

# Perspective

"FROM COMMUNION TO  
COMMUNITY, SEE P. 9

Association for the Advancement of Christian Scholarship

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## Celebrating 25 years of AACCS service

Maybe you find it hard to believe, as I do, that the work of the AACCS and Institute for Christian Studies started publicly as long as 25 years ago! The Institute doesn't seem nearly that old, and the supporting educational services don't seem to have been around that long. But they have.

About 60 people were invited to a meeting in Toronto on June 16, 1956, to establish an organization for "Reformed faith and action" which would work to start a "university" based on distinctive biblical principles. Two laymen and two pastors took the first steps together: Rev. Francois Guillaume, Mr. Peter Speelman, Mr. Casper Vanderiet, and Rev. Henry Venema. The story of their vision and how it was embodied in an organization, its struggles and foibles, needs to be told at this 25th year. Look for that story in the next issue of *Perspective*, in various news feature articles, and in celebrative events in Toronto and many other places in North America.



*Home of AACCS/ICS since 1972*

We would like you to attend our three-event program in Toronto on Friday and Saturday, November 6 and 7. We plan to start with a worship service, with Rev. Henry Van Andel, one of the founders, in the pulpit. Saturday afternoon we expect to have an historical and commemorative program, and Saturday night a banquet with Dr. Bernard Zylstra as speaker. There will also be special celebrative Hostess Suppers in 15 to 20 locations in Canada and the northern U.S. with Institute professors as speakers.

The boldest event is an effort to raise \$500,000 in a capital funds drive to celebrate the 25th anniversary. The aim is to give the AACCS its building debt-free. This first capital funds drive in ten years would be combined with the annual end-of-year financial appeal for money to balance the 1981 budget. A good drive would start us into the next quarter century with the asset of paid-up space, an income-producing building, and payment of recent financial deficits.

The Lord's work done through our sinful hands must always be assessed with humility and awe. But it can also be celebrated together, because the ultimate victory belongs to him and his ways on earth are glorious. Let us celebrate together according to the blessing that God has chosen to bring to the lives of people through the work of the AACCS and the Institute.

-by Robert E. VanderVennen, Executive Director of AACCS

# ICS Summer Conferences draw enthusiastic response

## ★ Scripture conference significant North American event

by Richard Middleton

Can we believe that the last few verses of the Song of Moses in Exodus 15 were written centuries after Moses (in the time of David perhaps) and still accept the authority of Scripture? Doesn't the Bible say that Moses wrote the song? Can we accept the conclusion of many scholars that the last half of the book of Isaiah was written by another prophet years later during the Israelites' exile in Babylon? Or is that incompatible with a high view of Scripture? These were questions raised by one of the speakers at a conference on "Interpreting an Authoritative Scripture" held at the ICS from June 22-26.

Cosponsored by Fuller Theological Seminary and the ICS, the week-long event attracted over one hundred participants in addition to the fourteen invited speakers and respondents. The conference opened up communal discussion on the task of interpreting the Scriptures which we all take to be authoritative for our lives. Although the discussions tended to be quite academic, a good blend of pastors, professors, students and other interested persons helped to contribute to a good mix of practical and academic issues of discussion.

Conference participants came from England, The Netherlands, eastern Canada, Alberta, British Columbia, and virtually every corner of the United States.



120 participants from Canada, U.S., and Europe

Speakers addressed the issue of biblical interpretation from a variety of disciplines. Jack Rogers of Fuller Seminary opened the conference with his paper on historical theology, specifically the relation of biblical interpretation to the inerrancy/infallibility debate. Instead of going back into church history as he did in his book, *The Authority and Interpretation of Scripture: An Historical Approach*, he discussed the reception and interpretation of his book in the context of this debate. It was an enlightening and conciliatory discussion and

set the tone of open dialogue for the rest of the conference.

The next speaker was Carl Armerding of Regent College, whose paper addressed the issue of Old Testament criticism in relation to the conference theme. He was followed by James Olthuis of the ICS who gave an innovative philosophical account of the process of interpretation, and by Lewis Smedes of Fuller Seminary who spoke on the Bible and ethics. Among the respondents were Richard Gaffin of Westminster Theological Seminary, Clark Pinnock of McMaster Divinity College, John Vander Stelt of Dordt College, and Donald Bloesch of Dubuque Theological Seminary. A special contribution was the considerable insight regularly shared by conference participant Anthony Thistleton, whose new book *The Two Horizons* is being widely hailed as the most significant evangelical work on biblical interpretation to date.

Throughout all the lectures, responses, and discussions three significant points of a general nature emerged. First was the importance of dialogue



*Jack Rogers of Fuller Seminary and James Olthuis of ICS, original planners of conference contemporary life.*

between those who have different definitions of the Bible's authority. It was amazing to see the degree of agreement between "inerrantists" and "infallibilists" at the conference! There was also repentance for having misunderstood opposing positions by both sides. Second was the importance of recognizing that we all use conceptual models in our attempts to understand the nature of Scripture and in our interpretation of Scripture. Yet, because our models are only models, we can interact with those who use different models and not be afraid to revise our position in the light of this interaction. And third was a sense of the incredible amount of work left to be done on our actual understanding of the Bible's message and its application to

The overall success of the conference was the freedom to explore some of the broader issues because of the feeling of trust that built up among the participants. It was good to see the ICS interact with the wider evangelical community on issues of mutual importance. Mutual enrichment will be the inevitable result, for both have a lot to share and a lot to learn.

*Richard Middleton is completing his M.Phil. thesis in theology at the ICS.*

## ★ ICS hosts seminar on Christian economic theory

On June 5 and 6 the Institute for Christian Studies cosponsored a seminar on Christian alternatives to present economic theory and practice with Calvin College, a sister institution in Grand Rapids, Michigan.. About fifty people from a diversity of backgrounds and experience gathered to hear presentations which ranged from the scriptural principles for an alternative theory of economics, to the role of unions and business in the economic system, and to the effect of current economic beliefs on today's families.



*Seminar participants H. Antonides of Christian Labour Association of Canada and A. Storkey of Worksope College*

The speakers were members of the Calvin College Center for Christian Scholarship during the 1980-81 academic year. Each year the group of scholars who make up this center devote themselves to an in-depth study of a contemporary global problem. This year the group wanted their work of the past year on an integral approach to economics to be open for constructive criticism from the ICS community because the ICS specialized in foundational and theoretical work.

Speakers at the two-day event included Calvin College professors Carl Sinke, George Monsma, John Tiemstra, and Dan Ebels; Fred Graham of Western Michigan University; and Alan Storkey of Worksope College, England. Acting as respondents to the speakers' presentations were

Douglas Vickers, professor of economics at the University of Massachusetts; Paul Marshall, sessional lecturer in political theory at the ICS; Ed Vanderkloet, executive secretary of the Christian Labour Association of Canada;

James Clemenger, business consultant in Toronto; Elbert Van Donkersgoed, director of the Christian Farmers Federation of Ontario; A.M.C. Waterman, professor of economics at the University of Manitoba; Gerald Vandezande, director of the Committee for Justice and Liberty; and Arie Van Eek, executive secretary of the Canadian Council of the Christian Reformed Church.

The presentations and discussions brought to light some key problems in the development of a workable, Christian economic theory. One of these was defining the difference between a need and a desire. Another was the nature and role of justice in the creation of opportunities for all people to become responsible stewards of God's gifts.

Some of the other issues that surfaced in the discussions included the nature of authority, the role of the church and voluntary organizations, and the concept of common grace. Prepared responses to each of the topics helped to clarify and resolve some of these issues, as did periods of open discussion among participants. Throughout the seminar the need for a theoretical framework in which Christian economic activity can take place was evident.

The Calvin Center expects to make the results of their work available in book form within the next two years. This text will be a welcome alternative to the secular understanding and practice of economics.

## ★ Conference on "rationality" well received

by George Pierson

During the week of August 3 to 8, the ICS hosted an exciting conference, cosponsored by Calvin College and Free University of Amsterdam, on the theme of "Rationality in the Calvinian Tradition." Approximately 100 people from all over North America, as well as from the Netherlands, England, and South Africa, gathered together to give papers and listen to presentations on eight subtopics presented by sixteen conference speakers. Here are some of the highlights.

Beginning with an historical assessment of Calvin's view of rationality, the conference went on to consider the relation of Thomas Reid to Calvinism and rationality. Presentations on this topic by Nicholas Wolterstorff of Calvin College and Paul Helm of the University of Liverpool provided a deeper understanding and new appreciation for Reid, the Scottish philosopher who contributed so much to traditional Presbyterian theology in the United States.



*l-r: J. Dengerink and A. Biersteker from the Netherlands, G. Morbey, Waterloo, Ontario*

University of Amsterdam, who showed the neo-Calvinist position, past and present, on rationality.

Turning to the Dutch neo-Calvinist background, Al Wolters of the ICS presented a brief but succinct outline of the unique and important features of this Dutch tradition, followed by Jaap Klapwijk of the Free

University of Amsterdam, who showed the neo-Calvinist position, past and present, on rationality.

With an historical perspective behind them, the conferees began a consideration of some key problems for rationality and Calvinism. William Alston of



*John Frame of Westminster Theological Seminary*

Syracuse University, New York, and Peter Schouls of the University of Alberta addressed the problem of the nature and limits of rationality. Working from different considerations, both speakers arrived at an agreement on the circular nature of all rational proofs for rationality. Their alternative called for a rediscovery of faith experience as a guide to our use of reason.

Such a gratifying convergence of views occurred again when Hendrik Hart of the ICS and Arthur Holmes of Wheaton College, Illinois, considered the relation of commitment and rationality. Hart spoke for both men when he said that while faith must always be legitimately conceivable, rationality must ultimately be rooted in faith.

The conference then went on to consider the nature of philosophy and the relation of Scripture and rationality.

It closed with presentations by Alvin Plantinga of Calvin College, and Roy Clouser of Trenton State College, New Jersey, which dealt with thinking about God. Plantinga persuasively argued that belief in God need not demand arguments for its validity, while Clouser suggested some limitations and options for using creational language about the transcendent Creator.



*John Cooper (l) and Alvin Plantinga (r) of Calvin College*

Throughout the week, in the opening hymns and prayers and in the private conversations and public debates, we saw growing out of a unanimous desire to serve God in scholarship a greater understanding and tolerance for different viewpoints. Not surprisingly, on many important issues no final consensus was reached. However, part of Hendrik Hart's closing statement seemed to express the thoughts of many: there has been marvelous progress toward greater understanding between neo-Calvinist and Anglo-Saxon reformed thinkers.

At the close of the conference much gratitude and appreciation were expressed for the work and organization that was done with great effectiveness by Rosanne Sweetman, Educational Coordinator of the AACS.

*George Pierson is junior member in the history of philosophy at the ICS.*

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## The ICS as a forum

by Bernard Zylstra

During the past summer the ICS hosted two major conferences--in June on "Interpreting an Authoritative Scripture" and in August on "Rationality in the Calvinian Tradition." These conferences represent a new phenomenon in the life of the ICS. To begin with, while the ICS hosted these conferences, they were cosponsored with other institutions. The one on the authority of Scripture was cosponsored with Fuller Theological Seminary in Pasadena, California. The other on rationality was cosponsored by Calvin College and the Free University of Amsterdam. In the second place, these conferences were different from the many we have organized in the past in that a wide

variety of speakers and respondents were involved, not all of whom share the reformational worldview which makes the ICS distinct. The question has arisen as to whether this new development is a good thing. We think it is. Let me try to explain why.

The ICS has a variety of tasks. Its first task is to bring together, on a permanent basis, a team of professors who share a common worldview and who contribute to the development of Christian thought

on the basis of that worldview by teaching students and writing for publication. In order for this task to be accomplished, it is essential that the commonly shared worldview be related to the various academic disciplines in a coherent and cohesive manner. In this context we have come to speak of the ICS as an academic centre within the larger reformational movement. The reformational character of the ICS consists in its acceptance of the all-embracing significance of the Biblical teachings concerning creation and redemption. Precisely because the whole of reality is created, the whole of that reality was affected by sin, and the whole of it stands in need of redemption. This means that the academic enterprise, too, requires redemption. It is not a neutral affair that can do without the light of the Scriptures. There lies the core of the ICS task.

But that task cannot be executed in isolation, and for that reason the ICS will increasingly also become a forum for exchange and dialogue with Christian scholars from a wide variety of backgrounds. The reasons for this are clear. We believe that the work done at the ICS can make a contribution to scholars who do not share our perspective. We feel that we ought to invite such scholars to our own premises and talk with them. This is particularly necessary because the philosophical tradition from which the ICS comes--the school of Dooyeweerd and Vollenhoven--is not indigenous to North America and is frequently misunderstood, and is not known for its dialogue with others. We at least should try to change this.



*"...Christian scholars from a wide variety of backgrounds."*



*A.C. Thistleton, University of Sheffield, England*

Moreover, we have a lot to learn from others. This can be done by reading others' books. But this is not nearly as effective as meeting persons face-to-face. The two conferences held this summer brought an amazing number of scholars from all over the world to the ICS with insights we must listen to.

Thirdly, within the Christian scholarly world there are many different perspectives. It is quite easy to argue against one another by means of the printed page. It is better to communicate in person, to speak the truth as one sees it in love, to remove misunderstandings, to find areas of agreement, to learn how to disagree amicably. For a number of years the ICS will provide platforms for such necessary exchanges. If it can provide such platforms in cooperation with other institutions, it will do so, as now with

Fuller Seminary, the Free University and Calvin College.



*Discussion between sessions*

Finally, an institution like the ICS always risks becoming stagnant. We have a rich heritage, but it is not just a heritage to live off, like one might live off an inheritance from a rich uncle. A spiritual and intellectual heritage must be lived with, not lived off. This means that the riches of the reformed traditions demand constant renewals and elaborations. The conference on Biblical authority made quite clear that a great deal of work needs to be done among us in the area of systematic theology. This is an underdeveloped area in reformational scholarship. And the conference on rationality made clear that in the area of logic we are weak,

and that the dialogue with mainstream traditions in the Anglo-Saxon world has only just begun.

An institution of Christian scholarship exists between the two poles of the Word of God and the world of God. The Word is constant. The world is constantly changing--socially, culturally and intellectually. In order to make the Word of God relevant to the world of learning, one must constantly be in touch with both. There are many ways in which this can be done. Direct contact with scholars, both Christian and non-Christian, is one necessary way. In order to contribute to that way, the ICS will continue to be involved in events where scholars of different persuasion meet. The ICS will also take initiatives to establish such events. The two conferences of the kind that we hosted this summer have already proved that this is a fruitful path.

In pursuing this path there are risks. Also the risk of losing one's insight, one's identity. This must constantly be kept in mind. But losing one's distinctive Christian identity is more a matter of getting out of touch with the Scriptures than getting out of touch with one's fellow human beings.

# Lambert Zuidervaat receives the Ph.D. degree

By the grace of God an important event for the ICS has become history. On June 26, 1981, Lambert Zuidervaat received the Ph.D. degree. Awarded by the Free University of Amsterdam, it was the first doctorate granted in the cooperative program between the Institute and the Free University in which part of the study for the degree takes place at the Institute.

The graduation ceremony (promotie) took place in Amsterdam in the university's tradition of having the graduation as a public and celebrative event. At the ceremony, attended by family and friends, Lambert defended his dissertation against questions by professors and others skilled in that area of philosophy who had studied his dissertation, which is a 227-page book. Dr. Sander Griffioen, a former professor at the Institute and now member of the faculty of Social Theory at the Free University, was one of his examiners. The examination was conducted in English, although Professor Kunne-Ipsch questioned him in German. Dr. Calvin Seerveld, Lambert's research professor at the Institute, also participated in the examination and celebration. The Amsterdam professor who supervised the research was Dr. J. van der Hoeven, a Fellow of the Institute for Christian Studies.



Dr. Lambert Zuidervaat

Dr. Zuidervaat's research, written in his dissertation entitled *Refractions: Truth in Adorno's Aesthetic Theory*, is a critical study of the major work of Theodor W. Adorno, German philosopher and musician. Adorno's aesthetics revolves around the problem of how modern art can belong to a false society but at the same time show truth about that society. The dissertation examines this problem by analyzing connections between Adorno's conception of truth and his theory about art in contemporary society.

The AACCS and Institute take special satisfaction from the fact that Lambert has accepted a position to teach philosophy and aesthetics in a Christian college, The King's College in Alberta. Although he is by no means the first Institute graduate to teach at the college level, Lambert is the first to receive the degree through study at the doctoral level at the Institute. This means that the Institute has taken a further step in the preparation of Christian scholars for teaching and research at the college/university level, which has been a major part of the vision of its work for twenty-five years.

Copies of the dissertation are available for \$10.00 from the author and from the AACCS. In Europe it can be purchased for 18,50 guilders from the Centre for Reformational Philosophy, Postbus 149, 3600 AC Maarssen, The Netherlands.

## Call for Trustees nominees, Niagara Region

To our great regret Rev. Bastiaan Nederlof, one of our Trustees from Region 6, Niagara, Ontario, is moving out of the Region and we will need an election of a member to replace him on the Board. We urge AACCS members living in the Niagara Peninsula and northwest to a line that includes Simcoe, Brantford, Stratford, Waterloo, Fergus, Guelph and Burlington to write or phone us with the names of persons recommended for the nomination. The Board of Trustees expects to prepare the nomination at its November 5 meeting.



# From Communion to Community

Hendrik Hart

*In the summer of 1978 Hendrik Hart travelled to the Bulkley Valley AACs conference near Smithers, British Columbia, to give a set of lectures on the above topic. Only brief synopses of the first two lectures are given below but the third lecture is reproduced in full. Since the audience consisted almost entirely of members of the Christian Reformed Church, some specific references are made to this denomination.*

Community is a word put together and characterized by two smaller words: "common," which means that people share something, that they have things in common with others, such as a heritage or faith; and "unity," which means being one. For Christians, then, community means that we must seek to be one in our Lord Jesus Christ, whom we all have in common, and in our common obedience to Him.

Communion is unity in fellowship. When we celebrate the Lord's Supper in church, we celebrate "communion" because there we confess that our one, common life is in our fellowship with one another in Christ. This becomes a real act of confession when it points to something we strive for in our day-to-day life. That something is community.

Three elements play a role in the formation of a true Christian community. The Word of God first of all indicates to us what shape our lifestyle is to take through obedience to biblical laws. Secondly, in these New Testament times, when the biblical commands are less specific than in the days of Moses, the Spirit of God leads us to know the fundamental principles of God's Word and allows us to produce fruits of the Spirit. Thirdly, the church through its preaching is called to open up the Word of God to us so that we may know what obedience means, and through its style of worship the church is called to provide the example of a true community characterized by fruits of the Spirit.

Community is not a frill to being a Christian. I understand the Scriptures to say that community is essential to the life of God's people; it is a hallmark of being a child of God in Jesus Christ. Christ prayed that "we might all be one"; Paul forbade that there be "divisions among us"; and we confess "one holy, catholic church."

A more difficult dimension of community is the fact that we are different from one another. We all know intuitively that to be one and to hold things in common does not mean that we are all the same. Differences are meant to be enriching. Because all have been created differently, community can be achieved precisely through the contribution of each of these differences. But sin has also introduced differences and because of that we have to make a distinction between compatible and incompatible differences. There is a limit to what can be tolerated within the same community.

On the one hand the community needs the individual, his peculiar differences or her particular gifts; on the other, the individual is there to serve the community and in love to be the servant of all the other members of the community. It is a common allegiance to the Word of God and to God's Spirit that keeps the community together, that dovetails the needs of the individual and the needs of the community. To

have a good community, where there is complete sharing of burdens and joys, where different gifts are contributed and different shortcomings can be tolerated, we *must* count on it that every member of our community is willing and is trying — even though it may be met with little success — to submit to the Word of God and to be led by His Spirit.

\* \* \*

Now we come to the most difficult matter. We confess that we believe one church, we believe the communion of saints, and we say that communion and oneness are important to us. What do we mean by that? Is believing in the communion of saints like believing that elephants are grey? No, in the church you truly believe in the communion of saints only when you do something about it. To believe something is not to accept a fact in our heads but to let the Scriptures tell us to be one, and if we believe that our Lord prayed for that with all His heart because it is good for us as His people, then we have to make a beginning by practising it. Moreover, we have to be sad when unity is not present, not acquiesce to the absence of true community or find so-called good reasons why it is so.

The striking thing about community is that when each of us would, on our own, try to practise being a member of the body, we would never have community. But if we join one another in practising community, if we will try to do it even though it will be hard (of course we will find obstacles, we will even find ourselves to be obstacles), then, in our struggle together we will find community.

In community we can support one another, but we must practise community in terms of concrete issues. For example, the Synod of the Christian Reformed Church of North America has said that as a Christian community we must serve those in this world who are in dire need. That is very difficult for us because we are no longer the people whom Abraham Kuyper once called "the little people." By and large those "little people" have become the well-to-do people. Even as we sit here in this conference tent we belong to that part of the world which can be called rich, not poor. We are no longer the small and the dispossessed of humble beginnings, but we have in many ways bowed our heads to the spirit of mammon and to the word that tells us to consume, buy and spend. There is no way that we could give heed to what the Synod asks unless we do that together. In order to start to live by leaner means so that we can be of more help to those who have nothing we will need the support and mutual discipline of a community. To try to do it in the isolation of our families or on our own power will achieve little or nothing.

When we want to talk with one another about our material well-being and about the need to trim down, we tend to withdraw into individualism. We say, "How I spend my money is between me and my Lord; I feel that I am spending responsibly." This is to say that the matter of lifestyles and the disposal of our income are no longer things that characterize a communal way of life. Lately we have even



become afraid to call one another to task on that point. We dare not discipline one another in love anymore. We ought to help each other in every difficult matter to be members of one body and to pull through each particular battle together.

### **Many tasks, many talents**

When we want to begin to practise community, we have to pick areas of human life that are important to the world today, but we do not all have to engage in the same thing together. There are many tasks, many callings, and many different talents; there are so many areas in which we cannot achieve community but many other areas in which we can. Materialism is only one example of a concrete issue through which we can practise community.

A significant thing to stress about practising community together is that we must start in a small way. We would do well to pick out just a few families, to make a unit out of those families and in that unit of a few families begin to undertake a task. In this way we can begin to practise some dimension of the process of sanctification in the twentieth century with those few families. Using the above example again, let us say that there are some families who know in their hearts that they are not only earning too much but also spending too much. They have caved in to materialistic pressures. They know when they pray to the Lord that they really want to resist those pressures and make changes in their style of living.

Let those few families get together, and let them get into the communal practice of scaling down. They can help one another, encourage one another, pray for and support each other, exchange information with one another. Let them meet often and let them together go into the task of conquering communally — as a small communion of saints — a dimension of what it means to be a people of God in this world.

Some people, for another example, get such blessings from practising the communion of saints with folk they know to be real children of God but who belong to other denominations. These people yearn for the oneness of all Christ's followers. Let them get together with folk from their neighbourhood who also love the Lord, and practise being one family of God that way. Let others who feel the awful horrors of racism get together and set up a small community that makes concrete their Christian confession by combating this sin.

Because the tasks are so many and our talents don't reach out that far, let us have few families bundled together for small projects, but then, let's really get into them. When we do that let us not be discouraged when other people do other things and cannot understand why we are engaged in our particular task. Moreover, if our little community is engaged in scaling down, and through Christ's power is trying to conquer the power of materialism let us not look down on another person in the church who, in our opinion, should be in our little community, too, but isn't. Hope and pray that that person gets involved in another project in which to find ways to serve the Lord and draw together communally with other families. As Paul teaches, if we want to boast, boast about things that God has done through us, not about what other people are not doing.

### **Widen our horizon**

When we get involved as family units in such projects, let us change projects from time to time. Let's widen our horizon. If after a number of years we have been able to scale down our lifestyle, rejoice that the Lord has brought us to the point where we can say 'Thank God that I'm a bit stronger today in that battle!' Then, let us join another group, begin a new project. Understand that the horizons are wide and there is much to do.

Let us also from time to time change groups so that small communities of people who learn to practise community with one another don't become cliques, little churches within the church. If that were to happen, the whole community in the larger perspective would be sacrificed and little would be gained. We must start in a small way, knowing our limitations, humble about where we are at, and set ourselves a goal so that in dependence upon the Lord we can begin to accomplish something.

In these communities we shall from the beginning need to be open communities. The small communities must give us a chance from the very beginning to practise acceptance, hospitality, drawing in, caring for one another. These units should from time to time have meals and meetings with one another, but should also invite a lonely or shy person (a person who is on the edge of things and doesn't so easily belong) to join in once or twice. If it doesn't work, try someone else. But be an open community; don't be closed off to all but each other.

### **Symbols are important**

In these communities, even though they may be open, we should nevertheless not be afraid to develop certain visible lifestyles that are peculiar to those units. Sunday clothing is important for some people because through the years it has become the outward symbol for certain things that they believe are right and good. Yet clothing isn't meaningful in itself; it is meaningful because it embodies a strongly held conviction. It is important as we try to form small communities with one another that we develop certain of these outward symbols for ourselves.

Symbols are tremendously powerful. They tell us things, they remind us of who we are and what we are about. In our communities we have to develop symbols, common things that we do.

To continue with the first example, if four or five families want to scale down in terms of their consumption and spending, they may have discovered that beef is one thing that is always horrendously expensive. As a symbol of their conviction, the members of that unit could eat less or no beef. God does not forbid His people to eat beef (or command them to wear Sunday clothes). We do these things because they mean something to us. For a community of people that is scaling down, not eating beef and holding one another to that, disciplining one another to that, becomes a symbol in that community. It reminds them of what they are about. It keeps telling them, "Oh yes, that's why I do that." Without symbols, without concrete reminders in our life of what God calls us to do, community isn't possible.

### **Christ's agents in a broken world**

When we practise community with one another in units



where we can experience the body of Christ, we must also learn to take upon our necks again the yoke of suffering and sacrifice. We cannot be followers of Christ in this world without experiencing in our own bodies that to be of Him in this world requires suffering and sacrifice; it requires discipline. We are not called upon to turn inward, we are not called upon to save just our church, our family or our Christian school. Rather, we are called upon to use our Christian school, our family and our church to be agents of salvation in the world.

We must be directed toward the world, knowing that God so loved the world that He gave His only begotten Son, not to condemn the world but to save it. We cannot afford to be offended by that statement. We must learn to use our small communities, as well as our families, our schools and our church for healing, for doing justice, for binding up wounds, for being agents of reconciliation in a broken-down, wounded, shattered world.

This implies, furthermore, that communities have to be sufficiently open so that the world doesn't feel instantly alienated from us and rejected by us. Can we all try for a moment to remember the walk of life of our Lord on earth? He reserved His disciplinary action, His harsh words, for His own, for the Jewish people. He was always full of compassion, openness and mercy toward sinners, toward the world. He wanted His people, too, to be turned toward the world with compassion, with lovingkindness, with a desire to bring in and save. Let me add that within the Christian community we must practise discipline since without discipline no community of people can be disciples of anyone. We must remember that even in the Christian community, as Paul says, we correct one another, with a spirit of gentleness.

#### Exercise community ourselves

What I have been trying to say to you so far can also be said in this way. Practising Christian community cannot be a job that is done by the paid employees and installed office-bearers of the presently known organizations in the Kingdom of God. We are not reaching out into the world when we elect office-bearers, send our children to Christian school, and support the AACCS, when we think that the task of those organizations is to do our communal work for us. It is not possible to be a member of a body, to be one in Christ, and to be a community together unless we actively engage ourselves in the practice of unity, the practice of community, the practice of being one with one another, and the practice of reaching out for salvation.

Christian organizations cannot be regarded by us as the be-all and end-all of our being a community of God in this world. We, as persons, as individuals, have to learn to practise that it is not the AACCS which believes in community *for* us, that it is not the Christian school which represents the covenant *for* us, but that *we* must be the children of the covenant in our practice. This means more than believing in the covenant by accepting it as a fact. It means, rather, exercising our membership in the covenant.

In order to become communal-minded Christians, people with regard for the body, there is an important point to keep in mind. We have to use the spiritual tools, the tools of the Christian faith that God has given us, in order to become a

community. We need to become deeply conscious of the fact that the Word of God is diametrically opposed to any word of this world. We need to become much more aware of the fact that the Spirit of God who wants to claim us for Himself cannot be united in one body with any other spirit. When the spirit, say, of the consumer-oriented society is in our family, when the word of manufacturing and advertising giants, "spend, spend, spend," is heard in our community, the Holy Spirit cannot be there. That word cannot go together with the Word of God for His people.

#### Biblical spirituality: pray, read, discipline

To conclude, I would like to concentrate briefly on a few simple things to help us recapture our biblical spirituality.

We must learn to pray together. For many of us, other people pray on our behalf, whether the father at the family table, the chairman at a meeting, the minister in church or even here at this conference. We are not a people who know how to pray well together. We need to learn to pray communally because only when we together struggle with God's Spirit in prayer does He really come and become manifest in our lives.

We will have to find ways in which we will practise prayer together. It would be a good idea to develop family devotion habits so that every member of the family can learn how to pray. At our next meal, let us ask our son or daughter to pray and ask another to read from Scripture. In this way we all become familiar with communal devotions from the very beginning, so that later on in church we are not reticent, hesitant or shy about praying, about doing the one thing that is so characteristic of being one of God's people.

This further implies that all of us, especially members of church councils, need to put our heads together. For the sake of the people of God, no matter what our traditions have been, we need to find ways in which people can participate more in the worship services and in family and church life. We must not believe, whether at mealtime or in church, that it is always another person, one in authority, who must do the acts of God on our behalf and before us. Each person must be given room to practise praying to God, reading from Scripture, admonishing one another, and encouraging one another.

Reading from Scripture is another point I want to raise. Scripture reading also is done too much and explained too much by other people on our behalf. Scripture is read by the father at the table, explained by the minister on Sunday — at best twice — and that is as far as the intensive personal contact with the Scripture goes for most of us. I am painfully aware of the fact that when problems arise in the church, and we look to the Bible for guidance, some members, after struggling repeatedly with the Scriptures, come to new or different insight on that problem. However, they often get objections from people who were taught a certain other thing from the Scriptures perhaps many years earlier.

We must struggle anew each day and have the Scriptures fresh in our minds, read them and pray about them and try to listen to what the Spirit says to us as the church. We must not be afraid to have our peace of mind disturbed by seeing a new meaning in a favourite old passage of Scripture. Peace of mind is not real peace. It is frequently ignorance in the



church and withholds from the church the life that comes from truly having the Scriptures opened to you, by being in contact with them from day to day.

Finally, there is the matter of discipline. Discipline is not practised. I am not saying that our local church councils exercise ecclesiastical discipline in a lax manner. I am talking about discipline where it begins — the loving struggle of God's people with one another to help each other walk in the ways of obedience. That is what the Scriptures mean in the first place by discipline. We tend to be individualists, saying "What I do is my business between me and my God." It certainly is not! We are members of one body; we must be members of one another. We must serve one another — not with cake, but with love and admonition: discipline.

Discipline in the church belongs to the very life-blood of the community. Discipline does not mean in the first place "Quit that" or "I will have to speak to the church elders about his or her shortcomings." Discipline means, "Could I come and talk to you sometime? I noticed that in this area of your life you have a real struggle, and I would like to help. Can we talk about that together and pray about it? Perhaps we can get somewhere together." That is discipline. The discipline whereby we help one another seek favour before God's face because we want to walk in obedience before Him is a discipline not practised enough among us. We don't

exercise it and we don't like to have it exercised upon us. All of us must struggle hard to bring up the courage to go to the brother or sister who has a problem; we must even more have the courage to receive that brother or sister when they come into our home and our community to struggle with us.

#### Make a beginning in trust on God

All of this is very, very difficult. We are out of practice with all of this. We don't trust one another, we are shy with one another; we are self-conscious and we are proud. The greatest difficulty is to make a beginning, some small beginning in learning to live together again as one body and as God's people. Don't wait until you've got everything figured out about how it should be done, or until your brothers and sisters get started with it. Please stumble into it somehow and expect the Spirit of God to lead you to grow and to learn as you go.

Let us seek one another. Let us practise community. If you have thought of something you could do, do it! Make a beginning. Let your light shine. Let your leaven work. Let there be something for the Spirit to bless richly with fruits. Let there be something for the power of God to take hold of and nourish. Trust God that if He lays it upon our hearts to do it in His name and we do it, no matter how haltingly, He *will* bless us.

\* \* \* \* \*

"You cannot serve God and Mammon, says the Gospel matter-of-factly. If unbelievers pose allegiance to a godless Spirit *versus* worship of Jehovah, the believers' antithesis is usually more subtle: God *and* possessions, God *and* self-advancement, God *and* food, clothes, picky picky social security (whether gotten by hook or crook competition or handout). But you *cannot* serve God and self, says the Gospel. Unless you hang on *only* to God, unless you focus every thing you do on effecting God's righteous rule, you shall necessarily start to worry about food and drink and clothes, home, job, tomorrow, next year-- While you may have God in as a regular consultant, this worried attention misshapes your life, gives it a blight; it is checked by shadows, there is no flow, no *giving* of self; the belly dries up with a Jacques melancholy and fruits of the Spirit do not get born; one's "Christian life" is shriveled to a respectably responsible service of Mammon interrupted by formal rituals and possibly street-corner type testimonials. Those who work so hard to find, establish themselves should fear losing themselves, says Scripture, losing themselves in the crowd of those who are not far from the Kingdom of heaven."

—Calvin Seerveld, *Take Hold of God and Pull*, pp. 104-105

# McIntire reports on sabbatical in India and England

by Henriette Thompson

"Karma," "ashram," and "Vedas" are words that generally do not hold a lot of meaning for North American Christians. However, in the light of almost a half year of study in India, those words have expanded in meaning for C. Thomas McIntire. Dr. McIntire, Senior Member in History and Historiography at ICS, travelled India from the mountainous north to the steamy south in pursuit of a greater understanding of Indian views of history.

Four months of study in the Indian subcontinent and four months of research in London, England, made up most of a year of sabbatical leave from ICS teaching and consultation responsibilities. Two grants helped make this sabbatical work possible--the American Philosophical Society in Philadelphia provided a grant in the spring of 1980 for research on a book about British historian, Sir Herbert Butterfield; the Social Science and Humanities Research Council of Canada (formerly part of Canada Council) provided a grant for the research in India.

McIntire explains the attraction that India held for him as philosopher and historian: "I needed a drenching in non-Western history and culture in order to go further in my thinking on philosophy of history." What makes Indian history particularly interesting to him is that this civilization is the longest continuing civilization in the world. It is unlike those of Mesopotamia or Egypt which have either disappeared or suffered interruption, and is much older than our own. India also has a diversity of culture based on the "Vedas" (ancient Hindu scriptures) which made comparative studies with Christian cultures interesting.

In describing India McIntire says about 70 per cent of the 650 million people live in dire poverty. A small percentage is extraordinarily wealthy, and the middle classes make up the rest. There is wide-spread illiteracy; less than half of the children go to school. Study of this teeming society with its unique sense of history took McIntire to many parts of the country.

McIntire's research began in the north at the University of Delhi and Jawaharlal Nehru University in New Delhi. Then he travelled around the country spending a week to ten days each at various centres. For example, research took place at the Centre for Studies in Social Science at the

University of Calcutta; the Radhakrishnan Institute of Philosophy at the University of Madras; Benares Hindu University in Varanasi; and the Bangalore Christian Institute for the Study of Religion and Society.



Research on Indian views of history required several approaches. It was necessary to get hold of written material not available in North America. Experts such as philosophers, historians and religious scholars had to be sought out. McIntire visited temples, holy sites, and "ashrams" (religious communities centred around a guru). He spent days speaking with teachers, priests, "pandits" (knowledgeable in religious and political affairs), and devotees at temples and he visited many archaeological sites, bookstores and museums.



But what does one make of a view of history in which there are countless creations and re-creations of the universe and in which reincarnation plays a major role in the view of "progress"? McIntire explains that the general view of life hinges on "karma," which relates to the verb meaning "to do" or "to make." "Karma" is built over a period of lives; a person remains one soul ("atman") but will inhabit different dwellings, possibly including animal bodies. The Indian idea of time depends on the progress or regress of the soul. As well, time has to do with the countless creations and re-creations of the universe. Hindus believe the present age is the last, most evil stage of time, an age which began sometime around the birth of Buddha in the 6th century B.C. When this age ends a new series of stages will begin.

Hindus hold both dualist and non-dualist views of reality. The non-dualist says all is God. The dualist says that God is separate from all that is not God. McIntire also notes that the gods worshipped in temples are not considered by educated people to be individual gods, but symbols of attributes. For example, the god Lakshmi is the symbol of wealth, Kali is the symbol of destruction. Appeasement of a god often takes the form of sacrificing animals. Yet other segments of Indian society view animals as sacred and will go out of their way to do them no harm. McIntire says the Indian ability to absorb conflicting religious views often makes conversion to Christ difficult. Hindus regard Christ as a great master of another age, like Buddha or Mohammed, whose teachings are the same as Hindu truth.



McIntire suggests that it is a mistake to say simply that Indians view history as a series of cycles. He points out that the most prominent single image of life is that of a path because the soul is on a path to salvation. The various rebirths are sequential, improving or reversing one's progress. McIntire is also quick to say that it is misleading to regard Indians as if they have no views of history. He asserts that they have very definite understandings of progress, time, beginnings, endings, continuity, change, making, and un-making, all elements included in a view of history.

McIntire: "definite understandings of progress, time, beginnings, endings..."

Besides integrating his research into the philosophy of history seminar he teaches at the ICS, McIntire hopes to include a section on Indian views of history in a book he is planning. A two-week stopover in Israel at the Institute of Holy Land Studies in Jerusalem en

route to India resulted in additional fodder for this future book which will compare views of history held by Indians, Jews, Christians, liberal progressives, and marxists.

McIntire spent the second half of his sabbatical year in England at the Institute of Historical Research of the University of London. Here he prepared his forthcoming book, *England Against the Papacy: 1858-1861*, which will be published by Cambridge University Press. This book is a second layer of research on his doctoral dissertation. A brief trip to Florence and Rome helped to provide additional material for the completion of this project.

McIntire also continues to work on his writings about Sir Herbert Butterfield, an outstanding British Christian historian. Because Butterfield passed away in the summer of 1979, McIntire was not able to spend any more time at his side while on sabbatical. However, he has complete access to Butterfield's private papers and was able, in the time that Butterfield was alive,

to talk extensively with him about his work. He hopes to come out with a book about Butterfield as historian and religious thinker in the near future.

In the midst of his sabbatical year, McIntire was program chairman at a conference on the Philosophy of History and Historiography sponsored by the Conference on Faith and History and held in Chicago last fall.

Undoubtedly McIntire's year abroad will bring many insights and will contribute greatly to the overall learning that takes place at the ICS.

A final thought to consider: how does research on Indian (or other non-Christian) views of history relate to North American Christians today? McIntire sums it up, "We all live in God's world; we can be taught much about the nature of the universe by Indians. We can clarify our own view of history by learning from as well as criticising the Hindu understandings. My own faith in Christ as the fulfiller of history is certainly enriched after this year!"

*Henriette Thompson is secretary of the AACS.*



MESSAGE FROM MARCIA

## A riddle

"WHAT CAN MAKE A LIGHT LOAD A HEAVY WEIGHT?"

Did you hear the cheer from our office when we received our first mail in six weeks?

The prolonged Canadian postal strike this summer made our work difficult in many ways. Without mail service, we relied on the telephone to make final arrangements with speakers and participants for the two international academic conferences hosted this summer by the Institute. Our phones were also busy handling the record high registration for our Niagara family conference. (We expect our July phone bill will set a record, too!) No mail also meant that donations, our major source of income, slowed to a trickle. We felt the weight of the strike when we had to borrow from the bank at about 25% to cover our July and August salaries and program expenses.

We know that many of our friends outside Canada had their letters to AACS returned as a result of the strike. If this happened to you, please mail your letter again, and it should reach us soon.

We extend hearty thanks to some of our more imaginative friends who somehow bypassed the postal mess and delivered their donations and letters to our doorstep.

Now that the strike is over, we are hoping to be flooded with mail--and with donations to help us catch up for lost time. We're looking forward to a heavy load of mail, but a lighter financial weight.

One answer: the Canadian postal strike. Can you think of other answers?

*Marcia Hollingsworth is Development Associate for the AACS.*

# Institute Charter endorsed at membership meeting



*Rev. Nederlof, chairman of the meeting*

At the regular meeting of the members of the AACS, held in Toronto on Friday evening, June 12, 1981, the membership decided to endorse the draft of a degree-granting charter that the Board of Trustees had adopted. This means that the charter can now be presented to the Ontario government as our formal application for public degree-granting status. The charter asks for the right to grant the degrees of Master of Arts and Master of Philosophy.

The policy of the government continues to oppose our granting these degrees. Therefore a major effort will be needed if we are to gain support for the charter. At the present time the government is not pressing its desire, expressed last year in Bill 4, to remove non-chartered independent degree-granting institutions like ours from Ontario.

The members discussed and debated the provisions of the charter, especially the rights and powers of the various bodies. The charter gives the membership the power to elect members to the Board, to approve reports from the Board, to appoint the auditor and approve the financial report and the budget each year. The Board of Trustees determines general non-academic policy, establishes and terminates programs and courses of study, appoints and dismisses administrators and faculty members, and appoints members of the academic Senate. The Senate deals with academic policy, maintains academic standards, determines the content of academic programs, and grants the degrees.

A copy of the charter to be submitted to the legislature is available on request from the AACS office.

At the membership meeting the Certificate in Christian Studies was awarded to Carolyn Sturtevant and to Kay McDonald on the basis of their studies at the Institute for the past year. The Master of Philosophy degree was formally presented to Robert Malarkey.

Dr. Bernard Zylstra, Principal of the Institute, gave a report on academic activities during the past year. He characterized the year as one of revitalization, and said that the student body is a great invigorating factor in the life of the Institute. Students come from a wide range of backgrounds, geographically and religiously, but all have in common the wish to deepen and broaden their spiritual and intellectual vision of what it means to be a servant of Christ in today's world.

Zylstra reviewed the work of the faculty during the year, and in his report on Institute publications especially noted that Calvin Seerveld wrote and had published a number of articles during his sabbatical leave. He also noted that the Institute was serving as host to three significant academic conferences during the summer of 1981. In this way also the service of the Institute extends well beyond the work of its students and the publications of its staff.

The regular financial business such as approving the budget and the financial report was transacted, and the chairman, Rev. Bastiaan Nederlof, noted that this meeting was being held 25 years to the month in which the initial organizational meeting for the AACS took place. Spirited singing and good refreshments provided the communal and social context for the meeting.

# Staff changes

Kathy Vanderkloet is a native of Rexdale, Ontario, but has touched ground in Palos Heights, Illinois, where she attended Trinity Christian College. After graduating with a B.A. in history and English in 1978 she moved back to home territory and became gainfully employed by Wedge Publishing Foundation. She was surrounded by AACS/ICS staff and students while editing, selling and packing books since the Wedge office was only a few steps down the hall. Although she will now be known as secretary for the AACS, we have all known and admired her dedication for a long time. Welcome, Kathy!

At the same time we say good-bye to Henriette Thompson who with her music teacher husband Paul leaves for Prince George, British Columbia. Her cheerful disposition and independent spirit, not to mention her writing talents, will be assets Prince George should be proud to call theirs. We wish Henriette and Paul God's richest blessings.

## 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 AACS 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.

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%.

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# AACS/ICS news

\* In June Paul Marshall gave a paper on "Administrative Law and Human Rights" at a conference on "Christian Social Action in Canada" held at the Ontario Theological Seminary in Toronto and sponsored by the Christian Labour Association and the Work Research Foundation.

\* On July 19-24 Paul and Diane Marshall (who is a psychotherapist in Toronto) attended a consultation on evangelism held in Colorado. The consultation was sponsored by Young Life, an evangelistic association which focusses on work with high school students. The one hundred people attending were from a variety of denominations and cultural background.

\* We are sorry to lose the services of one of our valued Board members, Rev. Bastiaan Nederlof. He has accepted a call to a church in Victoria, B.C., and therefore needed to resign as a member of the Board of Trustees and the Board of Directors. Although he has served for only one year, his sound judgment and knowledge of the early history of the AACS through serving on the Board in the '60s have made his contributions to the Board especially effective. He has been serving as vice-president of the Board. We wish him God's choice blessings in his new location!

## CAMPUS OUTREACH

\* Junior members Susan Bower and Jon Chaplin conducted "Summer in the City," a three-month program for university students. This year fifteen students from four different campuses participated in this work/study program which offers them continued campus fellowship throughout the otherwise barren summer months. Susan coordinated "Summer in the City" with the help of Jon; the program was sponsored by Inter-Varsity Christian Fellowship. The sessions were held on the Institute premises.

The first six Tuesday evenings were spent investigating the book of Deuteronomy. The general intent and design of Moses' last speeches was examined under such topics as the literary structure, the historical situation, and overall biblical themes. Considerable time was spent looking at specific deuteronomic laws. The challenge was to find and understand biblical principles for such areas of life as economics, justice, and family relations contained in these laws and translate them into faithful action today.

The second half of this thirteen-week program involved looking at the problems Christians face in the working world. Topics covered were the economic crunch, greed in the market place, the global supermarket, and Christian responsibility for living more simply amidst North America's materialistic society. Insights both from summer work experiences as well as the analysis offered by Bob Goudzwaard, Alvin Toffler, Ten Days for World Development, E.F. Schumacher, and others were used.

In addition to these studies, students were encouraged to take part in Christian service--helping the elderly, working with children, hospital visitation, or working for a non-profit housing cooperative.

\* Richard Middleton co-led a thirteen-week summer study group on "The Kingdom of God" with Gord Carkner of Inter-Varsity Christian Fellowship. The study group was composed of students from the Inter-Varsity group at the University of Waterloo. The following talks were given by Richard: "Man: Created in the Image of the King," "Devotion to the King," (a kingdom perspective on piety and the devotional life), and "The Mindset of the Kingdom" (the Christian and secular studies).



## ALUMNI ACTION

\* Harry Fernhout (1970-75) is in the process of finishing Master of Arts work in the history and philosophy of education at the Ontario Institute for Studies in Education (University of Toronto). His thesis deals with the relation of faith and morality and specifically concentrates on the work of Lawrence Kohlberg and James Fowler. In addition to his study, Harry is project manager for the production of a children's story Bible which is being adapted from a Dutch story Bible written by G. Ingwersen.

\* Don Sinnema (1969-73) is pursuing doctoral studies in the history and development of Reformed theology from mid 16th century to the end of the 17th century at St. Michael's College at the University of Toronto. His dissertation will specifically deal with the Synod of Dort, 1618-19. In May and June of this year Don collected research materials in Holland and Switzerland for his dissertation. He was able to consult the original manuscript of the Synod of Dort.

\* \* \* \* \*

*"The Biblical message gives direction to public as well as private life. It points toward a pluralist way of life by calling for the recognition of a plurality of associations in society. Each sphere of human activity has its own identity, integrity, and right of existence. Yet together these various social institutions are to coordinate their interaction as partners in a pattern of social mutuality, thus contributing to the wellbeing of society as a whole."*

-McCarthy, R., D. Oppewal,  
W. Peterson and G. Spykman,  
*Society, State and Schools*,  
(Grand Rapids: Eerdmans  
Publishing Co., 1981, p. 12)

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## 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.**  
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Calvinistic World Association  
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**AACS**  
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## Preview

# AACS 25th anniversary plans

## November, 1981

### TORONTO CELEBRATIONS

#### Friday, November 6

Worship service with Rev. H. Van Andel at 8 p.m.

Willowdale Christian Reformed Church  
70 Hilda Avenue, Willowdale, Ontario

#### Saturday, November 7

*Morning:* Open house at AACCS/ICS; 10 a.m. to noon

*Afternoon:* Celebrative program; 3 p.m.

*Evening:* Anniversary banquet; 6 p.m.  
Speaker: Dr. Bernard Zylstra  
Location: Toronto Christian High School  
Woodbridge, Ontario

### NATIONWIDE CELEBRATIONS

Hostess Suppers are planned between November 10 - 30 in:

<u>Alberta</u>	<u>Prairies</u>	<u>U.S.</u>	<u>Ontario</u>	
Edmonton	Regina	Chicago, Ill.	Chatham	Brampton
Calgary	Winnipeg	Wilmington, Del.	Drayton	Georgetown
Lacombe		Pittsburgh, Pa.	London	Thunder Bay
Neerlandia		Sioux Center, Ia.	Woodstock	Owen Sound
		Grand Rapids, Mi.	Strathroy	Brockville
			Sarnia	Trenton/Belleville
			Forest	Oshawa/Bowmanville
			Burlington	Guelph/Waterloo
			Hamilton	St. Catharines
			Barrie	Ottawa
<u>B.C.</u>				
to be announced				

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NOTES: Celebrating 25 years of AACCS service, ICS hosts seminar on Christian economic theory, Conference on "rationality" [in the Calvin tradition] well received, The ICS as a forum, Lambert Zuidervaat receives the Ph.D. degree, From Communion to Community by Hendrik Hart [set of 3 lectures presented at BC conference]

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