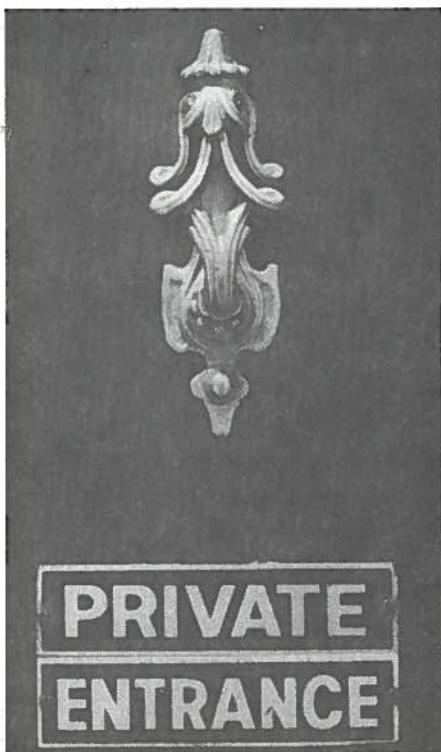


Perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Volume 14, No. 4 — July/August, 1980

Bill 4 opens two doors for the Institute

by Marcia Hollingsworth



Will the Institute be able to enter?

Two doors have recently opened for the Institute for Christian Studies which may lead to official recognition for its programs. These openings are the result of very strong public pressure on the Ontario government in response to Bill 4, a proposed act to regulate the granting of degrees in Ontario. The Institute will be knocking on both doors to see where they may lead.

The first door is an opening to apply for a government charter which would allow the Institute to grant its own degrees. Under the leadership of Dr. R. VanderVennen, Executive Director, the Institute is spending considerable time this summer drafting a Private Members Bill for such a charter. This charter would be presented to the Legislature after it reconvenes in October.

As a result of initial letters protesting the damaging effects of Bill 4 on Christian institutions, the government announced a change in its policy of not granting any new degree charters. The change in policy announced in April, allows charters to be granted to theological seminaries and Bible colleges provided (among other things) that the degrees are clearly identified as being theological or religious. However, degrees designated that way would essentially be non-

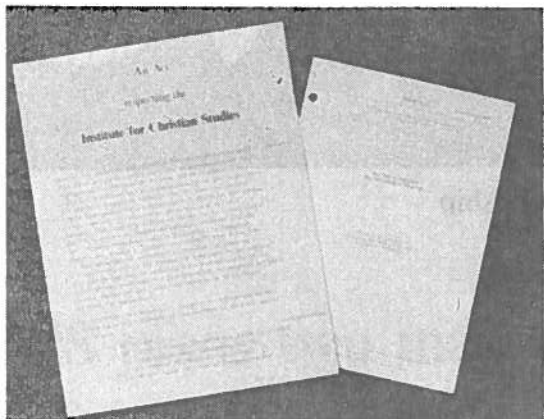
university degrees. This policy change, however, does open a door for the Institute which formerly was closed.

In preparing a charter the Institute is struggling with the question of whether to include only "religious degree" designations or to include typical

university degrees, such as MA degrees, M.Phil. degrees and Ph.D.s. The door is open for the first kind of degree designation, but probably not for the second.

In just the last month, we have discovered that another door may be open for the Institute--that of affiliation with an Ontario university. A barrage of

letters on behalf of the Institute from many respected university professors, both Christians and non-Christians, has persuasively made the point that only allowing charters for "religious degrees" is not fair to respected schools like the Institute. They and others have argued that the Institute should be able to grant its M.Phil. and Ph.D. degrees. Backed into a corner, the government has responded by saying that the Institute should pursue affiliation with an existing Ontario university. In a letter dated June 24th, Dr. Bette Stephenson, provincial Minister of Colleges and Universities, gave the Institute this advice:



First draft of possible ICS charter and Bill 4

I should like to suggest that you renew affiliation negotiations with the provincial universities. Based upon your analysis of the other options this seems to be the most fruitful course...To my knowledge there are not legal, financial or administrative impediments to an affiliation. If impediments were to be encountered which were within my power to remove, I would certainly do so. However, I could not attempt to influence the University's decision about affiliation because that must be considered an internal university matter...

The government has put pressure on the Institute by introducing legislation to make it illegal for a post-secondary school to operate independently of government and of university as we have been doing since 1967. We are following the government's advice to pursue a degree charter and also to try to obtain affiliation with an Ontario university. These two doors were all but closed a year ago. Now they seem to be open. We're very thankful for these openings and for the assistance of hundreds of people who have helped open these doors for us, when initially they have been locked. Please pray that the efforts of the Institute to meet the requirements of the proposed legislation--and thereby gain public "accredited" recognition--will be blessed with good result.

Perspective newsletter is published bi-monthly with an extra issue in January by the Association for the Advancement of Christian Scholarship, 229 College Street, Toronto, Ontario, Canada M5T 1R4.

Authorized Second Class Postage paid, to the USA and Territories, mailed from the AACCS Foundation, 3201 Burton Drive S.E., Grand Rapids, Michigan 49506. All other copies mailed under authorized Second Class privileges from Toronto, Ontario. Send all address changes and other inquiries directly to AACCS, 229 College St., Toronto, Ontario, Canada M5T 1R4.

Marcia Hollingsworth is Director of Development for the AACCS.

Trustees tackle directional issues

by John Van Dyk



Trustees in session

The Board of Trustees began its spring meeting on May 29 with all eleven members present, including newly elected trustee Jim Marshall from the Toronto area. The mood was a serious one, both because of our weighty agenda and because several members had communicated their concerns about the state and direction of the AACS/ICS.

The item judged by the Board to be the most important (based on the time devoted to it) was the reappointment of Arnold De Graaff. The Board of Trustees carefully considered Dr. Arnold De Graaff's future relationship to the

Institute, making its decision in executive session after hearing relevant testimony. Last year the Trustees suspended his position as Senior Member due to serious personal problems in his life. At their recent meeting they decided to continue his suspension and retain him as sessional lecturer for the coming academic year with certain specific tasks. These will include continuing his research and writing on the Christian foundations of psychology and serving as resource person for the ICS anthropology seminar. This decision was taken because the personal problems in Dr. De Graaff's life have not yet been resolved. The Board of Trustees considers this to be a very serious problem. Whether or not Dr. De Graaff will remain on the Institute staff will be decided by a consideration of a specific resolution to be dealt with at the Fall meeting of the Trustees. The decision of the Trustees was taken after an interview with Arnold and a careful consideration of recommendations of the ICS Council, the Curators, and the ICS Principal.

I believe the significance of this decision goes beyond the action itself. When I joined the Board a year ago, I detected an uncertainty as to the relationship of the Board to the ICS and its staff. Although there seemed to be, in principle, a recognition of the need for Board oversight, the tendency, in practice, was to let the Curators direct the Institute. With this decision, I believe the Trustees have demonstrated willingness to accept their share of the responsibility for guiding the Institute in its service of both God and God's people.

Other important items to come before the Board were new rules for the Trustees, Directors, and Curators which were formulated by a committee consisting of the Board of Directors and the Rev. James Joosse, President of the Board of Trustees. The intent of these new rules is to clarify the relationships among the various Boards and staffs. After considerable discussion and after a series of amendments were considered, the new rules (with minor modifications) were adopted. Some of the changes brought about by these rules are the designation of the Board of Directors as the Executive Committee of the Board of Trustees with authority to act on behalf

of the Board of Trustees between its meetings; clarification of the duties and responsibilities of the Board of Trustees and the Board of Curators and their relationship to each other; ability to have at-large Trustees (up to one-third of the Board) elected by the whole AACS membership.

In my opinion, these new rules have much potential for improvement in working relations. I believe this potential can be actualized if the Trustees assume primary responsibility for the overall religious direction of the ICS/AACS as well as set boundaries on the range of life styles that are acceptable for its staffs. These responsibilities should be exercised in a way which is consistent with our educational creed and which reflects the expectations and religious principles of our constituency. Equally important is that the Board of Curators, who are appointed by the Board of Trustees, be given the freedom and responsibility to oversee the academic affairs of the ICS. This freedom will enable academic decisions to be made by those having the needed insight. It will also protect the freedom of the researcher to choose the area and direction of his studies.

In addition to these two major items, the Trustees made other decisions. Appointments and reappointments were made as follows:

- Dr. A.M. Wolters to a continuing appointment (tenure) as Senior Member in the History of Philosophy.
- Dr. Gordon Spykman to the Board of Curators.
- Mr. James Marshall to the Board of Directors.
- Dr. R. VanderVennen to continue as Executive Director.



*James Marshall, new Trustee
for Central Ontario*

The Trustees approved an AACS Summer Seminar Program to be implemented in 1981. In it, AACS would offer a range of seminars drawing on the interests and abilities of people outside the staff as well as Institute staff. The program objective would be to bring together scholars, students and people not engaged in specific academic work, all of whom are interested in the advancement of Christian scholarship. This program would enable us to give leadership in

areas outside those in which we have Institute staff.

The Joint Staff Council, with the Executive Director as spokesman, was delegated to coordinate actions in connection with Bill 4. The declared purpose of Bill 4 is to eliminate "diploma mills", but it would, based on its present formulation, also eliminate the degree-granting opportunities of legitimate schools such as the ICS. The Board of Directors, in consultation with the ICS Council and Curatorium, is authorized to approve the results of negotiation with the government.

As we said goodbye to retiring Trustees Marinus Koole and Theodore Plantinga, and thanked them for their faithful service, we received nominees to the AACS Board of Trustees for regions 1 (B.C. and Western U.S.), region 6 (Niagara peninsula), region 7 (Central Ontario), and region 8 (Eastern Canada).

Although the meeting lasted one-half day longer than anticipated, it was not possible to deal with all the agenda items. They will be considered at the fall meeting.

After two and one-half days of exhausting and intense activity, we ended our meeting with communal prayer, asking God's blessing and the guidance of His Spirit for us as Trustees and for all those involved in the work of the AACS/ICS.

In retrospect, I am amazed at the good spirit that was evident in spite of strong differences of opinion. This spirit was fostered by our President, Rev. James Joosse, in the fair and sensitive way he conducted the meeting. I am also satisfied that progress was made in solving our problems and in responding to our members' concerns. Please pray that God will grant wisdom and commitment to the Boards and staffs in the coming months.

Dr. John Van Dyk represents eastern U.S.A. on the Board of Trustees. He, as well as other members of the Board, welcome letters and calls from AACS members in their region so that they can better exercise their trustee responsibilities.

From the Principal's point of view

by Bernard Zylstra

During the last week of May and the first week of June, seventy different associations of scholars had their annual convention at the University of Quebec in Montreal. They came together under the broad umbrella of the "Learned Societies Conferences."

Some of these associations are distinguished according to a discipline, like political science and geography; or according to an interdisciplinary theme, like peace research; or a particular interest, like the history of the Roman Catholic Church or Netherlandic studies. Some associations meet for only a day or two, others for five or six days. Some are small enough to hold meetings for all their members in one place; others hold a few plenary sessions dealing mainly with business matters and then split up into subdisciplines.

In my own area of political science, for instance, eleven different sub-sections met in different places at the same time, focusing on the various facets of politics: national, provincial, international, third world, etc. Paul Marshall, part-time Senior Member in Political Theory, and I attended the meetings of the Canadian Political Science Association, and I ran into him only once or twice. The pursuit of scholarship in our society can indeed be a quite impersonal business!

I stayed in Montreal for a whole week, moving from political science to philosophy to sociology. This gave me a chance to meet specialists in my own area--political and social philosophy--and to detect dominant trends and new themes in the Canadian universities. Let me give you a few impressions.

The place of women in our society was a highly significant theme in the

programs of the social science groups. At least thirty papers on this topic were presented in the subsection "Sociology of Women", sponsored by the Canadian Sociology and Anthropology Association. I listened to several of the presentations, many of which summarized years of research especially by women in Canadian universities. I was highly impressed. When I first began to attend conventions of this kind in the late sixties and early seventies, I was struck on the one hand by the dominance of men presenting papers and on the other hand by the establishment of special Women's Caucuses within the academic associations. These Women's Caucuses were of course a reaction against the male predominance in the affairs of scholarship. They were one expression of the feminist movement as a whole.

Is then the new attention paid to the role of women in our culture just a passing feminist fad? I do not think so. We are still a bit too close to the scene, but I would surmise that perhaps the most significant social phenomenon of our time consists precisely in the changing role of women in our culture, and the change in our perception of that role. In many ways this change is a good one since it makes more real the fact that women are persons whose lives should not be limited to their roles as wives and mothers. After all, God created mankind "male and female."

This change was reflected in many papers carefully delineating the place which women have assumed in western culture outside of marriage and the family. A fundamental and necessary correction in our reading of history is being made by this "new trend". And there were also numerous papers dealing with the "oppressed" place of women in the history of our culture. I think that in both areas Christians have much to learn and they can also make distinctive contributions. This can be illustrated by the theme of "oppression".

Apart from the question of the status of women, and yet closely intertwined with it, there is the phenomenal impact of Marxist class analysis in the social sciences. This is the second major factor I experienced at the Montreal meetings. Described somewhat simply, Marxist class analysis proceeds from the assumption that industrially developed societies like ours consist in the first place of two classes--owners and workers, and that the former class manages to maintain its superior status by oppressing the latter. Moving from one session to another in the meetings of the political science and sociology groups, it struck me again and again that this Marxist "tool of analysis" is used to "explain" practically every problem and tension in society. Tensions between races, ethnic groups, rural and metropolitan populations, developed and underdeveloped nations, men and women all tend to be explained largely as manifestations of class oppression, of the owners of the means of production doing injustice to the workers.

The sessions in Montreal were a good indication of what students face in the secular universities. Many of their professors in history, politics, and sociology adhere to what I might call a two-layer-cake theory of interpreting social facts. The top layer (relations between nations, races, sexes, etc.) is viewed as the outward manifestation of the bottom layer (industrial class conflict). For instance, women are viewed as oppressed because they belong to the have-nots; men are the instruments of oppression because men's roles are determined by the needs and advances of capitalist production.

This Marxist approach to history, culture and society is a pointed reminder to us of the strong need for the continued development of Christian scholarship. When confronted with Marxism, Christians often react by stating that the basic opposition in society is not one between classes but between belief and unbelief. That is correct. But that simple statement may easily

serve as an excuse for hurriedly neglecting the reality of injustice at home and abroad. It may serve simply to maintain the status quo, also when that status clearly violates biblical norms (as is frequently the case indeed in the treatment of women in the Christian community, or our ethnocentric interpretation of racial tensions in places like South Africa.)

In facing the increasing use of Marxist class analysis, Christian scholars should do at least two things. Firstly, they must show that this supposedly neutral "tool" of understanding social facts is thoroughly imbedded in an all-encompassing Marxian philosophy. Secondly, they must show that a Marxist class analysis often does not do justice to the facts at all.

By trying to explain a great many political, social, cultural, legal and familial relationships in terms of a single common denominator--economic class relations--Marxist analysis obscures more than enlightens. This was one of the basic shortcomings in several of the papers dealing with "the sociology of women." Unravelling this confusion is one of the many pressing challenges for Christian scholars, especially at a time when the Marxist model itself is so readily accepted by Christians--witness the Marxist trends in liberation theology.

It was heartening to note that also at the Montreal meetings Christians from various backgrounds are again beginning to rally together. Dr. Remkes Kooistra, campus pastor in Waterloo, Ontario, had organized a session on Christian sociology with the aid of two graduate students. And in connection with the meetings of the Canadian Philosophical Association, the first Canadian meeting of the recently organized Society for Christian Philosophers was held in Montreal, upon the initiative of Dr. Peter Schouls, professor in philosophy at the University of Alberta, and with Professor Larry Lynch, Principal of St. Michael's College, as one of the main speakers. Kooistra is a close friend of the AACS, and both Lynch and Schouls are curators of the ICS. Such initiatives should receive our wholehearted support!

Thanks very much...

to those who took the time to fill out and send us their evaluation of Perspective newsletter. The results were encouraging, and included some innovative suggestions. In general, those who wrote us were pleased with the newsletter. The majority of them read most of the issue, and find it understandable and usually interesting. They were satisfied with the appearance and layout, many making a point of saying that a flashier, more slick appearance would not be a responsible use of our money. As one man put it, "To me the appearance is fine. A Honda looks as respectable as a Cadillac, although not as prestigious."

People seemed to enjoy the variety in Perspective. Many asked us to include articles giving Christian perspective on both academic and day-to-day issues. Some felt we should include more scholarly articles. Perhaps we should remind our readers that Perspective is intended primarily as a newsletter. While we try to include the occasional article on a particular issue, we do not see that as our main responsibility. We encourage those who asked for more scholarly articles to subscribe to our "AACS Academic Papers Series" (\$15 for 10 papers) or to our quarterly journal, Anakainosis (\$10 per year). Please write us for more information on both of these.

One much-appreciated feature has been the bibliographies on Christian approaches to various topics. We hope to continue including these. One person suggested that we occasionally include an opinion piece by a "critically constructive outsider." We will look into that possibility. Although many enjoyed the "Letters to AACS/ICS", several people told us that this section is sometimes of little interest. We may begin to print these letters less often.

Once again, thank you. Please continue to write us if you have criticisms, encouragements, or suggestions.

ICS again offers interdisciplinary seminar

During the 1977 through 1979 academic school years, the Institute held year-long "interdisciplinary" (among different fields of learning) seminars. All of the senior members and most of the junior members were involved in examining Marxism, neo-Marxism, and liberation theology from various sides: the historical roots, the Christian-to-Marxist dialogue, their influence on politics, on art, on psychology, etc. A book covering the material studied was begun last year, and although its publication is behind schedule, it is still in the works.

In the coming year, 1980-81, the Institute hopes to hold another "interdisciplinary" seminar. This time the topic will be anthropology--that is, the study of what it means to be human. Serving as leader for the seminar will be James Olthuis, Senior Member in theology, who, together with Arnold De Graaff, has done a great deal of work on this topic already.

One of the goals of this project is to contribute to the development of a "holistic" view of the human being. This means, explains Olthuis, "that even though there are many aspects to a person's humanness (emotional, organic, sexual, analytic, etc.), there is also an underlying unity more basic than any of these. The task of each person is to integrate all the aspects of his or her life into a whole self."

This is a very different approach from that of most theorists today, who end up isolating one of the *aspects* of a person's humanity, like the organic, making that to be the *basic* aspect. B.F. Skinner, for example, says that man is at root an organic being, and that all the other aspects of a person stem from that fact. Freud believed that it was the sexual aspect of a person which provided the unifying thread.

The members of the Institute will seek to show that the organic, the sexual, and all these other *sides* of a person are manifestations of a more deeply-rooted, religious "personhood."

There will be small-group sessions in which junior and senior members explore what this means for the various disciplines--history, psychology, theology, philosophy, etc. Olthuis, for instance, has a particular interest in exploring people's faith development from childhood through old age, especially as this relates to their personality growth. Zylstra's subgroup will be looking at the interplay between views of human nature and views of human society.

Once again, the ultimate goal for the seminar is the publication of a jointly-written book on the subject, with different chapters devoted to the various aspects of anthropology. It is our hope that in this way the aim of Christian communal scholarship can be more fully realized.

International response to Bill 4...

The public response on behalf of the Institute to the threat of Bill 4 has been overwhelming. The Ontario government has received letters, calls and visits from people in almost every sector of society--business, the church, labour, agriculture and the university. This response has significantly changed the legislature's view of the implications of Bill 4. The response has also prompted the government to change its policy on granting degree charters to new institutions (see the story on page 1).

The following are excerpts from some of the letters received from respected professors in Ontario and overseas universities. We thought *Perspective* readers might like to see what they have to say about the Institute...

To Bette Stephenson from a professor at:

McMaster University

"When I have attended its public lectures [at the ICS], I have always found many students and professors from the University of Toronto present. This would not be the case if the lectures were not of a continuing high quality. I have talked to students educated there and have found that they have been made to study widely and have been educated in no narrow parochial way.

The problem for the Institute under Bill 4 is that the work of the Institute has not been confined to theological and religious questions, but has been concerned with philosophy, the humanities and social theory. Its concern is complex modern questions in these fields. When the western world is threatened by so much nonsense from ideologies, serious thought about questions is surely to be encouraged. If under Bill 4 the Institute is prevented from granting the M.Phil. degree, its work will be greatly curtailed. This would be a serious loss to the educational community of Ontario."

University of Toronto

"With respect to the ICS there is no doubt that this is a most valuable institution, whose work, incidentally, is by no means limited to theological studies; it pursues, with a highly distinguished faculty, broadly interdisciplinary studies in the liberal arts field, and the degrees that it grants are highly respected..."

A theological college, University of Toronto

"The ICS, though it is smaller and younger than its famous Roman Catholic counterpart (the Pontifical Institute), has made a contribution in its own specialized field, that of Reformed Christian philosophy, which is comparable [to the Pontifical Institute] in terms of its importance to the intellectual community. After quite a short period of existence it is able to attract students from all over the world. Its faculty...are consulted by other scholars and their books are read with careful attention...North America can offer the opportunity for traditions to meet and discover one another in a way that they never do in Europe. It is this intellectual pluralism that draws people like myself to study and teach here. But this presupposes that new communities should have the freedom to express themselves and their culture intellectually. To inhibit this expression is to inhibit that which makes North America...intellectually significant."

Wilfrid Laurier University

"It has been my privilege to interact with ICS students and faculty for several years and I have repeatedly been impressed with the high quality of their academic scholarship and educational achievements generally. Indeed, more than once the various ICS publications have been used as textbook material at this university.

The Institute...is an excellent academic venture greatly enriching Toronto's, indeed, Canada's intellectual scene...The ICS should definitely be allowed to continue granting the M.Phil. degree in the areas of its specialization. The ICS is one of the very few centres of higher education that still grapples with the truly basic issues of life and learning from philosophical and Christian perspectives the way that the great universities once used to do but now rarely undertake. Ontario needs the ICS; please do not rob it of its right to issue its totally respectable and legitimate degrees."

Cambridge University, England

"I believe the Institute's work is of high importance, out of all proportion to its size, as a contribution to fundamental scholarly work and debate in a free, pluralist society. I earnestly request you, therefore, to foster the Institute's contribution by giving it power to grant degrees without restriction as to subject area."

A university in South Africa

"It should first be emphasized that the idea of Christian scholarship which is foundational to the approach of the ICS to the different sciences, does not transform the political theories, economic doctrine or philosophical notions which it teaches, into theology. Christian scholarship represents a particular scientific approach which in no way degrades the quality of knowledge it provides, but simply adds a particular meaning, based upon Reformed Christianity, to the student's understanding and appreciation of the subject matter concerned...."

University of Leiden, The Netherlands

"Frequently the main university centers, in their diversity and massive scale, fail to deal in depth with the basic issues, historical and philosophical, which represent the roots and driving forces of Western culture. The ICS is intended precisely to complement the modern universities' programs by means of foundational studies...Its size is miniscule, its goals are modest, but the depth and quality of its education and its research withstand comparison with the best scholarship Ontario has to offer and can communicate as an equal to other institutes for advanced studies in many parts of the world..."

Reformational scholarship in North America

by Albert Wolters

This spring, Dr. Al Wolters, Senior Member in the History of Philosophy at ICS, had been asked to write an article on the development of the reformational movement in North America for Beweging, the magazine of the Centre for Reformational Philosophy, The Netherlands. Although the editors were not able to incorporate this article into the issue for which it was requested, we print it for you here in the hope that this brief historical sketch and expression of viewpoint may be of interest to you.

The movement for reformational scholarship which arose out of the revival of Calvinism in 19th century Holland, chiefly associated with the name of Abraham Kuyper, has left its mark on North America in a number of ways. One way in which its influence is being felt is in the development of the English language: at least two words have been added to its vocabulary by this movement: the words "principial" and "reformational." The former word (obviously a loan from Dutch "princiep^{ie}l") is very typical of Dutch Calvinism. Can you imagine trying to explain a reformational approach to scholarship without having the adjective "principial" at your disposal? As for the word "reformational" in English, its origin and meaning have recently been explained by professor Calvin Seerveld, who coined it:

I have used this term since 1959 to catch several related meanings. "Reformational" identifies (1) a life that would be deeply committed to the scriptural injunction not to be conformed to patterns of this age but to be re-formed by the renewal of our consciousness so that we will be able to discern what God wills for action on earth (cf. Romans 12:1-2); and (2) an approach in history to honour the genius of the Reformation spearheaded by Luther and John Calvin in the sixteenth century, developed by Groen van Prinsterer and Abraham Kuyper in the nineteenth century, as a particular Christian tradition out of which one could richly serve the Lord; with (3) a concern that we be communally busy reforming in an ongoing way rather than standing pat in the past tense (*ecclesia reformata semper reformanda est*).

The English word "reformational," therefore, according to a usage which is fast gaining currency in North America, refers specifically to an outlook and an approach which is historically rooted in Dutch Calvinism. The prediction seems warranted that this work, like "principial," will find its way into English dictionaries in the next ten or fifteen years. It is already true that a large segment of North American Protestants understand or use these words in the senses indicated.

There is no denying that the influence of reformational thought in North America, both within scholarship and outside of it, is closely linked to the immigration of Dutch Reformed people to the United States and Canada in the last hundred years. Yet some of the most significant contributions have been made by people with no Dutch background at all, and the younger generation of reformational scholars which is now being molded stems largely from a North American "evangelical" background.

RUNNER AT CENTRE OF MOVEMENT

The central figure in the development of North American reformational thought is a good illustration of this. Professor H. Evan Runner, who will be retiring as professor of philosophy from Calvin College in 1981, is a native American of Scots-Irish ancestry who for more than twenty-five years has inspired his students to devote themselves to the reformation of scholarship. A graduate of Westminster Seminary in Philadelphia, where professor Cornelius Van Til pointed him to Dutch Neo-Calvinism, Runner went to the Netherlands to study--first theology under Schilder in 1939 and then philosophy under Vollenhoven after the Second World War. It seemed appropriate that he should then be appointed as professor of philosophy at Calvin College, the undergraduate college of the denomination (Christian Reformed Church) which had been formed by Dutch immigrants of the Afscheiding² and the Doleantie.³ It was the Afscheiding mentality which had become dominant in the denomination and the college, and the followers of Kuyper did not have a significant impact. Runner's emphasis on the antithesis was met by considerable opposition at Calvin, where people tended to make more of common grace.



Dr. H. Evan Runner

This was not the whole story, however. Runner's coming to Calvin in the early fifties coincided with the arrival there of the sons and daughters of the post-war Dutch emigration, most of whom had settled in Canada. By and large, these students were much more receptive to his teaching than the children and grandchildren of the earlier immigrants, and they formed a study club, led by Runner, called the "Groen van Prinsterer Society," in which reformational books and articles were read and discussed. A significant number of the members of the "Groen Club" later went on to the Free University to do their post-graduate work, most of them in philosophy.

BIRTH OF THE A.A.C.S. AND I.C.S.

While this was happening in Grand Rapids in the 1950s, a number of Reformed Dutch immigrants in Canada banded together to form an organization which later received the name "Association for the Advancement of Christian Scholarship" (AACS). They had in mind a Free University in Canada, and one which would be more "reformational" in its orientation than Calvin College. As a first step in this direction, and with the active support of Dr. Runner, the AACS in 1968 opened the Institute for Christian Studies in Toronto--an Institute which was designed, at least in the first instance, to concentrate on foundational research for students who had already received a college degree. The first senior member at the new Institute was Hendrik Hart, who had recently received his doctorate in philosophy at the Free University, and a Dutch-Canadian immigrant who had been part of the Groen Club at Calvin. He was soon joined by two other former Groen Clubbers who had just completed their studies at the Free University: James Olthuis in theology and Bernard Zylstra in political theory.

But Toronto was not the only place where Runner's students were making an impact. Calvin Seerveld, also with a doctorate in philosophy from the Free University, was a moving force at Trinity Christian College near

Chicago, also established in the fifties, which for about a decade was a centre of reformational scholarship, attracting, among others, such teachers as Arnold De Graaff in psychology, Martin Vrieze in sociology, Peter Steen in philosophy, and C.T. McIntire in history. Many Canadian students of post-war Dutch immigrant families chose to study at Trinity. Meanwhile, farther west (in Iowa) a number of erstwhile Groen Clubbers began to have an impact at Dordt College, which had always had a strong Kuyperian orientation. Here the names of John Vanderstelt and John Van Dyk deserve special mention. In the tumultuous days of the late sixties and early seventies, many of the best students of Trinity and Dordt went to the ICS in Toronto after graduation.

REFORMATIONAL MOVEMENT STRONG AND GROWING

The seventies saw some striking changes in this overall situation. De Graaff, Seerveld and McIntire left Trinity to join the staff of the ICS in Toronto and Steen began an independent teaching ministry in the area around Pittsburgh, Pennsylvania. Dordt asserted more strongly than ever its commitment to a Kuyperian direction, and began to attract more teachers of an explicitly reformational orientation. In 1979, moreover, a new college was established in the Western Canadian city of Edmonton, Alberta ("The King's College"), which has drawn its initial staff largely from academics who have been associated with Runner and his sympathizers. There is also an organization in Ontario, in the East of Canada, for the establishment of a reformational college.

Meanwhile, there were significant changes taking place at Calvin College. A number of Runner's former students were hired to teach there, and Johan van der Hoeven, reformational philosopher from the Free University, twice spent several months there as guest lecturer. Moreover, the other philosophers at Calvin College, who had always felt very uneasy, to say the least, about Runner's teaching, began to develop an approach of their own which drew explicitly on the Calvinistic and Kuyperian emphasis of their heritage. Especially Nicholas Wolterstorff and Alvin Plantinga, both highly respected scholars in the American philosophical world, began to publish articles emphasizing the religious choices underlying philosophical and scientific argument. Gradually a rapprochement between the European and the American schools of thought among Kuyper's heirs in North America seems to be developing.

So far, we have been speaking only of institutions and people who have been intimately associated with the immigration of Dutch Reformed people to North America, and it is certainly true that Calvin, Dordt, Trinity, the ICS, and King's are the chief bearers of a reformational vision for scholarship in North America. But there are a number of noteworthy exceptions to this, of whom I will mention four: Robert Knudsen at Westminster Seminary in Philadelphia, Grady Spires at Gordon College near Boston, Massachusetts, Roy Clouser at Trenton State University in New Jersey, and Peter Steen near Pittsburgh. It is true that Peter Steen is the grandson of a Dutch immigrant and once taught at Trinity College, but his work at present is among circles which have no connection with Dutch Calvinism, and he has been successful (in a manner comparable only to that of Runner) of inspiring his students with a tremendous enthusiasm and sense of calling with respect to the reformation of scholarship.

There are, of course, many other names that could and should be mentioned (we should certainly not omit the name of professor Peter Schouls of the University of Edmonton, who has been actively involved in the ICS and the establish-

ment of The King's College). But what are we to make of this long list of names and institutions, how much of an impact do they have in North American scholarship, and what does the future hold for them? In a few words, I shall attempt to give a personal assessment of these questions.

The names we have mentioned suggest a significant presence, in the first place within the Christian world, in North American scholarship. However, it has by and large not been successful in producing first-rate scholarly publications, especially not ones that are available to the academic public at large. So far, the reformational movement in North America is on the fringes of the scholarly world. There are significant exceptions to this (for example, C.T. McIntire's anthologies on the philosophy of history and Peter Schouls' book *The Imposition of Method* have recently been published by Oxford University Press), but there has to be more public dialogue between reformational scholarship and other traditions, both Christian and humanistic.



ICS provides occasion for dialogue between Reformed philosophers

There is much reason for encouragement because good students from many different backgrounds are being attracted by the reformational vision of scholarship. But unless this wider interest gets translated into financial support outside the traditional sources of income, many of the institutions we have mentioned will be in serious trouble. Slowly, but surely, this

movement must become no longer an immigrant phenomenon, but an indigenous development, with its own dynamics. This will undoubtedly lead to stresses and strains (as it is already doing), but these need not be traumatic if the scriptural message of creation, fall and redemption remains central to the vision.

As I look into the future, I see an interesting dialogue developing between the Kuyperian thinkers of Calvin College who are oriented to the analytical tradition in philosophy, and those (there and elsewhere) who are oriented to the cosmonomic philosophy of Dooyeweerd and Vollenhoven. It looks as though the latter will continue to be prominent in institutions like Dordt, King's, and the ICS, but the former will likely capture many positions of leadership in the Christian colleges which are so numerous in North America. Two issues are likely to be hotly debated in that dialogue: the religious nature of rationality and the conception of normative structures in creation. Both of these also have direct implications for how we think and talk about God, and moreover, touch the nerve of what it means to be "reformational": the radical and uncompromising emphasis on "structure" and "direction." In other words, we must sharpen our awareness of what it means to understand creation in cosmo-nomic terms, and of what Zuidema once called "the riddle of sin and the mystery of grace."

¹ Calvin G. Seerveld, *Balaam's Apocalyptic Prophecies. A Study in Reading Scripture* (Toronto: Wedge, 1980) p. 46.

² A secession from the Dutch Reformed church led by Hendrik de Cock and A.P. Scholte in 1834, who deplored the modernism and impiety of their mother church.

³ A second major secession from the established church, led by Dr. A. Kuyper in 1886.

A bibliography for Christians in the social sciences

The literature on this theme is vast, with a wide variety of confessional backgrounds: Roman Catholic, Lutheran, traditionally evangelical, reformed, anabaptist, etc. This bibliography is limited largely to authors with a reformed orientation.

Richard J. Mouw, *Political Evangelism and Politics and the Biblical Drama* (Grand Rapids: Eerdmans, 1973 and 1976) are excellent introductions showing that commitment to Christ entails social and political commitments.

Alan Storkey, *A Christian Social Perspective* (Inter-Varsity Press, 1979) is a wide-ranging introduction to a Christian understanding of society, with examples taken mainly from Great Britain.

David Lyon, *Christians and Sociology* (Inter-Varsity Press, 1975) is a brief but pointed guide for undergraduates in the social sciences.

H. van Riessen, *The Society of the Future* (Philadelphia: Presbyterian and Reformed, 1957) was written in the context of Western European society after the second world war. The translation is poor, but the book is still valuable for obtaining insight into the "Structural Principles of Society" (title of third chapter).

Guillaume Groen van Prinsterer, *Unbelief and Revolution*. The founding classic of modern Dutch reformed social thought, first published in 1847. Translations of chapters 8, 9, and 11 are available (Toronto: Wedge, 1973 and 1975). These chapters reveal Groen's reliance on conservatism in his critique of revolutionary thought, but they also show how his evangelical faith transcended conservatism and thus served as the basis of an alternative to the right-left-center ideologies of humanism.

Abraham Kuyper, *Christianity and the Class Struggle* (Grand Rapids: Piet Hein, 1950). Out of print, but one of the best statements showing that an evangelical social perspective is miles removed from liberal economic thought.

Herman Dooyeweerd, *The Christian Idea of the State* (Presbyterian and Reformed, 1967) and *Roots of Western Culture* (Toronto: Wedge, 1979) are the most popular books Dooyeweerd has written to explain his view of the history of western society and the basis of a Christian theory of the social order.

H. Evan Runner, *Scriptural Religion and Political Task* (Wedge, 1974) contains the AACS lectures of 1961, and begins to build the bridge between Dutch reformed social thought and the Anglo-Saxon world, with a special focus on political ideologies.

Bob Goudzwaard's publications are probably the best in showing the importance of a reformational perspective for economic theory and practice. *A Christian Political Option* (Toronto: Wedge, 1972) is a primer for principled politics, a bit old but not without significance for Canadian and American politics. *Aid for the Overdeveloped West* (Wedge:

1975) is a fine collection of essays dealing with industry, technology, justice and the economic crisis of the West. *Capitalism and Progress* (Eerdmans and Wedge, 1979) is a detailed historical diagnosis of the roots of the economic and technological crisis of our society.

A.B. Cramp, *Notes towards a Christian Critique of Secular Economic Theory* (ICS: 1975). Compact lectures presented at the ICS, primarily for students in economics.

Justice in the International Economic Order (Grand Rapids: Calvin College: 1980) contains the lectures and responses presented at the Second International Conference for Christian Higher Education. The papers on economics by Tony Cramp, Eugene Dykema, Bob Goudzwaard, Sander Griffioen, C.M.E. Leistner, George Monsma, John Van Baars and Johan van de Vyver are the most important in the book.

Stephen V. Monsma, *The Unraveling of America* (Inter-Varsity 1974) was written at the end of the author's academic career at Calvin College and the beginning of his political career. It is a knowledgeable assessment of American domestic and foreign politics from a Christian vantage point.

Hugh and Karmel McCullum and John Olthuis, *Moratorium* (Toronto: Anglican Book Centre, 1977) is a political case study from a Christian orientation. It deals with the questions of energy development in Canada after the 1973 OPEC price rises, the dependence of the Canadian economy on U.S. decisions, and the impact of our highly developed energy needs on the Indians' way of life in the Canadian north.

Harry Antonides, *Multinationals and the Peaceable Kingdom*, with a foreword by Abraham Rotstein (Toronto: Clarke Irwin, 1978). Another detailed study of a concrete problem: the impact of the multinationals on Canadian independence. Especially important for Americans to read!

De Santo, Redekop, and Smith-Hinds, eds., *A Reader in Sociology: Christian Perspectives* (Scottsdale, Pa., and Kitchener, Ontario: Herald Press, 1980). Just off the press! "This is the first book to pull together what a diverse number of sociologists who are Christians think about the relation between sociology and Christianity."

Pro rege (vol. 8, no. 4), June 1980, quarterly publication of Dordt College, Sioux Center, Iowa, contains three important essays on Christian social theory and practice by McKendree Langley, Rockne McCarthy, and James Skillen.

This bibliography was prepared by Dr. Bernard Zylstra, Principal of the Institute for Christian Studies and Senior Member in Political Theory.

Master planning for the 80's

by Robert VanderVennen

From time to time an organization should take a good look at itself to see whether its goals are still tuned to the needs of today, and to see how well it is achieving its goals. This can be done once a year when the budget is made up, but usually budget-making comes down to asking what it will cost next year to keep on doing what we are now doing.

The AACCS and the Institute are now seriously looking at the first five years of the '80s. Are there new opportunities? What can we learn from the past five years?

In the last seven months, eight people from outside our staffs have visited us and told us how effectively they think we are doing our work in various areas: Dr. N. Wolterstorff, Dr. A. Rotstein, and Dr. J.W. Kamphuis in the overall academic work of the Institute; Dr. G. Monsma and Dr. B. Goudzwaard in Economics; Dr. M. Vander Goot, Dr. D. Moncrieff and Dr. H. Van Belle in Psychology; and Mr. R.G. den Dulk in administration.

Based on the assessments and advice of these people we are now in the process of deciding where to place emphasis and give priority for the next few years. On July 7, we had an all-day brainstorming session with members of our staffs and boards. The staff is now thinking through recommendations which can be presented for action by the Curators and Trustees at their meetings scheduled for the last week in October.

We welcome your ideas and advice. How would you answer the kinds of questions listed below? Do you have suggestions or comments on other matters to which we should give attention? We invite you to write or phone the AACCS office at an early date, preferably by the middle of September. Consider questions like these:

How large a place should we give to our Campus Outreach program of serving students at secular universities, including the teaching of "Christian Perspective" courses?

Which forms of reaching out with Christian vision in higher education should we push in the coming years? Which should we not emphasize?

Is it helpful for us to organize educational conferences? Which subject areas are important?

Should we try to establish a series of field representatives for grassroots education and fund raising?

Should we emphasize writing for academic scholars, for the general Christian public, or both?

Should the Institute faculty be enlarged? Under what circumstances? Which new fields should receive priority?

What financial support can we expect in the next five years? Are there areas of new support that we are missing?

Should we work toward closer relationships with churches? In what ways?

Should the Institute work toward a closer identification with North American evangelical Christians? Do you have specific suggestions on how this can be done?

If Bill 4 requires and enables us to get a degree charter, how hard should we push for the right to grant university degrees (like the M.Phil.) rather than "religious" degrees?

Dr. Robert VanderVennen is Executive Director of the AACCS.

Staff changes

Life at the AACCS/ICS would certainly be dull if there weren't ever any changes, and although change always means readjustment, sometimes it's good to know how flexible we can be in accommodating new persons and how brave we can be in letting go a dear colleague who is a friend and stalwart to all in the office.



Henriette Fokkens, new
AACCS secretary

Evelyn Kuntz Hielema, whom you may recognize as the managing editor of *Perspective* newsletter and secretary of the AACCS, has decided, after three years of service for us, to turn in her pencils and stencils for the attraction of chemistry labs and hospitals wards. Evelyn will enter a registered nursing program at Ryerson Polytechnical Institute in Toronto this fall. We will certainly miss her level-headed contributions at staff meetings, her sensitivity to those inside and outside of the immediate AACCS/ICS community, and her collegial spirit. We hope she will enjoy serving others in her new capacity, and that she--and her husband Syd--will keep in close touch with those she leaves behind.

Already seated at Evelyn's typewriter is Henriette Fokkens, who has taken the immensely complex job of being AACCS secretary firmly in hand. Henriette has an eagerness and a bright smile that is always refreshing and welcome to see. Recently graduated from Humber College, Toronto, in a radio broadcasting program, Henriette wishes to see Christian broadcasting develop in the Toronto area. She is the oldest of five children of Jack and Jane Fokkens of Georgetown, Ontario, a graduate of Toronto District

Christian High School, and a member of the Christian Reformed Church in Georgetown. She and Paul Thompson, a music student at the University of Toronto, plan to be married later this summer.

Rainbows for the Fallen World: Aesthetic Life and Artistic Task, by Calvin Seerveld

This book is a collection of lectures given by Seerveld during the last few years. It is dedicated to:

*the people of God
who support the AACCS in faith
and will understand
everything in this book
with their heart.*

The 257-page book contains more than 60 illustrations, seven of them in colour. The Canadian price has been reduced:

IN CANADA, ORDER FROM: Toronto Tuppence Press, 2 Assiniboine Rd., Box 1204, Downsview
Ontario M3J 1L1

COST: paperback - \$9.95; hardcover - \$14.95

IN THE U.S., ORDER FROM: Radix Books, P.O. Box 171, Beaver Falls, Pennsylvania 15010

COST: paperback - \$9.95; hardcover - \$14.95



A message from Marcia

We are happy to report that at the mid-year point our financial status is stronger than in the past few years. As of June 30, we have a deficit of \$40,000.00 compared to \$60,000.00 in 1978 and \$85,000.00 in 1979.

There are a number of reasons for our stronger financial position. For one, over half of our AACCS members paid their dues earlier in the year. This has been a great help. We've also received a good response to our appeal for help with our extra expenses for Bill 4. In addition, we are keeping our expenses down. In fact, we've spent \$10,000.00 less than last year at this time.

We are concerned that we meet our monthly program expenses and salaries in the next few months and not add to our deficit. For this reason it is especially important for members who have not paid their 1980 dues to do so soon.

As we approach a new school year we need your support for two Institute programs: for our *Campus Outreach Program*, a ministry serving Christians on campuses across the country with Christian academic materials; and the Institute's *Student Aid Program*, through which we give financial assistance to needy students enabling them to study at the Institute.

Marcia Hollingsworth is Director of Development for the AACCS.

AACCS Remittance Form

The AACCS 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.

AACCS
229 College Street
Toronto, Ont.
M5T 1R4

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

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

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

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

Name _____

Address _____

Postal Code _____

Hart investigates Latin American contacts

Perhaps you will recall that over the past two or three years, a number of cooperative conversations have taken place between representatives of Calvin College of Grand Rapids (Michigan), the Free University of Amsterdam, and the Institute for Christian Studies. One recommendation that arose out of these conversations was that our horizons ought to be expanded, and in particular, Calvin College and the Institute ought to investigate contacts with Christian institutions of higher education in Latin America.

For ten days in April, Institute Senior Member Hendrik Hart pursued this mandate. We should not only be North America- and Europe-oriented scholars, said Hart, but there are whole other worlds of higher education that we know very little about. On his trip, Hart hopped through no less than seven

countries and met with representatives of four major kindred institutions of Christian higher education. Except for repeated minor but nevertheless bothersome misfortunes at almost every stop, where he would have to travel without his suitcase or even a toothbrush, or have to sleep for hours in an airport chair because a computer had bumped him off a flight, Hart reported a successful trip. He discovered many opportunities for fruitful relationships to flourish and be mutually meaningful.



Hendrik Hart sets out for Latin America tour

The institutions which Hart contacted, on advice from Dr. Sidney Rooy and Dr. Roelf Haan of the Instituto Superior Evangelico De Estudios Teologicos (ISEDET), were the theological school of the Mariano Galvez university in Guatemala City; the Seminario Biblico Latinoamericano in San Jose, Costa Rica; the Comunidad Teologica Evangelica in Santiago, Chile; and ISEDET in Buenos Aires, Argentina.

A visit to the first of these four institutions came about because of the unpredictable situation in El Salvador at that time and therefore an unforeseen change in Hart's schedule. This gave him an opportunity to spend time with Rev. Arnold Rumph, principal of the university's theological school. Hart was much encouraged by the energetic

task Rumph has taken upon himself of trying to open his students to a vision of the Biblical teaching concerning the Kingdom of God. Although Hart felt that inter-institutional contact might not be recommended, contact with Rev. Rumph, especially in exchange of literature, would be very beneficial and mutually supportive.

In his visits to the other three schools, Hart concluded that the ICS and Calvin should establish institutional relationships with every one of them. All three of these schools, the Seminario, the Comunidad, and ISEDET are primarily theological institutions, and, even though work in theology is done at each, Calvin College, the Free University, and the ICS are not. So why relate to theological institutions? Kindred institutions for higher learning in Latin America will only be found on the theological scene, said Hart, and further, the vision that inspires the work of these institutions is much broader than the visions of European or North American schools of theology.

The programs at these three Latin American schools are set up in such a way that the study is not exclusively devoted to traditional theological subjects, but emphasis is placed on preparing Christian leaders to relate the Gospel to the actual culture that surrounds them. These schools serve the surrounding Christian community and through that community the surrounding culture with a broad Kingdom vision. Concerns are not only the salvation of the soul but the redemption of real people in their physical and cultural situations. At the same time each school emphasizes solid academic performance and high intellectual standards.

In order to appreciate the contributions these institutions can make to our North American situation, and to be able to gain new insights through their experience and teaching, we must first of all understand the concrete realities in which our fellow Christians are called to work in Latin America, claimed Hart. The extremes of poverty, deprivation, and adverse political situations are hard to imagine, yet, always at the core of the theological schools, he found a genuine Biblical desire to serve God truly in the given situation. Hart added that it is hard for European and North American Christians to fathom the Latin American situation, and to see how the work of Christians in Latin America can contribute to the overall development of the Church of Christ, yet we need to relate to these institutions for our own sake. Journeys such as this one impress upon us the relative isolation of Reformed believers, he said. As long as we hold to a narrow definition of the true church and our own certainty of the truth of our position as Reformed Christians, we cannot be prepared to relate to the enthusiastic, dedicated, truly ecumenical Latin American Christians. At the same time, warned Hart, we can not be paternalistic or patronizing either, but recognize that we need them, that we can learn from them, and that they have much to offer us.

Some recommendations Hart suggested for beginning to work more closely with these Christian institutions are through staff and student exchanges; translation of literature both ways; exchange of journals, periodicals, research papers, and articles; sharing of guest lecturers from abroad; and participation in each other's summer or leadership training programs. Hart recommended that we continue to explore other ways of relating to these institutions, adding that nothing will flourish unless meaningful projects are organized, through mutual consultation. Although the most immediate and most important drawback is that for all of the Latin American institutions and for the ICS, finances are not available, we trust that God will provide for us to meet these goals, too. The formation of relationships with other Christians who seek to bring the Gospel of Christ to bear on all of life is an essential step in our global world for the well-being of all followers of the Church of Christ.

Viewing the concept of religion broadly, it is impossible to take religion out of the schools because religion or its lack, is an integral part of our life and is going to affect our total belief structure and outlook on life. Anything that affects our belief structure is going to affect us religiously. Religion is a belief structure, and all fields of knowledge are based upon belief structures, even though some fields of knowledge include more empirical content than others.

Jerry Bergman, *Impact*, February 1980

AACS/ICS news

* James Olthuis recently returned from a six week stay in South Africa, largely spent at Potchefstroom University for Christian Higher Education. He was guest participant in a pilot project of Potchefstroom University which focussed on the nature of Christian scientific scholarship.

Olthuis addressed those faculty members whose mandate is to teach the theory of science. He was also able to discuss interdisciplinary issues involving philosophy and the special sciences. Olthuis found this interdisciplinary contact and the feed-back extremely enjoyable and most valuable. He also had occasion to visit and lecture at the University of the Orange Free State in Bloemfontein and the University of Witwatersrand in Johannesburg. All in all, Olthuis led thirty-five varied sessions in six weeks' time.

Jean Olthuis, research writer for the Curriculum Development Centre, presented lectures on "Integrated Curriculum" at Potchefstroom Teachers College. She had many opportunities to observe at Afrikaner, English, and Black schools.

* From May 26th to June 6th, Al Wolters taught a course in Grove City, Pennsylvania, entitled "Encountering the Secular Mind", in the context of a training program for the advanced staff of the Coalition for Christian Outreach, a Pittsburgh-based college ministry involved in student evangelism and discipleship. The intensive two-week course (which can be taken for advanced-standing credit at Fuller Theological Seminary) dealt with a Biblical worldview and how it provides criteria for assessing a number of contemporary humanistic philosophies prevalent in secular universities. This is the second year Wolters has been asked to teach the course to members of the Coalition staff.

* Bernard Zylstra joined the training program for the new staff recruits of the Coalition, July 22-25, where he dealt with "The Contours of a Christian Worldview."

* Bernard Zylstra will represent the AACS/ICS when the Free University in Amsterdam celebrates its centennial on October 20, 1980. Abraham Kuyper opened the FU in the famous Nieuwe Kerk ("New Church", built at the end of the Middle Ages!) on that date in 1880.

* Bernard Zylstra responded to a paper by Daniel La Berge of the University of Waterloo, Waterloo, Ontario, on "Max Weber and the Citizen-Scientist Split in his Thought" on June 7 in a special session on Christian sociology held under the auspices of the Canadian Sociology and Anthropology Association at the University of Quebec in Montreal.

* Calvin College has just published *Justice in the International Economic Order: proceedings of the Second International Conference of Reformed Institutions for Christian Higher Education*. This conference was held at Calvin College in 1978. The major contributors are M. Elaine Botha, Anthony Cramp, Bob Goudzwaard, C.M.E. Leistner, George Monsma, Herman Ridderbos, Sidney Rooy, John van Baars, Tjaart van der Walt, and Nicholas Wolterstorff. It contains responses by Sander Griffioen, Hendrik Hart, and Bernard Zylstra.

of the ICS. The 303-page book can be obtained by writing Dr. Peter De Vos, Dean of the Faculty, Calvin College, Grand Rapids, Michigan, 49506, for the small sum of \$5.50 (U.S. dollars).

* The presence of Edward Schillebeeckx, Dutch Roman Catholic theologian, and the focus of his work in Christology attracted George Vandervelde and hundreds of other theologians to the annual convention of the Catholic Theological Society of America, June 11-14, in San Francisco. The theme of the convention was "Christian Orthopraxis and the Emergence of New Meaning in Theology." Vandervelde found the convention valuable and the contacts he made there especially stimulating. He added that most Catholic theologians are well versed in philosophy and the philosophers in theology, and many of them are eager to pursue the same kind of questions that interest him.

* Hendrik Hart lectured to students at Instituto Superior Evangelico De Estudios Teologicos (ISEDET) in Buenos Aires, Argentina, while on diplomatic tour through Latin America on behalf of the Institute, Calvin College, and the Free University. (See article in this issue.) The title of his lecture was "The History of the Place of Theory in Western Culture."

* C.T. McIntire will take a one-year sabbatical leave this September. Jawaharlal Nehru University in New Delhi, India, will function as a study base for his research on the theme: "Indian Views of History: Traditional and Modern." Following six months in India, McIntire hopes to do research at the Institute of Historical Research in London, England, while continuing to work on a book about British historian and religious thinker, Sir Herbert Butterfield.

* On July 25-27, James Olthuis was the guest speaker at the final weekend of a nine-week "Summer in the City" project sponsored by the Inter-Varsity Christian Fellowship in Montreal on the topic of "Sexuality and Friendship."

* The AACs/ICS plans to participate in the Third International Conference of Institutions for Christian Higher Education, to be held August 12-20, 1981. Dordt College in Sioux Center, Iowa, will be the host. The theme of the conference will be "Christianity and Marxism." Five scholars will present major lectures on this subject, to be followed by responses and discussion. Moreover, there will also be five presentations of case studies concerning areas in modern society where the interaction between Christianity and Marxism is particularly significant.

The initiative for the organization of international conferences of institutions of Christian higher education, primarily within the reformed segment of Protestantism, was taken by the Potchefstroom University for Christian Higher Education in South Africa, which sponsored the first conference in 1975. This was followed by a second conference hosted by Calvin College in 1978. The third conference will be different from the earlier ones in that the academic interaction on the basic theme of the conference itself will be distinguished from a discussion of the relationships among reformed institutions of higher learning. The chairman of the Steering Committee for the Third Conference is Dr. Klaas Runia, professor at the Kampen Theological School of the Reformed Churches in the Netherlands. Requests for information concerning this event should be directed to Dr. John C. Vander Stelt, Dordt College, Sioux Center, Iowa 51250, U.S.A.

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

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

*Is your address correct?
Address change requested
Return postage guaranteed*

ICS plans two major conferences for 1981

"Philosophy in the Reformed community"

The Institute for Christian Studies hopes to sponsor a major conference on the theme "Philosophy in the Reformed Community," August 3-7, 1981. The dates for the conference have been chosen so that scholars from abroad who plan to attend the Third International Conference of Institutions for Christian Higher Education, to be held at Dordt College, Sioux Center, Iowa, from August 12-20, 1981, can also participate in this event.

The aim of this conference will be to bring together representatives of the major approaches to philosophy within the broader reformed Christian academic world, to provide ample time for presentation of the different views concerning the relationship between Christian faith and philosophy, to create an atmosphere of mutual understanding and interaction, and to search for ways of meaningful exchange among the different schools of thought in the future.

Some tentative themes for the conference are: John Calvin and philosophy, the Scottish reformed tradition, Dutch Neo-Calvinist philosophy, South African Neo-Calvinist philosophy, "Calvinism and the Autonomy of Reason," "Thinking about God," and the nature of philosophy.

Persons interested in further information should contact Dr. Al Wolters at the ICS. Final plans will be announced in future issues of *Perspective*.

"Interpreting an authoritative Scripture"

Dr. James Olthuis of the Institute for Christian Studies and Dr. Jack B. Rogers of Fuller Theological Seminary, both professors of philosophical theology, will be directors of a projected symposium on biblical interpretation to be held at the Institute, June 22-26, 1981. This event will be co-sponsored by the Institute and Fuller Seminary.

The purpose of this symposium is to bring together a group of 15-16 scholars who will interact with a larger group of conference participants to discuss matters of biblical interpretation in an atmosphere of mutual learning and exploration. The theme of the four and a half day program will be "Interpreting an Authoritative Scripture." Each day this theme would be investigated from a different perspective--historical theology, biblical studies, philosophical questions, and ethics--with a principal speaker and two respondents leading the discussions.

It is hoped that this working conference will make a constructive contribution in helping evangelical Christians deal with the most important and complex issue of how the authority of the Scripture works itself out in the practice of life.

Institute for Christian Studies Institutional Repository

ARTICLE: 19801404

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

AUTHOR: Association for the Advancement of Christian Scholarship

ISSUE DATE: August 1980

TYPE: Journal

SERIES/JOURNAL: Perspective; v.14, no.4

KEYWORDS: Association for the Advancement of Christian Scholarship, Institute for Christian Studies, ICS, Ontario educational bill, Bill 4, educational freedom, Bill 4 opens two doors for the Institute, reformational scholarship, staff appointments, Henriette Fokkens, institutional cooperation, Hart investigates Latin American contacts

NOTES: Discussions and support continue around the Bill 4, Reformational scholarship in North America by Albert Wolters

CITATION FORMAT: Perspective. Toronto, ON: Association for the Advancement of Christian Scholarship, 1980.

dc.creator: Association for the Advancement of Christian Scholarship

dc.contributor: Hollingsworth, Marcia

dc.contributor: Zylstra, Bernard

dc.contributor: Wolters, Albert M.

dc.contributor:

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

dc.date.issued: 1980-08-31

dc.date.accessioned: 2011-05-10

dc.type: journal

dc.format.mimetype: application/pdf

dc.language.iso: en

dc.subject: Humanities

dc.subject: Institute for Christian Studies--History

dc.subject: Educational law and legislation. Ontario.

dc.subject: Christian education

dc.subject: Higher education and state--Ontario

dc.subject: Universities and colleges--Ontario

dc.subject: Education, Higher--Canada--Legal status, laws, etc.

dc.subject: Marxism

dc.subject: Feminism

dc.subject: Learning and scholarship--Religious aspects--Christianity--United States

dc.subject: Learning and scholarship--Religious aspects--Christianity--Canada

dc.subject: Reformed philosophy

dc.subject: Education, Higher--Latin America

dc.subject: Institutional cooperation

dc.subject: Institute for Christian Studies--Faculty

dc.rights: Copyright, Institute for Christian Studies, all rights reserved.