

Perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Volume 12, No. 6 — November/December, 1978



Dear friends,

Another year is ending. It's time to celebrate the birth of our Redeemer. It's time to take stock of 1978.

Our mission, with God's help, is to advance Christian scholarship. That means that we must seek to bring the light of the Word of God to bear upon the complex world of the college and the university. It is a difficult mission. We thank God for the many institutions and persons throughout Canada and the USA that bear this task with us.

The special challenge for the Institute for Christian Studies is to establish a community of dedicated scholars--professors and students--at the graduate level. Perspective has informed you of the activities we've been engaged in. We have not always found words to explain to you what happens in the conferences, in the classrooms, in the libraries, in the silent hours when staff and students are struggling with books--which are often so hideously unbelieving--to search for the light which the Bible sheds upon academic paths.

We are small. The task is big. We--perhaps more than you think--are aware of our failures. But, much more importantly, we are strongly conscious of the great blessings which our covenant God has given us in 1978. Through teaching, writing, speeches, and conferences the Lord has been willing to use us to reach out. This is not our doing. It is the Lord's own doing. If anything good comes out of the AACCS/ICS, it is because of the power of the Word of God.

Those who wait upon the Lord shall renew their strength. This has been our experience in 1978, for which we thank our Lord Christ Jesus. We thank you for your crucial share in our mission. And we pray that our vision may be renewed when we celebrate Christ's birth so that 1979 may again be A Year of the Lord.

Cordially yours, on behalf of the AACCS/ICS Staffs,

Bernard Zylstra
Principal

Vandervelde stresses role of theology as handmaiden of faith

by Mark Okkema

Only the organ's resounding echos could send our hundred and fifty voices into the large, hidden spaces of Knox College Chapel, the setting of the inauguration of Dr. George Vandervelde. Only the stained-glass windows could soften the light, making it seem that it had come through a long passage of time. The simple liturgy, beginning and ending with J.S. Bach and including much singing, wrapped us all in a warm cloak of ritual.

It was strange, but good, to restfully inhale the air of tradition and to see the large number of people, since the young, tiny ICS seems always to be panting, experimenting with changes, struggling for recognition, and struggling to avoid a financial crisis. It was good to see the ICS establishing a tradition of its own, for Dr. George Vandervelde was the ninth Senior Member to be giving an inaugural address.

Dr. Vandervelde's address, "Theology: from Queen of Sciences to Handmaiden of Faith," was about tradition too. Dr. Vandervelde told us the story of theology from its pagan origins in Plato and Aristotle to its later rationalist appearances in the liberal tradition. He traced theology's downfall from queen of all the sciences in Aristotle and St. Thomas to merely the queen of faith in Schleiermacher. Dr. Vandervelde explained how Clement had unintentionally combined Christian theology and pagan philosophy, and how St. Thomas had supported that view.

Unfortunately, Dr. Vandervelde did not discuss some of the irrationalist trends in theology today before he turned to the role of systematic theology (his own field of study). He assured us that reformed theology today, following Luther, will present itself as a "handmaiden of faith," as a servant to the Scriptures and to the living, biblical faith of the Christian people.

Dr. Vandervelde not only promised to oppose traditions of theology as queen of the sciences and as the queen of faith; he also announced some of his doubts about the more recent Dooyeweerdian account of theology. Since he only touched on that topic, it will be exciting to hear him work out his critique in more detail in dialogue with his colleague, Dr. James Olthuis.



Dr. George Vandervelde



A festive celebration followed



Herb Myers, responding on behalf of the Junior Members

After his address, representatives of the Junior Members, Senior Members, Curators and Trustees spoke to promise their help and support to Dr. Vandervelde, and to encourage him to work among them with competence and humility. After the Inaugural service, others privately did the same through handshakes and kind words at the reception. We all hope and expect that George will help us build a tradition of Christian scholarship.

The AACS Annual Meeting, which preceded the inaugural celebration of Dr. Vandervelde, will be reported on in the January, 1979 issue of Perspective.

Mark Okkema is a Junior Member in Aesthetics at the Institute.

Seerveld's lectures at Chautauqua hailed as "pure gold"

by Rea Redd

"An innovative, daring art critic, unswerving in his religious conviction, has hit the grounds. His illustrated lectures on Christian aesthetic theory have produced unprecedented, prolonged applause..."

This was how Gerald Heglund of the *Chautauquan Daily* reported Dr. Calvin Seerveld's presentations at Chautauqua, New York, during August 21-25. Beginning with a lecture entitled "A Christian approach to art and aesthetics" and finishing the five-part lecture series with "The meaning of our nakedness," Dr. Seerveld earned the compliments of his host, Dr. Ralph Lowe, a New York clergyman who said on the fourth day that "This (Seerveld's presentations) is something we've been looking for" and that it equates to "pure gold."

Dr. Seerveld spoke to a daily audience of 150-200 people. Chautauqua is a center of education, art and religion, as well as a village on a lake in rural western New York. The institution can most simply be described as the summer home of the Cleveland Playhouse, of two symphony orchestras, of a summer school for the arts and the home of 4000 educators, student performers, church workers and vacationers. In this setting, and to these people, Dr. Seerveld outlined the dimensions of a Christian response to the arts and art criticism.

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Seerveld's remarks found attentive ears and brought about thoughtful responses. Beginning with the assumption that "men and women are... committed, worshipping creatures who are historical, sinful...responsible creatures," Seerveld entered into a discussion of the aesthetics dimension of life which he said should be "obediently subject to the aesthetic law." That obedience includes even such simple things as building sand castles and naming children. Seerveld did not pretend to offer a general recipe for artistic obedience.

"It is possible," he said, "to develop a

mature aesthetic life misdirectedly, not formed by joy celebrating God's rich faithfulness, but prodded by some self-serving allegiance. When a person unfolds his aesthetic life godlessly, it always has a sheen of hardness and uncertainty..."

For Seerveld, a good painting should have "sound composition, sensitive mastery of line, color and shade." He suggested that the assumptions a Christian artist would have are: (1) We are in God's world (Psalms 146-150). (2) Sinful-becoming-sanctified humans are at work in various callings (II Cor. 5:17-19). (3) The art profession has the task to praise God, love neighbors, and take care of the world responsibly in their art (Eph. 4:7, 12-16). (4) Artistic efforts need to be judged by the law for symbols; also, the spirit of the art should be tested to know whether it is holy or profane (II Cor. 10:3-5; I John 4:1).

Seerveld's lectures were taped; cassette recordings can be ordered from Chautauqua Institution, Chautauqua, New York 14722.

Rea A. Redd works for the Coalition for Christian Outreach at Davis and Elkins College, and for the Chautauqua Institution.

After one of his lectures at Chautauqua, someone came to Seerveld privately and asked, "You talk so much about Christian culture; 95% of what you say Buddhists and Hindus can agree to and profit from too; are you excluding them from your program and mansions of heaven?"

Because Seerveld thought this was an indirect way, by a Jewish questioner, of asking how exclusive this Christian cultural activity was, and because Seerveld knew that many Jews were in the audience, he answered the question in public the following day, and we want to share that answer with our Perspective readers:

"I appeal to the world God Almighty created, and I indeed do this as a follower of Jesus Christ; but I offer whatever insight comes from my biblical christian vision freely to whoever may be struck by it. If my remarks seem preoccupied with calling for *christian* cultural action, it is because as a convinced Christian I believe the body of Christ on earth--which has the goods from Scripture to give cultural leadership--has dragged its feet, especially in the twentieth century.

"I think Jews have by and large had much more sense of religious roots, human bodily wholeness, and community--maybe because of the persecution undergone as a folk--than many North American Protestant Christians of the past two centuries, especially Christians who walk around really with only a piece of the Bible, a kind of detached New Testament. I have not yet thought through all the implications of how the scandal of Jesus Christ's being the only *kurios*, Lord, of the world comports with the fact that there is a common historic source to a Judeo-christian heritage, but Romans 9-11 and Hebrews give the biblical direction in the matter. The quandary of a modern Jew who sees the evil of hard-core secularism is a quandary Bible-believing Christians should be more sensitive to.

"I happen to be in love with the Old Testament as a New Testament Christian. Quite simply, said very softly, it is true, I believe Jesus Christ was the Son of God in the flesh and that his Rule under the leading of the Holy Spirit is the hope of the world. I also feel a special closeness to anyone who lives close to the Old Testament."

ICS worldview program is off and running

by Evelyn Kuntz Hielema



Susan Harper

There comes a time when you have to stop talking about what you are planning to do, and start doing it. We've been talking for a long time about plans for the new one-year Christian worldview program at ICS. Now we finally can report on our first glimpses and impressions of how the course is actually going.

There are seven men and women enrolled in the course this year, and they come from a great variety of backgrounds. One was trained in computer science and is interested as well in education. Another worked for several years in nursing homes and is looking for a Christian perspective on aging. A third student is an English major trying to gain a biblical perspective on literature. Another is a singer looking for a Christian view of the arts. It was the job of Dr. Hendrik Hart to draw these seven very different people together in such a way that they could each pursue their own interest, and at the same time could work together as a class on the common problems that everyone needs to deal with.

In a brand new program such as this, there needs to be constant evaluation of how things are going and of whether the class is still together. That will certainly be one of the main challenges for Dr. Hart this year--to be always testing and trying new teaching methods and new ideas, and at the same time make it a unified program for the students who are working in it this year. The students themselves do much of the evaluating; there have already been a number of changes in the program because everyone agreed that a certain approach was not working.



Terry Hutchins

At the start of the school year, the entire group spent a weekend in Northern Ontario together, discussing their hopes for the year and getting to know one another. This retreat was helpful for drawing the group together, and for letting Dr. Hart know clearly what everyone's expectations were in coming to Toronto.

The first third of the year is devoted to a discussion of Biblical foundations. Each student is writing a major paper, always relating somehow to his or her specific interest. Lectures by Dr. Hart or other Senior Members attempt to deal with problems that students confront as they work on their papers. These give rise to regular lectures on such basic Biblical ideas as sin, redemption, the church, and the Kingdom of God.

Susan Harper is a student from Grand Rapids, Michi-



Magdalena Steyn



Barbara Eves

gan, who graduated from Calvin College with a B.A. in English. In this first part of the course Sue is working with the ideas of knowledge and truth as they relate to a Christian interpretation of the Bible. She is concentrating on the literary style of the book of Jonah, and is receiving extra help from Dr. Calvin Seerveld who teaches aesthetics at the Institute.

Barbara Eves, from Pennsylvania, graduated with a B.Sc. in biology and spent several years working in nursing homes. Barb is doing a study on the fifth commandment for her first paper, and hopes that this course will help her come to a fuller Christian view of old age.

John Brouwer was born in the Netherlands and was raised in Chatham, Ontario. For the past three years John and his wife Cathy have been working in Bangladesh, setting up an agricultural program there in cooperation with the Christian Reformed World Relief Committee. John came to the Institute to gain a better understanding of our task and responsibility as Christians. For his first project he is looking at the year of Jubilee as it is found in the Old Testament, trying to understand whether that principle can be made real and practical in our lives today.

The Biblical foundations part of the course will last a total of ten weeks. The second part of the course will deal with "world-and-life-view," and the last ten weeks will concentrate on some specific problems in today's culture. For each of the three parts the students are required to write a major paper, or to work on a project. For the last part of the course, the project may involve some practical work in the person's interest area. Barbara Eves, for example, may be working directly with aged people. Magdalena Steyn, a student from South Africa who has a special interest in the Christian schools in North America, may sit in on some classes at the Toronto Central Christian School. The worldview course is intended to be flexible enough

to include those kinds of possibilities.

So far reactions to the program have been quite positive. We were sorry that one student, Jeff Sikkema from Michigan, left after a month because he had misunderstood the purpose of the course and discovered that it was not really what he was looking for. The very loose format of the course requires a great deal of self-discipline, and some students are able to work independently better than others. However, in general the seven members are pleased and enthusiastic.

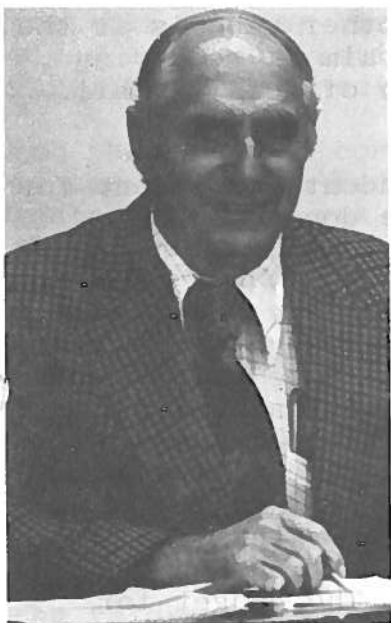
John Brouwer notes that "The topics being dealt with in this course are very good and relevant." Terry Hutchins, from Montreal, Quebec, who is especially interested in counselling, comments that "I have found this first part of the course to be very valuable as an introduction to a biblical understanding of who man is." Barbara Eves said, "Henk Hart's enthusiasm and the time and effort he is willing to put forth add to my hopes for a good year."

At this stage it is not possible to give a well-worked-out evaluation of this new program. Many details will need to be streamlined or reconsidered, and some aspects of the course may have to be cut out. But we are happy that this one-year program, about which the Institute has been talking for so long, is off the ground, and that the participants, as well as Dr. Hart, are excited about the possibilities it offers.

Evelyn Kuntz Hielema is secretary of the AACS.

Trustees discuss structure within AACS and ICS

by Betty Westrik



Rev. James Joosse, newly-elected president of AACS Board of Trustees

On November 1-3 the Board of Trustees of the AACS held its semi-annual meeting in Toronto. A mood of deep gratitude for the Lord's abundant blessings during the financial difficulties of the past eight months prevailed. We are cautiously optimistic that we just may end 1978 without a deficit.

We spent considerable time discussing the organizational structure of the AACS. Questions such as who is accountable to whom, what authority is given to each board, how decisions are made, and how the boards and staffs interlink and communicate with each other, need to be answered. At this time no specific recommendations were presented. The trustees did, however, accept the proposal of the curators and the Institute that a new committee be set up consisting of members of the AACS staff, Institute council and all boards to come with a complete report on this issue to the meeting in May, 1979.

Rev. James Joosse, newly-elected president of AACS Board of Trustees

The board welcomed Rev. James Joosse of Calgary as new trustee of Region 2, and promptly elected him as chairman. Our vice-chairman Marinus Koole expressed words of appreciation and best wishes to our retiring chairman,

Rev. Alvin Venema, who will be leaving Brantford, Ontario, to take up his new charge in Edmonton. We wish him and his family God's strength and guidance in their new congregation. Rev. Herman Praamsma and Jan De Koning were re-elected for another term in Region 7, and Jim Skillen returned to the board representing Region 3. Also present for the first time, in his official role as principal of the ICS, was Bernard Zylstra.

Many decisions of the board had to be weighed against budgetary considerations. We continue to struggle with the problem of having concrete, well-worked-out programs but not enough dollars to fund them. Our curators encouraged the staff to complete the writing of three publications, a collection of essays compiled under the title *Knowledge in the Round*, a book arising out of the studies on Marxism called *Liberation and Responsibility* and a book about the contribution of Herman Dooyeweerd. In addition, the trustees suggested that the publication committee re-edit some of the early Christian Perspective series because these booklets contain excellent foundational material. All of these writings need expert editorial work, and



Betty Westrik: looking for solutions in earnest

at this time money is not available for that.

Sander Griffioen is leaving at the end of this academic year to take up a position at the Free University in Amsterdam. Arnold De Graaff, when he returns from his sabbatical, will be teaching on a half-time basis. The trustees were concerned that, as a result, next year several of the disciplines will not be sufficiently covered. We hope this will only be a temporary measure until qualified people can be found to fill the gaps and until funds are made available again. Meanwhile, the ICS staff is encouraged to invite visiting scholars who can contribute to our academic work.

The Board of Trustees reluctantly agreed with the curators that, due to accreditation problems, the Institute should hold back on its Ph.D. program. A committee has been set up to pursue talks with St. Michael's College and possibly other schools at the University of Toronto, with the aim of receiving the necessary recognition for an official M.Phil. program.

Our accreditation problems did not seem to hinder the student enrollment for 1978-79, however. A total of 20 new students entered the doors of 229 College Street in September.

In considering the 1979 finances, we felt that it was necessary to come to the membership with a balanced budget for this year, even though that would mean cutbacks in spending. Individual salaries in 1979 will be about \$1000 below the normal 1978 schedule. The members' response to our appeal during 1978 has been overwhelming, and the Trustees want to thank the members deeply for their encouragement and support. We pray that the Lord will continue to open hearts and pocketbooks, making it possible to end 1978 in the black. During November and December last year, we received \$104,200; this year \$87,000 in year-end donations will reach our goal. Any donations on top of that will be used to reduce our 1977 deficit of \$32,000. The budget for 1979 totals \$538,000 compared to \$565,800 for 1978. A reduction of \$27,800!

The outstanding work of the staff in the areas of development and educational services was mentioned with appreciation. Special mention must be made here of Marcia Hollingsworth, Nick Loenen, and the office staff, who worked diligently in this area. Their work is severely hampered by having too small a staff. The trustees stressed as a priority the appointment of a field representative for Ontario.

As Friday afternoon rolled around, and each of us returned to our respective homes, we could do so rejoicing. We could rejoice not because of our hard work and achievements of the past few days, but because of the knowledge that the Lord has blessed our work. We trust that He will continue to use our small efforts so that the AACCS and the Institute may truly be a signpost of His Kingdom.

Betty Westrik is an AACCS Trustee for Region 7, and holds the position of research assistant for the Christian Labour Association of Canada.

From the Principal's point of view

In September, Bernard Zylstra became the first principal of the Institute for Christian Studies. In October, Zylstra took two weeks to travel through western Canada and parts of the U.S., discussing the work of the Institute with many different groups and trying to find places where we can expand our connections and our services. What follows are some of Zylstra's impressions from that trip:

British Columbia

Nick Loenen, AACS representative in British Columbia, had arranged a tight schedule in the larger Vancouver area. Metropolitan Vancouver reminds me of Los Angeles. Evangelical Christianity in Canada is experiencing its most vital institutional renewal there, with the presence of Regent College at the graduate level and Trinity Western College at the undergraduate level. This is where the Institute for Christian Studies should continue to make contacts. Inter-Varsity Christian Fellowship at the University of B.C. provided an enthusiastic group interacting intensely with my reflections on Christianity and science.

And the reformed community? I had an excellent meeting with the ministers of the Christian Reformed Churches and other leaders. But what struck me again this time was an experience of earlier years: Vancouver sprawls into the Fraser Valley, seemingly without direction and cohesion. That's also the image I have of the reformed community there. Spread thinly over so vast a metropolis, it seems to lack identity, in search of a course to pursue without finding it. I consider it a great challenge for the AACS to find its place in that kind of a community.

Alberta

Calgary--that's the city to keep your eye on! Calvinists move where the action is. And Calgary has more action than any other city in Canada today. The action is oil, pipelines, land development, skyscrapers. It is here that the reformational vision meets the throbbing vitality of North American life, often in a materialistic context. We must not walk around that context, but work with the reformed community there in a constructive manner, to find the interface of Christianity and economic development. And the university in Calgary? It seems to lack a spiritual heart. Can the AACS help here? It must try!

October sun had followed September rains, so most of the crops in the prairies had been harvested. Hence the people I met in Lethbridge, Lacombe and Neerlandia were thankful. A solid core from each community was present at the meetings where I spoke. But a pattern began to unfold. The vision for which the AACS stands is shared by many in these communities, but the AACS and the work of the ICS are misunderstood, feared, and avoided by many of God's people at the grassroots. A great deal of patient fence-mending and bridge-building must occur in the next few years if we are to move ahead together in the assignment of Christian scholarship.

Edmonton? It is one of the main centers of reformed thought and action in Canada. The King's College will open its doors in 1979. Competition with the ICS? No! Mutual cooperation towards the same goal should provide the basis for healthy interaction. This is what Albertans told me--from south to north.

Dordt College

What would Dordt be without B.J. Haan, its president? I have no idea. But this is clear: with "B.J.", Dordt is not a conservative college, as many seem to think, but an institution where Abraham Kuyper's vision of Christian learning and political action is being revitalized, right in the heart of "middle America." This may well be one of the most significant cultural developments within reformed protestantism in the USA today.

Pittsburgh

The Pittsburgh Coalition for Christian Outreach is a unique evangelism outreach in the USA. Started in the early seventies, it now reaches forty college and university campuses in western Pennsylvania, eastern Ohio and Virginia. It has a staff of 146! The Coalition is now reorganizing its staff training program so that regular participants can obtain a master's degree from Fuller Theological Seminary in California after four or five summer courses, plus residence requirements at Fuller. The Coalition has asked the ICS to teach the Christian world view course in this program every year. We will accept this invitation, of course, since it provides an excellent opportunity for the ICS to make an academic contribution to an intensive college mission outreach.

Christian Educational Services (CES) now has its headquarters at Chatham College in Pittsburgh. It cooperates informally with the Coalition, and sponsors courses in Christian philosophy on several campuses, taught by Peter Steen and his enthusiastic staff, including Bill and Amy Rowe, who spent three years at the ICS. Pete Steen has introduced more students to the ICS in recent years than anyone else. The CES is now preparing extensive bibliographies on reformational thought in nearly every discipline, with photocopies of materials made available at cost price. Take note! Here's the address: Christian Educational Services, Chatham College, Box 307, Pittsburgh, Pennsylvania 15232, USA.

Wilmington, Delaware

The mid-Atlantic chapter of the AACS has sponsored a fall conference for ten years. This year it was held in Wilmington, Delaware. The AACS is still a source of controversy in the reformed and presbyterian churches of this area. This is in part a reflection of the difficulty some reformed and presbyterian churches experience in accepting a distinctly reformed conception of the intrinsic link between religion and culture. The AACS will have to restudy its presence in the area between Boston and Washington D.C., the heart of American culture and politics.

These are some highlights. I am profoundly grateful to the Lord for the depth of conviction that I found wherever I went. On this basis, I have great hopes for the expanding vision of Christian scholarship in Canada and the United States.

A list of important books for a Christian understanding of history

- Hendrikus Berkhof. *Christ the meaning of history*. Richmond: John Knox Press, 1966.
-A very helpful treatment of redemptive history in the context of world history.
- Herbert Butterfield. *Christianity and history*. London: Bell, 1949.
-Available in numerous editions; an important work by a major historian discussing, with great Christian insight, such topics as human nature in history, process, and historical judgment.
- Herbert Butterfield. *History and human relations*. London: Collins, 1951.
-Includes chapters on moral judgments, the Christian and historical study, and marxist historiography.
- Herbert Butterfield. *Man on his past: the study of the history of historical scholarship*. Cambridge: University Press, 1969.
-Essays on two major nineteenth century Christian historians, Ranke and Acton; a pioneering work in the field of history.
- Oscar Cullman. *Christ and time: the primitive Christian conception of time and history*. trans. Floyd V. Filson. Philadelphia: Westminster Press, 1950.
- Christopher Dawson. *Progress and religion*. New York: Image Books, 1960.
-A study of the secular idea of progress and its relation to Christianity.
- Christopher Dawson. *The dynamics of world history*. Ed. John J. Mullog. New York: Mentor Omega, 1956.
-A most helpful collection of many of Dawson's articles on Christianity and history.
- Herman Dooyeweerd. *A new critique of theoretical thought*, 4 vols. Philadelphia: Craig Press, 1953-1957.
-A thorough but difficult-to-read statement of his view of history, religion, and societal structures.
- Herman Dooyeweerd. *In the twilight of western thought*, chaps. III and IV. Philadelphia: Craig Press, 1960.
-A creative summary of Dooyeweerd's suggestion about what it is that history actually studies.
- Enrique Dussel. *History and the theology of liberation*. Maryknoll: Orbis, 1976.
-Uses a view of history as a totality, and salvation as integral with ordinary history to interpret the place and future of Christianity in Latin America.
- Langdon Gilkey. *Reaping the whirlwind: A Christian interpretation of history*. Seabury Press, 1977.
-A massive work on theology and philosophy of history drawing inspiration from Niebuhr, Tillich, and liberation theology.

Gustavo Gutierrez. *Theology of liberation*. Maryknoll: Orbis Books, 1971.

-The unity of history and redemption; exciting and everydayish.

Henri-Irene Marrou. *The meaning of history*. (*La connaissance historique*) Baltimore: Helicon, 1966.

-An excellent book on historical knowledge and method.

Henri-Irene Marrou. *Time and timeliness* (*La theologie d'histoire*). New York: Sheed and Ward, 1969.

-This book discusses the meaning of history as a whole.

George M Marsden and Frank Roberts (eds.). *A Christian View of History?* Grand Rapids: Eerdmans, 1975.

-Includes essays on Butterfield, Dooyeweerd, historical study, the meaning of history, with an excellent bibliography.

C.T. McIntire (ed.). *Writings on Christianity and history by Herbert Butterfield*. New York: Oxford University Press, 1979.

-Lengthy essay on Butterfield by the editor, plus 17 essays by Butterfield on such themes as historical study and interpretation and Old and New Testament as historical writing.

C.T. McIntire (ed.). *God, history and historians: modern Christian views of history*. New York: Oxford University Press, 1977.

-Introductory essay plus articles by Maritain, Niebuhr, Marrou, Butterfield, Link, Florovsky, C.S. Lewis, Pannenberg, etc. Full bibliography. The place to begin in studying a Christian view of history.

C.T. McIntire. "God's work in history: the post-biblical epoch". AACS mimeograph, 1978.

-This paper discusses the continuities between the biblical period and today, plus how to recognize God's work of blessing.

C.T. McIntire. *The ongoing task of Christian historiography*. Toronto: Institute for Christian Studies, 1974.

-A brief essay on the contribution of Christian work in historical study and writing.

Reinhold Niebuhr. *Faith and history: a comparison of Christian and modern views of history*. New York: Scribner's, 1949.

-A lot about Greek, Marxist, liberal progressivist views.

Reinhold Niebuhr. *The nature and destiny of man*, 2 volumes. New York: Scribner's, 1941, 1943.

A. Richard Niebuhr. *Christ and culture*. New York: Harper Torchbooks, 1956.

-Significant comparison of several alternative ways Christians have understood their relation to culture and current history.

Wolfhart Pannenberg. *Theology and the philosophy of science*. Philadelphia: Westminster, 1977.

-Probably the leading theologian dealing with historians' questions today.

Alan Richardson. *History sacred and profane*. Philadelphia: Westminster Press, 1964.

-A worthwhile work on aspects of the history of redemption.

(This bibliography was compiled by Dr. C.T. McIntire, Senior Member in History and Historiography at the Institute for Christian Studies.)

No five easy steps

by Jeannette De Gier



Searching for a biblical view of wealth

This year's AACCS Alberta Conference was held in Didsbury, Alberta, from August 4-7. The title, "Through the Eye of the Needle," was suggested by some of us who feel like high-humped camels. We came to ask how a rich man or woman can enter the kingdom of heaven. And we discovered that the answer doesn't come in five easy steps.

The guest lecturer, Dr. Irving Hexham from Regent College, Vancouver, observed that our community is in a unique position historically: it is the first time that

people have faced the problem of wealth. And this problem calls us to press anew into the Word of God. Hexham noted that the Bible is not afraid of wealth; God's Word does not carefully lay down specific guidelines for the use of our possessions. Rather it points upward, warning us not to trust in possessions but to trust in God. In fact, the Bible even redefines wealth as life in Christ (II Timothy 6:17-19). Money in itself does not indicate a blessing. Instead of asking how much we are allowed to own, we must ask whether our wealth is attained and enjoyed in the context of service to our Lord. Only in that context can we come before the face of God with a clear conscience.

The workshops defined specifically some obedient responses to God's Word. In one workshop we "spent" Alberta's five billion dollar Heritage Trust Fund in Jesus' Name. Can you imagine? Also, we began to see in ourselves some of Judas' condemnation on the woman who luxuriously anointed the feet of Jesus with ointment. We, too, feel money should go to the poor. But if we try to slip out the back door and avoid discovering how to enjoy our wealth for God's glory, Deuteronomy 28 comes to close that door firmly. There God speaks of the celebration of wealth.

Guided by God's Word we see that, rather than salving our guilty conscience by seeking elaborate systems to conquer world hunger, we need to know God, and experience the abundant life that Christ speaks of. It is when we become renewed, whole people that we will want other people to experience reality as we do. And that desire is made real by spreading the gospel, giving someone a hug, and sharing wholewheat bread with each neighbour God sends our way.



The children were taught how to celebrate

We struggled with the question of our role as consumers in Alberta in forming a truly Christian lifestyle, whether in farming or in city life. We also had opportunity to discuss the very positive aspects of a lifestyle characterized by community as opposed to a lifestyle where individualism and industrialization are the norm.

Meanwhile the children too were led in a celebration of life as God's children. With the help of very capable leaders, they enjoyed crafts and spent whatever time was available to work on a musical about the parables of Jesus. The sharing of their special songs and the musical added much to the feeling of community there and to the joy of the whole conference.

The weekend was a healthy, joyous celebration in praise to God for the luxury of His creation. We became aware of the depth of being rich in Christ, and our subsequent responsibility to give as freely as we have received. Our God is one who, instead of five easy steps, gives us abundant life. Praise His Name!

Year-old subscription program has 253 subscribers

In January of 1978 the AACS set up a subscription program called "AACS Academic Papers." Subscribers to this program receive a total of 10 papers for a fee of \$15. Each month a list of five or six selections is sent out to all subscribers, from which they can then order as few or as many papers as they wish.

To date there are 253 subscribers to this program. Of these, 111 come from the United States, 113 from Canada and 29 from countries around the world. Included in the 253 subscribers are 28 libraries. Over a fourth of the subscriptions come from people with whom AACS has never had contact before. These people were reached through a general mailing to all Christian colleges in the United States and Canada--a total of about 600 colleges, and through small ads placed on the AACS mailing list, so that they can receive our other material as well. Since the program began, we have sent out a total of over 1700 papers.

The AACS is grateful that this new service has been so well received. One subscriber from Utah wrote us, "This is a tremendous idea--it's one way for me to get involved with the work you're doing at ICS. I'd like to be a part of the work and these papers are a beginning." A minister from Scotland recently wrote us, "I find some of these papers very helpful indeed--helpful both as a research student working for a Ph.D. and as a pastor."

We welcome new subscribers to this program--if you are interested just fill in the form below.

_____ I would like to subscribe to "AACS Academic Papers." I enclose \$15. Please send me the lists of selections that have been offered over the past few months.

_____ Please send me more information on this program.

Name _____

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Send order to: AACS,
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Seerveld will teach evening course on the arts in Toronto and Edmonton



In January, Dr. Calvin Seerveld will teach a five session evening course entitled "Art in God's World" in both Toronto and Edmonton. The course is intended for people interested in art from a reformational Christian perspective. It will help a person know how to look at a painting and develop Christian sensitivity in approaching the arts generally. A previous background in art is not necessary. This course is offered as one way of sharing the insights developed at the Institute with the Christian public.

In Toronto the course will be offered on Thursday evenings, January 11, 18, 25 and February 8 and 15. It will be held at the Institute building, 229 College Street, Toronto. For more information, call or write the Institute (Tel. 979-2331).

In Edmonton the course will be offered in five evening sessions during the week of January 26-February 2. For more information contact Stuart Williams, 13 Grandville Place, St. Albert, Alberta (Tel. 459-4168).

A manifesto for Scripturally directed learning

At the 20th Annual AACS Conference held in Ontario this year Dr. Calvin Seerveld gave a stirring address reflecting on those twenty years and the place and task of the Institute for Christian Studies. This is the most significant statement in recent years about the AACS and the Institute. In deeply biblical terms it addresses head-on the hotly-debated question of the meaning and significance of Christian theoretical scholarship in today's secularized culture. Can the advancement of Christian scholarship be a priority in a world where the social, political and economic issues are such burning ones? In Seerveld's radical and uncompromising answer the work of the AACS/ICS finds strong and eloquent support.

This speech was mailed to all readers of *Perspective* last month as a supplement to *Vanguard* magazine, along with the current issue of *Vanguard* which deals with "Roots and Horizons of the Reformational Movement." We urge you to give careful attention to Seerveld's powerful manifesto on behalf of Scripturally-directed learning. You can get extra copies from AACS for use in promoting this work among your friends.

AACS publishes syllabus on views of man

The AACS has just printed a 190-page book, *Toward a Biblical View of Man: Some Readings*, edited by Arnold De Graaff and James Olthuis of the Institute staff. The book brings together articles written from a reformational Christian perspective which show the unity of man as pictured in various Biblical passages.

Specific words such as *soul, heart, mind, spirit, body* and *flesh* are studied in depth to see how they are used in the Bible. The conclusion is that the Bible teaches that man is a unity, a person whose relationship with God is always basic. These studies do not support the idea that man consists of two or three parts, called body, soul, spirit or the like, but that such words instead show us different sides of the whole person in relation to God.

The book contains previously unpublished articles by Harry Fernhout and Tory Hoff, former graduate students of De Graaff and Olthuis at the Institute, as well as a new article by James Olthuis which shows how a person's commitment to God (or a substitute god) integrates his or her life in terms of a vision of life and a way of life. The book includes articles by Berkouwer, Ridderbos, Von Meyenfeldt and Schrottenboer to give a rounded study of the Biblical view of man.

We expect this book to be helpful to students, teachers and professionals in areas like counseling, theology, education, psychology, philosophy, social studies, and all areas where knowledge of the nature of man is basic to understanding the field.

The book is a paperback of 190 pages (8½x11), costing \$5.50 plus 50¢ a copy for postage and handling (with a 20% discount for order of 10 or more).

To place your order, use the order form on page 20.

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 \$25/year; \$5 for full time student. *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.

To receive a receipt for tax purposes send donations to:

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Update on AACCS/ICS financial picture

HOW IS AACCS DOING FINANCIALLY NOW?

We've had an amazing year, especially financially. In April, we had an accumulated operating deficit of \$106,000, which included a \$32,000 deficit carried over from 1977. The picture looked very grim. Since then we've been able to reduce this deficit to \$64,000 as of September 31, as well as pay our bills and meet our payroll.

WHAT HAPPENED? WHERE DID THE MONEY COME FROM?

This amazing improvement is due in part to increased donations from our members and friends. The staff have also been working hard on broadening our support base. With the help of some local people, they have contacted 400 new people asking for financial support this year for the Institute. So far this effort has brought \$14,000 in new donations and pledges.

Another important factor is the cuts in our 1978 expenditures made by the Board last May. Cuts in salaries and related staff benefits have been the largest single factor in savings, estimated at \$24,000. We have been cutting back our other expenditures with a saving of about \$4,000. We also have not been able to find a second Field Representative and therefore have not spent those salary and related expenses.

WHAT HAS THE RESPONSE OF THE CHURCHES BEEN?

Very encouraging. As of October 31 the offerings have given us \$16,000. Most of this is new support. This is in response to our special May appeal for a day of prayer and offering for our needs made to all Canadian and U.S. Christian Reformed congregations. So far we have received special offering money from 52 churches in Canada and 23 in the U.S. Forty of these churches do not usually take an offering for us.

WILL YOU END 1978 WITH ANOTHER DEFICIT?

There is a very good possibility that we can break even this year. To do this we need \$87,000 in year end donations (compared to \$104,000 received in November and December last year). If we would receive more than this we could wipe out last year's deficit of \$32,000.

The staff is working hard to share our work and needs with our close members and friends, and with those who are not as well acquainted with us. We especially thank all those who have contributed so generously this year. We ask readers of *Perspective* to pray with us, as staff and students, that the Lord will open the hearts of many to our work and through them continue to give us what we need.



Letters to AACCS/ICS

The bank statement says that there are \$25 more in the bank than what my books say. Can't have unbalanced books. So here it is!

B.C.

Thank you for your good work in processing my loan; I am confident that it is invested where it will do the most good in genuinely Biblical higher education....Rumors about the fluctuations of our respective currencies tempt me to feel like I'm still riding the stock market; perish the thought. We're aware that God is operating and working all together for the good of us who are loving God, in accordance with His desired plan. It would be particularly gratifying to know that you are prospering a little more, at my expense, since through the love of Christ we are both alike prospering at His expense. Oh the joy which the Gospel generates!

California

Right now I am at the stage where I may be completing my Ph.D. work in physical chemistry in a few months....My predicament is simple: My background is in chemistry, but my heart is not. Before I began reading some of the literature of the AACCS and ICS, it appeared that I had no alternative to getting out of chemistry. My life was becoming more and more compartmentalized to the point of real depression. Certain hours of my day were for chemistry (my time in the world) and certain hours were for Bible study, prayer, and fellowship with other Christians (my time with God). My viewing chemistry as a godless pursuit led me to loathe my work and do poorly as well....In my heart I could not see how God could possibly want me to spend so much time involved in something which had no relevance to the Gospel of Jesus Christ.

As I read the AACCS and ICS literature, I began to realize that I was right; God does not want any part of our lives to be outside the Lordship of Jesus Christ. However, what I had not realized was that this did not mean that we as Christians should relinquish all involvement and influence in whatever non-Church activities take place on the face of this earth. It was an exciting discovery to learn that "the earth is the Lord's and all that is in it."

Needless to say, all of this was a real breath of fresh air for me, as I thought of the possibilities of doing chemistry to the honor and glory of the Lord Jesus Christ. The very phrase "the Lordship of Jesus Christ" took on new meaning for me as I saw that Christ-centered chemistry is more than chemistry done by people who lead morally upright lives. Likewise I see that there is no neutral ground where the Word of God ceases to be relevant.

I covet your prayers and advice and am sure that our dialogue will be very fruitful.

California

My main reason for writing is to tell you how much your academic papers have been a challenge to me as well as a help to further my education and thought life....

Brazil

I am a librarian at a Jesuit university, and have just catalogued *God, History and Historians* by Dr. C.T. McIntire....I will be so privileged to read the book before anyone else--such a nice benefit of being a librarian!. ...A Catholic nun who is teaching history courses here told me that she would be much interested in offering a course in historiography in Christian perspective....Also, one of my former bosses who gives the Sunday Masses at one of the biggest Catholic churches in Tokyo often uses Dr. Seerveld's book to prepare his sermons. And one of the biggest excitements for me was to loan my two volumes of *New Critique* to a close friend who is a Jesuit philosopher....So here I am, at the Jesuit run university, still trying to put into everyday practice what you people have taught me...

Japan

Last week I just got hold of your newsletter, *Perspective*. My heart was really moved by some of the articles I read in it. Your task of wanting to present the truth of God to the whole man is the best approach. I am a Thodesian, but at present I am here in South Africa studying for the Gospel Ministry at a Reformed Theological School. God willing, I aim at going back to Rhodesia and serve my people with the Word of God. I think you have heard of what is happening in that country. Whether the struggle is between white and black or between Western ideologies and Eastern ideologies that is another matter. I think in Rhodesia we need people in all walks of life who are armoured by the Word of the Living God. This is my own conviction. I have seen that you are aiming at equipping people with the Word of God in all spheres of life. Please, I have no money to pay but I ask you to put me on your mailing list to receive the *Perspective* and all the other valuable papers you have. Please also send me papers dealing with Marxism from a Christian point of view.

1 South Africa

I appreciate the stimulation and assistance provided by AACS materials in my previous position as a university campus pastor. Since the congregation I am now serving includes a number of faculty members and graduate students at local universities, I would appreciate continuing to receive your academic materials in my new work.

Ohio

Your work was first introduced to me through a lecturer in Sociology in Glasgow (Scotland). In establishing our new venture here in Britain, the Koinonia School of Christian Practice, we are having to gather almost from scratch a library of appropriate books. Very little is being published in Britain, or being made generally available. We would be very glad of any booklists that you might have of books that you either use, stock, or whatever. Since, like all UK Christian ventures these days, everything has to be done on a shoestring, we would be glad of any information about discounts or publishers' grants, etc. Please pray for us!

England

Professor _____, who is on your mailing list under our university, is no longer employed with us. Please remove him from your list. I have enjoyed looking over your newsletter *Perspective*, and would enjoy receiving it. Would you please put me on your mailing list?

Washington

AACS News

** Dr. Mary Stewart Van Leeuwen, a new Curator of the Institute, has an extensive three-part article entitled "The Behaviorist Bandwagon and the Body of Christ" published in the current issue of *Crux*, journal of Christian thought and opinion published by Christian faculty members at Scarborough College of the University of Toronto. These articles constitute an entire issue of *Crux*. We'll send you a copy for \$1.50.

** The first issue of a quarterly "journal for reformational thought" published by AACS and edited by Al Wolters, with Kerry Hollingsworth as managing editor, has come off the press. This premier issue contains articles by Robert Knudsen and Don McNally, book reviews, a memorial tribute to Prof. Vollenhoven, and news about publications and ongoing research. The name of the journal (we blush to say) is *Anakainosis*, the Greek word for "renewal" used in Romans 12:2--the name was chosen after the provisional name *Interchange* was found to be too common. You can get a sample copy by writing the AACS office, and can subscribe for \$10 per year.

** AACS staff members are available as speakers for church, school and community meetings to speak about our work or about topics that relate to Christian learning. Arrangements can also be made for meetings with graduate students of the Institute, some of whom have experiences in overseas countries that open new horizons. Institute professors are sometimes available as their busy schedules permit. Write or call if your group wishes to consider planning a meeting with us.

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** Several valuable conferences held in August were tape recorded professionally by Jim Thompson (Thompson Media, Stahlstown, PA 15687). Conferences included:

- AACS Niagara Conference, "Living in a Kingdom Coming," held near Niagara Falls, Ontario.
- 2nd International Conference of Institutions for Christian Higher Education, "Justice in the International Economic Order," held in Grand Rapids, Michigan
- International Association for Reformed Faith and Action, "God's People as Ferment," held in Grand Rapids, Michigan.
- Association for Public Justice, "Jubilee for Justice," held in Sioux Center, Iowa.

You can write to Thompson or AACS for a brochure giving titles and prices.

ICS News

** In January, Oxford University Press in New York will publish C.T. McIntire's edition of Herbert Butterfield's *Essays on Christianity and History*, which includes a lengthy essay by McIntire on how Butterfield's religion affects his historical study and writing. McIntire's essay suggests that Butterfield is a case-in-point of how any historian's beliefs about human nature and human history underlie his/her study of a special topic of history. There are 17 essays by Butterfield on such themes as the Old and New Testaments as historical writing, Eusebius and Augustine, a Christian interpretation of history, and Butterfield's assessment of Christianity in the twentieth century. You may place your order for the book in your local bookstore or via Wedge, 229 College St., Toronto, ON, Canada M5T 1R4 (\$17.95, 300 pages).

** C.T. McIntire was elected a member of the seven person Executive Board of the Conference on Faith and History, a society of about 400 historians in the United States and Canada. His term covers the two year period 1978-1980, and the first meeting in which he participated was held at Geneva College in November.

** In October McIntire presented a lecture on "Herbert Butterfield as a Christian Historian" to the History Department of Memphis State University in Tennessee. Also in October, McIntire lectured for the Historical Department of Reformed Theological Seminary, Jackson, Mississippi, on the theme, "Time, Culture, and Salvation."

** An article by Al Wolters, entitled "Pietism vs. Activism: Unmasking the Dilemma" was published in *The Banner*, July 14 issue.

** Thanks to the unexpected generosity of an anonymous donor, Al Wolters was enabled to attend an important conference in Washington D.C. The conference dealt with the theme "Neoplatonism and Christianity," and was held at the Catholic University of America. Since this theme is particularly close to Wolters' own work and interest, and since the recent budgetary restrictions at the AACS have made attendance at faraway conferences impossible, the anonymous gift of return air fare to Washington was doubly appreciated. Wolters reports that the conference was a great success, and gave him the opportunity to interact with some leading scholars on the question

of the religious incompatibility of Neoplatonism and biblical religion.

** Twice in November, Al Wolters spoke for the Elders' Conference of Classis Toronto of the Christian Reformed Church on the subject, "Stewardship of Time, Talents and Tradition."

** On November 13, Al Wolters gave a lecture entitled "Facing the Perplexing History of Philosophy" at the University of Toronto; the lecture was the first in a series of lectures on "Christianity and Learning" sponsored by the Campus Worship Community and the Campus Ministries Committee of the Christian Reformed Church. There will be 6 more lectures in the series, featuring Drs. Hart (Nov. 27), Olthuis (Dec. 11), McIntire (Jan. 29), Zylstra (Feb. 26), Griffioen (Mar. 12), and Seerveld (Mar. 26).

** For three Saturdays in October James Olthuis participated in the school of ministry sponsored by St. Stephen's Church in Montreal. With about 50 enthusiastic participants, Jim discussed the need for and the place of counseling in the Christian community. It was, he said, a "peak experience."

** James Olthuis attended the annual Wheaton Philosophy Conferences on October 12-14. He reports an interesting experience on the theme "The nature of religious language."

** In November Hendrik Hart lectured for the Philosophy Club of McMaster University (Hamilton, Ontario) on the topic, "The Theory of Truth."

** Calvin Seerveld addressed the Ontario Christian Teacher's Convention on October 26, with a foundational address on the fundamental importance of imaginativity in schooling.

** In the Summer, 1978, issue of the *Journal of Aesthetics and Art Criticism*, a critical review by Calvin Seerveld of H.G. Gadamer's book *Truth and Method* appears on pages 487-490.

** Calvin Seerveld appears in issues Number 6 and 11, 1978, of *Catalyst Tape Talk*, a division of Word publication, Waco, Texas. The 8-page publication contains printed excerpts from talks recorded on a cassette tape that is the heart of each issue. Seerveld's talk "Discovering Aesthetic Life" is used in these two issues and for 26 minutes of tape recording time.

** Bernard Zylstra, Al Wolters and Calvin Seerveld have contributed three of the six chapters that make up a new book on the Christian Labour Association of Canada. Published by Wedge Publishing Foundation, the title is *A Christian Union in Labour's Wasteland*. It sells for \$4.95 plus 75¢ postage and handling, available from Wedge at 229 College Street, Toronto.

** An article by Calvin Seerveld, entitled "The Gospel of Creation," appears in the November 17, 1978 issue of *Christianity Today*.

** On November 20-21 Hendrik Hart and Bernard Zylstra were the guests of the Free University of Amsterdam, along with Drs. A. Diekema and N. Wolterstorff of Calvin College. This visit was a continuation of the discussions held in May in Toronto. The discussions focused on the possibilities of cooperation among the three institutions represented, with special attention on the basis and goals of such cooperation. While they were in Holland, Hart and Zylstra pursued several matters of interest to the AACs/ICS. One of the most delightful facets of the week-long stay in Holland was a brief visit to the Dutch L'Abri.

From the edge of the Pacific

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

Action flows from thoughts. What are the thoughts that gave rise to the environmental problems we face today? This is the topic of six lectures to be given by Dr. P. Schouls in New Westminster, B.C. These lectures will be held six Friday evenings, January 19, 26, February 2, 16, 23, March 2, and will be concluded by an all-day workshop on everyday-stewardship, on Saturday, March 3, 1979.

On Friday, October 13, ICS Principal Bernard Zylstra addressed students at Regent College. He suggested that as long as our culture seeks to satisfy physical, bodily needs almost exclusively, man's religious function will remain suppressed. That same evening the University of B.C. Inter-Varsity group was challenged by Dr. Zylstra to draw upon the eternal truths of the Word of God for the redemption and redirection of the academic enterprise.

On Saturday, in addition to addressing the Christian Labour Association of Canada mini-convention, Dr. Zylstra spoke on Christian education in Duncan (on Vancouver Island). He emphasized that the roots of Christian education are God's Word and its promises, and its aim is to equip God's people for the task of reconciliation within a broken world.

Monday morning started with a speech entitled, "In Praise of the Family" to a ladies' group in Langley. This was followed by lunch and a discussion period with the lower B.C. mainland Christian Reformed ministers and their wives. Various topics, such as the place and task of the ICS, were warmly discussed. That evening Dr. Zylstra spoke about our political task, especially concerning the aspirations of French Canadians. The meeting was held in Surrey. Dr. Zylstra showed how the secularization of Catholicism usually leads to collectivism or nationalism, and how the same process in Protestantism leads to liberalism. Both these elements are on a collision course in Canada today. To avoid a fatal crash both Catholicism and Protestantism in Canada should abandon their secular ways and return to God's Word to avoid the nationalism of the one and the individualistic capitalism of the other.

Nick Loenen is available to inform church groups about the work of the Institute for Christian Studies. Call him at 274-3868.

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Runner Festschrift to be published in 1979



Dr. H. Evan Runner

Professor H. Evan Runner will be honoured by a Festschrift containing sixteen articles by persons who studied philosophy under his direction at Calvin College (Michigan). Six of the nine Senior Members at the Institute for Christian Studies have each contributed a chapter to this book. The plan for the publication was announced at Runner's sixtieth birthday, in 1976, when he had also completed twenty-five years of teaching at Calvin.

Dr. Runner has made significant contributions to the development of a reformational perspective in North America. He challenged each new generation with the claims of Jesus Christ as the basis for an inner reformation of philosophy and science. He articulated a radically biblical critique of our pragmatic society a full decade before the counterculture of the sixties. He pointed to Christian communal action as an avenue of regaining cultural presence on the part of Christians. His leadership laid the foundations for the Institute for Christian Studies in Toronto. His publications pointed the way of Christian discipleship, of hearing and doing, in a critical phase of western culture.

Hearing and Doing: Philosophical Essays Dedicated to H. Evan Runner will be published early in 1979 by Wedge Publishing Foundation (229 College Street, Toronto, Ontario, Canada M5T 1R4). Friends of Professor Runner are invited to contribute to the subsidy needed to publish this book by sending a tax-deductible donation to Wedge or to the AACCS Foundation, 1677 Gentian Drive SE, Grand Rapids, Michigan, USA 49508. Persons who contribute a minimum of twenty dollars will receive a free copy of this 400-page book.

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NOTES: ICS worldview program is off and running, Trustees discuss structure within AACIS and ICS

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