

Perspective

Newsletter of the Association for the Advancement of Christian Scholarship
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Christmas means Lord of the Angels and kids playing in the street

by Calvin Seerveld

A meditation given at a Calvinist Cadet Father and Son banquet in the Willowdale Christian Reformed Church.



"Melencolia" (detail) by A. Dürer

Have you boys ever met God? Did you ever shake hands with God? Did God say anything to you last week? Or your parents, maybe--did your parents ever tell you, "Oh, yes, a long time ago, one night, God knocked on the door and we let him in for a while..."

Once upon a time God took walks with Enoch. Another time, the Bible says in Genesis 18, God stopped off at Abraham's house near Sodom and Gomorrah, and had some toast and veal chops for supper. God even spent more than a whole month with Moses on Mount Sinai once, getting to know one another firsthand, like friends (Exodus 33: 11). But after that, it seems God showed up more in dreams and visions that special prophets saw during the night.

Zechariah was one of God's prophets. He worked among the leftover Jews in Jerusalem who came back from being war prisoners in faraway Babylon, where Daniel had to go. One night God gave Zechariah eight dreams in a row. Those leftover Jews live as if I'm still faraway somewhere, said God, as if they never see me! They've even stopped building the temple for me--

Two years after those eight dreams, Zechariah reports:

The Word of God, Lord God of the Angels, came to me again--

*This is what God, Lord of the Angels, says:
I'm all excited about the special hill in Jerusalem--Zion--
(where they are building the temple)
I'm so worked up about it I feel warm, as if I've got a fever!
Do you hear what the Lord God is saying?
I'm coming back to that special hill called Zion, and
I'm going to live smack in the middle of Jerusalem!
And Jerusalem will be called "the City-you-can-count-on," and
that special hill of God, Lord of the Angels, will be called
"a Mountain-where-things-are-clean"! (8:1-3)*

Five hundred years later God did show up in Jerusalem. Jesus was born as a baby who wet his pants, skimmed stones on lake Galilee, and played around as boys play today. When Jesus grew up he healed people better than a doctor and told kids and grownups stories about how to live, because he was God! But the people in Jerusalem said, "If you're God, beat it!" And they killed him.

But Jesus Christ, who was God on earth, walked out of that grave alive! and went back to heaven where he came from.

So God is gone again? You never see him now, not even on the TV news?

The prophet Zechariah had more to say.

*This is what God, Lord of the Angels, says:
A time is coming when old men and old women too
will sit around in the open squares of "the City-you-can-count-on,"
each one with a cane in his hand because they're so old,
and the widest streets of the city (when I come back, says the Lord)
playing around right in those widest city streets!
This is what God, Lord of the Angels, says!
If you leftover people think that's just too preposterous a sight
to believe can happen in the days still to come,
well, don't think it looks unbelievable to Me!
--this is exactly what God, Lord of the Angels, says!! (8:4-6)*

Do you know what that means, "God, Lord of the Angels"? What do angels look like: Are angels those little boys in diapers who shoot arrows at teenagers to make them fall in love around Valentine's day?

No! Angels are tough, more like hockey players. Angels form an army of which Jesus is the five star general, lord. I'm not kidding--this is in the Bible. The devil is an angel on the other side, and the devil is tough. He knows judo. The good angels Michael and Gabriel are a lot stronger and faster than Bobby Orr and Phil Esposito put together. (The angel on the picture by artist Albrecht Dürer, is more what an angel looks like.) One angel of the Lord killed 185,000 Assyrian soldiers in a single night, to protect God's people in Jerusalem once upon a time.

The angels, veterans of lots of fights, sang when Jesus was born, because they knew Zechariah's prophecy. God is going to show up now, and there will be peace on earth, and kids will be able to play right in the streets! Glory to God in the highest!

That's right. "Jesus saves" means "Jesus makes you safe, from all evil"

*This is what God, Lord of the Angels, says:
That's right! I'm going to make my people safe!
Free them from countries where the sun rises*

and from countries where the sun sets.
I'm going to bring them all back so they can live in downtown
Jerusalem!
And they will become people-for-Me,
and I will be God-for-them--I will!
so you can count on it and live without ever getting hurt, safe!
(8:6-8)

It wasn't much fun for Jesus to be born. But God did it to show up in person again, to convince people they should get clean. But the Jews in old Jerusalem said, "You can't count on us," and "We are clean enough, thank you."

So when Jesus went back to heaven to prepare for coming to earth as God one last time, he sent the Holy Spirit and gave us the Bible to find out how to start building for His new Jerusalem and how to get clean so you can shake hands with God the Father.

God is coming to our city in person pretty soon. That's the only thing "Christmas" is good for, to remind us of that. So we had better get things clean--our talking, thinking, feeling and hands. If you read the Bible and come to say, "I believe in Jesus and am sorry for my sin, and I belong to Jesus and want to obey Him," then you'll be able to enjoy the big Day coming when God shows up again.

Not only will old people be able to sit around safely in downtown Toronto and Chicago and New York, but you boys, and girls too, will be able to play road hockey at Finch and Yonge, right in the middle of the streets, safely! And the angels standing around here tonight, watching protectively, will serve as referees.

You see, God's excited about coming back to meet grownups and boys and girls he can count on, because He wants to live right in the middle of us all. So remember Bethlehem tonight, but remember our city too, because that's where Christ and all his angels will show up next.

Father in heaven,

Don't let any boy or girl be afraid of anything, Lord.
Help us all to know you are not just a baby,
but the Lord of the whole world, with an army of angels!
And you're coming back soon
so we can work and play safely in the city streets.

Thank you for Jesus Christ. Amen.

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Calvin Seerveld is Senior Member in Philosophical Aesthetics at the Institute.

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"Most Christians...realize that our Christmas celebration has been thoroughly secularized. Some would put a new broom to the whole mess and sweep the place clean, getting rid of the Christmas tree and lights, presents, holly, mistletoe and holiday atmosphere. But a house swept clean is not a home filled with holy spirited joy (cf. Luke 11:24-26!)."

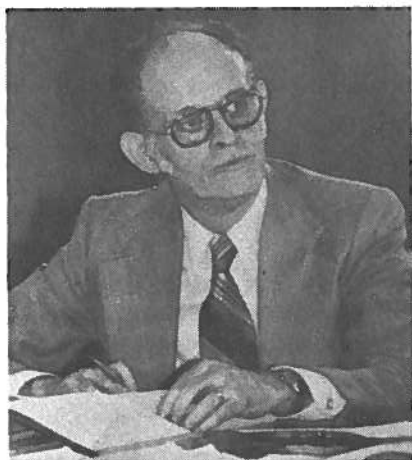
-Calvin Seerveld, Rainbows for the Fallen World

A report from the AACCS Board of Trustees

by Karen de Waal

The Board of Trustees met together from Wednesday evening, October 29, through Friday afternoon, October 31. Though the Board has experienced some trying and difficult times during the past several months, I am happy to report that the atmosphere at these meetings was again very positive and encouraging. We were able to work together in a spirit of unity and co-operation. We are very thankful to God for this.

Our Chairman, Rev. James Joosse, very ably guided us through these meetings. Our newly-elected member from Niagara, Rev. Bastiaan Nederlof, was elected Vice-Chairman. Mr. Jan de Koning and Ms. Betty Westrik continue to hold their respective offices as Treasurer and Secretary. Dr. Henk Van Andel, Dr. Edward Piers, and Ms. Betty Westrik were all re-elected this summer for another three-year term. The board is completed by members Dr. James Skillen, Dr. John Van Dyk, and myself.



*Newly-elected Trustee,
Rev. Bastiaan Nederlof*

Of special interest in the report of Executive Director Robert VanderVennen was our progress on Bill 4, the Ontario government's proposed legislation to limit the granting of degrees. We are still pursuing two avenues: to seek affiliation with an existing university or to seek a degree charter from the Ontario government. (See page 17 for more information.) The support from the community on the problem of Bill 4 has been greatly valued because it has forced the government to be more sensitive to our problem and to be open to discussing solutions. We pray for the Lord to bless this activity.

The greater part of a day was spent discussing a draft of a new Five Year Master Plan as presented to the Board by the staff. We do not foresee any major changes during 1981-86 in either the range of programs or in staffing. We are considering a recommendation by the Board of Curators of the ICS to increase Institute full-time academic staff to nine sometime during those five years. Further, we will strive to receive accreditation during that time. We hope to strengthen the programs in campus outreach, in educational services, and in the day to day ICS work which is underway. The staff will present the final draft of the Five Year Master Plan to the Board this spring for approval. *If any member is interested in reading the draft plan,* or has suggestions to make, please write to Dr. VanderVennen at the AACCS office.

Dr. Bernard Zylstra, Principal of the ICS, elaborated on the meetings of the Curators of October 27-29, and brought several recommendations from the Curators which the Board approved. We were happy to hear that the academic year is off to a good start, and that the interdisciplinary anthropology seminar is also going well. In spite of differences of the past, the academic staff is working together on this project with a very good spirit.

Dr. George Vandervelde has been appointed to serve as Registrar for one

year. Dr. Calvin Seerveld has returned from his sabbatical leave, and we welcome him back. We are also pleased to see the publication of his book, *Rainbows for the Fallen World*. This year Dr. C. Thomas McIntire is on sabbatical. Part of his time will be spent in India, part of it in England. Principal Zylstra also reported that the outside assessments of the work of each academic department which were begun last year will continue.

The work of Campus Outreach, under the direction of Mr. Brian Walsh, is strong again this year (see article on page 22). Through him we have obtained good contacts and reputable status with Inter-Varsity Christian Fellowship in Ontario. Seven Christian Perspective courses are taught under Brian's direction at five campuses in the greater Toronto area. Also, AACS Trustee and professor at University of British Columbia, Ed Piers teaches a Christian Perspective course for Vancouver area students.

Last spring the Board approved the change of the fiscal year to coincide with the academic year. Therefore we approved a budget for only one-half year--January 1 to June 30, 1981. We gave tentative approval for a twelve-month budget, July, 1981 to June, 1982 as well. At the time of the Board meeting a rather obvious concern was our deficit from January 1, 1980 which is in excess of \$60,000. We were encouraged by donations from our membership to help launch a program to fight Bill 4. We hope you will help us now to wipe out this deficit by the end of 1980.

During the past year we have received correspondence from some of our members expressing a number of their concerns about the operation of AACS/ICS. Questions were raised about the direction and leadership of the AACS/ICS, the criteria for appointments of curators, and the communication to the membership. These questions and others were dealt with in an all-day meeting between the Board of Curators, the Directors, and the Board of Trustees. A document has been drafted to answer these questions and has been sent to those who raised them. *If members are interested in receiving a copy of this Board Statement, please contact your Trustee or write to the AACS.* We hope in this manner to generate constructive dialogue between the membership and those responsible for directing the AACS/ICS.

Three 12-hour days of meetings, followed by the Membership Meeting, leave one exhausted but at the same time exhilarated by all the good work that is done only through the grace of God by our organization. We thank our Lord for these blessings on us and on those we serve, and we thank you for your support. We pray that God will continue to bless our efforts, and we hope you will pray with us.

Mrs. Karen de Waal is a member of the Board of Trustees representing Region 5, which covers south-west Ontario.

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The Board meetings were followed by the annual meeting of the members of the AACS held Saturday, November 1, on the campus of the University of Toronto. The business meeting, attended by about 200 people, featured a presentation of the master plan for 1981-86 on which the Boards and staff are working. There was spirited discussion on a range of issues, and especially on aspects of the application for a degree charter for the Institute. After the coffee break, with its chance to talk with old friends and browse at the book tables, Bernard Zylstra awarded the Institute's Master of Philosophy degree to Paul Marshall, and Calvin Seerveld gave a fascinating report to the Members of his sabbatical leave of 1979-80. A festive reception at the Institute closed the day. A fuller report on the Membership Meeting will be given in the Annual Report section of the January/February issue of *Perspective*.

Board of Trustees elections

The Board of Trustees has recently made some changes in the geographic regions from which trustees are elected in order to make the regions more coherent. Region 1 will now be limited to the province of British Columbia, while the U.S. states west of the Rockies become part of Region 3, which comprises all the states west of the Mississippi River. Region 2 will include only Canadian territory, from Alberta on the west to Ontario's Lakehead region on the east.

With this enlargement of Region 2--which formerly included only the province of Alberta--the Board decided to open a new position on the Board for a person to be elected by the members of Region 2. This decision was based not only on geographic size but also on the number of AACS members in that area. Currently serving on the Board from Region 2 is Rev. James Joosse from Calgary.

In separate action the Board of Trustees has also made provision for a limited number of new positions on the board. These will be filled on an at-large basis, that is, not representing any particular geographic area and voted on by the entire membership. Nominations for these positions are now called for. Election will be through ballot containing single nominations. Those elected will require two-thirds of the votes cast to support their nomination to the Board. At the annual membership meeting the members will be called on to confirm the election of all trustees who have been elected during the past year.

NOMINATIONS INVITED FOR BOARD OF TRUSTEES

Members in the following Regions are invited to recommend persons for nomination to the Board:

Region 2 (Alberta, Saskatchewan, Manitoba and the Ontario Lakehead)--a new position is opened due to enlargement of the Region; James Joosse of Calgary continues as a Trustee from this region.

Region 7 (Central Ontario from Bowmanville to Oakville, Georgetown and Owen Sound)--replacement for James Marshall who has resigned due to overwork; other Trustees from Region 7 are Jan De Koning and Betty Westrik.

From the Principal's point of view

by Bernard Zylstra

On October 20 the Free University of Amsterdam celebrated its centennial. The FU came into being because of the vision of Abraham Kuyper and the response to that vision in the spiritually revived reformed community in Holland. Kuyper had a vision of a university in which scholarship, philosophy, and science would be pursued in real freedom--free from the domination of church

and state, free from philosophies like positivism and idealism, and yet bound to the revelation of the Scriptures, the liberating Word of the Gospel.

Kuyper's vision was realized only in part. Why so? Quite quickly the FU became entangled in the ecclesiastical and theological disputes characteristic of twentieth-century orthodox Protestantism. This meant that the FU was supported primarily by members of the newly established Gereformeerde Kerken while the members of the old Hervormde Kerk, the main Protestant denomination, stayed at a distance. Moreover, while a somewhat narrow fundamentalism characterized the theological faculty, the FU was at first not able to develop alternatives to the dominant philosophies in western Europe. The spiritual confusion in Europe as a whole after the second world war exercised a profound impact on Holland, including the entire reformed community. And then there were many personal rivalries among the leading figures.



Dr. Abraham Kuyper

Nevertheless, in spite of its failures, the FU developed into one of the world's most significant intellectual centres of orthodox Protestantism. It produced hundreds of leaders in nearly every segment of Dutch culture. The work of Kuyper, Bavinck, Vollenhoven, Dooyeweerd, Berkouwer--to mention only the giants--gave the FU international repute. To be sure, the impact of the FU beyond Holland's borders was limited. This was a result not of the lack of quality in its scholarship but of the relative inability of the Dutch Calvinist to make himself understood on the international scene and the hesitation of the European and North American scholarly community to look beyond

England, France and Germany as sources of intellectual inspiration.

The FU now enters its second century. The world it confronts is in many ways different from Kuyper's world. At the spiritual level, we notice that the triumphalist humanism of the nineteenth century has given way to a humbler skepticism, even cynicism. And western Christianity, in both its Roman Catholic and Protestant expressions, is searching for a new identity, in its dialogues with humanism and in its exchanges with revived non-western religions. At the cultural level, we have gone through a period of unprecedented material abundance and are today faced with the nearly unsolvable problems which that very abundance has brought with it: depletion of natural resources, technological uniformity, nuclear balance of terror, pollution, inflation, unemployment. Finally, at the societal level, we cannot escape the increasingly global setting of our lives, the interdependence of the world's continents and civilizations.

Does a Christian university still have a task in this new setting? Yes, more than ever before! Why? Because in the century that lies before us science and technology will continue to have a great impact on our every-day lives. But today, even more than in Kuyper's times, we are aware not only of the constructive role of science but also of its destructive potential. The destructive impact of science on society is a result in the first place of the false claim that science is autonomous, that it can be its own master, and that it is the key to progress. The Gospel of Jesus Christ unmasks this false claim, liberates us from the idol of autonomy, and places the limited contributions of science in the context of the shalom which passes under-

standing. The Gospel of Jesus Christ asks of the scientist that he accept the reality he investigates as creation, which is the place of human service and responsibility and the theatre of God's glory.

Science today is largely teamwork. The implicit or explicit spiritual cohesion at work in teams of scholars in the long run determines the direction of science in a culture. If the Christian religion is to be a redemptive leaven in the world of the future, the spirit of scholarly obedience to the claims of the Gospel in philosophy and science will require institutional protection. It will require Christian universities. There are not many Christian universities today. In North America, we have many theological schools, even numerous undergraduate colleges. But full-fledged universities like the Free University are pretty scarce. Scarce items have to be handled stewardly.

We pray that the Lord God will bless the FU so that it will be a blessing to many in an ever widening horizon in many lands. We pray that it may be free from the state, including its demands for a levelling democratic decision-making structure; that it may be free from the church, including the World Council of Churches, especially when the latter is confused about the identity of its witness. Moreover, we ask God that it may be free from the ideologies of our time, including the materialistic dialectic of capitalism and marxism. We pray for the Free University to be bound to the liberating Word of the Gospel!

The occasion of a week of centennial celebration

by Hendrik Hart

Impressions

As one of the twenty or so people from Calvin College, Dordt College and ICS I attended the week of celebrations in Amsterdam for the Free University Centennial, October 13-20. Bernard Zylstra from ICS went as Principal, Paul Marshall and I went to read papers at the centennial congress, Robert Vander-Vennen was there from the AACCS, and Curators Paul Schrotenboer, Gordon Spykman and John Van Dyk were also present. Since all ICS Senior Members but one have received their doctorate from the Free, and since during the last thirty months the ICS together with Calvin has developed close contacts with the Free, attending these celebrations was filled with meaning and significance.

Many receptions and shared meals made for informative and fruitful interactions with people from all over the world. The sober prayer service on the eve of the actual birthday in the Old Church testifies to the spiritual sensitivity of the contemporary Free University. The birthday celebrations on October 20 in the New Church testified of the sense of history preserved in the university. The Queen was in attendance, the Rector reflected on past and future, nine honorary doctorates were conferred, trumpets heralded the arrival of colourfully dressed dignitaries, two thousand invited guests attended a birthday reception and stood in line to congratulate the Rector, and an exquisite concert of Bach works concluded the ceremonial celebrations.

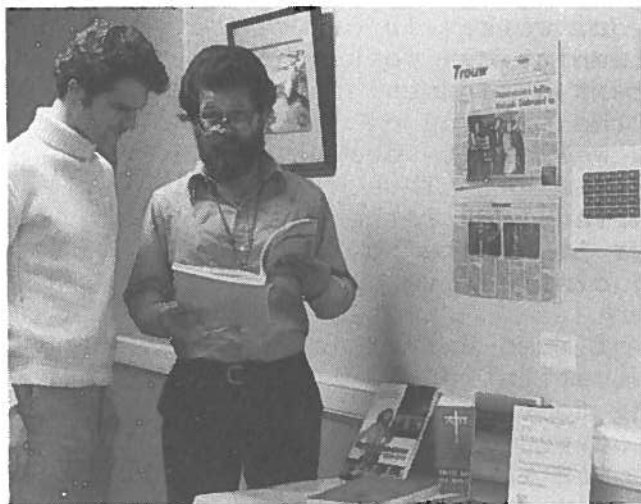
Before the final celebrations were held, there was a scholarly congress on the theme "Concern about Science," with scholars from every continent in attendance and speakers from a variety of Christian orientations. During the year ten books were published to commemorate the occasion. Among the various other activities to mark this centennial a counter congress was organized by the university to provide room for the expression of concern about it from the side of those who opt for more allegiance to the reformed character of

the university and from those who call for a more contemporary Christian witness. Its theme was "The Free between Two Fires." On the fringes of the celebrations many of us had an opportunity to attend the inaugural address of former ICS Senior Member Sander Griffioen at the University of Leiden.

Reflections

Where has the Free University travelled in a century of devotion to the task of Christian higher education, and what can ICS learn from that after almost a quarter century of devotion to that same task which the AACSB undertook in 1956?

It was clear to me that the Free University is still deeply concerned about what it means to be a Christian institution. The centennial congress was set up to aid in that reflection by asking Christians to contribute to our understanding of two crucial themes in today's academic world, namely, the relation of theory to other kinds of knowledge and the relation of the academic enterprise to the rest of society. In this set-up the organizers followed contemporary Free University strategies, that is, don't reflect about the nature of Christian scholarship so much as you reflect on scholarly questions as Christians; and in being a university don't only be concerned about scholarship but also show your responsibility to society.



Senior Member Henk Hart shows centennial publication to ICS junior member

direction we have also chosen, even though limited resources at ICS make implementation of these two emphases more difficult.

These two emphases outline possible solutions to problems recently discussed in depth at ICS. I was encouraged to discover that our more experienced older sister is travelling in principle in the

It was also clear to me that in seeking to identify what shape these strategies should receive when Christians are at work--apart from the fact that the choice of these strategies is itself a Biblical choice for our times--the Free University has decided to drop its character as a reformational university. Instead it appears to seek to develop an ecumenical Christian identity, much in the style of the contemporary World Council of Churches with its renewed attention for Biblical authenticity. I believe that the university is still in the process of forging that identity. In doing so it is not sure what to make of the complicating process of democratization. That process not only presents itself as an organizing principle, but also as a spiritual direction. As a spiritual direction it is easily confused with ecumenical motives, which makes it difficult to find a Biblically ecumenical identity.

What I saw in twelve days in Amsterdam, though, especially if gauged against the background of so much deep concern and even negative fear about the FU in the last decade, I found hopeful and encouraging. It leads me to believe that ICS will do well to maintain vigorously its emphasis on a democratic set-up, while avoiding the spiritualization of the democratic principle. I also conclude that ICS should, given our present situation and our history, strongly develop its reformational character. But in doing so we would do well, I believe, to be more aware of the dangers of working in too narrow a context.

Let me be more specific. The balance between a healthy reformational identity and a healthy awareness of the limitations of that identity within Christianity is a precarious balance. In my reflections and conversations in Amsterdam this theme was uppermost in my mind, as it was in the minds of others.

These reflections firmed up two convictions for me. The one is that in fostering our own reformational identity we must be especially careful not to use our tradition as a norm for evaluating other traditions. It must remain possible to look at other contributions to world Christianity from the point of view of Scripture, without automatically embedding the Bible in reformed history.

The other conviction is that in maintaining strong ties with the community which is at home in the reformed tradition, we must exercise caution not to make that community the boundary for our work. In our times we need to learn more than ever that reformed Christianity can work out the validity of its genuine contribution only in the context of ecumenical Christianity. In that context it will learn to relativize the meaning of "reformational" with respect to the meaning of "Biblical" as well as to enrich world Christianity with the blessings of the reformed heritage. Thus, I learned at the Congress that we should simultaneously strengthen our rather weak relation with Christian persons and groups outside our immediate horizon, while at the same time continue to strengthen our own distinctiveness.

I was genuinely thankful for 100 years of Free University. I eagerly look forward to certain relations with that institution as it embarks on its next century. Its potential for contributing to the world of scholarship in the name of the Gospel remains significant today. I am happy to find that I appreciated more the identity of ICS while being in Amsterdam. I learned at the same time that we can become more dynamic in our interaction with others, more trusting in being influenced by others, more confident in contributing to others.

Hendrik Hart is Senior Member in Systematic Philosophy at the Institute.

Institute offers course on Christianity and Capitalism

Capitalism is a dominant force in our society. To be a Christian in such a society poses serious questions. Often the definition of "capitalism" is not clear; whether or not capitalism is destructive has been discussed over and over again. Where did capitalism originate? Some say Christianity brought capitalism about. In countries such as Canada and the U.S., what is the role of Christians--especially Christians in business occupations and in positions of educational leadership--in dealing with capitalistic forces?

These are some of the issues that will be dealt with in a six-session evening course to be held at the Institute for Christian Studies from January 29 through March 12. Leading the course will be Dr. Bernard Zylstra, Senior Member in Political Theory. Christians in the business world, social science teachers, socially-conscious Christians, concerned lay people and many others will benefit from this type of course. Dr. Bob Goudzwaard's latest book *Capitalism and Progress* (Toronto: Wedge, 1979) will be the main resource text.

The course will be held on Thursday evenings from 7:30 - 9:30 p.m. at the Institute. Registration fees are \$30, or \$20 for students and senior citizens, and \$45 for couples.

An introduction to aesthetics at the Institute

by Rosanne Lopers Sweetman

What is aesthetics? Aesthetics (the study of what is aesthetic) is a hard word to pronounce neatly and sounds like something entirely removed from everyday existence as a creature of God on planet earth. Yet all people have an aesthetic dimension to their lives, whether they realize it or not. The clothes they wear, the songs they sing, the place in which they work, and the ways they relax or play all have to do with aesthetics.

Calvin Seerveld, Senior Member in Philosophical Aesthetics at the Institute, tries to define and illustrate what this word "aesthetics" means in his new book *Rainbows for the Fallen World*. Aesthetics is not a very old field of investigation. Around 1750 a man named Alexander G. Baumgarten called the 'criticism of taste' aesthetics. It has also been called the study of what is beautiful in nature and art.

Who decides what is in good taste or what art is beautiful? These kind of judgments seem so subjective--each person's opinion is clouded by his or her own upbringing, experience, historical setting and needs. Can one study such matters in a way that involves norms? Yes. Aesthetics at the Institute tries to examine what norms apply for the aesthetic dimensions of Christian living, that is, how we are busy with drama, music and art but also how we play, how we walk with God and how we imagine things in our daily life. The next step is to learn how to live closer to the norms and liberate those dimensions so that we can live more fully, more richly as Christians on God's good earth.



Mike Ophardt: "The Institute makes Christianity look so right."

Students usually come to the Institute to study aesthetics because they have a connection with one or more of the "fine arts" (literature, theatre, music, art and architecture). Seerveld tries to pull the different strengths and interests of each student into the context of the studies they are engaged in altogether. "I try to use their training," said Seerveld, "and pull it into our philosophical study."

Seerveld has eight students working with him this year, four of whom are in the first year of their M.Phil. program. They have come to the Institute for their own different but definite reasons.

Michael Ophardt comes to the Institute as a native son of Rochester, New York, and as a graduate of Allegheny College in Meadville, Pennsylvania, with majors in English and philosophy. His first connection with the Institute and reformational thinking came through Dr. Peter Steen who taught a course on Christian philosophy on Allegheny's campus, much like the Christian perspective courses taught on Canadian university campuses by Brian Walsh, "but much more dynamic," says Mike.

Steen taught him about Vollenhoven and Dooyeweerd; he heard Senior Member Bernard Zylstra and Lecturer Paul Marshall at Allegheny last year, and saw Senior Member Calvin Seerveld at the Jubilee conference in Pittsburgh in 1979. He was amazed by the critical powers of all of these men and their ability to get at the crux of other philosophies and sciences. "They made it look so easy."

Mike came to the Institute because "its kind of education makes Christianity look so right, and it is the only place that does it on a graduate level."

In his studies with Seerveld, Mike hopes to pursue the definition of art. "But I came here mainly to be able to learn what it means to be a Christian and how to think like one. Aesthetics is good for that because it ties into all philosophies, and because it demands that you go beyond logical analyses." After finishing his M.Phil. at the Institute, Mike hopes to teach. If he cannot teach, he feels there are many fields in need of some aesthetic guidance, for example, Christian broadcasting. He says it's "a pretty sad business right now."

Carroll Ann Goon comes from a tiny town in Utah deep in Morman land, 300 miles from Salt Lake City. She graduated from a Bible college in Colorado but she found her Bachelor of Education degree to be very inadequate because it had a poorly worked out Christian philosophy of education.



Carroll Goon: "I knew that life had to fit together."

When she graduated, however, she was given a little booklet of cards that could be sent to different graduate schools for information about their programs. "The only one that looked interesting was the Institute," says Carroll. "It looked so different that I sent the card in.... I had been searching for years for a philosophy of life that would bring together my life as a Christian and my life as a student. I decided then that I wanted to go there sometime."

Because she wanted to improve her undergraduate education first, Carroll attended the University of Utah, graduating in 1979 with a degree in English literature. She became frustrated with her program of study because she "knew that life had to fit together. I knew that it was good to study literature, art and poetry; but, if I was not serving God with it, then I'd be better off not doing it. How do you serve

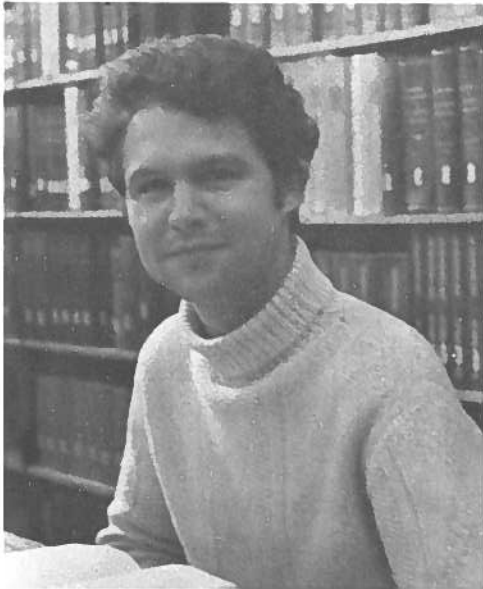
God through your studies? No one seemed to give me any help."

In her third year at the university Carroll knew she needed the Institute to help her answer this dilemma. Although she was afraid that her preparation and background were not sufficient to get accepted, she came to the point where she just had to plunge in. "I'm not sure if I would ever have been really ready to do the kind of work I'm expected to do here, because there is a sizable gap between this and the kind of work that's been acceptable anywhere else. I'm very encouraged because the people here are willing to take anything I've got and work from there....I have tremendous excitement about the kind of work done here. It's giving me a more helpful perspective on my struggle to integrate my studies with my life as a Christian."

One of Carroll's particular interests lies in the study of theatre. Christians who want to have a vision for what theatre can do in the world need

to look at the history and theories of theatre to see "what is living and what is dead", to use Seerveld's words. She finds that she is getting the kind of help she needs in her area of study because the courses deal with foundational questions. "I'm also learning how to read the Bible, which has been a problem for me. I'm getting a completely new view of the world and my place in it."

"This is the biggest thing in my life," she said. "The people around here and those supporting this institution must not forget the joy, the excitement, the uniqueness of this place. Nobody else is doing this sort of thing. I'm very grateful to God that it worked out for me the way it has."



Donald Knudsen grew up with the AACS & the Institute

Donald Knudsen, at an early age a world traveller with the rest of his family, spent most of his life in Philadelphia, Pennsylvania. Growing up in the Christian school system and in the home of a committed reformational scholar, Donald heard about Dooyeweerdian philosophy in his junior high school years, and worked toward a firm, basic understanding of it since that time. He more or less grew up with the AACS and the Institute.

Donald received the B.A. degree in philosophy from Northwestern University in Evanston, Illinois, spending one semester in Japan on a scholarship to study Zen Buddhism. He received a Master's degree in Philosophy from Boston College in Massachusetts in 1976. After that he worked for several years before it was suggested to him that he come to the Institute and take the Worldview program.

After corresponding with the Institute staff and finding out that the Worldview program was not offered this year, he was advised to enroll in the M.Phil. program. "I'm glad it worked out that way," he comments. His intention is to work here for the M.Phil. degree, and then go into the Ph.D. program that the Institute offers in co-operation with the Free University of Amsterdam. There he hopes to continue his studies in aesthetics and philosophy, particularly in the philosophy of Herman Dooyeweerd. (Having gone to school in Holland and having visited Dutch relatives several times, Donald has a background in the language to do these studies.)

In his work with Seerveld, Donald will be working on the theories of art started by men like Kant and Hegel during the last 200 years. Although much of the content of the courses in philosophical foundations and biblical foundations is quite familiar to him, Donald finds his aesthetic course work very challenging. He comments, "It is good to see how aesthetics, which developed from secular humanists, is critiqued by Dooyeweerd." Eventually Donald too hopes to teach.

Hotma Oppusunggu, the son of a United Nations economist from Indonesia, spent most of his early life in Thailand. While attending an American high school there he won an early graduation scholarship to enter the Bachelor of Architecture degree program at Rensselaer Polytechnic Institute in Troy, New York, from which he graduated this past summer.

Hotma's journey to the Institute for Christian Studies began shortly after his conversion to Christianity while he was studying in the U.S. He

expressed great appreciation for the methods and theories his professors there had been able to teach him, yet, "as they unfolded my consciousness to urban affairs and to the need for liberating design of architectural models, I realized more and more that the underlying principles of their approach were unbiblical." Because he did not feel ready to convince them of this or to have a fruitful dialogue with them using biblical ideas, he began to search for Christian philosophers who might help him during the rest of his college years.



Hotma Oppusunggu: My search for Christian training and personal development was a solitary one.

All those years of Hotma's search for Christian training and development were solitary. He dug into Christian writers who attempted to deal with real issues in society and found the writings of Francis A. Schaeffer and Cornelius Van Til to be very helpful, even though their content was not comprehensive enough and did not necessarily apply to urban studies.

While looking for other Christian thinkers, Hotma's sister mentioned in a letter the Institute for Christian Studies. He then sent a two-page letter asking, "What have you got to say about social philosophy and, maybe, architecture?" That sparked a new, refreshing beginning and during his last semesters at college, the Institute was able to help Hotma by way of its reading materials.

"They were onto something that my professors were struggling with. This was a great sign for the possible development of Christian urban studies. Much of the Institute's literature was applicable to my design projects, and I began to use a lot of the ideas behind it in dialogue with my professors and fellow students."

When his studies at the Institute are completed, Hotma plans to attend a city planning/architecture graduate school. He hopes that his work may be his obedience to the long forgotten commandment "The city and all that is in it are to be devoted to the Lord." (Joshua 6:17)

This year these students are concerned with thinking through how art should be important in society. Their course work will particularly involve criticism and evaluation of Marxist theories about the place of art in society. For the student of literature this means pursuing, for example, Trotsky's idea of modern poetry; for the student of architecture this means asking why architecture is such an important art for Marxists; for the student of music it means evaluating the merits of sophisticated "new music" and of mass-marketed "pop music."

After dealing with the philosophy of art aspect of aesthetics, they will work on the daily life aspect of aesthetics. In this part of their work they will look into the significance of playfulness, style and imagination in developing a fuller life as a human being and as a Christian. The Institute's interdisciplinary seminar on views of man is ideal for getting into this kind of discussion.

Rosanne Lopers Sweetman is Educational Services Co-ordinator for the AACs.

Seerveld reports on his sabbatical year

by Rosanne Lopers Sweetman

To some people a sabbatical sounds like an extended vacation with all expenses paid to do what you normally do only not where you normally do it. According to Calvin Seerveld, Senior Member in Philosophical Aesthetics at the Institute, a sabbatical is not a pause, like a vacation is, to refresh one's body and soul, nor is it a foretaste of retirement at age 65. To him, a sabbatical is the gift of time. It meant the curators, trustees, and his colleagues saying "You're a good man, Seerveld, but we can get along without you this year at this institution. Go do your studies in aesthetic theory without interruption. No more speaking engagements, no more lectures on great thinkers of the past, no more time spent on administrative matters and committee meetings--none of that!" He called it an "...incredible act of mercy for me to be given the time in A.D. 1979-80 to do academic research in peace..." concentrating "...thoroughly and festively upon harvesting the fruit the Lord was providing for me in my calling" as teacher and researcher in aesthetics.

A sabbatical, says Seerveld, "has certain qualities of the Eskimo or North Dakotan farmer's winter: you remain inside for a certain period of time living off reserves...and repairing equipment in preparation for the new season." Sabbaticals run counter to the trend of our society where private indulgence and success is marked by dollar signs. Seerveld calls sabbaticals "a taste of living on the new earth. The vocational activity is intense but the pressure is off. The extra time somehow affords a sense of restoration and of the pending fruition Psalm 1 talks about."

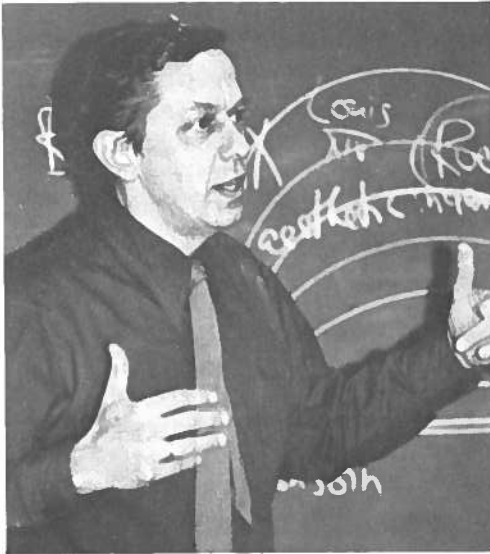
His sabbatical year was used to finish up writings and to begin new investigations into his area of study--the theory and methodology of writing the history of art from a biblically Christian standpoint, working with certain basic philosophical insights found in our reformation tradition. He has continued to specialize in key 18th century figures who set the direction for the study of art at that time and who have prejudiced most of the matters of discussion in the field of aesthetics to this day. "You really are dealing with what makes for genuine art development," he says, "that is, when art styles change, what are the criteria for judging whether they are good or bad?"

Some of the results of Seerveld's work between July, 1979 and August, 1980 have already been visible to wide audiences. A collection of lectures and essays, the culmination of about eight years' work, was recently published under the title *Rainbows for the Fallen World: Aesthetic Life and Artistic Task*, by Tuppence Press in Toronto. His lecture, "The influence of 'periodisation' upon art historiography of the Enlightenment," given at an international congress in Italy in August of 1979, will appear soon as an article in a professional journal. A detailed article on the importance of Watteau, an 18th century painter, in the development toward modern art will find a similar readership shortly. *Christianity Today* readers have seen his article in the November 7, 1980 issue entitled "Relating Christianity to the Arts."

Other writing which engaged him while on sabbatical included an essay "A Christian Tin-Can Theory of Man" which is especially appropriate to the Institute's interdisciplinary seminar on anthropology this year. At an

international congress in Dubrovnik, Yugoslavia, this past summer Seerveld presented another paper entitled "Art and Dogma: Antinomies and Junctures." He intends to rework and develop his thinking on this topic since he feels that secular scholars in North American aesthetics need to face more closely the concerns of Marxists, which in this case are shared to some extent by Christians.

On another professional article Seerveld spent a great deal of time and over \$300 to obtain permission from museums for the use of photographs to accompany his manuscript. The effort was worth it, he feels, because it is Christian scholarship of use to secular professionals. The article, "Telltale Statues in Watteau's Paintings" will appear this winter in the *Journal for Eighteenth Century Studies*. Seerveld, a man known for his volume of correspondence and gift for preaching, also maintained his reputation in these two areas during his sabbatical.



Seerveld explains "rainbows"

Most exciting of all was that during his sabbatical year Seerveld was able to formulate in new shape a method for Christian historiography of art and literature, that is, a method for writing the history of art and literature, which crystallized from his earlier studies with Vollenhoven. It tries to "order the historical judgments one should make in categories that embody the truth of God's covenanting faithfulness..., the truth that cultural products embody a spirited allegiance either to the Lord or to idols, and the truth that defaulting or coming through on the calling of specific cultural vocations is not simply given with the right vision of faith."

Several unexpected events during his sabbatical were truly blessings. He was able to research a key figure in his studies, Anton Raphael Mengs, an 18th century artist and influential man, in a special library in Munich whose helpful curator made it a valuable, time-saving place. Someone in the Warburg Institute library in London, England, saved him in just five minutes' conversation what might have been months of sabbatical research. In Madrid he was given a private guard to view the Palacio Real in the Prado Art Museum where this man, Anton Mengs, had worked for Charles III. "In this fabulous Rococo room," said Seerveld, "I could drink in the extravagance that daily warped the minds of the children who played in it."

He had the pleasure and challenge of meeting other renowned scholars in his field of study, some of whom were pricked by what he had to say in the papers he gave at the conferences in Italy and Yugoslavia. Seerveld had the opportunity in Dresden, East Germany, to have a private tour of the paintings which had strongly influenced Mengs in his formative years as an artist.

Some of the questions which percolated to the surface after his sabbatical, which Seerveld will try to deal with in his own research and in the work he does with his students are: Where are we as a Christian community in our sense of style? What sort of art might Christians encourage and be patrons for in our generation?

Seerveld recommends sabbaticals for people in all walks of life, not so that they can escape their jobs, but so that they can be taught the relativity of their accomplishments, and to exercise them in depending upon the Lord's gifts to meet their needs.

The struggle continues . . .

At the time this issue of *Perspective* goes to press, the Institute continues its struggle to maintain the right to offer degree programs, in the face of the Ontario government's Bill 4. The Bill itself, which would restrict the right of schools to give degrees, has not yet been passed in the legislature, but we expect that it will be passed sooner or later in some form.

Activity continues on two fronts. We continue to work on a degree charter which would give us legislative authority to grant degrees, though the major stumbling block continues to be the government's position that we should only grant "religious" degrees rather than university-type degrees. Nevertheless, we recently had a good working session with a government official to help us get our draft charter in proper form.

Further, at their meetings during the last week in October our Curatorium and Board of Trustees discussed and approved the main lines of our draft charter. At our annual AACCS membership meeting on November 1 the charter was discussed, and the members authorized the Board of Trustees to enter negotiations with the government for a charter and subsequently to present the final draft of a charter to the membership for ratification.

There is also progress toward affiliation of the Institute with an Ontario university. On September 29 we had a meeting with the Minister of Colleges and Universities, Bette Stephenson, and two members of her staff. The result was that the Minister offered to assist us with affiliation talks. We now have made arrangements for preliminary affiliation discussions with York University and the University of Waterloo.

It is still uncertain whether the activity on either of these two fronts will be fruitful in enabling the Institute to continue its degree programs in ways that do not compromise our religious integrity. The more we work on this problem the more we see how far the public structures in our society function in ways that make it hard to have an integral witness to the gospel of Christ. We are seeing the results of the willingness of Christians to restrict their religion to private "Sunday" practice, and we are now finding that our institutions and our public policies permit only humanistic practice.

We are thankful for continued excellent media coverage on the Institute's struggle with this problem. Recently excellent substantial articles appeared in *Christianity Today* (November 7, 1980), *Christian Century* (October 8, 1980) and *Presbyterian Record* (September, 1980).

A YEAR OF SURPRISES

This has been a year of many surprises. The biggest, of course, has been Bill 4 and its threat for the Institute's degree programs. In some ways this proposed legislation has been a blessing in disguise. We continue to have new opportunities for a Christian educational and political witness--with legislators, officials in the Ontario Ministry of Colleges and Universities, and with professors and administrators at Ontario universities. These are opportunities which were closed to us last year.

Our efforts on all fronts (amending Bill 4, pursuing a charter and affiliation), will continue to take many more months of hard work. And it

will continue to take extra staff time, mailings, legal counsel and other expenses.

Our recent discussions with the government have underlined how important it is for the Institute to be on a solid financial footing. Since we ended last year with a deficit, it is crucial that we end this year in the black. Even though we've had some unexpected expenses with operating equipment and Bill 4, our financial status is a little better than last year at this time. We are approaching the year end with a shortage of \$66,000 compared to \$89,000 last year.

Are you able to help the Institute with a donation in the next few weeks? Any donation--small or large-- will be appreciated. We're confident we can wipe out our 1980 shortage if we receive the kind of support we usually receive near the year end. Your help is important.

A message from Marcia

We are bumping up against societal structures which resist an integral Christian witness and response. And the work needed to bring a change seems to pile higher than our hands can reach. At times like these the prayer our Lord gave us takes on new meaning...

*Our Father in heaven,
Hallowed be thy name.*

If only institutions in our society (governments, universities, businesses) would honour God, who created and faithfully sustains His world!

*Thy Kingdom come,
Thy will be done, on earth as it is in heaven.*

May all our efforts honour God, and may His will be done through all that we do.

When our expenses mount up and our income falls short of our salary and program needs, it is easy to forget this part of the prayer:

Give us this day our daily bread

The Lord answers, providing for our needs through His people with words of encouragement and correction, and donations to sustain our financial needs.

*Forgive us our sins as we forgive
those who sin against us.*

Mindful of the task the Lord calls us to do, we wonder why he has chosen such broken vessels. We ask God's forgiveness for all we have done which falls short of His will for our lives and work. We also forgive those who have sinned against us.

We ask you to pray this prayer with us as we seek to do the Lord's will for the Institute.

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 Street 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.
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- ☐ I would like to become a Member. Send me an application.

Name _____

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From the edge of the Pacific

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

DISCIPLESHIP IN CONTEMPORARY CULTURE

Under this theme four discussion evenings were held in New Westminster. They proved to be very popular, well attended, and much appreciated. Four speakers, two from The King's College, Dr. Russell Savage and Dr. Harry Cook, and two from Regent College, Dr. Klaus Bockmuehl and Dr. James Packer, spoke on various aspects of Christian discipleship in today's world. The audience learned to understand the spiritual drift of our culture, and was stimulated toward obedient Christian living.

SEERVELD HEADS WEST

Dr. Calvin Seerveld will come to Vancouver January 29-31, D.V., to lead a mini-course entitled "Art and the Christian." This course is designed to show how the study of paintings can enrich our lives and how Christians ought to look at art. Watch for further local announcements.

FIRST OKANAGAN CONFERENCE

On Saturday, September 13 some twenty adults with their children met at a Bible Camp for an all-day mini-conference near Vernon. Neither the poor turn-out nor the constant rain could dampen the enthusiasm of the participants. They not only pledged to repeat this event next year, but also to invite more people. Brad Breems, Harro Van Brummelen and Nick Loenen each gave a talk and led a discussion on some aspect of the theme, "Christian Discipleship Today."

STUDENT SERVICES

Again the Western office has prepared a student directory. This year it lists some 120 students in or near Vancouver. Those who have not been informed about student activities, give Nick Loenen a call at 274-3868. Dr. Edward Piers (AACS trustee) teaches a Christian Perspective course for interested students at UBC.

OTHER WESTERN OFFICE SERVICES

Our travelling booktable is making spectacular rounds. Consider this unique service for your church or school meetings. Nick Loenen is also available to lead a discussion on a variety of interesting topics with your church group.

WE GOOFED!

In the last issue of *Perspective*, under the heading "Record number enrolled in degree programs," we listed the new and returning junior members at the Institute. The list should include Kay McDonald, who is in a certificate program in aesthetics and comes from South Carolina; and Bill Bosl, who is in an M.Phil. program in philosophy and comes from Ohio. This means that the number of full-time junior members is 24 rather than 22, as the article stated. Donald Knudsen is an M.Phil. student whose home is in Pennsylvania, not South Carolina as was written up in the article. Our apologies, folks!

Stanley L. Jaki as third Christianity and Learning series lecturer

The 1981 Lectures in the Institute's annual Christianity and Learning series will be given by Dr. Stanley L. Jaki, Distinguished University Professor at Seton Hall University, South Orange, New Jersey, on February 25, 26 and 27. Jaki is the third lecturer in this series. In 1978 Dr. Martin E. Marty, Professor of the History of Christianity at the University of Chicago, began this series, and in 1979 Dr. Gustav Wingren, Professor of Systematic Theology at the University of Lund, Sweden, gave the second lectureship on "Creation and Gospel."

Born in Hungary, Jaki is a Benedictine priest who holds doctorates in systematic theology and physics. In 1970 he won the Lecomte du Nouy Prize for his book *Brain, Mind, and Computers*. International fame as a historian of science followed when he published *The Relevance of Physics*. He was the sixth American Gifford lecturer at Edinburgh in 1974-74 and in 1975-76, and the Freemantle lecturer at Oxford in 1977. In his book, *The Road of Science and the Ways to God*, Jaki draws upon the history and philosophy of science to show that a rational belief in the existence of a Creator played a crucial role in the rise of science and all its advances.

In his most recent book, *Cosmos and Creator*, Jaki probes into the connection between a scientist's idea of man, his way of doing science and the significance of this connection in developing a Christian anthropology.

The series, which is free and open to the public, is entitled "From Angels Through Apes To Men." The three lectures, "Fallen Angels," "Glorified Apes," and "Unconquerable Men," will show how one's view of mankind, that is his philosophical anthropology, shape one's view of science. Jaki will review various anthropologies to determine how they help us see the relation of the Christian faith to the world of scholarship. This series will tie in closely with the work done in the Institute's interdisciplinary seminar this year.

Hot off the press

Just released from Wedge Publishing Foundation is another book by philosopher of technology, Egbert Schuurman. Entitled *Technology and the Future: A Philosophical Challenge*, this book does not follow the pattern of either the nihilists who reject technology for society, nor those who look toward technology as the avenue of salvation for our culture. After a profound analysis of both extremes, Schuurman develops a basis for a distinctive contribution that technology can make. The discussion presents an interplay between modern philosophy and modern technology.

The author is competent to deal with both, since he was educated as an engineer as well as a philosopher. He is professor of Christian philosophy at the Eindhoven Institute of Technology and lecturer in philosophy of culture at the Free University of Amsterdam. His earlier work, *Reflections on the Technological Society*, was published by Wedge in 1977. Order *Technology and the Future: A Philosophical Challenge* from Wedge Publishing Foundation, 229 College Street, Toronto, Ontario M5T 1R4. This 434-page attractive, hardbound book sells for \$19.95, plus \$1.00 for postage and handling.



Letters to AACCS/ICS

One brief historical sketch ("Reformational scholarship in North America" by Al Wolters) was interesting. When I read about the addition of the word "principal" to the English language, I much chuckled. Sometimes we immigrants think that we invented the wheel. At a Christian school meeting in 1965, we struggled with the famous Christian school "creed." We formulated a reformed version, and did away with the word and title "creed" by renaming the document "Basic Articles and Principial Guidelines for Christian Education." When this amendment was proposed and accepted, ...one of our learned Principals objected, saying "Principal is not an English word!" Whereupon I personally quipped that being so, then that will be my contribution to the English language.

And honestly Kuyper, nor Runner nor my friends his followers had anything to do with it...

Ontario

The word "principal" did indeed exist in English before the Dutch Calvinists crossed the Atlantic. Our writer is quite right about that. However, it was an out-of-date word from the seventeenth century, and in any case never meant the same thing as the Dutch word "principiëel", which is the meaning given it in reformational circles. According to the big twelve-volume Oxford English Dictionary (which lists the word as "obsolete" and "rare"), its meaning in the seventeenth century was "standing at the beginning, initial." The Kuyperian immigrants may not have invented the wheel, but they did find a new use for a forgotten model.

-Al Wolters

Being a student doesn't make me very rich, but I'll pay what I feel I should or what the Lord wants me to. I'm not really into what the AACCS stands for exactly, but I know it's good to the furtherance of God's Kingdom on earth.

Iowa

I have just recently read "Toward a Biblical View of Man" as part of some study I am doing as a student attending the Institute for Christian Education in Victoria, Australia. I would like to express my gratitude, my heartfelt gratitude, at the sort of articles and readings you have been making available. I just want to tell you how I, no, not just I, but we, praise God and can cry with joy at the insights our Lord has shown you. We praise God for your vision and concern, and praise God that we can be enabled to share in it.

Australia

One of the contributions I enjoyed was "Reformational Scholarship in North America" by Dr. Al Wolters. It brought back memories of the last twenty years and, being a sidewalk-observer of 75 myself, I felt a great deal of gratitude for the Lord's blessing over what you people have done "out of concern for the Church" and against so many odds.

Ontario

AACS/ICS news

- * On August 13 Paul Marshall served as external examiner at the University of Toronto for the dissertation defense of Theodore R. Malloch, a teacher of political science at Gordon College and Ph.D. student under Bernard Zylstra.
- * "Does Government have a Place in Education?" was the title of a talk given by Paul Marshall on October 6 to the Annual Meeting of the Ontario Alliance of Alternative and Independent Schools held in Toronto.
- * Calvin Seerveld received a scholarship from the Giorgio Cini Foundation of Italy to take part in a three week seminar in Letteratura e Arte, Iconologia e Tipologia degli Stili, held in Venice in late August and early September. Distinguished scholars such as Raimondi (Bologna), Haskell (Oxford), and Bigtostocki (Warsaw) came to the island of San Giorgio to give lectures and discuss them with the participants. The topics of art historical methodology and philosophy of artistic style fitted in precisely with Seerveld's sabbatical research program. He also spent time in the special libraries of Venice.
- * James Olthuis spent an interesting and stimulating day as dialogue partner with William Stringfellow at the University of Western Ontario on October 22. As part of the weekend program they discussed the charismatic and the demonic, agreed on the fundamental importance of the Spirit in renewing and judging creaturely life, and explored the positive and negative features of speaking of "Christian marriage" rather than of Christians who are married.

CAMPUS OUTREACH

- ICS Junior Member Richard Middleton is teaching two Christian Perspective courses this term, one at the University of Guelph and one at McMaster University in Hamilton. Richard also spoke on "John the Baptist and the Incarnation" to the IVCF group at Wilfred Laurier University on September 17 and 25.
- From October 10 to 12 Richard Middleton was at the International Thanksgiving weekend at Pioneer Camp where he gave three short talks on God's revelation through creation, Jesus Christ and the Bible. This weekend is for international students and is sponsored by IVCF.
- Richard Middleton addressed the IVCF group at Erindale College on "Individual and Community" on October 14 and spoke at the University of Guelph on October 23 on "Christian Academic Responsibility."
- The Erindale College Christian Fellowship has had a series on community this term and has used AACS/ICS resource people as speakers. James Olthuis spoke at Erindale on "Friendship" on October 21 and Brian Walsh spoke on "Admonition in the Community" on October 28.
- Brian Walsh has also been busy on other campuses this term. On October 30 he was at McMaster University in Hamilton where he spoke on the biblical principle of stewardship.
- The topic was "Christianity and Scholarship" for two lectures Brian Walsh gave at the York University Christian Fellowship on October 15 and 22. He also presented these two lectures at a retreat of the Trent University Christian Fellowship on October 17 and 18. He discussed the meaning of a

Christian perspective with the Christian Reformed Church campus group at the University of Toronto on November 6 and 27, and presented a talk on the meaning of a worldview to the Trent Christian Fellowship on November 11.

EVENTS IN THE NETHERLANDS

- Bernard Zylstra and Paul Marshall attended the "birth" of the Christian Democratic Party (CDA) in the Hague on October 11. This new party brings together the three major Christian political parties in Holland--the Catholic Peoples Party, the Christian Historical Union, and the Anti-revolutionary Party.
- Bernard Zylstra and Paul Marshall were present at the inaugural address of Institute Fellow and former Senior Member in Economics, Dr. Sander Griffioen, at the University of Leiden on October 17.
- Hendrik Hart, Paul Marshall, Bernard Zylstra and Robert VanderVennen, as well as curators Paul Schrottenboer, Gordon Spykman and John Van Dyk, attended a conference at the Free University of Amsterdam called "Concern about Science: Possibilities and Problems" held from October 13-17, immediately preceding the Free's 100th anniversary celebrations. They also attended these celebrations, which took place October 20 in the Nieuwe Kerk in Amsterdam.
- Hendrik Hart presented a paper entitled, "The Re-cognition of Science as Knowledge" at the Centennial Congress "Concern about Science: Possibilities and Problems" held at the Free University of Amsterdam October 13-20.
- Paul Marshall, along with Institute junior members Clarence Joldersma, Bill Garfield, Sue Bower, Bruce Clemenger and Phil Travis formed a work-group during the past year and submitted a paper to the congress "Concern about Science" organized for the centennial of the Free University. Their paper, "The Relation of Paradigm and Worldview, and the Implications of Paradigms for the Social Sciences and Professions," was presented by Marshall and was published in the conference proceedings.
- Paul Marshall lectured at the Dutch L'Abri Society at Eck en Wiel on October 18 on the topic "Christianity and Politics."
- On October 22 Paul Marshall gave a lecture to the sociocultural faculty at the Free University of Amsterdam called "Max Weber on Protestantism and Capitalism."

I advocate an integration of christian belief and philosophical (or scientific) thought. Such an integration allows a fresh light to fall on the problems posed by the transcendentalists and positivists and on their suggested solutions to these problems...their views are mutually contradictory. The one group is oriented to human freedom, the other to technological power. Freedom and power exist for them in an eternally unbridgeable dichotomy. Furthermore, these secularized motives have clearly distorted technological development. Only when freedom and power are brought into harmony - and this is only possible through an acknowledgement that created reality, including humanity, is not self-sufficient - does a meaningful, liberating perspective for technological development open up.

Egbert Schuurman--*Technology and the Future: A Philosophical Challenge*

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Notice of upcoming events in 1981

Christianity and Capitalism--a winter evening course in six sessions led by Dr. Bernard Zylstra. To be held at the Institute for Christian Studies January 29 - March 12, Thursday evenings at 7:30 p.m.

Christianity and Learning--a special lectureship with Dr. Stanley L. Jaki, theologian, physicist and historian/philosopher of science. To be held at the Institute February 25 - 27. Three lectures entitled "From Angels Through Apes To Men."

Art and the Christian--a mini-course led by Dr. Calvin Seerveld January 29 - 31 in British Columbia's lower mainland.

Ghosts in your Bible reading--a lecture tour by Dr. Al Wolters in early February to communities in Alberta and British Columbia.

Interpreting an Authoritative Scripture--a conference co-sponsored by Fuller Theological Seminary and ICS to be held at the Institute June 22 - 26.

Rationality in the Calvinian Tradition--a conference sponsored by Calvin College, The Free University of Amsterdam and ICS to be held at the Institute August 3 - 8.

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