

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
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Celebrating a Tenth Anniversary

by John Van Dyk



Sander Griffioen

Saturday, October 29, 1977, was a very special day. It marked the tenth anniversary of the Institute for Christian Studies. Ten years ago Hendrik Hart, the first Senior Member of ICS, gave the first inaugural lecture. On October 29, 1977, Sander Griffioen, the eighth Senior Member, gave the eighth inaugural lecture. Ten years have gone by. Ten years to be thankful for. Ten years to reflect about.

In the early afternoon, under a bright and sunny sky, a steadily growing crowd began to gather at the Medical Sciences Building of the University of Toronto. To me there is always something festive and happy about an annual meeting of the AACS. Familiar faces, old friends, handshakes, and re-acquaintance mark the occasion. One senses again the strength of unity in the Lord. At the same time, annual meetings suggest reflection: one becomes so keenly aware of the passage of time--hey, aren't you getting a little greyer?

The business of the membership meeting was smoothly and forthrightly conducted under the able chairmanship of Alvin Venema. As Trustees we had wrestled with programs and budget for several days. Now we laid our conclusions before the members. Convinced that the Lord wants us to continue the work of the AACS, we asked for increased financial support. It struck me to see the general mood of the Board's deliberations carried over into the membership meeting: a mood consisting of an ambivalent combination of confidence and misgivings. There was on the one hand a strong belief in the continued guidance of the Lord as we continue AACS/ICS programs, and on the other hand, fear and trembling, and the lingering question of whether we will be able to continue at all. But when

voting time arrived, confidence and hope prevailed: the budget of nearly \$600,000 was adopted.

After a coffee break the festivities began. First came the inaugural lecture of Sander Griffioen, entitled "Economics and Religion." A striking title for a speech by an ICS professor! After all, the AACSB creed clearly affirms that all of life is religion, so that one cannot legitimately speak of something and religion. But Griffioen used this title to give us a glimpse into the reasons for the many attempts to establish economics as a religiously neutral and value-free science. Particularly important, he explained, was the developing notion that the Bible is unable to shed light on the complexities of modern socio-economic life. The teaching of the Bible, it came to be believed, is geared to a simpler society than ours. Going even further, some contemporary theories tend to regard religion to be in conflict with the very nature of economic activity.

In the second half of his inaugural address Griffioen laid before us his concept of his task at ICS. His field of investigation, he said, consists of two areas, namely, Christian social thought and economic science. Griffioen made it clear that Christian economic science cannot simply be a matter of adroit manipulation of Bible texts. Rather, the very foundations of social and economic theory need to be uncovered and critically examined from a perspective immersed in the Christian faith. The lecture made clear to us all that Sander Griffioen is the right man in the right place he will join in the slow and difficult task of reforming the world of scholarship at its most fundamental levels. To carry out such a task, Griffioen will need our prayers and our support.



A proud presentation

The audience responded to Griffioen's lecture by singing, "All Hail the Power of Jesus' Name." Yes, we want to crown Him Lord of all, including social theory and economics. Al Wolters and I gave further responses on behalf of the ICS and the Board of Trustees; we stressed the importance of the role Griffioen is to play at ICS, and pledged our continuing love and support.

The program moved on to the presentation of three recent ICS graduates, namely, Perry Recker, Terry Tollefson, and Kent Zigterman. Such a graduation exercise is, of course, a reason for much joy and gratitude. At the same time it makes us painfully aware of the difficulties, such as the need for a larger number of students, and the continuing negative effect of lack of formal accreditation. There can be no doubt that every graduate of ICS represents a step closer to accreditation. Within the secular academic world there is already a growing recognition of the scholarly excellence of the work produced by ICS Senior and Junior Members. It is only a matter of time, it seems to me, before this growing recognition turns into accreditation. What is required of us now is much hard work, prayer, and patience.

Terry Tollefson spoke in response to the presentation of recent graduates. Could it be, he wondered, that AACSB/ICS has lost some of its influence.



Members and friends join in song

ness of the problem of unity, especially as it now touches the ICS and the ranks of the reformational community. I urge you all to read his speech very carefully, to reflect upon it, discuss it, and to allow it to motivate you to propose suggestions. The question of unity affects us all; hence we all must deal with it.

Many of the words of the Liturgy of Thanksgiving at the end of the celebration accurately reflect what we felt after Dr. Hart's address. We said: "Let us all together tell our God that we are thankful, deep in our hearts, for the Institute for Christian Studies in Toronto, and that we know its continued existence depends upon the Lord, the God of our salvation." The ICS people confessed: "Lord, we have not always wrestled in prayer for Your blessing, and we have tried to find solutions by human ingenuity. You know our history of stubborn pride as well as our single-minded intent to serve You and our neighbour with Christian studies." The Trustees, Curators, and Directors prayed: "We are thankful for growing support and only wish that more men and women would know of our vision and needs. We feel very small before a large task. We do not know how to translate our dedication adequately into inspiring service, and ask that in Your mysterious way You will establish the work of our weak hands." And so we all rededicated ourselves to a renewed commitment to serve the Lord, humbly and gladly. Ten years have gone by. Ten years of many mistakes and of many blessings. Ten humbling but encouraging years. What the next ten years will bring we do not know. What we do know is that the Lord is in charge and that His Kingdom will come. Lead us, Lord, where You want us to follow.

Dr. John Van Dyk is a member of the AACCS Board of Trustees and teaches philosophy at Dordt College.

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because it has lost the forgotten art of world-shaking? Could it be that AACCS/ICS has dimmed the sharpness of its vision? These penetrating questions provided the setting for Hendrik Hart's presentation "After Ten Years: Reflections on Spiritual Unity." Elsewhere in this issue you can read this address (see page 11) so I need not say much about it. Personally I thought that his talk placed the struggles of AACCS/ICS in a much-needed wider perspective. So often we become short-sighted within the immediate context of our situation. At the same time I thought it helpful that Dr. Hart did not belittle the serious-

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AACS Board of Trustees appoints Field Representative

by Marcia Hollingsworth



We are happy to report that the AACS Board has recently appointed Mr. Nick Loenen to the position of AACS Western Representative. His geographic territory will include B.C., Alberta and Washington state, with the greatest emphasis in the Central Fraser Valley in B.C.

We know it is important for us to have closer personal contact with our supporters. It is very hard to do this from Toronto when our membership covers Canada and most of the United States. Such a territory is too vast for one person to handle alone, so the Board decided to place Nick in this Western territory and also move

toward appointing Field Representatives for other regions in North America over a period of time.

Nick was born in the Netherlands and as a child immigrated with his family to Richmond, B.C. After grade school he went to work in residential construction. In 1966 he went into business for himself as an independent building contractor. Alongside his contracting business, for the past six years Nick has been studying at the University of British Columbia and has completed his B.A. degree in philosophy and one year of a masters program in the philosophy of religion. He is very involved in his Richmond community, having served as elder in his church, and as a board member and now President of the local Christian school. Nick and his wife, Jayne, have four children.

The major emphasis of Nick's work will be on building a greater base of financial support for AACS and the Institute through the educational and promotional work he will do in various communities. As we encourage financial support for our work, we wish to do this on the basis of a person's knowledge of what AACS is and what our programs are, and from the person's desire to support this kind of Christian educational effort. This means that fund raising must be accompanied by information about AACS which will kindle support from the heart and lead to prayer support as well as financial support. It is our hope that a person who donates to AACS will be blessed and enriched in his own life through our work, as he is encouraged in his calling to a life integrally committed to Christ.

Nick's work will include presentations on the work of AACS and the Institute to Christian school societies and boards, consistories and congregational meetings. He will be working closely with local chapter boards and contact people to encourage and organize educational services geared to the interests of each specific community. He will also be working on campuses, informing students and faculty members about the services available from the Institute. It is our hope that we can help Christians on campuses far from Toronto in their own thinking about the claims of Christ--in their academic fields and in education generally. We also

hope through this work to interest more students in studying at the Institute.

Through Nick's work we'd like the services we offer--speakers, conferences, seminars, books and papers--to become a blessing in the lives of more of our members. We also expect that our members and friends will be able to express to Nick their concerns and suggestions for the improvement of our work.

We welcome Nick to our staff and hope our members and friends in the West will give him a cordial reception in the coming months.

Marcia Hollingsworth is Director of Development for the AACCS.

Trustees grapple with financial problems

by Karen De Waal



Trustees Karen De Waal and Marinus Koole

The AACCS Board of Trustees held its bi-annual meeting from Wednesday to Friday, October 26-28. Before the meeting officially got under way most of the Trustees sat in on a meeting attended by Curators as well as AACCS/ICS staff and students. During part of this meeting Dr. H. Hart and Dr. A. Wolters each presented a paper on the nature of authority. The remaining time was spent discussing our serious financial situation. It was rewarding to hear the concerns expressed by these members, and their willingness to help. I am sure their expression of concern added much to the deliberations of the board when

the budget was discussed.

At our meeting, discussion of the finances did take a large part of the time. We are presently faced with a deficit of approximately \$70,000 for the current year, and the budget which was unanimously adopted by the trustees (and approved at the membership meeting on October 29) shows that we must increase our base of support by well over \$100,000 for the next year.

As trustees we are all well aware of the implications of our proposals. Much time was spent re-evaluating our past work and examining the programs for the future. We studied the budget item by item, and came to the conclusion that it was not possible at this stage to cut the programs. As far as the ICS is concerned we all agreed, along with the curators, that we have acted responsibly in the past. The growth of the ICS to its present size was necessary so that its programs could be developed and it could be a witness to the secular university. We had undertaken this in faith and with the prayerful hope that God would bless



New trustee James Skillen:
all in all there was optimism

our work financially as well. We decided that to come to the membership now with a balanced budget with programs cut and staff laid off, would have been irresponsible. We believe that our membership would not want us to do that; instead we are confident of their increased support. We pray that God will see to the fulfillment of our hopes.

We believe, however, that we must also be realistic and responsible financially. In case our membership cannot come through with the extra financial income that we need, we have set a ceiling on our deficit, namely \$100,000. We believe we cannot borrow more than that, and if our situation reaches that point, we will be faced with cutting the pro-

grams, laying off staff, or re-mortgaging the building. Our appeal is to you, members and supporters, to support us prayerfully, promotionally and financially in any way you can. Help us to continue the work done by the AACCS/ICS. Pray that God will bless us and that we may seek the Lord's will together.

We did not spend all our time on finances, but discussed some other exciting things as well. We were happy to hear that Dr. Zylstra had a fruitful sabbatical, and is now working on completing a book on conflicting political theories. Dr. H. Hart will be Director of the Certificate Program as approved by the boards last spring. The staff is now working out the details and content of that program. We congratulate Dr. C.T. McIntire on the publishing of the book God, History and Historians, which he edited and wrote the introduction for. Another book by Dr. McIntire, Essays on Christianity and History, should be available soon as well.

We were also happy to hear that Mr. Nick Loenen, a member from B.C., has been appointed as field representative serving the West Coast. His work includes fund raising and promotional work, and some educational services. We hope that Mr. Loenen will be able to establish contact with students at some of the universities. The board has approved the hiring of two more field representatives to serve other localities. We hope that these representatives will promote our work so that our support and goodwill grows in the Christian community.

The board endorsed a new emphasis at AACCS on "Campus Outreach," which it was assured will not have a negative effect on our financial situation. This program will to some extent fall under the duties of the field representative. Terry Tollefson, an ICS graduate, has been appointed to work part-time in student recruitment. The purpose of this expanded program of outreach is to establish an awareness of the AACCS/ICS among Christian university professors and students and to help them relate their courses of study to their Christianity. We hope that in this way the work of the ICS staff and the papers written by Junior Members can directly benefit students at other universities. The ICS could serve as the resource centre for this outreach.

The board has undergone some changes since the last meeting. Barbara Carvill has moved to Grand Rapids and Harry van Belle has moved to British Columbia. Ken Piers' term as trustee expired, but he will still

be serving the AACS as curator. Our chairman, Rev. A. Venema, welcomed two new members, Betty Westrik from Toronto and Dr. J. Skillen from Gordon College in Massachusetts. Due to unforeseen difficulty a third new member, Mr. Hubert Huyer from Ottawa, cannot attend the bi-annual trustee meetings. Therefore Region 8 will hold another election in the near future.

All in all we believe that our meetings were fruitful. As trustees we are optimistic for the future. The Lord has blessed the Association by allowing us to celebrate the tenth anniversary of the ICS. We thank God for this blessing, and we thank the staff for their faithful work. We are especially grateful for the staff's willingness to work hard next year in spite of no increase in their salary. We pray that the Lord will see us through the difficult year ahead.

Karen De Waal is a member of the AACS Board of Trustees, representing Southwestern Ontario.

Interviews with new ICS Junior Members

by Evelyn Kuntz Hielema

With this issue of Perspective, we are beginning a series of articles on new Institute students. This year's students come from a wide variety of backgrounds, including South Africa, Japan, Cyprus, the U.S.A., and Jamaica. The new group has become very close, getting together for both study and social activities. There seems to be a very good spirit among them. Lynda, the Institute's secretary, explains that this kind of interaction is a new thing at the Institute. "It's not like before, when they were all from Calvin or Dordt, and knew each other, and knew all about the Institute. These students are all from different backgrounds, so they aren't coming into what for them is an established community. They really need each other."

LOT MAKUDU MAMABOLO

Makudu came to the Institute after receiving a B.A. degree from the University of South Africa at Pretoria. Makudu was very much a leader in various Christian movements in South Africa. He was elected vice-chairman of the Christian Youth Congress, and is a founding member of the Christian Writer's Society. He was also the only black to serve on the staff of the Bureau of Market Research at the University.

Makudu learned of the Institute through Dr. Zylstra and Dr. Goudzwaard when they toured South Africa last year. His intention now is to receive the M.Phil. in psychology from ICS, with special emphasis in psycho-therapy, and then to return to his own country to give leadership to the black community there, especially through Christian counselling.

Makudu responds to his studies at ICS with mixed feelings. One the one hand, he says "It fascinates me. It has been a real eye-opener, because it is so totally unique. I'm exposed to much more than I would have been in South Africa, and the Christian approach here is totally new to me."



Lot Makudu Mamabolo

On the other hand, Makudu is seeing it as a challenge, exactly because he finds the approach here so unique. "When I go back to South Africa," he says, "I will have a lot of spade work to do." He says that the psychology taught there is directly influenced by the conventional American theories. It is very much behaviouristic, humanistic and reductionistic, and Makudu says that he will be the first person in South Africa to come with a more comprehensive, wholistic, Christian approach. "It's a privilege to be a spokesman of such a Christian view," he says.

RICHARD MIDDLETON

Richard was born in Kingston, Jamaica, and graduated from the Jamaica Theological Seminary with a Bachelor of Theology degree. Rich-

ard's first contact with the Institute was through an ad that he noticed in a magazine, in his third year at the seminary. Just at that time he was beginning to take a special interest in the reformed world-view, after having read Schaeffer's book Art and the Bible. Richard says that Schaeffer's book helped him put together his former interest in art, and his current interest in theology and philosophy.

After he had already decided to come to the Institute, various members of his family began to immigrate to Canada. Now Richard and his wife Marcia feel very much at home in Toronto.



Richard hopes that his study at ICS will teach him "to flesh out a Biblical philosophy." He is working toward an M.Phil. degree, and plans eventually to return to Jamaica to teach philosophy at his alma mater.

So far his reactions to ICS are positive. Richard says that he finds the philosophical approach used by Senior Members "very meaningful." "Their insights are helping me to understand and appreciate God's world a little better."

"I wasn't too sure at first if I'd want to be called a Dooyeweerdian," Richard said, "and I still have a few problems and questions," but he added that he is becoming less skeptical and cautious now.

Richard Middleton

KOULA PERISTIANI

Koula is the only new, full time, woman student at the Institute this year. Koula was born on the island of Cyprus, and was raised in the Orthodox Christian Church. In Cyprus she attended an American missionary school, and then spent several years at the West London College in England, where she studied English literature. She took a



Koula Peristiani

year of teacher's training there as well, and taught English to foreign students in England.

Koula was part of a group of Cypriot Christian students who joined in the common search to find out how Christianity could be expressed in every area of life. They especially studied and discussed books by Francis Schaeffer, and "we were always talking and exchanging ideas."

Koula learned about the Institute from Niki Lazaridou, and Harry and Dora Anastasiou, while she was visiting a friend in the United States. "I was against it at first, because it would cause problems at home," she says. "It was too reformed." But eventually she decided to come to ICS because she saw it as one possible answer to the struggles she was having with her faith. "I left Christianity for awhile, because I thought that if I can't apply it to every aspect of life, I don't want it."

Koula expressed some reservations about the Institute's deeply philosophical character. "So many people are just looking for the basic perspective, for an alternative lifestyle. Not everyone thinks to the level that the people here think," she says. She feels that the basic reformed world-view taught at the Institute should be made available to more of those people.

Koula is in the psychology program at the ICS now, and does find there the concrete application that she is looking for. She hopes to return to Cyprus to teach, after completing her studies in Toronto.

PETER DOAN

Peter is a relatively new Christian, converted just before he entered Kent State University in Ohio. At Kent State he studied philosophy, and was very much involved in the struggles there between students and the administration.



Peter Doan

Peter says that he was confronted there with liberal theology. "I found it satisfying because it took into account the political and economic aspects of faith." Slowly he began to see, though, that liberal theology loses sight of the faith commitment that forms the basis for political action. He then became involved in fundamentalist circles, and found there the deep commitment to Jesus Christ which he had found lacking before, although now the political and economic implications of faith were largely ignored. After a short time of studying Marxism, which did not satisfy either, Peter met

Pete Steen.

"He offered what seemed to me a complete and comprehensive Christianity, with a radical commitment to Jesus Christ and a radical commitment to reform society."

It was Steen who suggested that Peter study at the Institute. Peter hopes to find at ICS "the beginnings of a comprehensive political vision which offers real alternatives to the North American political lifestyle, which is injustice." He admits that, from what he has seen of ICS so far, he'll have to dig for that. "The staff doesn't deal with practical situations automatically," he says. "You have to question them on the practical implications of their theoretical viewpoints. Then you can begin to formulate the answers."

Peter is working toward an M.Phil. in political science. He is very much interested in the Association for Public Justice (formerly NACPA) in the United States, and sees a possibility too of someday working with the Reformed community in Western Pennsylvania.

Evelyn Kuntz Hielema is secretary at the AACCS.

AACS News

* The AACCS invites inquiries and applications from persons who wish to consider serving as a full time Field Representative for the AACCS. The emphasis of the work is on fund raising which results from informed appreciation of what AACCS and the Institute are doing. The work includes educating people about AACCS and its service, promoting integral Christian scholarship, and raising money. Please write us also if there is someone you can suggest whom we ought to consider.

* We are happy to learn of the opening of the Irish Christian Study Centre in Coleraine, North Ireland. They are starting a library of materials to encourage Christian scholarship especially among professional people, those working in the arts, and students. They are also offering courses, including "A Christian Approach to the Philosophy and Practice of Social Work" and "Christianity and Humanism." We are sending them, at their request, a number of books, tapes and papers arising from our work. Their address is 184 Mountsandel Rd., Coleraine BT52 1TB, North Ireland. The Centre is located two miles outside of Coleraine in a remodelled farm building.

* In November, Marcia Hollingsworth, Director of Development, spent two weeks in Alberta talking with groups of AACCS members and friends, sharing the new developments in the AACCS/ICS program, answering questions, seeking funding for certain programs and generally encouraging greater financial support for AACCS. She visited people in Calgary, Lethbridge, Nobleford, Iron Springs, Edmonton, Neerlandia and Lacombe. She reports that the trip was not only profitable for the promotional work and fund raising that was done, but also for the many good suggestion she received from members in these areas.

After ten years: reflections on spiritual unity.

by Hendrik Hart

When you open an Institute, as we did ten years ago, you haven't yet done a thing wrong. And consequently you can afford to be exuberantly joyful. It wouldn't be wise at that point to look forward to all the wrong things you're going to do--so you're looking forward to the blessings and you have a great time.

Ten years later, if we have any idea at all of who we are as human beings, we know that of course we have done many things wrong. So, after ten years we take count of our blessings and of our sins.

So it's time for reflection.

THE CULTURAL CONTEXT

The spirit of autonomous human freedom is also the spirit of revolution. When people trust in that spirit and attach it concretely to one of the wonderful possibilities that the Lord has given His people in His creation, then sometimes that rebellious spirit brings a period of blessing. But when a community using those potentials of God's creation subjects them to that sinful spirit, or when people begin to rebel against the limits that God's potentials always impose upon them, then we get, from out of that sinful spirit, a revolution.

In the middle of the last century, people who believed in autonomous freedom joyously attached their faith to progress. And for a long time, their faith was rewarded. But a first World War and a Russian Revolution had as their result that children born in those days were raised in a context in which men and women from liberal homes, who could send their children to college, and who were affluent, fostered a spirit of criticism. Oh sure, they were still very optimistic about their faith in progress, but they were not altogether certain that the methods they had devised to reach heaven on earth would actually make it happen.

After the second World War, these people were still less optimistic and even more critical. They began to have children whom they raised in homes that now had become professionally critical of their traditions, but that still were optimistic. Their children started college in 1965. And that was the end of the dream.

These kids saw black people hit the streets in angry revolt in the northern United States in 1965. They saw that all the doctrines of education and welfare and tolerance and reasonableness just simply didn't work. And they said that the only way to get back to true freedom and true autonomy was for they themselves to take to the streets in revolution and to become the authors of a counterculture. Their work was strengthened because their convictions were founded in apparent realities such as the sham objectivity and the untrue neutrality on their campuses, and the horrors of Vietnam. Their counterculture spread far and wide. Watergate, the oil crisis, inflation, protests from our environment, the depletion of our resources--all of those things suddenly began to tell every man and every woman in Western civilization that, though these kids might perhaps have acted as upstarts, surely they were not talking about a nonsense thing, about a pseudo-problem. And so the campus revolution spread into every home. It spread

This is the text of a speech given by Hendrik Hart at the Tenth Anniversary celebration of the Institute for Christian Studies.

into every community. Classical Marxists had to give way to Neo-Marxists. Establishmentarian Christians had to make room for young Christians of a different type. Capitalists could no longer be confident of their approach. And even liberals were no longer so sure that they could solve all the world's problems.

That, I submit, was the setting in which we in 1967 opened the Institute for Christian Studies. And it is my personal analysis that the subsequent history of ICS cannot be understood unless it is understood as an attempt to relate to these world-events.

OUR FIRST DECADE

We did not join the revolution. But we realized that something was rotten and that something needed to be done. The spirits of secularism needed to be combatted, and at the same time we needed to contend with spirits of liberalism within the church. We felt that we had to start with ourselves, our own traditions and institutions. We felt the need to test our own traditions, not to negate them, but to engage them in spiritual, critical testing. We knew that maintaining traditions and institutions to a point where they were no longer vehicles for blessing would breed revolution. In those days we coined the term "reformational." We meant by "reformational" that an institution that had been re-formed at one time in history would still need continual renewal.

The Struggles. If I am correct in sensing that this was the context within which ICS lived its first ten years, then I may be able to clarify the events of this decade by pointing to four areas of immense struggle in which we engaged.

First of all (quite naturally, because we perceived that to be the nucleus of our calling) we engaged in a deep struggle with the secular world of scholarship. That was to be the primary focus of our work. We wanted to contend, hopefully with Biblical integrity and hopefully driven on by the Spirit of the Lord, with these powers of secularity that were preventing scholarship from becoming a blessing. We attempted in those first years to give structured expression to what we desired to be our spiritual unity. We did this by placing our work in the context of a shared philosophic tradition. And that, as we well know, gave rise to a second struggle, this one not with the powers of secularity but now with fellow Christians. They were not so sure that when we engaged in our scholarly task as Christians, our spiritual unity should become quite so uniform and quite so structured as we had thought it should be. They challenged the tradition and the tools we adopted to do our work.

Then, there was a third struggle. That struggle came even closer to home. It was with our own supporters. As I've just indicated, we were convinced that the spirit of reformation did not call us to limit our activities to the world around us, nor even to the Christian world around us. We were moved to come to terms with problems in our very own environment. That caused us to engage in a struggle with our own supporters.

And finally, the tensions invaded our very ranks as colleagues, as Senior Members at ICS. How could it be otherwise that when the staff expanded, opinions as to the strategy to be used to engage in our task should differ. And limited resources made simultaneous adoption of a plurality of approaches impossible. Some would have liked to see us more closely aligned with the practical needs of people. Others thought that we were still obedient if we would limit ourselves to the foundations of scholarship in a theoretical manner.

These four struggles, I think, have characterized our past ten years. They were related to our Institute having been opened exactly at that time. And it is these struggles, I think, which reveal to us the mixture of blessing and hope on the one hand, and of the dreadful experience of sin on the other. For neither we nor our opponents engaged in these struggles with entirely clean hands. We were sinners, to be sure, and that became altogether too visible in the manner in which we engaged in these strifes.

We were young, and not ready to contain the spirit of youthful enthusiasm in true sanctity. And so, in many ways, trying to be spirits of reformation, we became to many people spirits of alienation.

The Blessings. I don't intend to spend this time drawing up a list of weals and woes. I must also say that the blessings that have come our way, precisely in these struggles, have been overwhelming. I myself experienced the greatest blessing in that, through all this, spiritually speaking, God allowed us to maintain our integrity. But He also taught us many things, through the exhibition of our weakness, that are now blessings. We were taught to downplay our self-importance, to see our task in the context of many other children of the Lord doing their work in struggle and obedience. Our work could be seen in a more limited way. We could become more modest both about the extent of our calling and the significance of our contribution. We learned, I hope, to be less perfectionistic, and less judgemental about the failures that others made and that perhaps we did not make. For our own sins came home to roost as well.

In addition, there are of course the more immediately visible blessings: staff increase; a building; having a significant contribution made to our library from the Dooyeweerd collection; degrees that are increasingly meaningful, for which people have worked hard and that stand for solid scholarship; printed papers which help the cause onward; Junior Members who are able to spend their time devoted to real study; Senior Members who are beginning to get their research out; sabbaticals that already our third Senior Member is now enjoying; and, though not yet accreditation, the beginnings of a growing reputation in an amazingly global context.

To this day my experience of all these things is that, in spite of much hard work that we did, hard work alone cannot fully explain how these things have come our way. As a matter of fact, if one would go back and analyze exactly what we have done, it would perhaps have to be expected that I could not have counted such a list of blessings now. But there it is. Works, I hope, which God performed among us despite our failures, and in the midst of our weaknesses.

THE YEARS AHEAD

I don't think it is of much use to merely reflect upon the past if we cannot use those reflections to serve us in the years that lie ahead.

Challenges. There are countless struggles that remain. Our contending with the powers of secularity perhaps takes its most visible shape in terms of our inability to gain accreditation for our work. And the fact that we finally did decide to give the Institute the theoretical character that it has at present constitutes the focus of the struggle with our own supporters. We know that we cannot simply decide that such a choice can be a blessing without making that decision acceptable to our supporting community. The Institute people shall have to work hard to produce among you, our supporters, fruits of foundational research and scholarship of which you can be convinced that we are serving you well. And I know that this is not going to be easy.

Once again, though, the biggest struggle remains on the inside, among one another as colleagues, mostly as Senior Members but to a significant degree also in the sharing together of Senior and Junior Members. As I indicated, when you grow in number you grow in opinions, or in the differences in convictions that everyone genuinely holds as an expression of his Christian Biblical integrity. And in a practical program there is a limit to how many different kinds of convictions you can handle. You sometimes have to make choices. When you are colleagues as close as we are, and when your friendships go as deep as ours do, then having to make choices that exclude other options hurts. More important, when the challenge is so great, it is difficult not to experience difference as division. It is difficult, as well, when you dream about what could have happened had your alternative been chosen for the future; for then the other choice increases your sadness.

My sabbatical year of research and continued experience after that finds me fully convinced that secular scholarship still clings to "theory" as a powerful tool. The world of theory today, though perhaps not so visible in your daily newspaper, still exerts an influence on the spiritual battles of our age that we should not discount too easily. I am convinced that our work in this area, too, is an expression of caring, a caring that this world cries out for, and which can make an important contribution to the battle of the spirits in our age. It is a battle that has to be fought foundationally, because it is in the foundations of secular theorizing that the real idolatry is found. And today more than ever, we have a historical setting that makes the world of theory open for our contribution.

Spiritual Unity. I should explain to you now why I chose to characterize my reflections after ten years as being again on spiritual unity. (I chose that to be my theme ten years ago in my inaugural address.) There is exactly the same need today, but in a wholly different setting. The problem of unity is a rather different problem now. Ten years ago we were convinced of our spiritual unity. We didn't need to talk about its presence. We felt it and experienced it instantly. At that time the question was: shall we ever be given a chance to express that common spirituality? Today, to an amazing degree, we have a community that does work with a common tool and a common tradition. Sobered by the experience of the past ten years, I think we worked with it in a wise way, relativising our insight in a Biblically responsible manner. But we have differences of insight in terms of the strategy that is to be used to bring the blessings of this commonness to the world in which we are supposed to be a vital present witness. And so today the question is: can we maintain that spiritual unity, of which we were so sure ten years ago, as our assessments of strategy begin to differ? I do not think it would be wise to assume, in a spirit of celebrative enthusiasm, that we can easily do this. It will take hard, hard work to maintain that kind of spiritual unity in the world in which we live and with the problems that we do face.

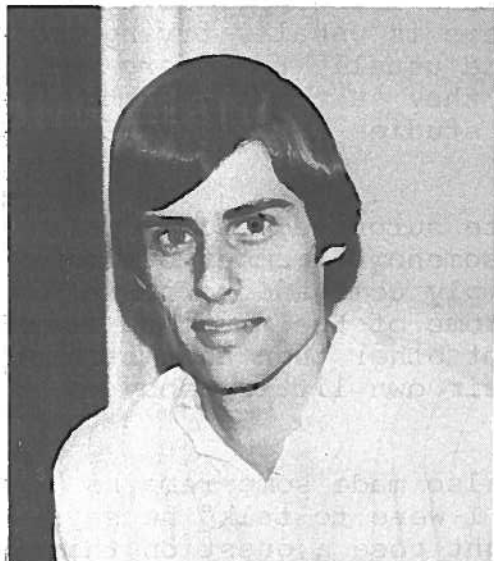
Yet I am convinced that the kind of need for spiritual unity that I am now addressing is vastly more important than the kind for which I struggled so hard ten years ago in my inaugural, because what shall it help to have a common tradition, what good shall be a common tool, when the spirit to which it gives expression has waned and has disappeared even. Now we shall have to re-ask among ourselves the question of spiritual unity. And if our struggle should ever lead to the conviction among us that, though we have excellent theoretical tools, and though we have produced great works of scholarship, the Holy Spirit has started to work in other institutions and among different people, then it shall all be to no avail.

So after ten years it doesn't fit us to be optimistic. But we can surely count our blessings. When I see certain people, whom we alienated in the past, join us again today, then I know that in dependence upon the Spirit of the Lord, there is the kind of reconciliation possible that is productive of genuine spiritual unity. And so I suggest that what lies before us in the next decade is the happy struggle for spiritual unity. It is a unity that doesn't come from within us, that cannot be produced by any tool, that cannot be harnessed by any methods. It comes from quiet, humble, utterly dependent waiting upon the Spirit of God to take possession of the hearts of all of us to lead us in paths in which He sovereignly wants to direct us. That means, in avenues or roads that we have not set out before ourselves independently. That, for people of largely Reformed stock, is a very difficult lesson to learn, because we prefer that the Spirit of God would walk paths of which we approve. But He announces in certain places in Scripture that He would like to walk the paths of surprise.

So I ask you now to join with the Senior Members and the Junior Members at ICS in yet another ten years of struggle for spiritual unity. Certainly we know that there will also be many sins and shortcomings. But why should we not enter that decade trusting on a God who will bless our efforts and who can, in our humility, overcome our own weaknesses and constitute among us the continuation of a team about which we can all be happy and grateful.

Justin Cooper, former ICS student, studies International Relations

by Dave Campbell



Justin Cooper remembers that as a boy he used to visit his Friesian immigrant grandfather's place. He used to notice there a book stand where Abraham Kuyper's books were kept in a place of honour. "That's the kind of family I come from," he says. It's natural, then, that Justin should have come to study at the Institute which tries to work in the tradition of Christian scholarship so dear to Kuyper.

Justin came to the Institute from Trinity Christian College, where his professors had already nurtured in him the fundamentals of a Christian philosophical approach to his field of study. He was at the Institute from 1972 to 1974 and studied mainly political theory with Dr. Bernard Zylstra.

Justin confesses that, like many other students at the time, he came to the Institute hoping to get all the answers to his questions. Instead, he found that what they could give him, in spite of the myth of the ICS as oracle, was a sense of what questions to ask.

Then in the fall of 1975 Justin entered the University of Toronto for further graduate study. This was the first time he had gone to a secular school since grade four. "I kind of braced myself when I went in," he says, "because I knew I was going to be in a flood tide of agnosticism and secularity." He did find the agnosticism and secularity but not the hostility he had expected. "I could freely dialogue and ask my questions and was not cut off or disqualified." In fact, his keenness as a student earned the respect of his professors. Today, after completing his masters degree and Ph.D. course work, Justin is getting ready to write a Ph.D. thesis in International Relations.

One evening in October I dropped in at Justin's Toronto home where he lives with his wife Jessie and two small sons. On behalf of Perspective I asked him about his study at the University of Toronto and especially how his work at ICS had helped or hindered him there. Here are some of his comments.

First of all, Justin had some very positive things to say about the help he got at ICS. "The starting points for scholarship which I'd gotten at Trinity were reaffirmed at the Institute. When I went to the U of T they formed the basis for any kind of critical thinking that I would do. So I certainly didn't have to have a defensive attitude or inferiority complex because I was trying to hold a Christian position. Now, I was a little bit overwhelmed because I was in new subject matter. That couldn't be helped by the Institute because Zylstra was alone in political theory. But when at the U of T somebody came with a method or theory, I always could put it in context. That enabled me to get my bearings. I had basic things to go on. I had a basic idea of the nature of man, the nature of politics. So the Institute didn't take the struggle away but definite-

ly equipped me to engage in the struggle."

"Especially in the area of International Relations, I was much better equipped in one way than the average student. If you're in Political Theory most of the students will tend to ask more basic question--they'll at least know that they exist. But if you go into a more specialized branch like International Relations, everyone there is usually trying to pick up as much factual knowledge as possible, and usually they very uncritically pick up one model or another and then they just get on with their foreign policy analysis or their strategic studies, and the whole matter of basic questions never occurs to them."

"Some students that I talked to were frankly quite surprised that I felt myself to be working in a tradition, that I was somehow a member of a community of thought, because so many of them simply come and borrow a little of this and a little of that. Sometimes some of the Marxists feel themselves to be part of a radical community. But other than that it's just a floating mass of different people with their own little hobby horses."

Besides Justin's appreciative words for ICS, he also made some remarks that suggest weaknesses in its program. "Now if I were to talk" he says "about the disadvantages of my study at ICS I might pose a question this way: should Christians deal only with substantive foundational issues? Is that what Christian scholarship is all about? At what point do we lay down those swords and move out into more specific issues of a discipline? Not that we disregard these foundational insight, but that we put them to work." Justin says that he felt hampered by the fact that more detailed Christian insight hadn't been worked out in the areas which he was studying. He does point out, however, that because Dr. Zylstra was the only man in his field, he couldn't possibly teach him everything that he would have liked to know. He admits too that the problem was worse for him because he prepared for study in Political Theory and ended up concentrating on International Relations instead.

Justin had to learn another thing on his own. That was to let the power of his Christian perspective speak by the solidness and integrity of its scholarship rather than by always calling attention to itself. Instead of ending every paper with: "Now I've proved that if you don't acknowledge the Creator you end up in a logical contradiction," Justin had to assume his perspective. "I had to get to where it was presupposed and operative in my analysis but not explicitly stated and reaffirmed."

"I learned also to eliminate the Dooyeweerdian jargon and that again was a struggle. I had to learn to put things into plain English. It had to be intelligible to people in the mainstream of contemporary thought."

"Another thing I learned at the U of T was that I was really forced to take distance from the whole Dooyeweerdian sphere of academic discourse. In the process I've learned to appreciate it and to be critical of it at certain points. While I was at the Institute I took it for granted much more. The whole approach still forms the basis of what I do in my scholarship, but I've gone on. I've had to, because certainly Dooyeweerd and his followers have written very little on International Relations."

Dave Campbell studied at the Institute in 1970 and is now taking a course in radio broadcasting.

Hart speaks at Vancouver conference

by Nick Loenen

The theologian and statesman Dr. A. Kuyper once said, "One desire has been the ruling passion of my life--that in spite of all worldly opposition, God's holy ordinances shall be established again in the home, in the school and in the state for the good of the people; to carve as it were into the conscience of the nation the ordinances of the Lord, to which the Bible and Creation bear witness." This passion should control also our lives, because today the Lord's ordinances are not only ignored, but contemporary man has lost faith that there are any ordinances to begin with. Thinking men today scorn the idea that there are norms which guide all of human existence. Human conduct, we are told, is based on prudence, while our institutions are thought to be arrangements of convenience.

Dr. Hendrik Hart spoke about this at the recently held B.C. study conference under the title, "The Drug User, the Policeman, the Philosopher and their Problems." The drug user's problem is often a sense of utter meaninglessness in the face of a culture cut loose from its anchors and structures. Drugs are then a way of escaping chaos. The policeman's problem is his sensitivity to the need for order, a sensitivity which in the face of disorder may erupt in the exercise of naked power. The philosopher's problem is his professional interest to find order in the universe. These three people represent three problems which permeate our society and which are based on the need for structure and order.

After having explained these problems, Dr. Hart changed channels to tell us how a very influential school of philosophy has since the middle of the last century denied the existence of universals, and said that only particulars exist or are real. That is to say, this bear exists and that bear exists, and therefore we can know something about these particular bears. However, we can know nothing about bearhood, or that which all bears have in common. This applies also to marriages, governments, and social and economic relationships. According to these philosophers, we cannot know or say anything about a whole class of objects. Since we are unable to say anything about the structure of marriage or government as such, we are left free to experiment as we please. The result is that life disintegrates and, needless to say, this type of thinking has an extremely detrimental effect upon our whole culture.

Dr. Hart next showed how he has attempted to work out a Biblically inspired theory of universals, which restores the philosopher's task, the policeman's office, and the drug user's confidence in the structures which hold for God's good creation. It is no secret that most of us think of a philosopher's work as being quite useless. Dr. Hart succeeded, as was clear from the discussion, in giving us a new appreciation for his work and new insight into the blessedness which comes from obeying the Lord's ordinances.

The next day, Saturday, twenty-five people participated in a seminar held at Regent College. During the two lectures and ample discussion periods, Dr. Hart presented an in-depth analysis of Positivism and its effects upon science. This was well received. Although the material was more technical than that of the previous evening, the same thrust

prevailed--that God's laws restore life, also the life and work of the scientist. What I personally appreciated most was that, compared to five or ten years ago, more emphasis was placed on presenting the positive side. It is always much easier to describe the ills of our society than to prescribe a remedy. I am happy to report that in this respect the conference showed growth and enrichment.

While in B.C., Dr. Hart also met with the faculty of Trinity Western College, addressed students at Regent College, and showed his South African slides to students at Fraser Valley Christian Highschool and at public meetings in both Abbotsford and Victoria.

Dr. William Albeda addresses problem of an alternative economic order

The quest for an alternative economic order is a major concern of many who are unhappy with the present mixed, welfare-state economy found in the Western world. There are many people, however, who have grown disillusioned with the prospect of ever seeing an order of justice and therefore see no way but to accept the present order. It was in this context that Dr. William Albeda, a highly reputed economist of labour relations at the University of Delft, and member of the Dutch Senate, addressed members and friends of the ICS on September 27.

Speaking from his extensive knowledge of labour relations in the Netherlands and in Europe, Dr. Albeda explained current attempts to come to terms with the problems that have plagued the Western welfare-state economy since the post World War II era. He showed how the interpretation of the welfare-state problem has undergone many changes: how the first reaction was an attempt to create a more perfect welfare-state economy, but how this was soon followed by a recognition that there were some fundamental problems with this system. Dr. Albeda then spoke of the subsequent rise of the New Left in the 1960's and, still more recent, the emergence of the "Small-is-Beautiful" rejection of technocracy, centralism and consumerism.

According to Albeda, this latest anti-capitalist reaction, though commendable for its rejection of consumerism and technocracy, should be seen as an over-reaction, and therefore not a viable alternative. He warned against being carried away by utopian dreams of a new economic order. Dr. Albeda was, however, unable to offer new directions for coming to terms with today's economic problems. His answer to the problem involved a fine-tuning of the present market system, through such channels as limited private enterprise, limited government, and planning for conservation.

No doubt we can learn from Dr. Albeda's words of caution about utopian dreams, but one wishes that he delved further into the religious/philosophical roots of our society, with their visions of human progress and self-realization. He might then have been able to provide a clearer insight into the problems and contradictions besetting capitalism today, and present some answers beyond a mere fine-tuning of the present economic system.

The above is an excerpt from a report on the lecture by Adrian Vanden Berg.

Selected reference books on economics

1. Some texts aiming at a Christian understanding of economics

A.B. Cramp, Notes towards a Christian Critique of Secular Economic Theory, Toronto: Institute for Christian Studies, 1975.

Bob Goudzwaard, Economic Stewardship versus Capitalist Religion, Toronto: Institute for Christian Studies, 1972.

Bob Goudzwaard, Aid for the Overdeveloped West, Toronto: Wedge, 1975.

Bob Goudzwaard, Capitalism and Progress.

-published in Dutch in 1976; English translation by Josina Zylstra to be published in 1978.

Sander Griffioen, Economics and Religion, Toronto: ICS, 1978.

-elaboration of Inaugural Address given on October 29, 1977; available summer, 1978.

John Olthuis, "Happiness and the GNP," in McCullum, McCullum and Olthuis, Moratorium, Toronto: Anglican Book Centre, 1977, pp. 118-133.

Ronald J. Sider, Rich Christians in an Age of Hunger: A Biblical Study, Downers Grove, Ill.: InterVarsity Press, 1977.

-especially ch. 4: "Economic Relationships among the People of God," and ch. 5: "A Biblical Attitude toward Property and Wealth."

E.L. Hebden Taylor, Reformation or Revolution, Nutley, N.J.: The Craig Press, 1970.

-especially ch. 8: "The Reformational conception of the business enterprise."

Edward Vanderkloet, Industrial Conflict: A Christian Perspective, Toronto: The Christian Labour Association of Canada, 1976.

2. The Basics of Economics

William J. Barber, A History of Economic Thought, a Pelican Book, 1977.

-one among many histories of economic thought; reliable and inexpensive.

Robert L. Heilbroner, The Worldly Philosophers, New York: Simon and Schuster, 1953.

-introduces the biographies and thoughts of the great economists, from Smith to Schumpeter, in a lively way.

Robert Lekachman, Economists at Bay, Toronto: McGraw-Hill, 1975.

-discusses how economics, once seen as unassailable, is losing its prestige nowadays.

Leonard Silk, The Economists, New York: Basic Books, 1976.

-profiles of five remarkable economists: Boulding, Friedman, Galbraith, W.W. Leontief and Samuelson.

Kenneth E. Boulding, Beyond Economics: Essays on Society, Religion and Ethics, Ann Arbor Paperback, University of Michigan Press, 1970.

-valuable and at times profound essays by a man who comes out as a 'practising Christian.' However, this attempt at an integration of economics stays within the confines of the "neutrality" of science.

Frank H. Knight, On the History and Method of Economics, Phoenix Books, The University of Chicago Press, 1963

-essays written between 1928 and 1951. The advanced student will find much food for thought. Important also for understanding the roots of the "Chicago School," the best known economist of which, Milton Friedman, was a student of Knight.

Gunnar Myrdal, The Political Element in the Development of Economic Theory, New York: A Clarion Book, 1964.

-a classic work, central in its attempt to make "value premises" explicit.

Lord Robbins, An Essay on the Nature and Significance of Economic Science, London: MacMillan, 1962 (first published in 1932).

-a "must" for those interested in the methodology and philosophy of economics.

Joan Robinson, Economic Philosophy, a Pelican Book, 1964.

-a valuable book, well written, on the philosophy of economic science treated historically.

3. The Rise and the Limits of the Market Economy

R.H. Tawney, Religion and the Rise of Capitalism, Pelican Books, 1938 (first published in 1926).

-its value lies not only in the chapters on Luther, Calvin and the Puritans, but also in its excellent description of the gradual breakdown of the "pre-market society."

Karl Polanyi, The Great Transformation: the Political and Economic Origins of Our Time, Boston: Beacon Press, 1957.

-an important study of how land and labour were drawn into the money economy.

Daniel Bell, The Cultural Contradictions of Capitalism, New York: Basic Books, 1976.

-see Bernard Zylstra's review in the July-August 1976 Vanguard, p.21.

E.F. Schumacher, Small is Beautiful: A Study of Economics as if People Mattered, Abacus, Sphere Books, 1974.

-already a classic, though more so outside than inside the circle of economists.

Fred Hirsch, Social Limits to Growth, Cambridge, Mass.: Harvard University Press, 1976.

-its thesis is that economic growth is eroding the social and political foundations on which it depends for its survival.

Compiled by Dr. Sander Griffioen, Senior Member in Economic and Social Philosophy at the ICS. A more extensive bibliography may be obtained without charge from the ICS.

ICS News

* The ICS and Calvin College are cooperating in offering an interim course on history at the Institute during January, 1978. Entitled "Christianization and Secularization as Historical Problems," the course will be team-taught by Dr. George Marsden, Professor of History at Calvin College and Dr. C.T. McIntire, Senior Member in History and Historiography at ICS. The course, which will be held from January 9 to 27, will "attempt to define a Christian view of history and culture." The question of whether a "Christian culture" could appear in this secularized age, and what it might look like, will be the focus of the discussion.

Dr. Martin E. Marty, Professor of the History of Christianity at the University of Chicago, will be giving three special public lectures related to the course on January 26 and 27, under the general title, "The Working Historian and the Working of Faith." Fee for the entire course for non-ICS students is \$30.00.

* Bernard Zylstra's interview with Stephen Biko, held two months before he died in police custody on September 12, has been published in excerpts in the Dutch daily TROUW, the Toronto GLOBE AND MAIL, and the CHRISTIAN SCIENCE MONITOR. As a result of the MONITOR article, Zylstra was asked to appear for an interview on the CTV "Canada A.M." show. The interview was broadcast across Canada and parts of the U.S. The September-October issue of VANGUARD and the December-January issue of THE CANADIAN FORUM carried the interview almost in its entirety. The December issue of THE REFORMED JOURNAL published it with a special introduction. The interview can be ordered from the ICS office for \$1.00.

* Arnold De Graaff has contributed a chapter to the new book, "Research in Mental Health and Religious Behavior: an introduction to research in the integration of christianity and the behavioral sciences," edited by William J. Donaldson, Jr. (574 pages). De Graaff's 30-page article, "An Alternative to our Traditional Anthropological Models," presents a biblically-sensitive theory of man which makes use of Dooyeweerd's philosophy. The book is the collection of papers given at a conference held in Atlanta, Georgia in 1976, sponsored by several Christian associations. The book can be ordered for \$11.00 from The Psychological Studies Institute, 620 Peachtree Street, N.E., Atlanta, Georgia 30308.

* Dr. Seerveld presented a paper to the Canadian Society for Eighteenth Century Studies, at its national meeting which was held at McMaster University in Hamilton, October 13-15. His paper, entitled "Telltale Statues in Watteau's Paintings," argued that the statues in Watteau's paintings act as a commentary on the paintings themselves. He demonstrated that the statues in the paintings are a good key to Watteau's critique of his society. Dr. Seerveld also showed how Watteau's "demythologizing" of painterly fashions was an important step in the secularization of painting.

* The Wheaton Philosophy Conference this past October focused on aesthetics. Dr. Seerveld led the chapel at Wheaton College on that day on "The Gospel of Psalm 19, or The Good News of Creation." He also led one of the seminar sessions that dealt with the implications of keeping distinct "aesthetic" life and "artistic" task.



Letters to AACCS/ICS

Please send me information about how I can join AACCS....I am moving this fall from the position of academic dean at our college to that of project director for a government-funded institutional development program. We are becoming increasingly concerned with the integration of faith and discipline, and I believe that your organization can be of help to me as I think through such problems in my discipline.

Kansas

I am attempting to start a Christian newspaper on campus...I believe I could benefit from some of your material since I want to speak to the students on campus from a Christian perspective and on issues relevant to them...At present I am working virtually alone to put out the first trial issue. Support is beginning to come from Christian students and I expect the Lord's blessing on this.

Ontario

Please find enclosed a series of post-dated cheques to help toward the establishment of the Lord's Kingdom in Christian higher education....May He provide wisdom so that you might lead His people into a greater awareness of what it means to be busy in His Name in education and all areas of life. May He make you more and more aware of the need to live and work in the light of Ephesians 4 and I Corinthians 12.

Alberta

On behalf of the Philosophy Department of the Free University in Amsterdam we congratulate you with the inauguration of Dr. Sander Griffioen and wish you God's indispensable blessing upon your work together in the future.

Amsterdam

Dear AACCS People: This is my money. I want to give it to the AACCS so you can write more Jesus books down so people could study them. And so you can have meetings. And so my dad can study there. I think you are a good place!

Matthew, age 5

Cassette tapes of 1977 Niagara Conference

"The Work of our Hands"

Why Work Anyway?, by Ed Vanderkloet
The Future of Labour, by Sander Griffioen
Co-Responsibility, by Co Vanderlaan
Being Fed Up with the Job, by Sylvan Gerritsma
Purpose and Limits of Management, by Kees Vreugdenhil
How Work Affects Family Life, panel discussion led
by Mary VanderVennen

\$2.50 each

\$11.50 for the series of 5 tapes

order from AACCS, 229 College Street, Toronto

AACS faces critical financial shortage

When you read this heading you may think "so what else is new. Christian organizations are always having financial problems." However, the situation which AACS faces this year is especially serious.

For the first time in our twenty year history, our income has run far short of our expenses on a month by month basis. We have had to borrow from the bank to pay our bills and as of October 31 we were carrying an operating deficit of \$82,000.

Inflation coupled with a weak Canadian economy is one of the biggest contributors to this deficit. Inflation alone this year increased our expenses by \$45,000. The addition of an Institute staff member in July and a small amount of program growth in our Campus Outreach Services accounts for a \$15,000 increase in our 1977 expenditures. An added complication is the rental situation in our building. At the present time only half of our available space is producing rental income. Although the prospects look more hopeful for renting the remaining floors in 1978, we will lose \$18,000 in budgeted rental income this year.

The work of AACS in Christian scholarship cannot continue at its present level unless we wipe out this deficit by the end of the year. To do this we will need \$150,000 in the last eight weeks of 1977. The response so far to our special campaign is very encouraging. In the first three weeks of our appeal we have received \$50,000.

We ask all our readers to help in whatever way you can. Can you share the resources God has entrusted to you by sending a donation to AACS before the end of the year? We thank all those who have already responded so generously to our appeal. Please remember the work and staff of AACS/ICS in your daily prayers, asking that the Lord will provide the means for this work to continue.

To receive a receipt for tax purposes, send your donation to the following addresses:

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AACS
229 College Street
Toronto, Ontario
M5T 1R4

In the Netherlands

Calvinistic World Association
Potgieterweg 46
Heiloo
(gironummer 17 75 496)

In the U.S.

AACS Foundation
1677 Gentian Drive S.E.
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*As we rejoice together in celebration of the birth of Christ, we bring you
the words of Isaiah 11:1-10 as translated by Calvin G. Seerveld:*

There shoots a sprout out of the stump of Jesse!
A new growth out of the old roots, and it will bear fruit!

The Spirit of Yahweh shall rest upon him:
the spirit of wisdom and insight,
the spirit of considered counsel and restful strength, a knowing spirit,
a spirit of fearing the Lord God Yahweh shall settle down upon him.

And he will be just glad to be fearing the Lord Yahweh!

He shall not judge things by what his eyes can see
and shall never decide a matter on what his ears hear.

No, he shall rule the cowering, defenceless ones protectively
and speak law, judge with fairness for the poor, hurt ones of the land.
He shall stop dead in their tracks, by the blow of his mouth, the ruthless,
violent ones,
and kill off the wicked by the breath of his lips.

So, Right-dealing fits snug to his loins like a girdle, and
Trustworthy Faithfulness clings to his hips like tights.

Then strangely, wolf will become guest at the lamb's,
and leopard will lie down next to the kid goat;
calf and sinewy young lion and choice fat cattle
all together will be tended by a little boy;
the heifer and bear will associate peacefully
and their young shall gambol together;
lions shall eat pieces of straw like oxen--

And a breastfed baby shall be able to drool and goo right on top of
a poisonous snake's hole;
a weaned child shall be able to stretch out its little hands to a nest of vipers:

Nothing evil shall happen anymore!

There will be no damaging, ruining, taking place anymore in all the
strongholds of my holiness! says the Lord

Because knowledge of Yahweh shall fill the earth like waterwaves cover the sea!

And on that day, the stump of Jesse, which had been standing around only as a
warning sign to peoples [of the earth]:

on that day, unbelievers will look it up, turn to the root of
Jesse questioningly listening--

and the places where the One coming lodges
shall be a place of stunning glory.

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Justin Cooper: Former ICS student studies International Relations, political theory

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