

Perspective

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Newsletter of the Association for the Advancement of Christian Scholarship
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INSTITUTE FOR CHRISTIAN STUDIES
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The spiritual roots of the AACCS

by Bernard Zylstra



Christians from many backgrounds working out of the reformed emphasis on Christ's all-embracing redemption

The beginning of a new decade provides a good occasion for reaffirming the spiritual roots of the AACCS. We live in a time of intense spiritual and ideological confusion. In the secular world, labels such as "liberal," "conservative," or "progressive" have lost distinct meanings. This is also true in the Christian world. We constantly hear that denominational borderlines have lost their significance. And the shifts among Christians in recent years have confused the meanings of words like *ecumenical*, *orthodox*, *evangelical* and *fundamentalist*.

of the spiritual roots of the AACCS: we take our stance in the line of the Calvinian reformation.

In this time of confusion it is essential to reaffirm the *reformed* character

Words, like everything else, have histories. Their meaning can change, expand, contract, and even get lost. That seems to be the case with the word *reformed* in North America. In the United States, and even more so in Canada, *reformed* refers to social and legal improvements, especially in the case of criminal delinquents. In the popular mind, *reformed* does not appear to have much significance when it comes to distinguishing one church from another, let alone one worldview or style of life from another worldview or style of life. Journalists commonly speak of *reform* churches, and to add a measure of clarity they're in the habit of adding *Dutch*.

The older ones among us vividly remember that the problem of defining *reformed* also played a role in the history of the AACCS. For more than ten

years after its founding in 1956 it was called ARSS: Association for Reformed Scientific Studies. Then, after intense discussion, we accepted a new name: Association for the Advancement of Christian Scholarship. *Christian* indeed has a biblical basis: at the time of the early church, pagans used the word to describe believers in Christ. *Christian* is also more ecumenical; it refers to the whole of Christianity as a religion in distinction from other world religions. But after two thousand years of Christendom, the word *Christian* within western culture has become quite colorless since the common denominator of faith to which it refers has become very thin.

So what happened among us? Gradually we began to use the word *reformational* to describe the spiritual movement of which the AACS is a part. We wanted a word that conveyed more than *Christian* but overcame the limits of *reformed*. At the same time we wanted a word that expressed not only the state of *being* reformed (from non-biblical beliefs and practices) but also the necessity of continued reformation. The German and Dutch languages use *reformatorisch* for this purpose, in distinction from *reformiert*, *hervormd* or *gereformeerd*. We thought that *reformational* would serve this purpose. And it is indeed remarkable that this word appears in quite unexpected places, not only with reference to a number of Christian organizations that seek to establish a link between faith and practice but also with reference to an all-embracing biblical way of life in which the underlying theme of John Calvin's reformation-al efforts--Glory to God in the highest!--again plays a central role.

I hope that the word *reformational* will, in this sense, become an ever more important part of a vocabulary needed to identify vital currents in contemporary evangelical Christianity. But our use of it should not create the impression that we no longer are *reformed*. This impression is easily given, especially when we employ the word *reformational* in talking about Christians who, like us, are working for social, economic and political reform. There is nothing particularly reformed or reformational about relating the gospel to society. Roman Catholics, Anglicans, Lutherans and Anabaptists have done so for centuries.

The question always remains: *in what way* is the gospel related to the social order (and the rest of life)? The thrust of the *reformed* answer to that question has been different from the answers given by the dominant trends in Roman Catholicism, Anglicanism, Lutheranism, and Anabaptism. The reformed answer implies a specific view of the relation between creation and redemption: the whole of God's good creation, now corrupted by sin, is the object of Christ's all-embracing redemption. Hence there is no realm within creation where Christ's redeeming Lordship is irrelevant. This acceptance of Christ's total Lordship implies the rejection of "value-free" neutrality in any sector of culture.

This means that our approach to scholarship is not to try to add religious values to the claims of neutral science. Instead, we seek an *inner reformation* of the foundations of philosophy and science, in Scripture's light and with the Spirit's renewal of our mind (cf. Romans 12:2). That is the meaning of *reformed* for the AACS and its Institute for Christian Studies.

The pursuit of the inner reformation of scholarship--that very difficult task--is not the monopoly of reformed Christians. It is an assignment to the whole of Christianity, especially in our generation when the impact of a supposedly neutral science and technology is cutting the fabric of western culture to pieces. It is greatly encouraging that Christians from many diverse backgrounds are becoming more sensitive to the impossibility of religious neutrality in the domain of learning. This reawakening of Christian

philosophy and Christian learning opens many avenues of ecumenical cooperation. But this reawakening does not imply a compromise of a reformed stance.

The AACCS was born out of the *reformed* conviction of God's people that the whole of our life is service of Jehovah God. The AACCS was able to establish the Institute for Christian Studies because a great number of reformed scholars before us had worked long and hard in theology, philosophy, political theory, and many other disciplines. We desire to continue their work, aware of its limits and failures, but in full recognition of a *path of reformed reflection in our century* as we face new problems, challenges and opportunities in the eighties.

Dr. Zylstra is Principal of the Institute, and teaches political theory.

New junior members in political theory

by Evelyn Kuntz Hielema



Bruce Clemenger (l) and Bill Garfield: studying at ICS is no "ivory tower experience"

In the May-June 1979 issue of Perspective we printed an article describing the Institute's political theory program and included interviews with three students who were enrolled in it. The following sketches of five new students in the political theory program may be seen as a continuation of that article.

BILL GARFIELD was born and raised in an evangelical Christian home in Seoul, Korea, where his parents worked as missionaries. He attended high school in Detroit, the family's hometown, and then went to Gordon College in Massachusetts, graduating in 1977 with a B.A. in political theory.

Bill worked in Detroit for two years after college, doing administrative work and research for a law firm, and considered going on to law school. But at Gordon several of his professors, particularly Dr. James Skillen, had encouraged him to come to the Institute for a while, and Bill expected that if he did not do it before going to law school, there was little chance that he would do it later. The reformational perspective he had learned at Gordon College had answered a lot of questions for him. Before that, he explains, "Christianity had always been an ethical matter--in politics it meant that you don't lie or cheat--but now what it meant to be a Christian took on a whole new layer of meaning."

Bill plans to stay at the ICS to finish the M.Phil. program, and will then probably go to law school. His M.Phil. thesis will likely deal with some aspect of legal theory, perhaps in the area of human rights.

"I have found a good sense of humility here," Bill comments. "People are aware that, although we have some answers, we certainly don't have them all. They may not always appear humble, but I think they are." He has also been impressed by the "high level of scholarship at the Institute."

Finally, Bill adds, "I'd really like to express my appreciation that others have sacrificed for many years so that I can simply walk in here and start studying, without having to do all the groundwork. I hope our supporters will see that what we are doing here will grow and bear fruit in areas like law and economics and politics."

Most of the students at the Institute come on the recommendation of a professor or a friend, or because they have always known about the AACCS and ICS. BRUCE CLEMENGER, however, became curious about the Institute because his family happens to be on the *Perspective* mailing list, and Bruce would occasionally notice an issue and page through it.

Bruce was born and raised in Toronto (also rare for an ICS student), attended York University for four years, and graduated in 1979 with a B.A. in economics and history. He wanted to study further, and early last spring decided to drop in at the Institute to check out that option. He talked to several professors and, he says, "Bernie Zylstra gave me an assignment before I had even applied."

Although his background is in economics, Bruce is taking political theory because it comes closest to his interests in terms of what the Institute offers. He is finding it very valuable.

"When I was at York," he says, "my knowledge of my faith wasn't growing. I tried to find some roots, a foundation from which to understand the various disciplines I had studied, and thought theology might give me that. I see now that it wouldn't have been sufficient. Al Wolters' course in philosophical foundations has been very helpful--I never before really had a world view in that sense. Things are falling into place now. I'm learning things that I always vaguely sensed were true, but I didn't know they were Reformed."

The three-week Goudzwaard seminar is proving to be particularly helpful to Bruce because it directly addresses his interest in economics. "It's my first experience of applying the philosophy I'm learning here to a subject I really know."

Bruce will stay at ICS until he feels he has a good grasp of the Reformed Christian perspective. "I'm talking to other people too who I think could use this type of approach," he says. "I really see the need within my Christian circle for a Christian perspectives course." He says he does not experience study at ICS as an "ivory tower experience." "I think they're very conscious here of their responsibility to the Christian community, of the need to be practical."

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JOHANNA SELLES is also Canadian-born, raised in Chatham, Ontario. After high school she went through training to become a registered nurse, and worked in various medical settings for several years. She graduated from the University of Western Ontario with a B.A. in anthropology in 1979.

During the past summer, Johanna spent six weeks in Sri Lanka, representing the University of Western Ontario in a seminar on development. This involved research on tourism and development and observation of development projects in rural and urban areas.

"I have long been interested in the work of the



Johanna Selles: learning to formulate new approaches



Neil Powers: "It's good to see people excited about their work"

Institute," she explains. "After visiting several classes, I felt it would be worthwhile to spend time here as a student." She sees the Institute as a good place to re-examine what one has learned, and perhaps to begin to formulate some new approaches.

Johanna enrolled in political theory because it relates to her interest in anthropology. "I think anthropology is an important area for Christians to be working in," she says. "It's often misunderstood as the study of ruins or exotic cultures alone. But cultural anthropology touches on so many areas--it can be applied to medicine, law, development aid, foreign policy and missions. It seems to me that it's essential to develop a theoretical model with the guidance of Biblical and philosophical Christian perspective."

Johanna emphasizes a sense of freedom which she experiences. "At the Institute you have the opportunity to pursue areas of interest within an environment that provides guidance, constructive criticism, and encouragement from both senior and junior members. Some people seem to think that at ICS you are confronted with one philosophy and are forced to accept it. However, I don't feel that any ideas are forced on me. There's plenty of room for discussion and exchange of ideas."

NEIL POWERS was raised in an Irish-Catholic home in Scranton, Pennsylvania. He studied political science and economics at the University of Pittsburgh, receiving the B.A. degree in 1979.

Five years ago Neil met Pete Steen, about a year after he became a Christian. "Pete was talking about world-and-life views," Neil says. "We kept contact for the next five years, and in many ways Pete was the one who opened up my eyes." Neil would have liked to discuss Christian approaches to politics with other Christians, but in the fellowship of 200 students at his university, he was, at first, the only one studying political science.

Neil applied to a law school in Los Angeles, was accepted, and had nearly decided to go there. "But when I came back from a visit to L.A., prayed and talked to others about it, I finally decided it wouldn't be the right thing to do. I had always gone to a secular school, and now I would be going to another one. I decided it would be good to establish a firmer foundation in a biblical worldview first."

After he leaves the Institute, Neil may decide to go to law school. Working in the political field appeals to him as well, but, as he says, "it's not the kind of thing where you decide exactly what you'll do. You have to work your way in."

Before he came to the Institute, Neil was extremely apprehensive. "I had a stereotype of graduate students as *very* intellectual, *very* studious people. Instead, I've found people here to be down-to-earth, warm and supportive."



It's good to see people excited about their work, and thinking about what being a Christian means in their everyday life. And I've found that if you are willing to listen and work hard you can do well at the Institute without being an intellectual genius."

JOHN HIEMSTRA is one of the few Institute students who come to ICS as a "natural next step" in their Christian education. Born and raised in Terrace, B.C., John was always well-acquainted with the work of AACS, his parents having been members almost since the beginning.

For John Hiemstra, coming to ICS was a "natural next step"

John attended Dordt College in Iowa and received the B.A. in the social sciences in 1978. He stayed another year while his wife, Shirley, finished her

degree, and that was also the year that Dordt introduced a political science major into its program, taught by Dr. James Skillen. John took several courses with Skillen that year, and through them furthered his special interest in politics and political theory.

"I came to the Institute," John says, "to deepen my insight into political questions, to get a framework in which I can work at the practical aspects later." He intends to work toward the M.Phil. degree, but his plans after that are not certain. "It's clear that God wants me to be here now," John says. "What happens after that is not yet clear." Working in the practical political scene appeals to him, but teaching is also a possibility.

John is considering writing his M.Phil. thesis on George Grant, a major Canadian political philosopher who is also a Christian. "It's very helpful to read Grant," explains John. "Although his political thought is based more on Platonism than on his Christian faith, he sees through the tensions of humanism often in the same way Dooyeweerd did."

John expressed particular appreciation for Paul Marshall's part time appointment to the Institute staff in view of Zylstra's overloaded schedule as political theory professor and Institute Principal.

Evelyn Kuntz Hielema is secretary of AACS and managing editor of Perspective.

Brian Walsh appointed to Inter-Varsity staff

Brian Walsh, coordinator of the AACS Campus Teaching Program, has recently been appointed to the associate staff of Inter-Varsity Christian Fellowship. Brian will work with the Toronto Inter-Varsity coordinator, John Bowen, on the downtown and the Erindale campuses of the University of Toronto. He will continue to teach Christian perspectives courses on both campuses on behalf of AACS and will also advise the Erindale Inter-Varsity chapter on their program.

Since its beginning, AACS's teaching program on secular campuses has been related to the IVCF ministries on those campuses. AACS did not wish to be yet another Christian group on campus, and therefore has tried to work in cooperation with local IVCF programs and other campus ministries. Brian's work on the IVCF staff is another way that AACS is able to serve and cooperate with Inter-Varsity, and we are thankful for that opportunity.

A message from Marcia

On behalf of AACS and Institute staff and board members I would like to say a hearty "thank you" for all the gifts and encouraging words we received from so many people in the last two months of 1979. I'm happy to tell you that about 900 people responded with gifts that reached a total of \$97,000. The following chart will show you the kind of financial help we needed and the response we received:

<u>Needed</u>		<u>Response we received</u> <u>November-December, 1979</u>
5 people to give \$3,000 - 10,000		5 people
20 1,000 - 2,000		9
35 500 - 900		16
75 125 - 400		89
300 55 - 100		123
600 1 - 50		658
<hr/> 1035 people to give \$145,000		<hr/> 900 people gave \$97,000

(In 1978, 800 people gave \$103,400)

We had estimated that we would need \$145,000 in year-end donations to meet our 1979 program expenses. With actual donations coming to less than this, we ended the year with a \$45,000 deficit.

Since we receive over one third of our annual donations in the last two months of the year, January through April are usually very "lean" income months. Because of this, we are taking a serious look at our 1980 program and budget, evaluating our capacity to meet our expenses in the early months of the year and to carry last year's deficit (see 1980 budget figures in enclosed annual report).

Please remember our financial needs, especially during these first months of the year.

Marcia Hollingsworth is Director of Development of the AACS.

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
1677 Gentian Dr. S.E.
Grand Rapids, MI 49508

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

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Paul Marshall appointed part time in political theory

The Institute is pleased to announce the appointment of Dr. Paul Marshall to the Institute staff as part time professor in political theory. Marshall will begin teaching in September 1980, taking over two half-courses from Bernard Zylstra, who until now has taught all the political theory courses and since September 1978 has also served as Principal of the Institute.

Marshall was born in Liverpool, England, in 1948. His early work was in geology, and he received the B.Sc. from the University of Manchester in 1969. He then moved to Canada, and graduated from the University of Western Ontario with the M.Sc. in 1972.

By then, Marshall was beginning to tire of geology. His interest moved toward political theory, and he was enrolled at the Institute from 1971 to 1973, studying political theory with Bernard Zylstra. Following this, Marshall studied at York University in Toronto, receiving the M.A. in political theory in 1975 and the Ph.D. in 1979. During this period of study, he held several teaching and research assistant positions at York University.

At present Marshall works nearly full time as researcher for the Committee for Justice and Liberty Foundation in Toronto, doing research on Canadian social policy and energy policy, and he is also teaching a course in political theory at York.

Marshall has been a member of the editorial board of *Vanguard* magazine since 1975, and has served various positions on the board and staff of the CJL Foundation.

The two courses he will be teaching at the Institute are entitled "The Reformation and Political Theory," and "Modern Political Analysis." In the former, Marshall will examine the political theories developed by Lutherans, Calvinists, Anabaptists, Catholics and Anglicans in the 16th century. The latter course deals with the strong push today to make the study of politics a very mathematical science, depending largely on statistics and polls and economic models. Marshall intends to examine that development and will seek to determine how Christians can responsibly use such mathematical methods.

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*"Undergirding all scholarship and science,
all investigations of the character and
lot of the human race in history, all
pastoral care, we need the Christian
doctrine of man, the Christian awareness
of his origin, his status, and his destiny,
an awareness which extends the range of
his experiences and the scope of his
calling beyond this life and sees the
binding threads of his daily duty drawn
into the hand-clasp of God."*

Harry Blamires

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1979 AACCS Annual Report

January, 1980

Report on Institute for Christian Studies and AACCS Activities

*Dr. Robert E. VanderVennen, Executive
Director*

Any review of our activities for the past year will carry with it of necessity some evaluation of strengths and weaknesses. Overall we can be very thankful to God for His blessings on our attempts to be faithful, and for the achievements we have seen. Our work as well as our whole lives, go forward in weakness and sin as well as with the Spirit's blessing, and we will see that as we review the events of the past year.

Any review of activities must also take place in the light of the aims and goals we together have set for ourselves. The reason we exist as an Association and as an Institute is to engage in a special kind of university work. The AACCS has undertaken work in higher education which the Christian community in North America has been missing for many years as it has built up its extensive system of Christian education. There are especially two of those missing ingredients which the Institute has been trying to supply. One of these is study and teaching at the (post) graduate level, the level of master's and doctor's degrees. We have always had our Christian colleges in North America, but after a student completed the work at those colleges and received a bachelor's degree, there was not a place to continue that academic study in a thoroughly Christian way. The Institute is trying to provide such a place. Second, the Institute has undertaken university-level research on foundational, basic issues which underlie our lives, to help us not be blown around by every secular wind and educational fad. In these specific two ways we are seeking to be a witness and a testimony for Christ in a highly secular atmosphere.

With this distinctive service we want to be a blessing to the Christian community as well as to people who are engaged in academic study. It is on this basis that we appeal to the Christian community for



prayer and financial support, and it is in the light of these aims that we wish to evaluate our work.

This past year has made it especially clear that the work of the Institute is maturing. We have seen a real building up of research and publication, and a strengthening of several of our programs.

Work is Maturing

During the past year Hendrik Hart has written first and second drafts of a book on philosophy which is the result of his twelve years of research and teaching at the Institute, plus the opportunity for concentrated study on his sabbatical leave. Revisions and editing are being done with the help of Peter Schouls and Theodore Plantinga, and we expect that the book will be ready for a publisher in early 1980.

The two books which Thomas McIntire has edited, both published by the prestigious Oxford University Press, are receiving considerable notice. This coming year he expects to write a new book on the work of the Christian historian Sir Herbert Butterfield, with whom he became a personal friend and colleague before Butterfield's death in 1979. This book will be the result of three years of research on Butterfield, and, as is always the case with such books, will take three or four years before it is in published form ready for distribution. This gives you an idea of the length of time that is involved in the writing and production of the type of scholarly works that the Institute needs to produce.

Calvin Seerveld is coming out with a new book early in 1980, which is a collection of essays and talks on aesthetics he has presented in recent years. He gave a lecture in September at the international congress on aesthetics held in Italy, which was well received.

Al Wolters has been developing considerable ability as a writer and lecturer in the area of biblical foundations for philosophy and **Christian Worldview** has done much speaking for popular audiences in Ontario and some teaching for academic groups in Pennsylvania. He is active in translating a number of academic works from the Dutch language, writing a monthly column for a church newspaper, and serving as founding editor of our academic quarterly newsletter, **Anakainosis**.

James Olthuis and Arnold De Graaff have been working together for a few years on **Christian views of human nature**, as a foundation for working on education, psychology, social work, and the like. They have edited, and AACCS has printed, two collections of articles which contribute insight on this topic. They have each recently had sabbatical leaves for special research and writing in these areas, and we can expect one or more books from them in the next couple of years.

Bernard Zylstra has completed reflective articles on some of the **leading political and social thinkers** of our time, including Daniel Bell, George Grant, and Eric Voegelin, which have been published in academic books and journals. His interview with the black South African Steve Biko has been widely reprinted. At the present time he is completely occupied with teaching and serving as Principal of the Institute, giving him almost no time for research. We are happy that we could make a part time appointment to Dr. Paul Marshall, who will assist with teaching and research in the political science department.

George Vandervelde led a two-day workshop for pastors in May on the topic of liberation theology. He has been doing quite a bit of public lecturing, and is now in charge of producing our communal book on neo-Marxism and liberation theology, resulting from the Institute's interdisciplinary seminar on this subject

during the past two years.

Fruits of Institute research have recently been published in the book *Hearing and Doing*, written as a tribute to Dr. H. Evan Runner. Six academic papers by Institute staff members are published in this book.

By means of this kind of research program, as well as the teaching program of the Institute, we wish to strengthen and serve people at Christian schools and colleges, churches, Christian action organizations in the social services such as labor and politics, and Christians everywhere in their lives and their work.

Teaching Program

The teaching program of the Institute is also going especially well. Our only regret is that we do not have more students. The academic quality and the commitment of the students is tops, but we could serve more than the 30 who are currently with us. We are thankful for the variety of evangelical denominational backgrounds of our students, and thankful that the number of Canadian students is increasing.

Our students are doing some very good writing too. We are reprinting some of the thesis papers (100-150 pages) from people who have completed their master of philosophy degree, in an effort to make the Institute's work available to a wider audience. Students in our Worldview program have also done some excellent writing, which we are using in various ways.

A requirement of our M.Phil. degree is that the thesis paper of each student be evaluated by a university professor outside of the Institute. The reports that we have been getting from these people have been very gratifying and complimenting.

Improved Curriculum

The curriculum for the master's degree has been greatly improved during the past year. The pattern of courses, requirements and deadlines has been improved, and it will now be possible for students normally to complete the program in two years.

The Worldview program, set up under the direction of Hendrik Hart during the past year, was a smashing success. Six students worked full time in the program, and it was really beautiful to see their work unfold during the course of the year. Therefore it was deeply disappointing that at the start of the 1979-80 school year we did not have enough students to maintain the program, so that it had to be suspended for this year. We are very much hoping that there will be a good registration for it in 1980, so that it can be maintained, but at present this promising program is hanging in the balance.

Cooperative Ph.D. Program

The most exciting development in curriculum during the year was the start of a cooperative program for the Ph.D. degree with the Free University of Amsterdam. We now have a way of working with students to the doctoral level which will result in their getting a fully

accredited Ph.D. degree. After getting a master's degree at the Institute, the student spends two more years of full time study in Toronto in a structured program which concludes with a comprehensive examination. Upon passing that examination, the student can apply for exemption from the doctoral examination at the Free University. A person who is accepted then needs to write a dissertation under the joint supervision of the Free University and the Institute. The final examination of the dissertation and the research that underlies it will be taken in Amsterdam and the degree is officially granted by the Free University. One of our students, Lambert Zuidervart, who has already done considerable doctoral work with us under the supervision of Calvin Seerveld, has already been accepted into this program.

The fields of study in which students are able to concentrate at the Institute are philosophy, theology, history, aesthetics, psychology, and political theory. For three years we also offered studies in economics, but with Sander Griffioen's return to The Netherlands, we have not been able to continue ongoing study in that field. The study programs the Institute offers are the Master of Philosophy degree, the Ph.D. degree, the Certificate (for one year of study in academic courses) and the Worldview Program, as well as the opportunity for students to take courses not directed in any of these programs.

Students who complete programs at the Institute go on to a variety of occupations, including Ph.D. study at other universities, teaching at all levels, pastoral work, writing, work for social and political action organizations, counselling, social work, business, and law.

Service to the Public

In addition to its teaching program in Toronto, the Institute aims to reach out to the general public with insights that arise from its work. The outreach has been strengthened in various ways during the past year, building upon the work of earlier years. As noted earlier, there are more books and articles being written by our professors and by our students than has been the case in the past. A few thousand copies of our academic papers are now being distributed each year, in North America and throughout the world. We have started the quarterly academic paper *Anakainosis*. We are trying to include more articles in our newsletter, *Perspective*, which try to build Christian insight at various educational levels. Our academic staff members are having more interaction with their professional peers, through professional meetings, than has been the case in the past. Academic seminars at the Institute, especially during the summer and during the January interim, have brought a wide variety of scholars to the Institute for exchange of insights. A special instance of this was the seminar on philosophy held at the Institute during the first week in August under the

leadership of Dr. Peter Schouls, one of our Curators. The academic interchange there was exciting and profitable.

Campus Outreach Growing

Our outreach to students at other colleges and universities has also been growing. Christian perspective courses on university campuses in southern Ontario have been taught by Brian Walsh, John Valk, Terry Tollefson, and Richard Middleton. We are working closely with the Coalition for Christian Outreach in their substantial campus ministry centered in Pittsburgh, as well as with the Christian Educational Services of Dr. Peter Steen. We regularly send our materials to faculty members at Christian and secular campuses, and have been able to deepen our relationships with denominational campus ministries. We are also establishing a much closer relationship with Inter-Varsity Christian Fellowship. Students, professors, and those who minister to students regularly request information and assistance from us. We are thankful to see our ministry to students who are dispersed on many campuses growing in this way.

Behind all this research and outreach stand a variety of administrative services which make it possible. These should be called to your attention so that you have a rounded idea of our operations.

The educational programs in which, apart from the Institute, we reach out to the Christian community, require their own kind of organization, planning and promotion. This year we have separated that work from our promotion and fundraising work, and have added Rosanne Sweetman to our staff to organize and carry this out. Student recruitment services are carried out by Brian Walsh, in the context of our overall outreach to students. Our work of promotion takes place largely through our newsletter, *Perspective*, which comes out six times a year. We send out about 7,000 copies of the newsletter, the majority of them addressed to Canadians, with about 2,000 going to the U.S., and several hundred to countries overseas.

The work of fundraising and promotion is spearheaded by Marcia Hollingsworth, assisted by Rita Vander Veen, and on the Canadian West Coast we have the full time services of Nick Loenen, who contacts people in British Columbia, Alberta, and northern Washington. Our fundraising is done largely by mail, by some personal contact, and sometimes by telephone. We would like to have more of a local presence in a number of communities, such as Loenen is able to do for us in the West, and have been trying for some time to find someone to represent us in Ontario. This service combines education, promotion, and fundraising.

Financial Needs

Meeting our financial needs is always a challenge since a very large part of our income must come from voluntary

donations. During 1978 we were having a particularly difficult time, and cut back on salaries and many other expenditures to a very great extent. At the end of 1978 we were amazed with fantastic blessings in terms of donations at the end of the year. This was a great boost for us, and resulted in our ending 1978 in the black. We would love to say that the same thing happened in 1979, but in spite of the same beautiful financial support at the end of the year, we have not been able to balance our budget in 1979. We are finding that inflation is almost impossible to keep up with, a problem that affects every institution like ours. It is very hard for a voluntary organization, not supported by the government and with only small income from churches and tuition, to keep its donation income increasing at the same rate as inflation. Yet we are richly blessed with more than 3,000 persons and families who support us each year. The membership voted to double the annual dues to \$50 a year, but this has not brought in as much increased income as we had hoped.

Through renting out space in our building we receive an income that is somewhat higher than the cost of maintaining the building. After two years of partial vacancy in our building due to the leaving of the public library which rented most of our space, we are happy that since August, 1979, our building is back to full occupancy. Because rental rates have decreased in Toronto in the last few years due to overbuilding of office space, however, we are not receiving as much rental income as we did three years ago.

Evaluation and Assessment

For 1980 our Board and staffs are committed to a phase of evaluation and assessment of our work. We want to take a look at how well we are doing the various educational and supportive activities in which we are engaged, and are committed to having some outside examination of all phases of our work. We look on this as being preliminary to a new master plan which will guide our development in the 1980's.

We have a great deal for which to give thanks when we see the ways our services are being received and the increasing strength with which our work is being done. We have problems of various kinds, but we are able to look at these forthrightly and to work at solving them in a spirit of love and mutual respect. We are thankful for the faithful support of many people, support with prayers, money, and expressions of good will. We are thankful that the Institute and the AACS have found a place in the hearts of many people, and a unique place of service in the Christian community. It is always heartening for us to hear how this work is being a blessing in the lives of God's people. Please continue to support it, and we of the staff and board pledge to be faithful to you in stewardship of the resources that you give us.

AACS Comparative Budgets

Income	Budget 1980	Budget 1979	Preliminary Actual 1979	Actual 1978
General Donations	\$322,300	\$295,000	\$229,365	\$266,056
Church Contributions	22,000	18,000	25,305	35,083
Membership Dues	45,000	45,000	43,577	38,329
ICS Tuition	27,000	27,000	20,437	22,939
Educational Services Fees	32,000	23,000	38,247	32,329
Rental Income	130,000	125,000	119,943	96,902
Other Income	6,000	5,000	4,864	14,489
Total Income	\$584,300	\$538,000	\$481,738	\$506,127
Expenditures				
Institute for Christian Studies	\$201,100	\$198,730	\$193,078	\$192,707
Educational Services	72,900	53,200	69,887	46,421
Student Financial Aid	20,000	24,000	18,992	26,296
Curriculum Development Centre	14,500	19,500	19,500	20,400
Administration and Development	169,900	142,970	122,667	103,382
Building	105,900	99,600	102,155	98,225
Total Operating Expenditures	\$584,300	\$538,000	\$526,279	\$487,431
Surplus (Deficit)	0	0	(\$44,541)	\$18,696

How Have Various Sectors of Society Experienced the AACS Over the Years?

How Has the Church Experienced the AACS?

Rev. Arie Van Eek, Executive Secretary of the Council of Christian Reformed Churches in Canada

To speak for the church seems presumptuous, and especially to do so with very limited time. Further, my experience is limited to the Christian Reformed Churches in Canada, and nearly all of my service has been in western Canada. Yet during the past two decades I have listened and watched closely as the AACS and this segment of God's church have interacted. Furthermore, it has been the members of that church community which started the AACS and the Institute, and which constitute the largest part of its staff and its membership. It is that church which has had the most intensive relationship with your work.

That church grew up with the AACS. It started really with the immigration to Canada after the second world war. Those



Rev. Arie Van Eek
Christian people, church members, started the AACS because they intensely wanted to do certain things in higher education in a Christian way.

That church would have been very different today without the AACS. The AACS had a great impact upon the church, an impact which at times was resented and resisted. But I will assert that any people who are able to think in a dynamic way about the church, even those who opposed the AACS, would for all that not want to say that they wished that the AACS had not come into existence. AACS forced the church to face a number of hard questions — and many would rather

not have faced those questions — and the church has been immensely enriched as a result. People felt good about themselves and their church the way it was, and they had not bargained for the AACS taking the role of prophet to goad the people out of their complacency.

How did the church at its best respond to the scholarship and the leadership of the AACS and the teaching at the Institute? Well, let your mind wander from the days of the Unionville conferences at the Cherry Hill farm — which started twenty years ago — through the years intervening, to the Niagara conferences and the little ones that were spawned in Pittsburgh, Seattle, the Alberta foothills, Delaware, and where have you. I would say with confidence as I have many times done to other people who have not yet been exposed to the teaching and direction of the AACS, that I have never experienced the combination of fervor of faith bearing forth a vision as deep and as broad. And I thank God that the AACS was born at the time it was, that it has grown the way it has, and that it is still a sign of hope in a church and church milieu, and in a Western world in which the forces of reaction and of conservatism are very, very strong and present a very great threat, also to those churches who by their own confession carry a broader vision than that which is typically North American.

May I more specifically suggest that the AACS has very directly helped the church struggle through a certain mentality, or view of the church, which I call a "pure church" concept and which has done immeasurable harm in limiting the outreach of the Reformed vision of faith and life on this continent. That "pure church" mentality itself was rooted in a doctrinal orientation that removed the Lord of the church and the King of Kings two steps from the scene into which He came twenty centuries ago. You have challenged this mentality in a way that none could deny.

You have focussed, furthermore, on the Word in the context of the world. You have done that in your academic enterprise, and many off-shoots of that academic work, both institutional and personal, have been an immense blessing. For example, you focussed on the weakness inherent in North American Christianity of reducing the church to a certain institution. That institutionalization of the Word you have not allowed to go unchallenged.

I have yet to hear of any group so concentrated in its studies, so unified in its perception, as the Association and the Institute. You have helped a lot of individuals, immigrants particularly, to clarify or redirect their goals in an alien society. They came to Canada, they kept on wandering around with a poorly-focussed notion about economic-social goals, but then along came some of the sons and daughters of those very families who immigrated, saying, "But you don't



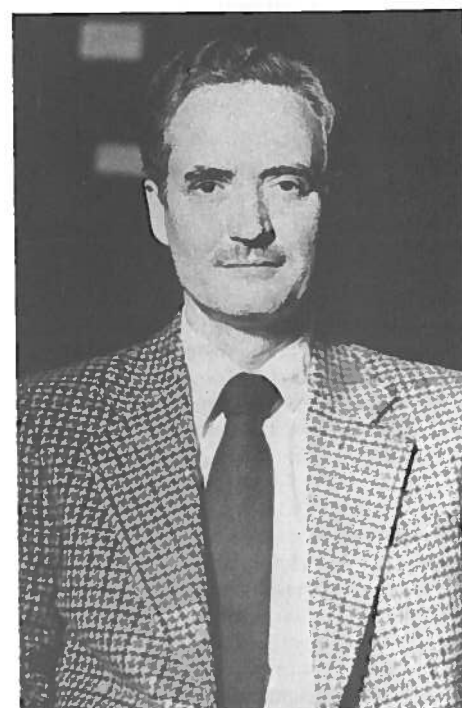
really see where the action is." Thanks to that kind of prodding, a lot of us have come to understand better what it means to be "body of Jesus Christ" and a local manifestation of it in the midst of a Babylon.

It was a somewhat painful thing to experience that the church showed itself so terribly humorless when some of her sons and daughters, also prophets by the Lord's grace, were daring to criticize her. Specifically, it was a painful thing to experience that when a spoken word was reduced to writing and sent across the land, some people would not listen to that spoken word now put into writing and come face to face with the issues now placed before us. The church was the loser for not taking seriously her sons and daughters who, wisely or foolishly or brashly, spoke some words that had some very sharp edges to them.

Many people have applied a measure of scrutiny and a standard of truth to members of the staff of the Institute that we have been loathe to apply to our more established institutions — our Christian schools, our local congregations, and whatever other associations we have spawned. It seems to me, in other words, that there's been a concentrated effort to put the Association on the defensive.

One of the fruits of your challenges has been to reduce the gap between the scholarly and the popular. You have helped to raise the sights of very many people who have thought of themselves as just common folk to a larger vision of being God's people in an alien society. You have led them to an insight deeper than they would have thought their limited education permitted them.

And so, without hesitation, brothers and sisters, I would apply to the AACS the picture of the prophet, whose task is that of being goad. Should the day come that the Association can no longer manage that kind of task, with the courage to continue its goading, that day the church would be immeasurably impoverished. I, for one, am committed to seeing it continue that important task for the church.



Dr. Robert VanderVennen



How Have Christian Day-Schools Experienced the AACS?

Deborah Marshall, Principal of Toronto Central Christian School



Deborah Steele Marshall

The AACS has made many contributions to the lives of many of us who are involved in Christian day-school education. For me and for many of my colleagues, it has given a new way of looking at the world, and certainly a new way of living and working in the world.

Probably one of the greatest ways of influence of the AACS and the Institute on the life of Christian day-schools is through the personal growth that individual teachers have experienced in AACS and ICS related activities. I will go back, as did Rev. Van Eek, to the Unionville conferences — conferences which many teachers and many families within our school communities attended. Even ten years ago there were workshops for

teachers sponsored by the ICS, where teachers began to come together and work at developing Scripturally-directed curriculum. Some of those first efforts have, of course, now grown into an organization partially funded by the AACS, the Joy in Learning Curriculum Development Centre. For many teachers in Ontario and the rest of Canada, in the United States, in Australia, in South Africa and other places in the world, the materials published by CDC have helped them work out a Christian world-and-life view with their students.

Most of you know that in the years that CDC has been working, many specific volumes have been published — starting with the first *Joy in Learning* curriculum for the elementary schools (the primary grades). There is now a Teacher's Guide which helps teachers apply what is written to what they are going to do in the classroom. There is a math volume, *The Number and Shape of Things*, which complements *Joy in Learning*. There are units for junior levels (Grades 4-6) in *The Canada Way of Life* series (already published have been volumes on Ecology, Transportation and Communication; and being prepared are volumes on Agriculture and Industry as well). For the senior grades (7 and 8) work has been done in comparative culture studies to help students sense what religious experiences drive cultures so different from Canada as Kenya and Japan. Also from CDC have come volumes which help with Bible programs, one entitled *Of Kings and Prophets* and one on the work of Joshua entitled *Reclaiming the Land*.

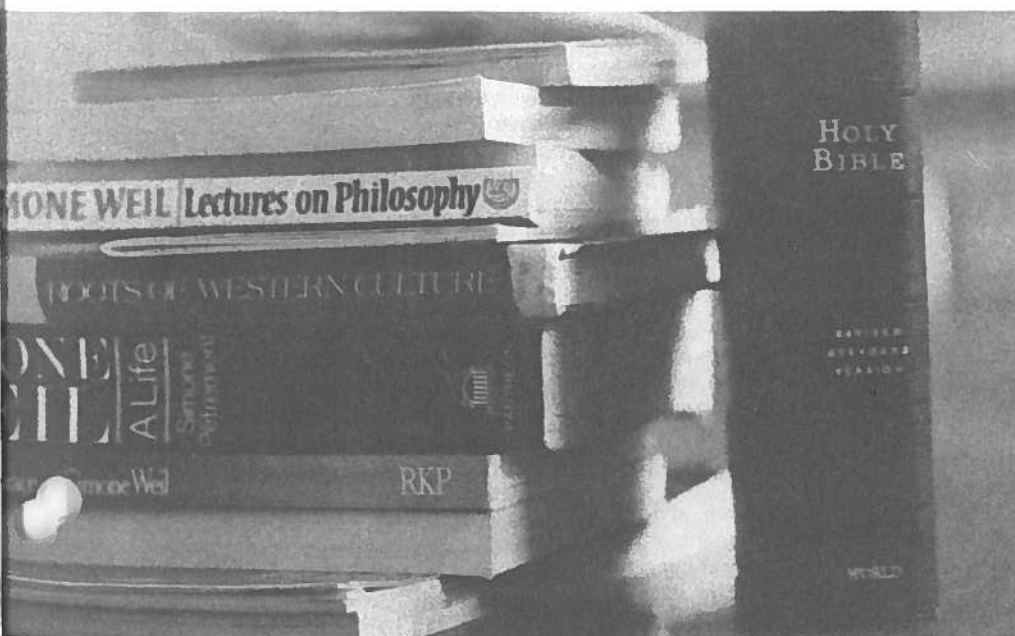
I've just come back from two days at the Ontario Christian School Teacher's Association convention in Hamilton. I was happy to see how much interest there is among Christian teachers all over Ontario, especially the younger ones, in the ideas of the Curriculum Development Centre, and in using their materials. Several workshops at the convention were specifically related

to CDC material. Teachers in schools are using the accompanying suggested method of integration of subject matter. The ideas from CDC are having a great influence on schools across this province and other places in the world.

Related to that is the effectiveness that the AACS and ICS staff have had in speaking at teachers' conventions throughout the world, and in leading workshops in summer programs to prepare teachers to carry on the work in their own schools. There are now persons who have studied at ICS teaching in a sprinkling of schools all over. Some of them came for informal programs in the early years — I spent a year at ICS in 1971-72 in a program that Arnold De Graaff and I worked out together. Attending and getting some new ideas during that year changed just about every aspect of my life. Others of us have done the same kind of thing in a sabbatical situation. There are teachers who have gone through the Institute's Master of Philosophy program and are active in the schools. John Hull, a Master of Philosophy graduate of ICS, and Stuart Williams, a teacher in Edmonton who attended the Institute at the same time that I did, were instrumental in working on a *Man in Society* curriculum for Christian high schools which is being published by Christian Schools International in Grand Rapids. This volume certainly looks at life from the perspective that we learned at the Institute. Marlin Breems, another former ICS student, has just been chosen president of the Ontario Christian School Teachers Association.

Another very specific way that those of us who work in Christian schools in the metropolitan Toronto area have been influenced by the work of the AACS and the ICS is through the involvement of staff families within our schools. In the two schools where I have been principal, Immanuel in Agincourt and now Toronto Central, we have had the children of staff members VanderVennen, De Graaff, Olthuis, Hart and Wolters. And just having those parents around and active in board, society, and committee life, makes for stimulation. Sometimes their contributions have been very enriching, they've always been invigorating, and at times they've been downright controversial! We've also had the children of many in this audience who are working in some of the sister organizations of AACS. We are now also getting the children of former students of the Institute in our schools.

For me, then, the influence of the AACS and the ICS has been one of great personal growth. For our schools, from my perspective, AACS has had a great deal of influence on a new generation of teachers now taking positions of leadership in Christian day-schools. I would encourage the AACS to continue its many and varied ways of helping our schools, both through the theoretical foundational work that is being done and in the application of that work to very specific fields, like education and curriculum building.



How Have Campus Ministries Experienced the AACS?

Christy Wauzzinski, staff member of the Coalition for Christian Outreach



Christy Wauzzinski

It is an honour for me to be here from Pittsburgh and to speak briefly at your annual membership meeting. I am a product in many ways of the work of the Institute and the AACS in western Pennsylvania. You may not know that the Institute is active there. When I was an undergraduate student at Allegheny College I met up with a fellow named Dr. Peter Steen, and through him I was nurtured in my very early development as a Christian. After graduation I worked for a while, married, and since then my husband and I have been very much involved in helping students in western Pennsylvania develop Christian perspective in their lives and in their learning.

Right now I am working for the Coalition for Christian Outreach, a campus ministry based in Pittsburgh and working on college and university campuses within 200 miles of Pittsburgh. We work on 39 campuses in that area and have a staff of approximately 150, all college graduates, some of whom are seminary students or graduate students.

In the five or six years in which I've been involved with the Coalition I have seen it profit a great deal from the work of the Institute. It would not be an overstatement to say that the Coalition is unique as a campus ministry in the way that it is because of the work of the Institute and the AACS and its related organizations. Although it is a bit prideful

to say it, I think the Coalition has an edge on most other campus ministries because there is a special vision to the Coalition's work. That is that our work doesn't stop with just evangelization and the rudiments of discipleship. There is a real desire by the Coalition to minister to the student as a student, and that desire is growing. It should be growing faster. But what was a major turning point in this vision of campus ministry was the willingness of the Institute to share its Senior Members with us, so they could teach concentrated courses for our staff members. Dr. Al Wolters taught a two-week Christian Perspective course in our staff training program last June, and then Dr. Zylstra taught a one-week course later in the summer. Through these courses I've seen a number of our staff people whose roots are in the evangelical tradition, people who have been a bit hostile to the Institute's perspective, really turn the corner. This has been very exciting for me. We have seen some major changes.

One result of these changes is our new staff position which is very similar to the kind of work that Pete Steen did when he was on the staff of the Coalition in 1972-74. Though he's not working at the same academic level that Pete did, we have Byron Borger as a kind of staff specialist in world-and-life view. He is teaching a number of perspective-type courses, using as a base the AACS campus course which Brian Walsh introduced to us in Pittsburgh. Byron is modifying the course to suit the very different kinds of situations he finds on the different campuses. We work on a wide variety of campuses, some of them commuter schools, some of them large universities, some of them small church colleges. He is being very well received. I think there is a new openness, particularly by our staff, to the basic world-and-life-view courses, and a sense of the need for them.

All of us are being confronted a bit by our lack of background to teach and interact with a course like this. This has prompted us to do reading like we never have before. You tend to be an activist in our kind of work. As a result you don't sit down and read like you should. This is one healthy way the Institute has served us — it has goaded us and confronted us with the need to be constantly reading and constantly re-evaluating.

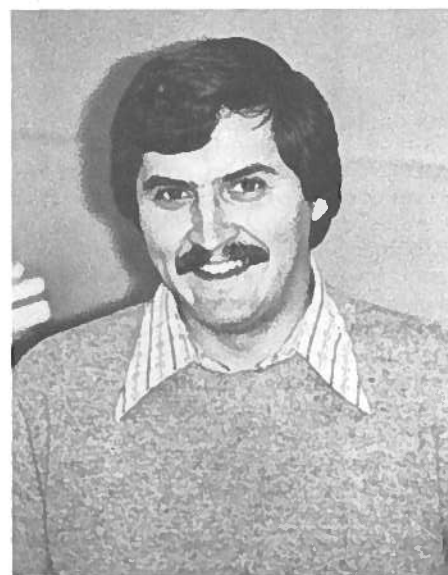
I work in a small school in Pittsburgh, Chatham College. All the students are women, about 500 or 600. I am very much aware of the spirits at work there. It seems to me that because Chatham is so small some of the spirits are even more powerful than you would experience them at a large university. Maybe that's just my own prejudice — you always tend to think the place where you work is the toughest place of all. But I'm very much aware of spirits like individualism, and I think cultural narcissism is rampant. Frankly, the old kinds of personal concerns that evangelical campus ministries have had are not solving these problems. There

is a new hunger, a new desire, to get at the roots of some of these spirits, and to examine them in the light of Scripture. In doing that we have been greatly helped by the Institute.

So I'm pleased to have this opportunity to thank you very much for the support you give us through the AACS and the Institute. I think that the help you give us is really an offshoot of God's blessing on what should be the primary work of the Institute, namely scholarship. It's exciting to see that God has blessed small obedience here with an outreach to many other areas of Christian ministry.

How Have Social Action Organizations Experienced the AACS?

Dr. Paul Marshall, Research Associate, C/JL Foundation, Toronto



Dr. Paul Marshall

The program says that I'm supposed to make some remarks evaluating AACS/ICS and Christian action. I find Christian action a bit too broad a topic to deal with, especially since that would cover everything the three previous speakers have covered. So I take my task more particularly to be to offer some evaluation of the contributions of AACS/ICS to Christian action organizations in the area of social and political work. And that's what I'll speak to.

Basically what I want to say falls into three parts: analysis, sermon, and encouragement — in that order.

I see the major contributions of AACS/ICS to Christian action organizations (or maybe I should say to other Christian action organizations) to have three sources. The first is the direct work of Senior Members, many of whom have served on boards or served as resource people and done a variety of different work in these organizations. In my experience these organizations have found that tremendously valuable. But I also know from my own

personal history that there is a certain contradiction in it. Sometimes I have wanted a particular Senior Member to write an article for *Vanguard*, but when I was a student at the Institute my attitude was "Leave our professors alone — we pay our tuition, we want them here." Generally in trying to take account of both of those things, I would put the greater stress on the Senior Members trying to do their own work at the Institute first. So in the future I would not press for too much major contribution coming directly from Senior Members in the work of other organizations.

The second major avenue of contributions has been via students, either directly in supplying trained students for our organizations or through the work which the students have done at the Institute or elsewhere. And other organizations have been able to benefit from the fruits of that research by students. A significant number of the staff, particularly the younger ones, of Christian action organizations both in Canada and the United States have been Institute students. A quite high percentage of former Institute students have directly benefitted Christian social action organizations. Present and future Institute students can help a great deal if they can do their research and write their course papers on topics of particular importance to a social action organization.

A third major area of contribution has been via the research, writing and publishing of the Institute. In this area ICS has articulated the tradition within which we all work and it has provided broad guidelines coming out of this tradition. I doubt that very much else would have developed or at least would not have developed well without this backing.

However, given our limited resources there are real frustrations in this area. As there are so many questions which yet need answers for development, if one is in an action organization, one can get very impatient when facing urgent problems and waiting for systematic, theoretic analysis. But this has a positive side and a negative side. The positive side is that the organizations are kept from rash activism, and the delays in getting systematic research studies have kept me from this, too.

As to the negative side, that is, some means of dealing with these frustrations, I would like to make two suggestions. Firstly, to those people working within AACCS and ICS, I would suggest as much as possible a study of issues themselves, rather than, or as a supplement to, the study of other people's views of the issues. In my work in CJL, for example, it is much more useful to me to hear what the doctrine of creation means in my work than to hear that so-and-so hasn't got one and such-and-such has a very bad one. Now obviously you need to know and to critique what others are saying, but you need to go beyond that, too. I recognize that this is tremendously difficult. I should add that I have never taken this advice

myself! But nevertheless, I will now try to follow it myself.

A second suggestion that I would make is addressed to us as a community rather than specifically to the AACCS and the ICS as institutions. I am referring to the community which gave rise to this and many other Christian action organizations. The strength of this community and of its particular organizations is — as is also true in many other groups — the same as its weakness. Our strength has been principally in the depths of education, theorizing, and reflection, both in our tradition and also in our own particular work. Our weakness is that we have not generally put the same type of effort into other aspects of life. Hence our theorizing can appear comparatively overdeveloped. We must therefore beware that we do not put theory in the place of faith and hearing the word of God, lest we make all other things dependent on theory and assume that all other things must be mediated by it. Theoretical work is not necessarily antecedent to other developments in a Christian community.

Advances, trials, suggestions, experiments, mistakes and failures can be made in such things as politics or personal relations even when one does not know clearly the way ahead. We do not necessarily have to wait for developed theoretical reflection before we can act. This is not a plea for mindlessness, and certainly not a downgrading of theoretical work, for we should all be aware that the possibility of mistakes, failures and false starts *also exists in theoretical work itself*. Of course, it must also be said that our different types of labors should never be divorced from one another. We must advise, question and critique one another in order to mutually upbuild our work.

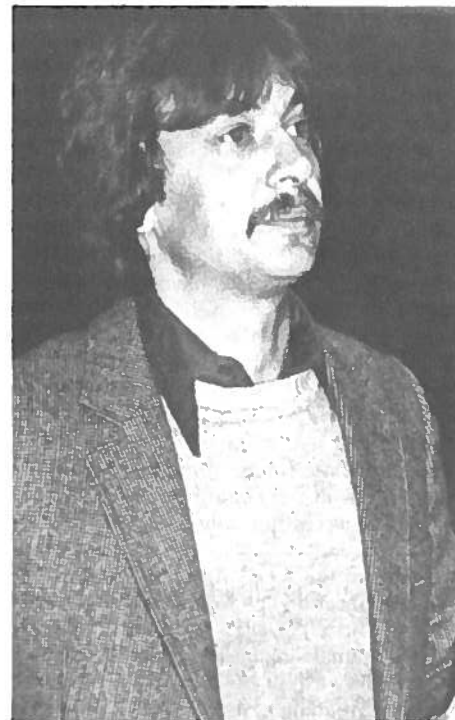
I think that if we accept some of this advice, then we may well do our work better in all of its dimensions, including theory, for we would then not have the strain of always being required to do everything, know everything, and to have everything worked out. Furthermore, it could help us appreciate the importance of the things we are doing and have done. We sometimes stress only the things that we have not done or cannot do and appear to set ourselves standards measured against which we cannot but fail. Perhaps more modest expectations may help us to see our real successes.

I wish to close on this note of successes. My association with the AACCS/ICS extends for about ten years. Before and during that time I have been in continual interaction with other groups of a broadly similar nature, both Christian and non-Christian. This more than anything has given me an appreciation for the work here. From my association with secular universities, I believe that the work of the ICS is generally of a high standard. If one takes our scarce resources into account, then our work and progress have been quite phenomenal.

Three Junior Members Receive M.Phil Degree

- William V. Rowe, M.Phil. in History of Philosophy, supervised by A.M. Wolters
- John Valk, M.Phil. in Philosophical Theology, supervised by J.H. Olthuis
- Brian Walsh, P.Phil. in Philosophical Theology, supervised by J.H. Olthuis

Response by John Valk



On behalf of the students receiving the Master of Philosophy degree, I would like to take this opportunity to reflect on some of our more positive experiences of the past three years of study at the Institute.

As Junior Members in an academic community at the Institute, we experienced a sense of collegiality in our work. Together we shared much of our work, we spent time discussing our ideas, and gave support to one another in the exchange of ideas in our individual areas of study. We met informally on many occasions. Bill Rowe provided a certain amount of leadership in a few evening sessions to help us wade through some of the more difficult parts of Dooyeweerd's *New Critique*. Harry Anastasiou, for a time, held regular evening meetings in which he informally discussed his work with us. Brian Walsh and I critiqued each other's work and shared ideas and views in regard to our respective thesis topics. In these few ways, we all experienced a fellowship which was close, fruitful and very good.

At the same time, we held informal evening discussions with both Junior and Senior Members on themes and ideas that would arise out of the regular classroom seminars. Senior Members, on occasion, invited us to respond in extra sessions to ideas arising out of their particular interests. Though this frequently brought us into areas lying outside our own regular studies, these sessions proved to be very stimulating and provided for the communal sharing of thoughts and ideas. Also, all of us, including the administrative staff, regularly join in worship services on the 4th floor of our building, a practice which was begun this year.

Some of us were, and still are, active in the teaching of Christian perspective courses on university campuses. This continually proves to be a unique challenge for us. It gives us a great opportunity to share the Christian insight we have gained at the Institute with students at secular universities where the Lordship of Christ does not enter into the classroom discussion. Though this task is difficult and frustrating at times, we have seen some of the students from these university classes, both from the Ontario and Pittsburgh area, come to study at the Institute.

The ICS, as an institution of academic research, faces a large task in the immediate future; it must grow in dialogue with the community. This challenge faces not only Senior

Members, but Junior Members as well. We are still confronted with negative attitudes left over from earlier years, which indicate that our efforts must be increased. The Institute must provide leadership in the areas to which it has been called, and in terms that can be understood by its supporting community. At the same time, the Institute must retain active communication with other institutions which share similar perspectives. It must not isolate itself, but instead find its natural place alongside of others in order to develop and contribute that which is unique to the Institute.

Finally, on behalf of all the graduates of 1979 I would like to express our sincere appreciation to the Senior Members for making our years at the Institute, although at times difficult, nonetheless pleasant and extremely enriching. The environment of scholarship which exists at the Institute, though initially threatening to most, soon becomes a comfortable place in which to grow and develop. Through stimulating lectures and vibrant seminar discussions, the Senior Members provide a context for the development of many new thoughts and ideas. I would also like to express our thanks to the members of the administrative staff for their parts in making our study possible.

The experiences we have had at the Institute have been deeply rewarding, and I am glad to have been part of this community of scholarship.

Minutes of the AACCS Annual Membership meeting held on Saturday, October 27, 1979 at 1:30 p.m.

1. Communal singing of "Great is Thy Faithfulness" and "Lord of All Hopefulness" is followed by a few welcoming words from Rev. James Joosse, chairman. He then leads in Scripture reading of Isaiah 11:1-10 and prayer.
2. Dr. R. VanderVennen presents an evaluative report on the programs of 1979.
3. Various leaders in the community express what the AACCS/ICS has meant for their area of work or study:
 - a) Rev. A. Van Eek speaks on behalf of the Christian Reformed Church.
 - b) Deborah Steele Marshall explain how the Christian schools (especially in Toronto) have benefitted.
 - c) Christy Wauzzinski relates how the ICS teaching has been a blessing for the campus ministries in the U.S.A.
 - d) Dr. Paul Marshall evaluates the contribution of AACCS/ICS in Christian action.
4. The treasurer J. de Koning introduces the 1978 financial statements and the proposed 1980 budget. The statements are adopted and the proposed budget in the amount of \$584,300 is approved by the membership.
5. Recommended and approved that Mississauga Auditing and Accounting Services audit the 1979 financial statements.
6. Coffee Break.
7. Communal singing of "Praise to the Lord, the Almighty".
8. Recent graduates of the Institute are presented and M.Phil. degrees are granted to Bill Rowe, Brian Walsh and John Valk. John Valk speaks a word on behalf of the students.
9. Dr. Bernard Zylstra, principal of the Institute, delivers his address "Vision and Direction for the 80's."
10. The audience responds by singing "O Bless the Lord, My Soul, With All Thy Power," followed by communal prayer. The meeting is adjourned.

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B. Westrik, Secretary

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Important books in the history of philosophy

The following list is designed to help Christian university students who study the history of (Western) philosophy. With one or two exceptions, the titles are chosen with a view to counteracting the prevailing opinion in North American universities that philosophy is and has been primarily a matter of religiously neutral argument. Instead, most of the titles listed highlight the cultural context of philosophy, and/or the religious choices which underlie all human culture. They are meant to supplement, not replace, many of the standard texts in the history of philosophy. This bibliography was compiled by Dr. A.M. Wolters, Senior Member in the History of Philosophy at ICS.

Frederick Copleston, *A History of Philosophy*, 9 volumes (New York: Doubleday, 1946-), available in paperback

A complete history of Western philosophy, from the earliest Greek philosophers until the twentieth century. Probably the best of its kind in English, it is remarkable for its clarity and balanced judgment. Written by a Jesuit, it treats Christian thought seriously and sympathetically (especially Thomas Aquinas), without, however, appreciating the religious nature of all philosophy.

Herman Dooyeweerd, *Roots of Western Culture: Pagan, Secular and Christian Options* (Toronto: Wedge, 1979)

Dooyeweerd's own most popular introduction to his analysis of Western philosophy in terms of three dominant themes (form/matter, nature/grace and nature/freedom) within the context of an overall survey of Western culture. The best book for grappling with the religious issues involved in the history of Western philosophy.

A.H. Armstrong, *An Introduction to Greek Philosophy* (London: Methuen, 1966), available in paperback

A clear and balanced account by a Catholic author, not neglecting the Neoplatonic and Christian thinkers of late antiquity.

Kent Zigterman, "Form, Universal and Individual in Aristotle" (Toronto: Institute for Christian Studies, 1976)

Kent Zigterman, "Dooyeweerd's Theory of Individuality Structures" (Toronto: Institute for Christian Studies, 1977), Zigterman's M.Phil. thesis

These two essays, by a graduate of the Institute for Christian Studies, give an analysis of Aristotle's concept of substance and the alternative to it proposed by Dooyeweerd. Together they are an excellent introduction both to the philosophies of both these thinkers and to the religious problematics at the heart of Western ontology.

R.T. Wallis, *Neoplatonism* (London: Duckworth, 1972)

A clear and authoritative study, from a humanistic point of view, of the often neglected but most influential school of ancient philosophy. Particularly good on Plotinus, its founder, and on the pervasive influence of Neoplatonism in the Christian West.

Robert J. O'Connell, *St. Augustine's Early Theory of Man, A.D. 386-391* (Cambridge: Harvard University Press, 1968)

An examination of the great influence of the pagan Neoplatonist Plotinus on the early anthropology of Augustine. An unusually perceptive look at the phenomenon of "synthesis," written by an American Catholic.

Joseph Pieper, *Scholasticism: Personalities and Problems of Medieval Philosophy* (New York: McGraw-Hill, 1964), available in paperback

A short, fresh and wonderfully lucid presentation, from a Catholic perspective, of the main figures and problems of medieval philosophy.

F. van Steenberghen, *Aristotle in the West* (Louvain: Nauwelaerts, 1970)

Containing more than its title indicates, this book is an excellent, easy-to-read

introduction, by one of the leading authorities in the field, to the philosophy of the thirteenth century and the problem (in Catholic perspective) of relating Christianity and pagan philosophy.

Etienne Gilson, *The Christian Philosophy of St. Thomas Aquinas* (New York, 1956)
An extensive presentation, lucidly written by one of the leading figures of twentieth-century Neothomism, of Aquinas' thought.

Herman Dooyeweerd, *A New Critique of Theoretical Thought*, Vol. I, part II (pp. 169-499), (Amsterdam/Philadelphia, 1953-57)
A survey of modern philosophy from the Renaissance to German Idealism in the light of the humanistic theme of nature and freedom. Difficult but rewarding, with particularly extensive sections on Leibnitz, Locke, Hume, Rousseau, Kant and Fichte.

Peter Schouls, *The Imposition of Method* (Oxford: Oxford University Press, 1980)
An examination of the pervasive role of the method of analysis and synthesis in Descartes and Locke serving to complement and corroborate some themes in Dooyeweerd's analysis, by a Canadian reformational philosopher.

Johan van der Hoeven, *Karl Marx: The Roots of His Thought* (Toronto: Wedge, 1976)
A careful analysis, by a leading Dutch reformational philosopher, of two early Marxian texts, relating them and their major themes to the dialectic of nature and freedom since the Renaissance.

Thomas E. Willey, *Back to Kant: The Revival of Kantianism in German Social and Historical Thought, 1860-1914* (Detroit: Wayne State Univ. Press, 1978)
A historian's survey (by default of the philosophers) of the important but largely neglected philosophical movement of Neokantianism. Important as the background of modern continental philosophy.

S.U. Zuidema, *Communication and Confrontation: A Philosophical Appraisal and Critique of Modern Society and Contemporary Thought* (Assen/Kampen: Van Gorcum/Kok, 1972)
A collection of penetrating essays by the late Dutch reformational philosopher/theologian Zuidema. Particularly good on his analyses of existentialist thinkers (Kierkegaard, Jaspers, Heidegger, Barth, Bultmann).

Leszak Kolakowski, *The Alienation of Reason. A History of Positivist Thought* (Garden City: Doubleday, 1969)
A survey of "positivism" broadly conceived (includes Hume and pragmatism in the definition) by a revisionist Polish Marxist. Interprets logical positivism as the product of a technocratic culture.

James H. Olthuis: *Facts, Values and Ethics* (Assen: Van Gorcum, 1968)
A survey of philosophical ethics in the analytical tradition, with a critique from a reformational philosophical perspective. Olthuis' doctoral dissertation.

A. Janik & S. Toulmin, *Wittgenstein's Vienna* (New York: Simon & Shuster, 1973)
A fascinating challenge to exclusively analytical approaches to the father of a good deal of analytical philosophy. By putting Wittgenstein in the cultural time and place of his formative years, the authors arrive at an "ethical" (read: religious) interpretation of this enigmatic and influential philosopher.

L. Stevenson, *Seven Theories of Human Nature* (Oxford: Oxford Univ. Press, 1974)
Sketches the basic anthropological views of Plato, Christianity, Marx, Freud, Sartre, Skinner and Karl Lorenz in terms of their diagnosis of the human predicament and prescription for salvation. Written by an analytical philosopher who is also a (somewhat liberal) Christian.

Just off the press

Four new books have recently been published which closely relate to the work of the AACS and Institute for Christian Studies.

Capitalism and Progress: a Diagnosis of Western Society, by Dr. Bob Goudzwaard, is one of the most exciting books helping us to understand our world in a biblical perspective to come out in recent years. The author says that a major objective of western society is the goal of human progress, with capitalism as means of achieving progress, and by tracing the historical development of this goal he shows the societal problems which have resulted. Rather than having society rely on economic growth and scientific advance, Goudzwaard urges us to return to biblical norms for re-direction of our lives and our society.

This book arises out of lectures which Dr. Goudzwaard--economist, professor, author and politician--has given at the Institute at various times during the 70's. The book was translated from the Dutch by Josina Zylstra, under the sponsorship of AACS. Dr. Goudzwaard has been a Fellow of the Institute since 1973.

Hearing and Doing is a sizeable book of philosophical essays dedicated to Professor H. Evan Runner of Calvin College and written by 16 of his former students. Dr. Runner has always impressed on his students that life is religion, and that in every one of its dimensions and expressions the meaning of life comes from the creationally-given Word of God to which all people must respond. The topics in this book reflect the broad range of fields in which Dr. Runner's former students have done advanced study, to which they are applying as best they can the religious direction which he taught them. Included in the book are chapters by six faculty members of the Institute: Drs. Bart, Zylstra, Olthuis, De Graaff, Wolters and Seerveld.

Labour of Love: Essays on Work features the major talks given by Sander Griffioen and Edward Vanderkloet at the 1977 AACS Niagara Conference. Other contributors are Paul Marshall, Peter Nijkamp and Harry Antonides. These essays include a historical overview of the place of work in western society, a discussion of theories of work, valuations of work in human life, alternative directions for concrete problems in industry, and the future of labour.

A Christian Social Perspective by Alan Storkey is a reformational Christian analysis of society, the first book of this kind to appear. It gives Christian analysis and direction in the broad range of social aspects of life, including community, marriage, family, mass media, politics, economics and the church. The book is published by Inter-Varsity Press in England, and its illustrations are drawn from the British scene. Storkey, who has been appointed to the Calvin College Center for Christian Scholarship for 1980-81, is part of a circle of Christians in England with whom the Institute maintains regular contact.

The first three books can be purchased from the publisher, Wedge Publishing Foundation, 229 College Street, Toronto, Ontario, Canada M5T 1R4:

Goudzwaard: *Capitalism and Progress*, 270 pages, \$10.95

Kraay and Tol, eds.: *Hearing and Doing*, 380 pages, \$14.95

Marshall et. al. *Labour of Love*, 123 pages, \$3.95

Please add \$1.00 postage and handling. The Goudzwaard book is co-published with Eerdmans, and is available in the U.S. for \$9.95.

Residents of Canada and the U.S. can order the Storkey book at \$19.95 from Inter-Varsity Press, 1875 Leslie St., Unit 10, Don Mills, Ontario M3B 2M5.



Letters to AACCS/ICS

The campus ministry staff of Inter-Varsity in Ohio is eager to help our students interact with the journals and speakers of Christian academic and professional societies. I would like my staff to become familiar with your journal or newsletter. Could you please send one dozen sample copies to me? Thank you for helping us with this. We trust that through it students will grow in service within their professions.

Ohio

Enclosed is my contribution to the work of the AACCS, in the understanding that it will continue to exist until I study there.

Ontario

I want to thank you for your letter and the papers you enclosed. A number of those papers I have already recommended to students who are taking courses with me and also to students I do not have in my classes. Don Sinnema's study entitled "An Exposition of Romans 9:1-29" I found extremely illuminating.

Iowa

I am on staff with Campus Crusade for Christ in Vancouver. As a movement we are dedicated to see that every student in Canada will hear the claims of Jesus Christ. One of the ways in which we are working toward that goal is in the area of classroom lectures. All of our campus staff are expected to prepare lectures on the Christian perspective in areas of their choice and give these lectures in classes as often as it can be set up. We believe that the Christian perspective must be given equal time in the universities if our country is going to be reached for Jesus Christ.

Because of this I am intensely interested in your ministry. I would appreciate any and all information about what you offer in terms of material, research and lectures. I am excited about what you are doing in this area. Thanks so much for your help.

British Columbia

We enjoy reading Perspective Newsletter and every time we are very much impressed with all the work that is being done. Keep up the good work. Let us all keep walking with our Lord and Saviour in humble obedience, living as good stewards in His creation, responding to His will.

Alberta

Thanks so much for your brochure, and Perspective Newsletter. I would indeed like to become a member and count on doing so as soon as I have sufficient income to afford your fee. In the meantime I want to receive the newsletter if I may, and would very much like to see the Griffioen paper, "The Economy is our Christian Business."

Maine

It is a real pleasure to write to you and to express my concern and joy. There is quite an interest among Christians here to seek to build a Christian

world. We are hoping to start a study center like the Foundation for Christian Studies (Wellington) with the same objectives. I am thinking of a small base and students who wish to go deeper could go to F.C.S.

We would appreciate your advice very much. There is enough interest to start one and I am really sold on the idea. We would appreciate if you could also help us with your literature. May I please know if you have your lectures on tapes? Please send us a catalog of your materials.

New Zealand

Thank you very much for continuing to send me information about the goings on at ICS. In particular it was useful to receive the Aesthetics Reading List. I am currently following a London University degree in Musical Analysis, Criticism and Aesthetics...Also continue to send me information relating to the ICS--it is most stimulating to hear what you are attempting and achieving.

England

I have just finished reading the November/December newsletter Perspective, and wish to express appreciation for the exciting work going on at ICS. I wonder if it would be possible to receive from you a listing of publications. I feel certain that some of your work, e.g. *Toward a Biblical View of Man*, and probably some of the writings of Dooyeweerd, Vollenhoven, and other Reformed thinkers, ought to be represented in this (and other church-related) colleges more adequately than they presently are.

a librarian from South Carolina

Klapwijk will lead pastors' seminar in April



Dr. Jacob Klapwijk

Dr. Jacob Klapwijk, professor of philosophy at the Free University of Amsterdam, will lead a seminar at the Institute from Monday, April 14 to Tuesday, April 15. The seminar will be geared to pastors, and will deal with some aspect of the place of biblical orthodoxy in our society. Specific details still need to be finalized.

According to Bernard Zylstra, "Dr. Klapwijk's ecclesiastical writings indicate that he is very involved and interested in what it means to be 'reformed' in the modern philosophical and theological trends." Dr. Klapwijk contributes a regular column to *Beweging*, a journal published by the Association for Calvinistic Philosophy in The Netherlands.

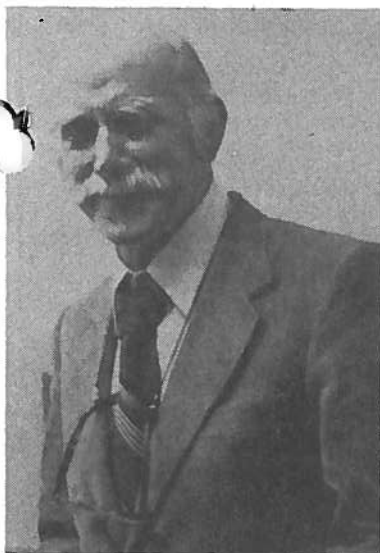
A similar seminar for pastors held at the ICS in the spring of 1979, led by Dr. George Vandervelde, was much appreciated, and the participants encouraged AACS to sponsor such seminars regularly.

If you are interested in attending the Klapwijk seminar in April, write for a brochure to Rosanne Sweetman, AACS, 229 College Street, Toronto, Ontario M5T 1R4.

AACS/ICS news

- * Professor H. Verheul, Rector of the Free University of Amsterdam, and his assistant, Mr. G. van der Velden, visited the Institute on January 23-25, to discuss matters of mutual concern between ICS and the Free University. Verheul and van der Velden also spent time at Calvin College in Michigan.
- * On January 22, James Olthuis spoke at Calvin College in the Calvin Interim Lecture Series. His presentation on "Friendship" was followed by a good discussion.
- * On January 30, James Olthuis was in dialogue with William Stringfellow at the University of Western Ontario. The topic of discussion was "The Charismatic and the Demonic," which relates to a book Stringfellow is writing.
- * In November Olthuis addressed the St. Catharines, Ontario AACS chapter on the topic "Growing in the Faith."
- * C. Thomas McIntire presented a paper entitled "Mid-Victorian Anti-Catholicism, English Diplomacy, and Odo Russell in Rome" to the Conference on Faith and History meeting with the American Historical Association in New York City in December. He also met with the National Board of the Conference on Faith and History, of which he is a member.
- * GUEST SPEAKERS AT ICS
 - Mr. Alan Storkey, a Christian sociologist from Worksop College, Nottinghamshire, England, lectured at the Institute on Friday, November 30. Storkey's presentation focussed on the theme of his recently published book, *A Christian Social Perspective*.
 - On December 6, Dr. Carl E. Armerding lectured at ICS on the topic "Is there an Evangelical Old Testament Criticism?" Dr. Armerding is Principal of Regent College in Vancouver, British Columbia.
 - A public lecture by Harry Van Belle, a practising psychologist from Vancouver, B.C., was given at the ICS December 7. Van Belle, an alumnus of the Institute, spoke on "Anthropological Intent and Therapeutic Approach."
- * Junior Member Richard Middleton spoke on "Spirituality" in a chapel service at Jamaica Theological Seminary in December. Richard was visiting family in Jamaica when he was invited to speak at his alma mater.
- * Former ICS student Dr. Robert Eells has just had a book published, co-authored with Bartell Nyberg. The book results from the research Eells did for his doctor's degree at the University of New Mexico on Mark Hatfield, U.S. Senator from Oregon. It is entitled *The Lonely Walk: The life of Senator Mark Hatfield* (published by Christian Herald Books, 40 Overlook Dr., Chappaqua, N.Y. 10514, \$8.95 hard cover). In 1971-72 Dr. Eells studied political theory at the Institute with Bernard Zylstra. He presently teaches at Rockmount College, Colorado.

Changes in business staff



Dirk Jongkind, new AACCS building superintendent

The AACCS has recently experienced a change in staff and responsibilities in the business administrative side of our work.

Harry Vander Velde, who served as AACCS business manager since 1975, has taken two part time jobs which more fully make use of his accounting skills than his work for AACCS could do. He serves as accountant and bookkeeper for a resource group which assists housing cooperatives, and also works as financial coordinator for Riverdale Cooperative Homes in Toronto.

Harry studied at the Institute for four years before taking the position as business manager, and his work for AACCS has been characterized by his deep concern and love for its work. Besides managing the building and the finances, Harry has contributed valuable advice over the years on the direction AACCS should take. He also was responsible for finding new tenants for our six-storey building when the Toronto library vacated five floors, and spent much time over the past two years negotiating leases with new tenants and overseeing building renovations. We are sorry to see Harry leave, but are thankful that he has found a position which makes good use of his talents.

Harry will continue to serve AACCS as a consultant in accounting matters, coming in one day each month, and will assist us in renegotiating some of the leases with our tenants. Belinda Vaartjes, AACCS bookkeeper, has accepted the added responsibility of managing the day to day administrative details of business. This has required some realigning of tasks among others of the staff.

Mr. Dirk Jongkind has been appointed on a half-time basis as building superintendent. Mr. Jongkind is a retired auto mechanic who for many years owned a body shop, and who still does part time work as a mechanic. He is responsible for supervising the maintenance and cleaning of the AACCS building. His sparkling eyes and warm personality make him a welcome addition to our staff.

SOME FRUITS OF THE INSTITUTE

The following M.Phil. theses written by graduates of the Institute can be ordered from AACCS:

	<u>Price</u>
___ Harry Anastasiou: <i>Faith, knowledge and science: a systematic exposition of the thought of Michael Polanyi</i> (130 pages)	\$ 6.00
___ Harry Fernhout: <i>Man, faith and religion in Bavinck, Kuyper and Dooyeweerd</i> (109 pages)	4.00
___ Terry Tollefson: <i>Paul Tillich: his anthropology--as key to the structure of his thought</i> (195 pages)	7.50
___ Brian Walsh: <i>Futurity and creation: Explorations in the eschatological theology of Wolfhart Pannenberg</i> (144 pages)	6.00
___ Kent Zigterman: <i>Dooyeweerd's theory of individuality structures</i> (141 pages)	4.00
___ Lambert Zuidervaat: <i>Kant's critique of beauty and taste</i> (490 pages)	14.50

(Please include 75¢ mailing costs for each thesis ordered.)

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New ICS Academic Bulletin available

The Institute's *Academic Bulletin 1980-82* has just been published. The bulletin describes the Institute's courses and degree programs, including the new cooperative Ph.D. program with the Free University of Amsterdam.

We invite you to write for the *Bulletin* if you are considering a period of study at the Institute, or if you have friends or family who may be interested. In the form below we have listed several other items that may be of interest as well.

Please send me the following:

- ___ *Academic Bulletin 1980-82* of the Institute for Christian Studies
- ___ description of the Institute's one-year Worldview program
- ___ an application form
- ___ a list of academic papers available from the Institute
- ___ a description of the quarterly academic journal *Anakainosis* with a sample copy

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