for the Board (and the AACS) there were not too many sour matters to digest at this meeting. No great controversy swirls in and around the Association. The financial deficit and a mortgage that comes due next year may not be all that pleasant to contemplate, but these things, like the poor, have always been with us.

What was being anticipated with great relish was the celebration of the 25th anniversary towards the end of the week (November 6 and 7). This too set a happy tone for the series of meetings that took place. By all accounts, the addition of four new Trustees--Harry Groenewold from Edmonton, John Vander Stelt from Sioux Center, Dick Pierik from Toronto and Bert Witvoet from Woodbridge--constituted a valuable augmentation to the august body of senior Trustee board members (sometimes referred to as the "Board of boards" by John [Dordt] Van Dyk).

In spite of the contribution made by these newcomers, the Board was convinced that it needed to nominate two or three persons for the position of "trustee at large," an office not representing a specific area but allowing people of special qualifications to be added to the Board. The general membership will be asked to vote on these trustees at large. What are some of the qualities not strongly represented on the present board? Womanhood, business management expertise, youth, alumni status at ICS, rural background, and the distinguishing quality of being neither Dutch nor Christian Reformed in background. Other deficiencies are being anticipated as further study of the character of the Board is being carried on. In the meantime, the Board asks AACS members to send in names of one or more persons

they recommend for positions on the Board.

A fair bit of the discussion centered around the Executive Director's report on the fundraising campaign that will go into full swing at this time. It is unfortunate that a development director has not yet been found at this critical time, but the search is still on. The goal of the campaign is \$500,000. Since the mortgage renewal next year is going to hit us hard with the application of a current interest rate, we would hope to be able to retire this debt of \$225,000 with income from the drive. Another loan of \$75,000 is also waiting to be sent into retirement. The remaining funds are to be used to help balance the budget and to improve our financial position for the future. Robert VanderVennen expressed the hope that our high profile at this time of celebration will make the realization of the goal possible.

A lot of detailed examination of reports took place at the meeting. The work of the Board of Directors and the Board of Curators was approved. John Olthuis was re-appointed to the Board of Curators for a second term. C.T. McIntire's sabbatical report was received with much appreciation. Marcia Hollingsworth was honoured at a special evening reception for her faithful service as development director. John Van Dyk's paper on communal scholarship, which he presented to an assembly of board members, students, and staff, led to a worthwhile discussion.

No milestones were being reached or records set, but the November 4-6, 1981, meeting of the Board of Trustees provided solid and thoughtful leadership to the AACS for another half year. At least, that's what it looked like to me. But, of course, I'm but a rookie, still learning the ropes.

Bert Witvoet is a Trustee for Region 7 (Toronto and outlying areas).

AACS hostess dinners: a time of celebration

by Kathy Vanderkloet

*"It is good to give thanks to the Lord
For His love endures forever." (Psalm 136:1)*

In this spirit of thanksgiving AACS supporters got together to celebrate the 25th anniversary of the AACS at a series of hostess dinners in communities across Canada and the United States. That is the verse with which Syd Hielema chose to begin his "Manual for Planning Hostess Dinners," in which he clearly and in detail explained what a hostess dinner is and what to keep in mind when organizing one.

What is a hostess dinner? For AACS friends, it was an evening get-together to enjoy good food with other friends and supporters of the AACS, to see some slides of the past and present activities of the AACS and its Institute for Christian Studies, and to listen to a senior member from the Institute speak about his work at ICS or other related topics. For others not so well acquainted with the AACS it was an evening to become a little bit more familiar with the work, aims and purposes of the Association. It was above all an evening to give thanks to God for his enduring love and faithfulness to his people.

The dual purpose of thanksgiving/celebration and introduction to the AACS /

was well achieved by means of these hostess dinners. At these dinners, each table was organized by a host or hosting couple. The hosts personally invited the other six or seven guests who were seated at the table with them; they also provided the food for the entire table. (In many cases, the hosts asked their guests to bring along the secondary courses such as salads and desserts, while they themselves provided the main course of the meal.) In this way expenses were kept to a minimum, and many people who might never have considered attending an AACS-sponsored lecture or formal presentation were now personally invited to do so.

Enthusiastic and capable local support ensured the success of most of the dinners. Many places had included other talent in the evening program as well. In Edmonton Joachim Segger and Robert Mast performed instrumental and vocal music, to everyone's delight. In London the 160 or so people found their programs and menus printed on hand-made cards prepared individually by Heather Tiesma. In Pittsburgh a classical guitarist provided an interlude in the evening. Regina printed a poster to advertise the speech by Senior Member Jim Olthuis which followed the dinner.

The Senior Members who participated returned with very favourable reports of the dinners. The evenings had been enjoyable, particularly as it gave them an opportunity to meet with so many of our supporters. Many had high praise for the work of the people involved in the planning and organization of the events.

The twenty-fifth anniversary is past now. It won't be long before the Association becomes 26, a sign of God's continued grace and favour. But to everyone who participated in the celebrations last November, and who has supported the AACS throughout all or part of the past 25 years, we as staff wish to say "Thank you!"

Kathy Vanderkloet, secretary at the AACS, was deeply involved from the office end in the organization and coordination of the hostess suppers.

Strong ICS contingent at IVCF vocations conference

The Inter-Varsity Christian Fellowship group in Guelph, Ontario, hosted a conference on vocations on January 8-10 at which five ICS students, two alumni, one staff member, one board member, and three people from sister organizations made presentations and led workshops. About 150 students from the universities of Guelph, Waterloo and Wilfrid Laurier campuses came together for the weekend event.

Students Susan Bower, Bruce Clemenger, Jeff Sloan, Jon Chaplin and Richard Middleton led workshops on social sciences, economics, medical ethics, politics and philosophy respectively, while alumni Kay McDonald and Cal Jongsma led sessions on modern art and on mathematics. Dick Pierik, AACS Trustee and campus chaplain at the University of Toronto, also spoke there.

Brian Walsh, AACS campus outreach coordinator who led a session on Canadian worldview, commented on the significance of the conference. "It was important because it attempted to broaden the horizon of students beyond a traditional missionary model of Christian witness to seeing the centrality of Christ's Lordship in all areas of life. The ICS people who participated were pleased to be able to make their contributions to that end."

“The foolishness of God is wiser than men, and the weakness of God is stronger than men.” (I Corinthians 1:25)

The following is the text of a sermon preached by Rev. Henry Van Andel of New Westminster, British Columbia, in the worship service commemorating the 25th anniversary of the AACS on November 6, 1981.

The first chapter of Paul's first letter to the Corinthians is a remarkable Bible passage. We can already see this by looking at it from a literary point of view. Paul is playing with words, particularly with the words *wisdom* and *foolishness*, in this part of his letter. He places divine and worldly wisdom over against each other, exchanging the word *wisdom* in each case with the word *foolishness*. This skillful play with words is very easily noticed in our text.

However, there is a second reason why this scripture portion is remarkable. In the contrast between divine and worldly wisdom Paul puts the message of the cross of Jesus Christ over against the trends of thinking of his time, particularly over against what the cross was in the judgment of the Jews and the Greeks. Above all else Paul emphasizes that *he* preaches Christ crucified, and he is so convinced that the cross of Christ should be kept in the centre of all his messages that he repeats it in the next chapter: "I decided to know nothing among you except Christ and Him crucified." But then he says that Christ crucified was "a stumbling block to Jews and folly to Gentiles."



Rev. Henry Van Andel

Of all the apostles, it was Paul who, by reason of his background, could make the statement most profoundly. Paul was born and raised in a Jewish parental home. As a young man he had been sent to Jerusalem to be trained at a rabbinical seminary. He had been a student of the famous scholar Gamaliel. He knew by experience that for the law-abiding, self-righteous Jew salvation by the cross was a stumbling block. However, Paul was also fully acquainted with the Greek world. He was born in Tarsus. We do not know at what age he went to Jerusalem for study, but he spent the years of his early youth in a city which was known as a centre of Hellenistic culture. Moreover, after his conversion he returned to Tarsus for about five years. Paul had received ample opportunity to become familiar with the various Greek ways of thought. He was fully competent to make the observation that Christ crucified was a folly to Greeks as well as a stumbling block to Jews.

Why was the cross a folly to Greeks? To answer that, we must pay attention to what Paul writes. He says that the Greeks, although they looked for wisdom, did not know God through their wisdom. In Paul's days philosophical reasoning had more and more become a *substitute for religion*. On the one hand there were still many common people who worshipped the ancient Greek gods. On the other hand, many other people had abandoned the old religion and sought salvation, inner rest, or a life of resignation, by theoretical reasoning. They tried to reach a kind of regeneration by their own insight. Even if they still believed in their gods, they thought that

only human wisdom could give a right understanding of their relation to them.

It is no wonder that for these Greeks salvation and regeneration earned by a crucified man was a folly. And therefore, playing with words in our text, Paul calls the gospel of the cross the foolishness of God.

The folly of the cross has continued to confront people throughout history. This is the case not only because of the tremendous influence which Greek philosophers always have had, even in the church, but also--and note this well--because the Greek wisdom of self-salvation by way of reasoning is a typical feature of the sinful nature of the human heart.

The result has been that through all the later centuries a worldly wisdom has been propagated which rejects salvation by the crucified Christ as an absurd and senseless idea. In a scornful way people have labeled the atonement of Christ as blood theology, dismissing the belief that God demanded such a "cruel" price as a punishment for human sin.

THE GREEK WISDOM OF SELF-SALVATION
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However, Paul says in our text that this so-called foolishness of God is wiser than men, that is, wiser than the wisdom of men. He expresses a wonderful truth which is fundamental for our Christian faith, namely, that salvation by way of man-centered reasoning

always is an illusion which results in a disillusion. Only the so-called foolishness of the cross results in permanent redemption, renewal, and recreation. This foolishness of the cross opens a perspective in life, while the wisdom of the world leads to doom and destruction.

Tonight we may apply this to the field of Christian scholarship. The foundation of Christian scholarship--as you well know--is the Biblical theme of divine creation, a fall into sin by man, and redemption by the cross and the resurrection of Christ. In short, it is the foundation of re-creation by Christ crucified. This Christian academic endeavour, too, has often been judged by the wisdom of the world. It has been condemned as biased and therefore not open-minded. It has been denounced as conflicting with human reason and therefore unscientific. It has been stated that Christian faith and true academic research could not be combined. Christian academic studies could only be tolerated in seminaries in the field of theology, but not in any other field.

However, when we celebrate the 25th anniversary of our Association for the Advancement of Christian Scholarship today, we confess that this so-called foolishness of God is wiser than any wisdom of men. Over against all man-centered criticism of the world we believe that science in the broad sense of the word can only be really true and reliable if it is founded on the divine word-revelation which we receive in our Bible. It must be based on the recognition of God as the Creator, Christ as the Re-creator, and the Holy Spirit as the Completer of a renewed universe. In spite of all the immense and worthwhile scientific contributions made by secular scholarship in the world--thanks to God's incomprehensible favour--we claim that Christian scholarship alone strives for the truth. This is not human pride--God forbid. This claim is only made in order to honour our Sovereign God who must be recognized, obeyed, and served in all avenues of life.

Moreover, this so-called foolishness of God is the only remedy for the evils of our time. Human wisdom fails to solve the problems caused by international conflicts. It cannot mitigate the tensions between races, bring harmony on the labour field, or take away the painful differences between the rich and the poor in this world. Only the healing character of the gospel of Christ crucified can show the way. Indeed, this foolishness of God is wiser than men.

... WE BELIEVE THAT SCIENCE IN THE BROAD SENSE OF THE WORD CAN ONLY BE REALLY TRUE AND RELIABLE IF IT IS FOUNDED ON THE DIVINE WORD-REVELATION WHICH WE RECEIVE IN OUR BIBLE.

Therefore our hearts are filled with gratitude to the Lord that for twenty-five years our Association could promote Christian scientific work by means of conferences, lectures, student groups, and particularly by means of the Institute which was established in this city in the course of time. This work was not perfect--

not at all--and in an hour like this we are called to be humble and to confess shortcomings and failures which can only be forgiven by our crucified Lord. Yet we believe that God is using us as imperfect instruments in his perfect hands for his cause in the scientific realm. And therefore on the occasion of this 25th anniversary we proclaim loudly: "Praise the Lord, for the foolishness of God is wiser than men."

However, Paul continues by saying that the weakness of God is stronger than men. When Paul speaks of weakness we may assume that also in this respect he was aware of the contemptuous judgment of the Greek. Was not a crucified man a picture of ultimate weakness? Do not forget that in the Hellenistic world of Paul's day the hero-adoration that was ages old was still widely held. In Paul's time it had reached a climax in the Caesar cult. Caesar was worshipped as the Prince of Peace, the Saviour of the world, worthy of divine honour. Think of Caesar Augustus! Over against such a deification of man the crucified Christ as the Saviour and the Prince of Peace was a despised creature. What was there to expect from a man who died on a cross?

Playing with words again, Paul calls this the weakness of God. In the following verses of this chapter he elaborates on this by pointing out that Christianity always is weak in appearance: "God chose what is weak in the world, what is low and despised, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God." We all know how true this is. In contrast with the world, Christianity usually constitutes a small minority. Power according to worldly standards has always been on the other side. Mighty rulers are on that side, as is the might of huge wealth.

THROUGH THE SO-CALLED WEAKNESS OF GOD AN ETERNAL KINGDOM HAS BEEN ESTABLISHED WHICH STANDS AND SHALL CONTINUE FOREVER....

We do not envy that. We only establish the fact that on the one hand Christian organizations usually struggle with insufficient manpower and financial deficits. Our Association and our Institute are striking examples of this. For twenty-five years we have just managed to keep our head above water, and what is there to say if we compare the small size of our institute with the big secular universities of our country. At the opening of the Free University in the Netherlands one hundred years ago, Dr. Abraham Kuyper said in his inaugural address that the smallness of the new

university embarrassed him to the point of blushing. We could say the same. Yet such an embarrassment is totally overcome when we confess with Paul that the weakness of God is stronger than men. The history of Christianity has proven this. It started with a small circle of disciples, but it spread all over the world. Think of Paul and his helpers--just a few people bringing their message in that powerful Roman empire with its predominant Greek culture. Time and again the mustard seed of God's cause became a big tree. Those who were weak became victors. Through the so-called weakness of God an eternal Kingdom has been established which stands and shall continue forever, while all that has been built by human power has only a temporary character and will perish. Finally a new earth shall exist as the new Jerusalem in which God will be all in all.

As an Association for the Advancement of Christian Scholarship we may do our task in the framework of this eternal Kingdom to come. Therefore at the milestone which we have reached today we look back with gratitude and we look forward with confidence. Looking back we say that God has multiplied our small and weak means in a wonderful way. Our Association and our Institute became instruments in God's hands to open the eyes of people from far and near for the all-inclusive scope of Christ's Kingship. The pursuit of Christian scholarship has not only brought unbelieving students to Christ, but it has become clear that the exercise of Christian academic studies has a wide missionary character aimed at our whole modern western culture. In that way the past twenty-five years have proven that the weakness of God is stronger than men. The Lord made small things great. And therefore we do not boast of ourselves in the presence of God. We boast of the Lord. No wonder that we look into the future with great confidence. Weak in ourselves, we may expect to be strong in Christ. In true

... THE EXERCISE OF CHRISTIAN ACADEMIC STUDIES HAS A WIDE MISSIONARY CHARACTER AIMED AT OUR WHOLE MODERN WESTERN CULTURE.

dependence we pray that He will give his Spirit to all those who in some way are engaged in the task which is given to our Association, so that they may contribute to scriptural insight in the field of learning. We pray that the impact of their

work may become more and more manifest in our modern civilization, not because it is the impact of mere human efforts, but because the power of the Word of God is behind it. Only this divine power is able to change the evils of our society. By taking hold of this power in faith we are encouraged by the words of Paul which he wrote in this same epistle to the Corinthians: "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain."

AACS Remittance Form

The AACS is an association of over 2,000 members from 13 countries worldwide. Its purpose is to promote Scripturally directed learning and biblical reformation of scholarship. Its main project is the Institute for Christian Studies, a graduate school for research and teaching.

The membership fee is \$50/year, \$5 for full time students. A lower dues payment is accepted where there is financial difficulty. Dues and donations are tax deductible.

Perspective newsletter is sent free of charge to all members and contributors. Non-contributors are asked to pay a subscription fee of \$5 per year.

Members and other friends outside Canada can financially support AACS by making a donation to the following organizations. Receipts for tax purposes are issued promptly.

U.S.
AACS Foundation
3201 Burton Drive S.E.
Grand Rapids, MI 49506

The Netherlands
Calvinistic World Association
Potgieterweg 46
1851 CJ Heiloo
(gironummer 17 75 496)

AACS
229 College Street
Toronto, Ont.
M5T 1R4

- ☐ Enclosed are membership dues.
 - ☐ Enclosed is a donation.
 - ☐ Enclosed is a subscription fee.
 - ☐ I would like to become a Member.
- Send me an application.

Name _____

Address _____

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Stewardship of our assets

by Robert VanderVennen

A strange thing is happening with personal finances these days. People who have never had much money are now wealthy during their retirement years.

Inflation and the impact of technology are the chief reasons. People who have needed to scrape up mortgage payments for many years now find that when they retire they live in a house worth \$50,000 to \$100,000. That's a lot of money, and in addition there are savings and life insurance.

Farmers and people who operate small businesses find it takes so much capital nowadays that they don't really start making much money until they sell out. They have more money when they retire than they know how to spend.

This is very much a religious issue, one of stewardship. God entrusts money to us so that we will be able to carry out the responsibilities he gives us--to our children, to the poor and helpless, and to other causes. There is the danger that when our riches increase, we will set our hearts on them (Ps. 62:10). But when we seek first his Kingdom, God promises us that all the things we need will be added to us (Matt. 6:33).

In the later years of our lives we find the possibility of donating much larger sums of money to the work of Christian causes than was possible during our earlier years. But actually to do this requires an attitude and way of doing things that are different from the past.

After we have made provision in our personal financial planning for our children and for others who depend upon us, we should give our attention to financial support of other Christian work--the church and causes which bring the healing and reconciling ministry of Christ. Among these are the ministry of teaching and learning, which includes the AACS and Institute for Christian Studies.

Happily in recent years Christian services have been established to help us do this kind of personal financial stewardship planning. Christian Stewardship Services in Canada and the Barnabas Foundation in the U.S. provide this service.

It is beautiful and heartwarming to be able to plan to make donations to Christian work close to our hearts from money that the Lord has given us but which we will not personally need. Often we can have the pleasure of making much larger donations from our assets than we could give in earlier years. Planning such donations can be a source of great satisfaction for single people, widows and widowers, and for husbands and wives planning together, perhaps in consultation with mature children.

Different ways of planning this kind of giving exist. One obvious way is to include donations to Christian causes in a *will*. But there are other ways which may even be more satisfying as well as bringing earlier benefit to the Christian work, benefit whose fruit can be seen during our lifetime. Among these are *annuity* and *trust programs* which can give us income for the rest of our lives, where that is needed. We have recently mailed information to our Canadian supporters about a new Variable Rate Gift Annuity program developed by Christian Stewardship Services, and we invite people to write us for an annuity application blank or if there are other questions.

Robert VanderVennen is Executive Director of the AACS.

A Meditation for the new year

by Calvin Seerveld

Whoever throws back a word before he or she has heard it: it is counted as godlessness to him or her, as something utterly disgusting; (because) while a spirited fellow can stand up to a sickness he may have, when his or her spirit is bashed in, who can make that good again?

(on the other hand)

Whoever has the heart of discernment is intent upon getting an ever more sensitive knowledge, the ear of people who are wise listens intently to gather in telltale knowledge, (you know, don't you, that) somebody who is full of generosity gives himself or herself a lot of room to move in — generosity (in listening) will bring you face to face with the most important things.

(you know how it goes)

The guy who speaks first in an argument (always) seems to be right, until his neighbour gets his turn and sifts through what the first one has said; (sometimes it takes) throwing the lot to put an end to the dispute of claims and counter-claims — it takes the lot to separate and decide between strong antagonists:

(but the point is)

a brother or sister who feels offended (shuts up more tightly) than an impregnable fortress — such bickerings act like putting iron bars on the castle's door!

A man or woman's belly has to live with what drops through the person's mouth, you get your fill from what comes through your lips: death and life are in the hand of your tongue — those who lovingly take care of it will live to enjoy its (sweet) fruit.

(Proverbs 18:13-21)

The proverb book of God's Word gives us clear direction within the concrete world we know. People speak and write in papers, articles, memos and body language to others. And stomachs get for food what comes through the opened mouth, says Proverbs 18. So take care that your tongue sets good things in motion rather than injures God and your neighbour. Every time your lips give a kiss or drop a word it's like striking a match, says James 3:5-6. Well, women and men are called by the Lord to strike up warmth and light around them, not brush fires.

Our proverb paragraph in chapter 18 also reaches out beyond actual talk. Scripture here enjoins those who would be followers of Christ to grow generous ears. That doesn't mean every believer should take up counselling as full-time service for the Lord. It does mean, however, that it is a mark of godliness to take pains to hear what the other is saying; and it is wicked, says Proverbs 18:13, to jam back down somebody's throat what the person is saying to you before you have heard it. That way you kill something vital in the other person, and they may clam up like a stone.

It's important to realize that James and Proverbs are not just recommending tips for more normative behavior so that if you follow the form of being slow to speak you are more saintly than those who are quick on the trigger, or if you are soft-spoken and easy to talk to you are naturally holier than a brusque loud-mouth. Maybe so, maybe not. The testimony of our mouths and our ears is tested by something deeper down than what is audible. What is so sobering about the Word before us is its revelation of the do or die dimension built in to

our commonplace, creaturely acts of intercourse. Our listening and our speaking, you could say, are in a sense for keeps.

What counts to God is whether you are generous in hearing, willing to go out of your way in being at heart open to the needs of one's fellow creature, so that you take time to bode hope. What counts to God is whether our speech is first of all pure, and then able to bring the wholeness of his blessing to bear upon a given life. Otherwise, we are only unprofitable echo chambers or false fire alarms.

The context of chapter 3 in the letter from James is a communion disrupted by special preferences having been given, a community where a spirit of partisanship prevailed, where statements of sterling faith were unaccompanied by ordinary deeds of respect and love. It's right there that James says your speech betrays you. Selfish, bitter, thoughtless, revolutionary speech is of the devil: true wisdom forgets self to be obedient, evidences the maturity of forbearance, and breathes disciplined mercy.

Our complementary paragraph in Proverbs 18 also reports on the world of dissension — arguments, lawsuits between strong-willed opponents and necessary supreme court judgments (vv. 17-18). Its focus, however, seems to be on the damage done in such litigation (v. 19), the evil that can go on in a just cause when this remarkable gift of speech peculiar to us men and women turns into an offensive curse. Communion can be built by a gesture and genuine life can be given by a word, in the worst of times, says Proverbs, if you are wise. But a foolish tongue wreaks havoc on earth that lasts for years.

As we pick up the stitches of our academic work again with all the custodial, secretarial, administrative and fund-raising services, we do well to realize our helplessness in making the peace of God stick to our communal activity. Since we deal particularly much in matters where language is up front and a lot of our hard work is talk, we are prime subjects for starting fires.

We need to hear James straight: "no human being can tame the tongue" (3:8). That's not hyperbole, stating that it's very difficult to control innuendo, the tendentious retort, the shaded adjective, or tea-time gossip, so we should all try harder. No, James means it exactly: it's true, no human being can tame the tongue! Every person is a dummy, Luther would say, and either God speaks through you, or the devil is your ventriloquist. Only the Holy Spirit can curb the human tongue from evil; so be still, and pray to be made holy. Otherwise, every time you open your mouth or write something down you are playing with fire.

God's Word also brings us word-enveloped people a cheerful promise to claim when we are humbled by recognizing how terribly fragile is the dangerous work of our mouths and writing hands: Whoever truly waits

upon the Lord, mining the Scriptures attentively, will be given a start in wisdom, however small, that the Covenanting God and Comforting Spirit shall bless with saving fruit that will outshine generations of miscarried talk.

And it is so joyful to hear, in the same paragraphic breath, the invitation of Proverbs 18 to a generosity in listening as a way to follow Christ. That's a biblical directive with rich import, I believe, for Christian transcendental criticism of secular writings (and it doesn't entail becoming wishy-washy on what's true or false knowledge nor inhibit a child of God from deciding upon occasion that certain texts or media impositions are the scoffings of swine. [cf. Matthew 7:6]). But I'll close with good news for us on an in-house problem.

As one of my junior members said, "This is a small place. Do words travel through walls here?" And we are such a close-knit group one person can say to another, "We've disagreed on that point for ten years," or, "Strange that you two should be taking those sides on that matter." We all soon have a person pegged — it doesn't take ten years — and then we cannot hear them speak afresh.

One blessing that obedience to Proverbs 18 could bring us in 1982 A.D. is that we would break down our stereotypes of the person speaking and be generous in listening to what is said. That means: self-effacing, history-forgiving, expectant listening which judges in the powerful gentleness of the Holy Spirit.

For any young-blooded individual with strong convictions, or for that matter, for any one around forty with a good memory, such listening demands an incredible act of love. But with God even that is possible.

Blessed are those who listen in love — even to one's antagonists — for they shall be enabled to lead in the way of the Lord.

Blessed are those who speak and write in the constraints of wisdom, for they shall bear the fruit that never turns sour.

Father in heaven,

We're glad that in your merciful grace

new beginnings are possible in the history of us often miserable creatures.

Thank you for time and again opening up the deadends

we keep on making for ourselves.

Please help us to listen 70 x 7 times, if necessary,

to those who see our blemishes and are searching for the true communion

and service of the saints on earth.

Please save us from either talking out in pride

or in being afraid to speak for the truth

as your Spirit leads us —

Amen.

Dr. Calvin Seerveld is Senior Member in Aesthetics at the Institute for Christian Studies.

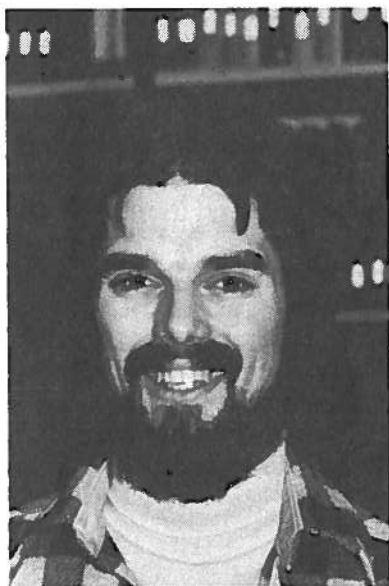
From the inside track

by Kathy Vanderkloet

Studies in theology at the Institute for Christian Studies divide into two categories, once you get beyond the biblical foundations course. Senior Member James Olthuis teaches philosophical theology while Senior Member George Vandervelde teaches systematic theology. Of the four new junior members enrolled full-time in theology this year, one is in systematic and three are in philosophical theology.

What's the difference? Systematic theology in the past has studied the important doctrines of the church (for example, christology, eschatology, sin, redemption), creeds, systems of thought of various theologians, and so on. Philosophical theology, on the other hand, deals more with the grey area between philosophy and theology, touching on such questions as the nature of faith and religion, anthropology, and the relation of faith and reason.

The focus of Olthuis' course this year is "Theological Anthropology." In plain language, he and his students are studying the nature of man (anthropology) from a theological (rather than a cultural or social) angle. Vandervelde's course is entitled "Christology and Soteriology." Christology is the study of the person and work of Jesus Christ; soteriology deals with the doctrine of salvation. As Vandervelde's own interests are in current developments in the thought of Roman Catholic theologians, a great deal of attention is paid to Roman Catholic thought on these two issues.



Steve Prediger: "...ICS fills a real need...."

STEVE and CELAINE BOUMA PREDIGER came to Toronto so that Steve could take the one year certificate program (biblical and philosophical foundations and, in Steve's case, theological anthropology) and Celaine the biblical foundations class. Steve is also taking the inter-disciplinary seminar. Both Steve and Celaine are graduates of Hope College (affiliated with the Reformed Church in America) in Western Michigan.

Although Steve's undergraduate major was in math and computer science (he spent one year teaching high school and coaching football) his broad range of interests has long included religion, philosophy and even psychology. Following his year of teaching, he worked as a youth director in an RCA church and took some courses at Western Theological Seminary in Holland, Michigan. Celaine, who in addition to biblical foundations is taking a group therapy course at the Toronto Institute of Human Relations, has also studied part-time at Western Seminary.

They both plan to get Master of Divinity degrees at seminary after their stint at ICS. Their hope is to be able to work as a husband-and-wife team pastoring a church, though Steve admits that teaching is also a possibility for him. Their past few summers have been spent leading groups of high school and college age young people on nine-day "Wilderness Adventures": wilderness backpacking and canoeing trips aimed at personal growth on all sides--physical, mental, spiritual.

An ad in *Sojourners* magazine some years ago first drew their attention to

the Institute and it interested them enough to ask for more information and, eventually, to enroll. They view their studies here as a year off to enable them to get a perspective on their seminary studies. Says Steve, "The Institute fills a real need in evangelical circles particularly, where religion so often is a very private, separate part of life." He finds that he is helped here in answering some of the philosophical and anthropological questions he was beginning to ask himself already in college, and beyond that, in formulating other questions. In fact, he and Celaine are seriously considering the possibility of staying another year so that Steve can work on an M.Phil. in theology.



John Chapko: hoping to fine-tune his interests

JOHN and DENISE CHAPKO's introduction to the Institute was accompanied by a good deal more enthusiasm than is conveyed by an ad in *Sojourners*. But then, when Pete Steen (AACS contact person in Pennsylvania and Ohio) is making the introductions, what else can one expect? John and Denise come from the heart of Steen's territory--western Pennsylvania. John graduated from Waynesburg College in western Pennsylvania with an undergraduate major in sociology and strong interest in theology. He has also worked for four years as a staff member for the Coalition for Christian Outreach, a campus outreach ministry based in Pittsburgh, PA, during which time he took some graduate courses in philosophy of education and child personality theories.

John's reasons for coming are very similar to Steve Prediger's. He too views his studies here as background training for future seminary studies, hopefully at Westminster Theological Seminary in Philadelphia. He is pursuing philosophical theology here with Jim Olthuis with the intention of broadening his view of the scope of theology and ministry in general. He feels that the danger of limiting oneself to seminary training is a severely restricted view of ministry. As a rule, seminary courses tend to be in the systematic category, emphasizing doctrinal questions, exegesis, and so on. "Not much time is spent here (at ICS) on rigorous exegetical study," he says. "That's where seminary has the advantage. But as I see it, philosophical theology sets the parameters for systematic theology. It helps you recognize the philosophical foundations of your systematics." What John hopes to gain in his studies here are the tools with which to approach systematics in seminary. He is also hoping to fine-tune his interests, as well as pick up on some fundamental writing, research, and analytic skills.

Whether the Chapkos stay for a second year is not yet decided. Their initial plans were to follow the two-year M.Phil. program. However, as a non-Canadian, Denise has been unable to find work in her field of interest. She is a teacher by training and by inclination, and would love to be able to teach here, something that Canadian immigration regulations do not allow. Because of this substantial barrier, they may have to cut short their stay here and return to Pennsylvania next summer.

John has found the work quite demanding so far (he is taking the two foundations courses as well as theological anthropology), particularly as his background in theology has not been too strong. However, the professors have been very helpful. "Vandervelde, Hart and Olthuis--particularly Olthuis--have all been very open to spending any necessary time with me to help me with any difficulties," he says. "They have been very warm and

giving." Having been warned before coming not to expect too much private tutoring, this has been a doubly pleasant experience for him.

KEITH PAVLISCHEK also graduated from Waynesburg College. Political science and history were his interests there, and although he plans to obtain an M.Phil. from the Institute in theology, he still retains his undergraduate interests. Along with the foundations courses and Vandervelde's "Christology and Soteriology" course, he is auditing Zylstra's political theory classes.



Keith Pavlischek: military intelligence at ICS

John Chapko and Keith were at Waynesburg at the same time, and became good friends there. Not surprisingly, Keith's initial contact with the Institute also came by way of Pete Steen, though he did not come immediately after graduation from Waynesburg. Instead he joined the US Marines, working with them as an intelligence officer for four years. To avoid total culture shock when he came to Toronto, he joined a US Marine Corps reserve unit stationed in Buffalo, with which he trains one weekend a month.

Eventually Keith would like to teach college level theology/philosophy/religion courses in western Pennsylvania. "Those areas of study are usually rolled up in one department anyway in most colleges," he says. "I'd like to be flexible enough to teach any of them." In order to prepare himself for that, he too will most likely go to seminary

after next year, either for a Doctor of Theology degree, or a Ph.D. in philosophy of religion or historical theology.

On the whole he is pleased with the program at ICS. The most intense and most satisfying course for him is Vandervelde's "Christology and Soteriology" course, "even though we didn't get to the soteriology part of it." A major drawback, however, is that Vandervelde will be spending the first half of 1982 in the Netherlands teaching at the Free University of Amsterdam. His students will have to do research and write papers in the second half in his absence. "It'll be tough, not having him around to consult with," says Keith.

Keith's other courses have also met his expectations in that they are providing him with "a philosophical basis and point of critique from which to view others."

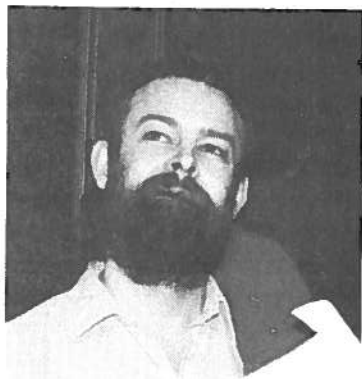
STEVE SHAW is the only one of the four new theology students who comes to the Institute with a background in theology. He holds a Bachelor of Divinity degree from London University in England, and is interested in both philosophical and systematic theology.

Steve and his wife RUTH came from College House in Suffolk, England. College House is a school which offers training to help people to be Christians in secular life, not just missionaries. It is part of a larger Christian community which teaches a biblical worldview and which includes people from all walks of life--farmers, bricklayers, musicians, dramatists, etc. So far College House has only offered weekend courses, but it hopes to start running full-time courses very soon. College House members are also very influential in the planning and direction of the annual Greenbelt Festival, a Christian festival of music and arts which last year attracted 22,000 (!)

people from all over England and continental Europe.

"England is full of problems right now, yet in many quarters the Christian scene is brimming with life. Through such things as Greenbelt the evangelical scene is awakening to the wider implications of the gospel," says Steve. "Many evangelicals are becoming restless." There is a growing conviction among many that "the gospel is more than has traditionally been presented in the churches." College House is in the forefront, wielding an influence far out of proportion to its size. Steve wants to "go back and with other College House members start a Christian revolution there--really get things moving!"

So why, with all the excitement and enthusiasm in England, have the Shaws come to Canada to the ICS?



Steve Shaw: contemplating revolution in England upon his return

"I see a need for a biblical Christian philosophy of life," says Steve. "Without one we just stab at the most obvious issues, like morality. If we are to present an alternative, or even a powerful critique of culture, we need that philosophy. The only one I know of is Dooyeweerd's and the ICS approach--it will do till someone comes up with something better!"

Steve has already decided that his M.Phil. thesis will be on the contemporary English theologian John Hick. Hick is at the centre of the current debate concerning the incarnation of Christ. Hick--and many others--consider the incarnation a myth, and are calling for a "copernican revolution" which would remove Christ from the centre of Christianity. "They are looking for a world theology where all religions are just different religious dialects," explains Steve. "It's a crucial issue to Christianity and to other religions. If we are to reject Hick's view, surely we have to know what we're doing and why."

Steve plans to return to England to teach worldview and philosophy courses at College House, and to get his Ph.D. degree at London University.

Kathy Vanderkloet is secretary of the AACCS.

Guest lecturers at ICS

Over the past several weeks, a number of invited guests have presented lectures for the ICS staff and student body and for others in the community interested and able to attend.

On November 24, DR. ROGER HUTCHINSON, a professor in the department of religious studies at the University of Toronto, led a discussion on "Political Ethics and the Mackenzie Valley Pipeline Inquiry." This was a presentation he had prepared for the World Council of Churches Consultation on Political Ethics held in Cyprus in October, 1981. Dr. Bernard Zylstra, Senior Member in Political Theory, had invited Hutchinson to his weekly seminar session but opened the class to other students and guests, too.

DR. GORDON SPYKMAN, long-time friend of the Institute and member of the Board of Curators, addressed the ICS community on November 27. The subject

of his presentation was the book *Society, State and Schools: A Case for Structural and Confessional Pluralism*, which he and the other members of Calvin College's 1978-79 Center for Christian Scholarship had produced. This book has been highly acclaimed both within and without Christian circles. Spykman, who is Professor of Religion and Theology at Calvin College in Grand Rapids, Michigan, spoke to the annual meeting of the Joy in Learning Curriculum Development Centre later that day.

DR. OLIVER O'DONOVAN, Associate Professor of Systematic Theology at Wycliffe College, University of Toronto, was invited to give a guest lecture on December 11. "The Shape of the Christian Moral Life" was the title of his address. O'Donovan hopes to give another lecture at the ICS soon to follow up this theme.

DRS. DONALD MORTON came to the Institute on December 14 and presented a lecture on "Dutch Christian Historiography in the Nineteenth and Twentieth Centuries." A lengthy discussion followed. Morton is currently teaching at the International School of Amsterdam and completing his doctoral program at the Free University there.

On January 19, ALAN G. WILKINSON, curator of modern sculpture at the Art Gallery of Ontario in Toronto, gave a talk entitled "Primitivism and Modern Sculpture." Wilkinson was the curator responsible for the recent Gallery showing of "Gauguin to Moore: Primitivism in Modern Sculpture," which was one of the first shows of its kind. His illustrated lecture was very appropriate to the concerns of the current three-week seminar on "Art History and Problems of Method" being held at the ICS under the leadership of Dr. Calvin Seerveld and visiting lecturer Graham Birtwhistle.

LAUREL GASQUE, one of the students in the same seminar, presented some of her research in a special session of the class by giving an illustrated talk on Eric Gill, a contemporary Christian artist from England.

AACS/ICS news

ICS Principal BERNARD ZYLSTRA attended a conference sponsored by the Council of Christian Reformed Churches in Canada held in Toronto November 2-3, where he responded to the keynote address of Rev. Peter Jonker, a former ICS curator, who spoke on "The Relation between the Churches and Issues in Society."

On his recent speaking tour for the AACS in November Senior Member CALVIN SEERVELD gave a lecture at Dordt College on "Responses to Art-works." Along with the Dordt College faculty in theatre, music, ceramics and painting, Seerveld and Paul Vitz from New York University engaged the students in discussions responding to art exhibits and performances presented by students of the college.

CALVIN SEERVELD travelled to San Francisco, California, under the co-sponsorship of New College Berkeley, the First Presbyterian Church of Berkeley, and the Obadiah Arts Group of the Bay area. The series of lectures he presented there was arranged by former ICS student Wendy Morrison Sereda. Seerveld also held a chapel service and taught classes at Simpson College, San Francisco, where his book *A Christian Critique of Art and Literature* is used in English literature courses. While on the same tour, he gave a slide presentation on art critique for an assembly at The King's College in Edmonton, Alberta.

Senior Member BERNARD ZYLSTRA was a guest of the Lecture Council at Calvin College (Grand Rapids, Michigan) on December 3. "East-West, North-South: Tensions in the International Order" was the title of his presentation.

Senior Member HENDRIK HART conducted an evening seminar for Christian faculty members at Waterloo and Wilfrid Laurier universities on November 20. The seminar, organized by campus chaplains Remkes Kooistra and Graham Morbey, was spent discussing two of Hart's papers on the relationship of analysis and knowledge.

Senior Member AL WOLTERS, currently on sabbatical in The Netherlands, announces that his article "Facing the Perplexing History of Philosophy" has appeared in the *Tydskrif vir Christelike Wetenskap*, volume 17, no. 1. In the same issue, ICS alumnus KENT ZIGTERMAN has an article by the title "Form, Universal and Individual in Aristotle."

Perspective readers may be interested to note two recent publications.

Where are we now? The State of Christian Political Action is the title of a book edited by William A. Harper and ICS alumnus Theodore R. Malloch. ICS staff, alumni, board members and fellows are among the contributors. *Contours of a Christian Philosophy* by L. Kalsbeek has recently been published in paperback form. \$9.95 will get you a copy from Wedge Publishing Foundation, P.O. Box 1450, St. Catharines, Ontario L2R 7J8.

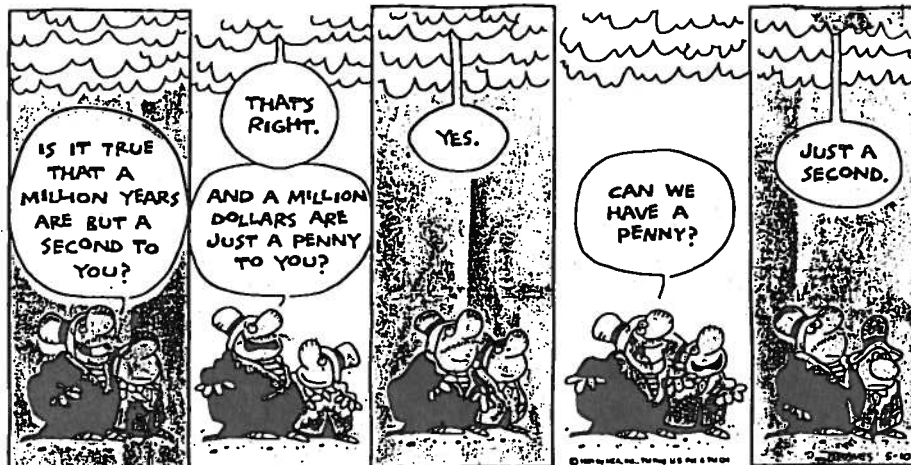
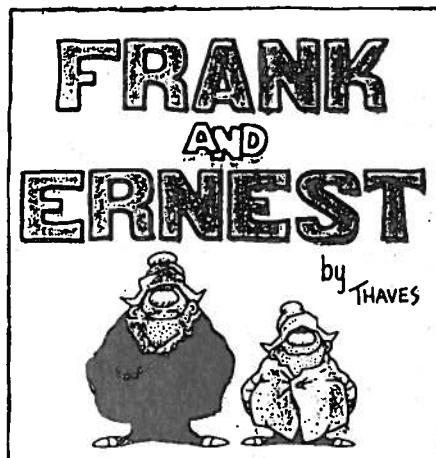
BRIAN WALSH had a busy itinerary in December speaking to groups across Ontario. On December 2 he participated in a panel discussion at the University of Toronto Inter-Varsity Christian Fellowship group meeting on the meaning of the great commission for the church today.

"A Christian Perspective in Ecology" was his topic at an outdoors education class at the Faculty of Education, Queen's University, Kingston. Brian was invited to give this lecture by two Christian students in the class.

Brian gave a presentation on the student of the 80s to meetings of the Ontario Inter-Varsity staff and the Christian Reformed campus chaplains of Ontario on December 16 and 17, respectively.

On December 28, at the National Students Leadership Conference of Inter-Varsity Christian Fellowship, held in Toronto this year, Brian addressed the gathering on the subject of a Christian worldview.

BRUCE CLEMENGER, campus outreach staff member, addressed the Inter-Varsity Christian Fellowship group at York University in Toronto on "Christmas--for sale or for free?" on December 7. Bruce sits on the



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AACS/ICS NEWS, CONTINUED....

executive council of IVCF at York. They are currently planning a three-year sequence of lectures and presentations which will cover most of the areas a Bible college student would study in the first year of his or her program.

JEFF SLOAN, ICS student and medical doctor, spoke to 35 members of the University of Toronto Medical Students Christian Fellowship on January 8 on the subject of "Stress and the Christian Student."

JON CHAPLIN, campus outreach staff member, led a session January 26 at Ryerson Polytechnical Institute in Toronto on a Christian understanding of homosexuality. Members of the Inter-Varsity group there and some members of the Ryerson Gay Society attended.

MALCOLM MACRURY, part-time staff member in AACCS educational outreach, organized a three-day program on "The Dene: Their Rights, Their Claims, Their Land," held on the University of Toronto campus January 13-15. The program included a lecture by University of Toronto professor Dr. Mel Watkins on "Justice in Canada's North," a debate on the federation of a Dene Nation at which Dene Nation President George Erasmus was present, and a presentation by Mr. Erasmus on "The Political Future of the Northwest Territories." The final part of the program was a celebration of native arts featuring music, storytelling, singing and drumming.

AACS/Institute for Christian Studies

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NOTES: Marshall accepts full-time position at ICS, [text of sermon for AACS 25th anniversary by Henry Van Andel], A meditation for the new year by Calvin Seerveld,

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