

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Volume 11, No. 4 - May/June, 1977

Priorities in the Reformation of Scholarship

First things must be first. Applying this to AACS we ask: what should the AACS be doing above all, and what will need to wait if we don't have the money to do everything we'd like to do?



First priority is building ICS as centre for Christian scholarship

Will the AACS be satisfied to concentrate on the important work of research at the foundations of scholarship and wait for the graduates of the Institute to use that research in the reformation of social institutions? Or should the AACS itself do "applied research" that will be in a form directly useable by agents of social change whose work is to solve personal problems through the agencies in which they work? The matter of money comes in because you can do everything if you have all the money in the world, but the AACS needs to listen to its members who tell us to "live within your means".

The issue is not a new one for AACS. But it has come to a head like a boil in the past twelve months. There have been pressures from AACS members and AACS local chapters urging us to go one way or another, and there have been crosscurrents of pressure from within the staffs and boards as well. The Board of Trustees responded to these pressures by appointing a broadly-based committee of eight in October. The committee consisted of Trustees B. Carvill, M. Koole, and A.H. Venema,



Campus Outreach is second priority

Curator J.B. Vos, Institute staffers J.H. Olthuis and C. Seerveld, and AACS staffers T. Malcolm and R. VanderVennen. Its report was presented in April, widely discussed for a month, and adopted by the Board of Trustees in May.

Institute for Christian Studies

The first point the Board adopted was "That the Board of Trustees reaffirm as central and first priority of the AACS the building and maintaining of the Institute for Christian

Studies as a centre for Christian scholarship." This is not surprising, since the Institute has been the central project of the AACS all along. But if you are going to say what is second and third you first need to say what is first. And that continues to be the Institute.

Four tasks of the Institute itself are specified. First is the education of graduate students with the intent that they will develop a Christian orientation in their advanced study that will be a life-breath in their academic work and future vocational service.

The second task of the Institute is the research of the community of senior and junior scholars on the foundations and methodologies of the academic fields, the purpose being to reform and redirect the studies of Christians and non-Christians in these fields.

These two tasks have always been basic to the Institute. The third task to which the Board is now calling the Institute, at the recommendation of the faculty itself, is to set up a special one-year course of study in which biblical and philosophical principles are applied to issues and problems in our culture today. This calls for a re-structuring of our Certificate programme. The plan includes helping people who can take only one year for their study at the Institute to think about how Christian principles can apply to their specific work, whether that be as lawyers, social workers, counsellors, medical workers, businessmen or whatever. This mandate given to the Institute is probably the most exciting statement in the new policy on priorities.

The fourth task of the Institute as identified in the Priorities paper is the communication of reformational Christian research insights to the widest possible academic audience by every available public means. It is the general feeling that the writing of articles and books by Senior and Junior Members of the Institute must be given higher priority, so the work of the Institute can get into more hands and also be subject to the correcting insight of others.

The Board of Trustees has also given its reasons for re-affirming that the Institute should be the heart of the work of the AACCS. It believes that the forming of an educated Christian leadership is of prime importance if Christians wish to be a leaven in today's educated and sophisticated society. This can only be done if at least some of our young leaders can get their advanced education at the masters and doctors degree levels with Christian depth of insight, breaking with the circuit of having people always get their doctoral studies in secular thought-patterns. Further, if this work is to be done, the Institute and AACCS are uniquely qualified to do it.

Campus Outreach

The second priority is that of service to students studying at various secular universities. This too is not new to the AACCS. Our first public activity, back in 1959, was a weekend conference for university students. That emphasis has continued in one form or another, reaching a high point several years ago with the now-defunct FOCUS clubs (Federation of Christian University Students). Most recent action on this front has been our effort to organize Christian Perspectives courses to be taught on secular campuses and our steps to prepare teaching materials that others can use (making use of the concept developed by Dr. Peter Steen and Christian Education Services in Pennsylvania). There is so much support for this work by leaders on secular campuses that the Board of Trustees has said we should develop this service, especially now that we are able to bring to these people the emerging research insights being developed at the Institute. The Board has cautioned, though, that we should not carry this out in a way that duplicates church pastoral ministries on campuses nor become mini Christian colleges.

Other Priorities

The Board of Trustees went on record to continue summer conferences, the public lecture tours that we have called Discovery, summer courses for a non-academic public, and short courses in the winter for the public. The Trustees then also asked the ICS faculty to continue to support these with their participation.

There is a limit to what AACCS can do and to what it should attempt to do. The AACCS cannot be all things for all people, even within the legitimate area of providing educational insights at all levels for those who wish to benefit from them. So the Board of Trustees also said in its policy statement that the above activities define for the foreseeable future the scope of the activities that it means to support and develop as its particular task within the body of Christ. It will subordinate all other possible worthy educational programmes it may undertake so that they will not compete in money and staff time with those stated above.

Where does this bring us?

The Priorities Policy purposely has a positive and a negative side. The positive side is that it tells us clearly what AACCS is to do.

The Institute is Priority Number One, with teaching research, a culturally-focussed one year programme of study, and an improved "delivery system" to bring research insights to people who can use them. The second priority is to build up our services to students at secular universities and our services to those who help those students. We will also continue our public lectures, conferences, tape cassette outreach, summer and winter courses, and an increasing variety of publications.

The negative side of the Priorities Policy is that it sets some boundaries. It says by implication that there are some things we are not going to try to do, at least not right now. The AACCS has always wanted to "change the world". Sometimes we have felt so strongly about it that we have almost wanted to do it all at once and do it all by ourselves. We have tried to help people who asked for help in one direction, and other people who asked for help in another direction. The result has sometimes been a confused sense of direction and a feeling of helplessness.

We still want to "change the world", always working in the knowledge that any mountains that are moved in the reformation of learning comes by the power of God's Word and Spirit, by His Grace and for His Glory. We are committed to working more closely with other Christian organizations and persons working for biblical reform in particular areas of life. This too is not brand new, as you can see from the fact that this year's AACCS Niagara Conference is organized co-operatively with the Christian Labour Association of Canada. AACCS still holds to its distinctively Christian reformational ideas, and feels as strongly about them as it did in our early days. We recognize the limits of what we can do with our own hands, and want to join hands more firmly with others in the work of reformational Christian living.



Our readers start
young!

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Spring meeting of the Board of Trustees

by Rev. Herman Praamsma

The library of the ICS provided the backdrop for the meeting of the Board held May 18-20. It was good to see the faces of the mid- and far-west members again, including that of Ed Piers, "new" Board member from British Columbia. The Board will undergo some more changes this year as Barbara Carvill will leave the Toronto area to teach at Calvin College and Harry van Belle will move to B.C. We are very grateful for the services they have rendered, their input and wisdom have been much appreciated. Elections for new Board members will be held in regions 4, 6, 7 and 8 prior to the Fall meeting of the Board.

The Spring meeting was an excellent and productive one. There was a good spirit of unity and unanimity on some of the difficult items that had to be dealt with. Two matters especially held the focus of our attention: the Priorities Report and the Report of the Foreign Book Translation Committee. A separate article on priorities appears on page one, so we will not go into that report here at length. Suffice it to say that the Report was adopted, after a prolonged discussion, with a great deal of enthusiasm. Its main features: the building and maintaining of the ICS was reaffirmed as the central and first priority of the AACCS; the Campus Outreach (as outlined in the Prospectus of September 1976) was designated second priority. It is of interest to note that under the first priority--the building and maintaining of the Institute--there was the following sub-point: "the development of a distinctive one-year Certificate course of studies emphasizing the fruitful application of biblical and philosophical principles to the dynamics of contemporary culture . . ."

The Foreign Book Translation Report was also adopted, be it in a slightly amended form. The Board recognized that the translation of worthwhile and strategic books (especially in the Dutch and Afrikaans languages) is an appropriate and important activity in the overall task of the AACCS. The Board appointed a Committee to look into the establishment of an independent (international) organization to carry out this work.



Trustees: G. Clements (Alberta),
Ed Piers (B.C.) and M. Koole (S. Ontario)

This Committee will prepare a White Paper suitable for presentation to all persons and organizations which have expressed interest in this translation project, or who might reasonably be expected to develop such an interest. This White Paper will hopefully also appear on the Agenda of the 1978 Conference of Reformed Scholars, to be held in Grand Rapids next summer.

A very active and concerned Edmonton Chapter sent a letter to the Board outlining a number of proposals centring around a better interaction between ICS/AACS and AACS supporters, especially on the academic level. One of their proposals is already being implemented, another one was under discussion--and is now adopted. (In the future, correspondence and replies will be published in the Perspective newsletter, both positive and negative letters!) Two other proposals are still in serious discussion at the staff level. The input of our chapters is indeed much appreciated.

It was noted with great joy that the ICS Staff is planning to communally compile, edit and publish two volumes of collected essays in the next year. One will be a commemorative volume in honour of Prof. H. Dooyeweerd, the other a book giving basic Christian insights into the various academic fields in which the Senior Members are working. Other good news: Marcia Hollingsworth is doing a terrific job with the AACS Membership Drive. We have welcomed 90 new members in the last two months. If this keeps up we will easily reach our goal of 400 new members for this year!

A matter of some concern was the whole financial area. Will we be able to meet the Budget for this current year? At the moment we face a sizeable deficit. Money is needed. The Board was convinced that the money itself is not our main problem, however. It is rather a question of conveying the vision and urgency to God's people in the supporting community. I wish I could convey to each of you personally the spirit and enthusiasm experienced at the Board meeting, the sense of purpose and unanimity manifested, for example, in the discussion and adoption of the Priorities Report. As community we must move together under the gracious guidance of that same Lord Who made such great growth possible through His people in past years. If He continues to open our hearts to the needs of His Kingdom in the area of academic Reformation, then surely even in our present needs we may urge each other on and claim: together we can do all things, through Him Who strengthens us!

And on that note I'd like to conclude this rather brief report. The next meeting of the Trustees is scheduled for October 26 to 28.

**This is a report by Rev. Herman Praamsma, a Trustee representing Central Ontario.*

ICS contrasted with secular university

by Stanley W. Carlson

No one from the University of Toronto has asked me to write a short article comparing my experience there this last year as an MA student in political science with my two years studying (primarily) with Senior Member Bernard Zylstra at ICS. That observation provides more than a convenient entry into my comments. It also begins to indicate one of the key differences between the two centres of scholarship and between my experiences in each. For the University of Toronto, although better than many universities and unique in some good ways, is still a typical "multiversity". That appears to mean that in practice it is dedicated --as an institution: there are personal exceptions--to processing through as many students as are admitted. And "processing through" is quite a different matter than working with, encouraging, supporting, or being concerned with, the many sides of a student/Junior Member's life and development.

The University, at least at the undergraduate and MA levels, is by and large a place into which the student is expected to try to fit. It really is something like a gas station where he is supposed to come to be filled up with certain things. There is remarkably little concern that the student begin to examine critically what he is being filled up with, what the quality of this stuff that is being "sold" is, what the effects of the various "additives" are, or what effect all of this has or ought to have on himself or the world.

For the fortunate student whose mind is nimble and who has a good background preparation in the important foundational questions, this process of being "filled up" can yet be appropriated creatively. Then, instead (or along side) of scrambling to skim the latest pile of required readings and rifling through books to construct papers whose almost sole function (as proclaimed by all too many professors) is to enable the university to place a letter mark next to his name on a transcript, the student can also wonder about important matters. What approach to problems and reality is behind the lectures of the professors and the books and articles, and how well does that correspond with what Christians hold to be true about the nature of the world and of humans and society? Even if these bits of facts can be knit into a seamless



Stanley Carlson-Thies



Study at the ICS is like an
"apprenticeship"

web for a paper, does that web really best comprehend what is going on, or is it just a construct of the kinds of data that certain people have come up with? Sadly, the class setting mostly passes by these sorts of questions--or rather, answers to them are assumed and blithely handed down to students.

ICS, by God's grace, is a very different kind of place. Students are Junior Members--and that is more than a difference in name. ICS recognizes that reformational Christian scholars have to be formed

--encouraged, guided, steered away from pitfalls. Studying at ICS is more like an apprenticeship than the process of a car being filled up which was my image of the multiversity. Apprenticeship: that calls attention to workmen who have to develop insight into the nature of the materials with which they will work, a sensitivity to the appropriate uses of tools, a sense of where this scholarly craft fits into society and the world, a sense that skills and insight and sensitivity have to carefully be nurtured. Junior Members are supposed to be encouraged to develop as scholars--not simply negotiate an obstacle course in order to win the prize of a diploma at the end.

A very big difference can be seen in the kinds of papers expected at the two places. ICS papers are meant to be reflective, representative of a grappling with the core issues of a topic. Papers should display insight not only into the problem that has been selected as important by the Junior Member (in the context of the work of other Junior and Senior Members), but also into the ways into which the problem needs to be formulated. The values of different sorts of insight into the problem, the facts involved, and the varying ways in which material ought to be molded into a paper are all aspects of paperwriting at the Institute.

It is clear that these papers represent struggles with important matters and are meant to aid fellow labourers in their struggles; although it is possible, it is difficult to evade a sense of responsibility. A paper read and discussed in a seminar is a contribution to ongoing discussion, not just a means by which a professor can tag you with an evaluation of your work. If you make a grievous mistake in the way you present a problem or the kinds of arguments you use or the facts you rely on, you know well that you are in danger of misleading other people. A bad paper represents much more at ICS than just a bad grade! Thus a sense of responsibility for your work, for your contribution, is fostered. The contrast with the typical attitude towards papers at the multiversity should be rather plain.

But there are reasons, nonetheless, for leaving ICS and going to a place such as the University of Toronto for further graduate work. One of them is certification. There are tasks to be fulfilled in the larger world of secular academia, and to take a position there, a recognized degree is needed (accreditation for ICS, although helpful, would probably not entirely bridge the gap between the two "cultures"). But what is of most influence, academically speaking, is largely what is happening at places like the University of Toronto. To understand the strengths as well as weaknesses of that kind of scholarly work, contact is essential.

But there is a further reason. In a field of study such as political science, preparation and training is needed not only in foundational questions such as: What is justice? What is politics? What is the state? How can we best study political life? What tools are the most helpful? Preparation is also needed in a lot of "factual" matters: What are the histories of the various governments? How do political parties fit into that development? What role did this government or that play in the economic and social life of a nation? What sort of citizen voted for this party or that? And so on. Certainly one Senior Member cannot know all those things, nor can he know where to steer a student to find all those things. Thus, while ICS performs a critically important task of causing us to reflect on fundamentals, that reflection has to be supplemented by investigations into matters of history, fact, institutions, detailed methods of inquiry, and so on. After all, it is in order to be prepared to engage in these sorts of things fruitfully that it is so crucial that we get fundamental matters straight!

Having begun to be sensitized to these foundational questions--which are almost wholly unexamined at secular universities--the task is to begin to look at things in a new way. Then the secular graduate school is the only place to turn to--at present. Now, if ICS were a full-fledged Christian university . . .

**Stanley W. Carlson-Thies studied at the ICS for two years. He has been accepted into the doctoral programme in political science at the University of Toronto.*

CELEBRATION OF THE INSTITUTE'S 10TH ANNIVERSARY

October 29, 1977

Afternoon: AACCS Annual Membership Meeting

Inaugural Address of Dr. Sander Griffioen

Evening: Dinner Celebration of the 10th Anniversary
of the opening of the Institute for
Christian Studies.

More details will be announced later.

Teaching Christian perspectives at the university



Harry Anastasiou

The Scarborough campus of the University of Toronto has been the scene of a Christian Perspective non-credit course taught to a small group of university students for the past year and a half. Begun by Tom Malcolm, it has been continued this year by Harry Anastasiou, Junior Member in philosophy at ICS.

The purpose of the course is to sensitize the university students to the many religious viewpoints that underlie what they learn through classroom and textbook. The course also tries to orient them to a positive Christian lifestyle.

The Perspective course calls students to re-orient their thinking. Even Christian students often do not see the need for biblically directed academic work. They come into the class asking, "Are not the sciences the same for everyone?" They are then given the outlines of a worldview in which they hear Christ claiming their lives totally, a worldview that also gives them a new framework for understanding their academic work. This re-formed academic framework helps them understand the basic issues in their fields of study so that their study, too, can be brought to the service of Christ rather than the service of man.

Analysis of today's secular culture helps students move from the forces they experience in society to the ideas they find expressed in their courses. The same Christian worldview that should direct our lives in society is then applied to academic study.

This kind of engagement with secular thinking at the place it is carried on, namely the university, is central to what the AACS and the Institute see as their service and ministry. The universities have great power in shaping modern culture. It is our hope that from this small experiment with an academic witness on the university campus will come a strong program of Christian Perspective courses at many universities.

* * *

Progress on AACS Membership Drive

As of June 1, we have about 100 new AACS members who have joined with us in our work in Christian education in the last two months. If you would like to become an AACS member or want more information about the work of the AACS please write us at 229 College Street, Toronto M5T 1R4.

Winter course focuses on 'Current Economic Issues'

by Pieter Marsman

All the fruits you had set your hearts on have failed you; gone forever, never to return is your life of magnificance and ease. (Rev. 18:14)

Inflation/stagflation, full employment/unemployment, Keynesian fine tuning/monetarism, unrestrained competition/total planning, individualism/collectivism. These economic opposites are in collision each day. Our society faces great change, for it is evident that we cannot continue in the way we are going. The media present a clear witness to us every day: every hour the creakings and crackings, the symptoms of present stress and the warnings of impending collapse of economic life as we know it.

In the face of this, what can we do? How can we give expression to the rule of stewardship and service that belongs to the City of God? First of all, by listening, together as God's people, to what the Spirit of Christ has to say about our use of gold and textiles, wood and ferrous metals, cement, cocoa, coffee and tea, drugs and medicine, alcoholic beverages, oil and gas, wheat, cattle, transportation systems, our secondary labour market, and our migrant workers . . . (Vis. Rev. 18:12, 13). And also by testing the spirits that have shaped and are still shaping the contours of economic life.

This was done actively and intensively in the six-part course entitled "Current Economic Issues", presented by Dr. Sander Griffioen between February 6 and April 14 at the Institute in Toronto. Under the direction of Dr. Griffioen about forty participants tackled some of the current economic issues facing us today.

If the success of a lecture can be measured by the reaction of the listeners, Dr. Griffioen certainly used his time in a most stewardly way. Every evening the coffee break was followed by a very lively discussion which continued all the way home, at least in the car pool of which I was a member.



Economics course participants

Perhaps the greatest value of a course such as this one is its use as a tool, a tool for service. It helps us see how to deal with the secular situations with which we are all confronted in our daily work. Personally, for example, I now understand better what it is that causes most of the people I work with to view every minute on the job as a burden and a curse. And understanding them I can see how much they need a Christian witness in this area, a witness which I am now better equipped to give them.

What can we do? Dr. Griffioen's concluding words were, paraphrased: "Go, work in fear and trembling. Do not despair . . . ultimately. God builds the new Jerusalem Himself." This indeed is a great comfort when one is working and witnessing in a situation which may appear almost unredeemably secular.

**Pieter Marsman is an AACCS member from Barrie, Ontario. He supervises an English language programme for French speaking trainees in the Canadian Armed Forces.*

Guest lecturers at ICS

Dr. R. Longnecker

Friday afternoon of March 18 found Junior and Senior Members of the ICS anxiously waiting to hear Dr. Richard Longnecker's lecture entitled, "Continuity and Development In Pauline Thought". Well known among evangelicals and New Testament scholars. Dr. Longnecker presented a knowledgeable historical analysis of the question of continuity and discontinuity in Paul's writings, highlighting the main positions of the last 150 years. Members were treated to a taste of Dr. Longnecker's biblical knowledge as he often included scriptural prose in his documentation. He pointed out the models which stress discontinuity between Paul, Jesus and the early church, as well as those which stress near uniformity (closer to what most of our traditions have taught us). We awaited with anticipation to hear the third alternative, which in a quip directed at such well-organized lectures as his own, he called "where all the bells should ring".

Dr. Longnecker chooses to identify the consistency in Paul's thought as a "continuity of conviction". Focussing on Paul's initial encounter with the risen Lord on the road to Damascus, he prefers to consider all further development as a further disclosure and spelling out of this initial event. Thus, while Paul's conviction remains as the element of constancy, it is correlated with each new circumstantial situation. Confronted with the "radical revolution" of Damascus, Paul began to "tie down" this revelational encounter in terms of seeking historical continuity with the Old Testament and the early church. He began to develop expressions to function in the discussions that he engaged in. Therefore we find "miniscule changes and differences within a continuous unfolding". Presumably a hermeneutic for Paul would attempt to get at this underlying "conviction" as the stable element within the development of his thought.

Perhaps most intriguing was Dr. Longnecker's idea that Paul spelled out his "theology" when he encountered a new circumstance through "hindsight" by looking back to that initial revelation in which everything was germinally contained. Thus, Paul's initial revelation could only be drawn out and developed through an encounter with the needs of the situation. Paul knew that Jesus was the Christ, but "what that all meant" could only be found through a development of his thought, a development which would maintain this basic Christocentric focus.



Dr. R. Longnecker

According to Dr. Longnecker, the whole controversy is still quite intense, and showing signs of heating up. His idea of "the constancy of conviction" seems to have promise, and we were left wishing that he would concentrate on spelling it out in more detail.

Dr. Maarten Vrieze

On March 24 Dr. Maarten Vrieze spoke to Junior and Senior Members on the problems of modern sociology. Dr. Vrieze's visit was much appreciated, especially by those Junior Members whose lives have been shaped by Dr. Vrieze's influence through his teaching at Trinity Christian College. The lecture he gave at the ICS, and his "City" lecture given to a public meeting in the Toronto area, were both well received by his listeners. His humour and good spirit were especially appealing.

Vrieze's lecture at the ICS, although more "academic" bore many similarities to his "City" lecture. Starting by describing the influence of Alvin Gouldner's The Coming Crisis of Western Sociology, Vrieze outlined its influence on the direction of sociology in the last ten years. Vrieze stressed that the time is ripe for Christians to enter the debate. Sociologists and philosophers are today much more willing to talk about basic religious issues (domain assumptions). Questions such as "what is society" and "what is sociology" have taken on new importance, and it is at these foundational levels that Christians can have particular influence, given deepened insight.

Vrieze emphasized that while we should never pretend to have all the answers, we should not hesitate to enter into the debate eagerly. He was particularly encouraging in this regard, giving his listeners a sense of urgency, and yet hope.

Dr. Vrieze's "City" lecture gave the same sense of urgency and hope. Many sociologists have given up on the city, but this is not the proper response. Nor is just settling down to reform one aspect of



Dr. Maarten Vrieze

city life the answer. We must be concerned with the whole city, held together in Christ. Vrieze gave the analogy of a G.M. factory worker putting a door handle on a car so well that it will never come off. But the steering and brakes are nevertheless carelessly installed. The worker's "faithful" gesture has little meaning if the entire car disintegrates. Thus, the whole of the car, the whole of the city is crucial. What then is the norm? How can we meaningfully bring healing to the city?

We must orient ourselves by asking what time it is and where we are. We must recognize the shape, the interwovenness of modern city structure; we must see ourselves integrally involved in that interweaving. But in such a broken modern situation the "we-structures" have all but collapsed. Vrieze recognized that there are indeed no easy answers but that we must begin by recognizing our own membership in various groups, our families, our businesses, (we-structures), and see ourselves as part of mankind, created to be in community with one another. Seeing ourselves in this way we recognize that we are not thousands of separate individuals, but part of one another in the "we-structures" to which we belong. We are thus responsible for the intertwinement of the "we-structures" which make up the city.

In a broken situation Christians must begin to bring healing. If we believe that all things cohere in Christ, we must faithfully lead in the direction of wholeness. The city as a whole must serve the Lord. We must, unlike our factory worker, be concerned with a healthy whole rather than a small spot of health in a diseased body.

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Answers to questions about AACS

People who doubt the religious soundness of AACS, and those who wish to have answers about the stand of the AACS on important issues of confession, world-view and theology can now get detailed answers in two forms. One is the response of Dr. Gordon Spykman to questions asked him about AACS at a meeting in Chatham, Ontario, in October, 1976. The meeting was tape-recorded and is contained on two cassettes of more than two hours running time, available from AACS for our cost of \$5.00 for the set. The other form is a mimeographed paper of 24 pages, provided to us by an Ontario church that duplicated seven articles in the magazine Renewal. These articles consist of a series of five basic questions, together with the answers of the AACS Board, which are on "The Word of God", "The Church as God's People", "The Law in the Christian Life", "Authority in the Schools", and "Church Confessions and Other Creeds". Single copies of this paper are available from the AACS office without charge.

1977 AACS Summer Conferences

ALBERTA

Alberta Evangelical Camp, Didsbury. July 29-August 1

Gaining Sight Amidst Disintegration

Alternatives to the
Canadian Way of Life

Dr. Arnold De Graaff, Senior Member in
Psychology, Institute for Christian Studies

Towards a Theology of
Poverty

Dr. Vern Wishart, Professor of Old Testament
Theology, St. Stephen's College, University
of Alberta.

FOR MORE INFORMATION WRITE: Wally Vandekleut, 10136-122 St., Edmonton.

* * *

ONTARIO

Niagara Christian College, Fort Erie, Ontario. July 29-August 1

The Work of Our Hands

Why work anyway?

Ed Vanderkloet, Executive Director,
Christian Labour Association of Canada

The future of labour

Sander Griffioen, Senior Member in
Economic Theory, ICS

Can workers share
responsibility for the
affairs of the company?

Co Vanderlaan, CLAC Director of Trade
Locals, Chatham, Ontario

Being fed up with the job

Sylvan Gerritsma, Businessman,
St. Catharines, Ontario

Women, work and vocation

Mary Vander Goot, Assistant Professor
of Psychology, Calvin College, Michigan

Purposes and limits of
the Management

Kees Vreugdenhil, Operations Manager
Union Gas Ltd., Chatham, Ontario

Couples talk about the
impact of work on their
families (panel
discussion)

Mary VanderVennen, Family Counsellor,
Christian Counselling Services, Toronto

FOR MORE INFORMATION WRITE: AACS, 229 College Street, Toronto M5T 1R4

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Conferences will also be held in Vancouver, B.C. (September 30 to October 1) and New Jersey (November 4-5). Details will be included in a future issue of this newsletter.

AACS Perspectapes Available

The AACS has the following lectures available on cassette tapes:

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|---|--------|
| -Perspective on child rearing, by Arnold De Graaff | \$2.50 |
| -Fostering intimacy in marriage, by James Olthuis | 2.50 |
| -The contemporary woman: An historical and biblical approach to the changing position of woman in home, church and society, (2 tapes) by P. Tyndale | 5.00 |
| -An obedient aesthetic life, by Calvin Seerveld | 2.50 |
| -Bearings 1975, by H. Evan Runner | 2.50 |
| -What is good for General Motors? by G. Vandezande | 2.50 |
| -Onze belijdenis beleven: Christen-zijn in de huidige maatschappij, by Bob Goudzwaard | 2.50 |
| -Koningrijk Gods in de wereld, by H. Van Riessen | 2.50 |
| -A sabbatical report, by Hendrik Hart | 2.50 |
| -Answers to Questions about the AACS, by Gordon Spykman (two tapes) | 5.00 |
| -Ownership or Stewardship? by Ed Vanderkloet | 2.50 |
| -Energy policy and pipeline, by John A. Olthuis | 2.50 |
| -The City, by Maarten Vrieze | 2.50 |

Please send me the following perspectapes:

Cost \$

Amount Enclosed \$

Send your order and payment to the AACS, 229 College Street,
Toronto, Ontario M5T 1R4

Former students reflect on ICS experience

by Mary Gerritsma

How do former ICS students learn to put their Christian perspective into politics? Are there ways for them to actively participate in the network of organizational structures in our society? Why do some work to form separate Christian institutions while others attempt to revitalize secular organizations? Has the Institute helped students to strengthen their Christian presence institutionally? In this, the third Perspective article on former ICS students, Jack De Klerk and Rich Tyssen give some personal answers to these questions. Jack and Rich attended the Institute in its earliest years. At that time they lived together, and after leaving the ICS, they worked together for Downtown Action in Toronto where they both began their work in urban housing. Both Jack and Rich profess their desire to serve as Christians organizationally but each in a different way. Hopefully, their remarks will help Perspective readers to better evaluate the place of the ICS in our Christian communities.

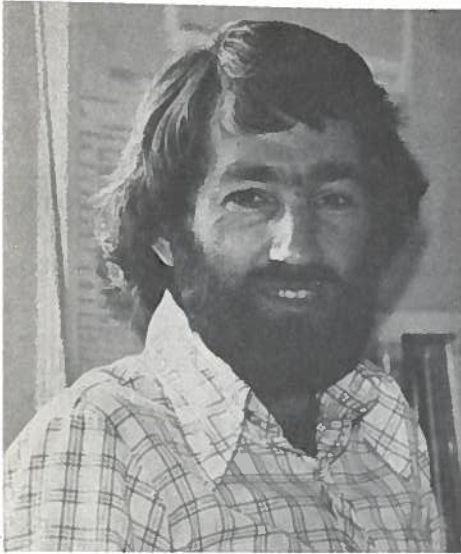
** Mary Gerritsma is a former Institute student. She works with a senior citizens organization which provides an alternative to nursing home care for the aged in the Toronto area.*

JACK DE KLERK FINDS ACTIVE ROLE IN URBAN HOUSING

Jack De Klerk really became intrigued with urban housing at Downtown Action in Toronto. For two years he gave legal advice to tenants, did title searches on property and attended to all kinds of tenant-landlord problems. These were his "apprentice" years. He learned how to deal with the legal and political hassles involved in housing disputes. Recently Jack was elected chairman of the Federation of Metro Tenants Associations which sponsors Metro Toronto Legal Services where he is presently employed. With only a vague idea of what his work was like, I asked Jack to explain.

We provide free legal assistance to tenant groups all over Toronto. We get complaints ranging from tales of harrassment and poor maintenance to unfair rent increases and evictions. My job is to decide if the complaint is a personal problem or a collective problem. Especially if the problem is one which is shared by other tenants, I'll instruct these tenants in how to begin a process which will hopefully lead to some kind of collective action such as forming a tenants association. My executive function in the Federation is to give leadership to young tenant organizations. In the past tenants haven't worked together to force landlords to look after their interests. Most tenants just aren't aware of their legal rights.

Jack went to the University of Lethbridge but completed his B.A. at Calvin College. He studied political theory at the ICS from 1970 to 1972. At the Institute Jack's study bore much fruit. He wrote three papers on David Easton, an American political theorist, and he led his own series of seminars on behaviourism in political theory. Studying philosophy of science, he focussed on the development of the state as



Jack De Klerk

an institution in medieval history. Working with a few other students, he wrote an extensive research paper on this, now an ICS publication. He didn't intend to get a degree but considered himself a serious student. After two years, he felt that his studies were well "rounded off".

While working for the CLAC (Christian Labour Association of Canada) in Southern Ontario for one year, Jack participated actively in a small gathering called Evangelical Committee for Social Action. This organization is now disbanded, but for a while, it gave practical and theoretical leadership to Christians in Toronto who wanted to be politically involved. Here Jack directed his attention to the problems of urban housing.

Listening to Jack speak, I remarked on the unique role he has forged for himself, a role which allows him the opportunity for real leadership in Toronto city affairs.

Jack acknowledges that the Institute's emphasis on the norm of justice in government and politics prepared him in a significant way for this active role.

My ICS years helped me to develop a life perspective as well as a thorough theoretical perspective. However, then I was immersed in foundational issues, just studying, with few practical goals. Now, five years later, away from my desk, books, and seminars, my situation is quite different.

Reflecting on his ICS years, Jack regrets that his studies left him no time to engage in the practical political affairs around him. Foundational studies were good and a real need for him at the time, he said, but not to the exclusion of what was going on around him in the political realm.

Sometimes when I'm talking with people at work, I marvel at how in the dark I am about anything that went on in Toronto from 1970 to 1972, the years I was at the Institute. I hope that one objective the ICS stresses more in the future will be to structure programmes so that students have more time and opportunity to develop within the context of their own personal daily experience. For me, this would have meant becoming involved in doing politics in my daily life as a Toronto city dweller. The more higher learning helps you to understand and operate in your own life, the better you are going to be able to help other people.

Now Jack struggles every day with learning how to be a Christian within a secular organization. This is new territory for him since he didn't often participate in non-Christian organizations before.

In my work now, I'm not involved with the Christian community primarily. I know I wasn't prepared for this. I was taught to fight secular institutions and "closet Christians". Now my work forces me to examine all that. I think the Christian community shouldn't be so quick to criticize these institutions themselves, but rather, to criticize what's being done there. As Christians, we can learn to support organizational work that promotes justice but isn't in name Christian.

Jack tries hard right now to reach out beyond the borders of the Christian community. This isn't easy, and he needs the support of his Christian community while he himself isn't working within a Christian organization.

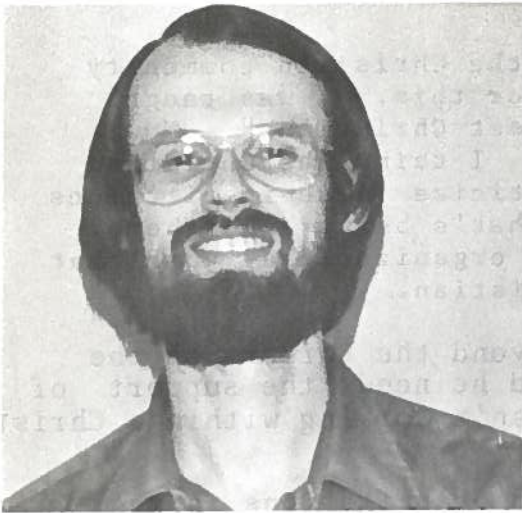
I hope that Christian and non-Christian organizations in many areas of life will find ways to work together toward common causes. I still support Christian organizations, of course, but they should serve those people also who do similar work in secular organizations.

RICH TYSSSEN PLAYS FORMATIVE ROLE IN CHRISTIAN COOPERATIVES

Rich Tyssen, a twenty-nine year old from Chicago, arrived at the Institute in 1970. After studying psychotherapy for three years, he too found work in the area of urban reform and politics. First he led a recreation programme in a large Ontario Housing development. Then he worked with Jack De Klerk for Downtown Action. There he did property title searches and helped community planning groups and housing cooperatives. He recently began work with Clearlake Cooperative, a Christian construction collective which repairs and renovates houses in Toronto. Clearlake Cooperative is structured horizontally, which means that the worker takes part in decisions and policies. There is no one owner or "boss". Rich does carpentry, flooring and dry walling. I asked Rich what it meant for him to be part of Clearlake Cooperative.

Survival is basic. I have to make some money to live, and to some degree this has to be in terms of "the system". Also, I'm interested in carpentry because I want to learn everything I need to know in order to provide good housing for people. Clearlake is different than just any house renovating company because it's a cooperative. I feel strongly that people should have as much opportunity as possible to participate in the decision making processes of the organizations for which they work. Clearlake tries to realize this. It tries to be a real witness to what the workplace can be if it is structured fairly. We're working hard at becoming skillful and competent, at being a genuine service to the people who need good housing. A person who works hard with his hands should have dignity. He shouldn't be paid lackey, a human machine that is bossed around. Together, we're trying to get away from the rip-off, self-interest mentality, even though people in our society have learned to expect that.

The Christian vision Rich first contacted at Trinity Christian College in Chicago and which he later developed at the Institute convinced him



Rich Tyssen

that Christian schools, Christian labour unions, Clearlake Cooperative and other Christian "parallel structures" are real ways for Christians to witness in society. Rich also serves as board member of Innstead Housing Cooperative and lives in an Innstead communal house with five other Christian people. Innstead, he says, is one Christian alternative to the pitfalls of individual ownership inherent in today's urban housing situation.

At the time Rich went to the Institute, he was at a point in his own life when he had the kind of openness that made his three years there full of excitement.

My thinking, outlook and the whole direction of my life was very, very significantly shaped by having gone to the Institute. I have to admit I wasn't a serious student, but I was a serious learner! I didn't achieve much in tangible academic results, but I learned a lot, the kind of learning that became a real part of me and got integrated into my life. I didn't get credit or finish any course, but I learned a lot. Studying psychotherapy represented a quest for my own personal adjustment. Philosophy and Biblical Foundations were the same. I wanted answers to fundamental questions I had about my life.

Rich is still actively involved in the Christian community in Toronto of which many present and former ICS students are a part. But he doubts that the Institute itself still has the same spirit of excitement and adventure which made his own years there so vital. Students then came out of the explosive and challenging decade of the sixties to find their way at the Institute.

It was a symbol of hope and a place where we searched for answers together. The Institute was part of a movement then, a movement in which all of us there were trying to live our lives in a radically different way. It wasn't just a school. I think that in the past four years, students have felt the brunt of the dilemma that the ICS brought upon itself in struggling to become an established, recognized institution. Now the ICS wants students who can excel academically, but to what end?

Rich hopes that his own work and life is one way that the Christian community will begin to see practical benefits of the academic work done at the Institute. He feels that this is his contribution to the ongoing ICS task to show that there is not a gap between theory and practice.

ICS News

* Vandervelde to join ICS in systematic theology

Dr. George Vandervelde has accepted an appointment to the Institute in systematic theology and expects to join the staff in September. He did his doctoral work under the well-known reformed theologian, G.C. Berkhouwer, receiving his Ph.D. from the Free University of Amsterdam in 1975. We look forward to his coming and expect that his contribution will strengthen our service in the area of theology to students and the Christian community. A more detailed report on his research and teaching programme at the Institute will be included in the next issue of this newsletter.

* On March 17 Sander Griffioen gave a public lecture at Calvin College, Grand Rapids. This lecture, the last one of the series "Christians and Culture", was entitled: 'A Christian critique of capitalism and socialism'. The next morning Griffioen gave a short lecture in one of the economics classes of Eugene Dykema.

* During March 20 to 23 Dr. Griffioen attended the annual meeting of the American Association for Higher Education held in Chicago. Key speakers were E.F. Schumacher, author of Small is Beautiful, and Juanita Kreps, U.S.A. Secretary of Commerce.

* On March 24 Dr. Griffioen was the guest of the Institute of Slavic Studies at Wheaton (Illinois), where he presented two lectures: "A Christian critique of Marx" and "The neo-Marxist re-appraisal of religion". Both lectures, which were well accepted by the audience, were followed by stimulating discussions.

* Essays on Christianity and History by Sir Herbert Butterfield, edited by C.T. McIntire has been accepted for publication by Oxford University Press, New York. It will be published in the Fall of 1978 as part of the 500th Anniversary of Oxford Press (1478-1978). This book will include previously published articles from journals, new essays by Butterfield plus an essay by McIntire discussing Butterfield's thinking on Christianity and History. McIntire spent several weeks in May with Butterfield in Cambridge working on this book.

* In April Dr. C.T. McIntire addressed one hundred teachers from seven Ontario Christian High Schools in London, Ontario. His address was entitled "Guidelines for interpreting contemporary events". An animated discussion period afterward lasted for an hour and a half. The idea that our civilization in its secular, liberal, capitalist, and bourgeois form is gradually coming to an end was discussed. The meeting ended on the note that no matter what new forms civilization will take we can begin living according to patterns of shalom now as harbingers of a new era.

* On April 29-May 1 James Olthuis conducted a retreat on "A Christian view of singleness, marriage and family" for the Montreal Graduate Christian Fellowship. Some 40 men and women shared this relaxing and stimulating weekend.

* Dr. Seerveld accepted an invitation to be the keynote speaker at an Arts Festival held by Loma Linda University in Southern California during late April. Loma Linda University is the principal university of the Seventh Day Adventists in the United States, with a very large medical faculty and hospital complex. Besides three evening lectures, Dr. Seerveld held different seminars and colloquia for the professors and students interested in the arts and in how to conceive them from an integrating Christian perspective.

En route to Loma Linda and on return to Toronto Dr. Seerveld spoke for classes and gave public lectures at Dordt College in Iowa and at Stanford University and Berkeley in California. While attending the American Society for 18th Century Studies held at Victoria University, B.C., May 5-7, he spoke for AACCS supporters there one evening on "The Call to Aesthetic Obedience". It was also possible for him to present his address given in Toronto at the 25th anniversary celebration of the Christian Labour Association of Canada to supporters of CLAC in the Vancouver area and in Edmonton, Alberta.

* A Spanish translation of the article by Al Wolters entitled "Ideas have legs" has appeared in the current issue of Revista Teologica, a periodical published by the Reformed seminary "Juan Calvino" in Mexico City.

* On April 25, Dr. A. Wolters served as "external examiner" for the master's thesis defence of a student at Brock University, St. Catharines, Ontario. The thesis dealt with the subject of Eros in the thought of Plotinus.

* Social Sciences Seminar 1978

Next year, from August 4 through 10, the Institute plans to host a conference on the relevance of Christian studies with regard to economics, political theory and sociology.

Speakers include:

Elaine Botha (Potchefstroom, South Africa)
Tony Cramp (Cambridge, UK)
Bob Goudzwaard (Free University, Holland)
Roelf Haan (Argentina)
Hendrik Hart (ICS)
Bas Kee (Free University, Holland)
David Lyon (Brantford, UK)
George Monsma (Calvin College, USA)
James Skillen (Gordon College, USA)

Conference coordinators: Elaine Botha and Bernard Zylstra (ICS)

Secretary: Sander Griffioen (ICS)

To make this conference as effective as possible some restriction will be placed upon the total number of participants. Preference will be given to those who have done or are doing advanced work in any of the fields mentioned. For more information, write to Sander Griffioen at the ICS.

AACS News

* Letters to AACS/ICS

In future issues of this newsletter we will include portions of some of the many letters we receive as well as our replies. By including such letters we hope to put our readers in touch with the questions and concerns of AACS supporters and friends worldwide.

These letters will not contain the names of the writers though the writers will be known to us. If you would not want us to print in Perspective part or all of a letter you write to our office, please indicate this in your letter.

* CLAC celebrates 25th Anniversary

The Christian Labour Association of Canada (CLAC) recently celebrated 25 years of service at an all day convention on April 19. The AACS/ICS was happy to participate in this celebration through the presence of Dr. Calvin Seerveld, who spoke about "The unfulfilled promise of the CLAC" at their afternoon meeting. The special 25th Anniversary issue of The Guide (the CLAC magazine) gives an overview of the work of CLAC and includes reflective articles by CLAC staff members and friends, including Abraham Rotstein (University of Toronto) John Redekop (Wilfrid Laurier University, Waterloo) and Bernard Zylstra (ICS). Copies of this excellent anniversary issue can be obtained by sending \$1.00 to CLAC, 1036 Weston Road, Toronto, Ontario M6N 3S2.

Registration still open for summer courses

* The AACS is offering a two-week summer course on the theme, "Biblical basics for a Christian Philosophy", July 18-29. The course will be led by Dr. Al Wolters, Senior Member in History of Philosophy at the Institute.

The course is intended for all who are interested in deepening their understanding of important biblical concepts for a Christian philosophy for their life and work. It will be especially helpful for those in leadership positions in the Christian community: teachers, campus workers, pastors, elders and youth leaders.

* The Institute is offering a two-week summer graduate course, July 5 to 15, which will deal with the beginnings of aesthetic theory in the 18th Century and how this still shapes our aesthetic thinking today. The course will also include lectures on the history of art and principles of art and literary criticism. Dr. Calvin Seerveld, Senior Member in Aesthetics at the Institute, will give the unifying series of lectures. Other Christian scholars will also give presentations. This summer course is intended for college and university professors who teach art and literature, and for graduate students in these areas.

All sessions will be held at the Institute for Christian Studies. The fee for these two-week courses is \$80 each. Write to AACS/ICS, 229 College Street, Toronto M5T 1R4, for more information and registration form.

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Building Renovation Loans Needed

At this time, June 1, AACS has received about \$6,000 in loans to help finance the renovations needed for our building. We appeal to you to consider whether you could make a loan to the AACS.

AACS will pay 8% interest, for a term of 5 years, but you may have your money plus interest returned by writing us 30 days before the day the money is needed. To U.S. lenders we pay interest and repay principal in U.S. funds. The loan agreement is in the form of a promissory note certificate. For more information, write AACS, 229 College St., Toronto, Ontario M5T 1R4.

Dear AACS,

Date: _____

____ Please send me more information.

____ Enclosed is a cheque/money order for \$ _____ as a loan at 8%, for the building renovations. Please send me a properly signed and sealed promissory note certificate.

Name _____

Address _____

_____ postal/zip code _____

Spouse's name if certificate is to be held jointly _____

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