

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
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Where is ICS Heading?

by Robert VanderVennen

After several years of uncertainty and experimenting, the Institute for Christian Studies now has a clear goal. Like an adolescent who wants to do everything at once and is under conflicting pressures from parents and relatives, ICS has taken a while to settle down. But now it has chosen a vocation ideally suited to its talents and the needs of its widespread family.

The Institute has set itself to do Christian research at the foundations of academic scholarship. We confess with our hearts the words of Psalm 111: "The fear of the Lord is the beginning of wisdom." Yet Christian thinkers have not been very effective--have not quite known how to do it--in putting Christ at the beginning of scholarship. Is there a Christian sociology built on what the Bible says about man? Does science have a Christian theoretical foundation? We all know quite well that academic learning has turned out basically secular--its faith commitment is that Jesus Christ has nothing whatever to do with scholarly learning.

The Institute has been a great many things for a wide variety of people in the eight years it has existed. Most of these things were within the scope of the dreams of the ARSS founders in the 1950's. But now the Board has called the Institute back to the primary vision of the 1950's as written into the Charter: "to undertake or promote scripturally-



Recent M.Phil. graduate (B. Breems)
with examining committee

directed learning and scholarly enterprise...", reaffirmed more crisply in 1965: "...a continuing centre for sustained scholarly analysis, for student guidance throughout the year, for mutual discussion and for translation and original publication--all in the spirit of our Preamble and Educational Creed" (Place and Task of an Institute).

A major reason for this reaffirmed decision as to what the Institute should be is that no other institution in North America does advanced university-type studies with a cohering Christian vision. This lack cripples Christian educational and professional work at all levels. It simply must be done.

Five Year Master Plan

The way for ICS to work at this calling is spelled out in a Five Year Master Plan adopted by the Board of Trustees last October. The Plan calls for the gradual growth of the faculty at one person a year to a total in the range of 12 to 20, and parallel addition of graduate students of five to ten times that many.

The Master Plan includes much statistical detail to show the feasibility of this kind of program. Shown are estimated salaries over a five year span, tuition fees, costs of library, office expenses, printing, advertising, and also income from fees and donations and various other sources. Everything we can think of is included so we will know what is needed to have a balanced budget.

The purpose of the Master Plan is to lead us to think about where we'd like to be in five years, to show us whether our goals are realistic, and to help us take steps to get there. We can't make our plans come true, but we look to our Lord in faith that he will bring them about or else lead us in alternate ways that will declare his praise in scholarship.

Study Programs

Students can choose among three study programs at ICS. There is the one year program for college graduates who wish to deepen their Christian academic insights to be better able to think Christianly in their work, but are not seeking a graduate degree. Successful work leads to the Certificate in Christian Studies.

The Master of Philosophy (M.Phil.) degree leads a person to deepen Christian insights helpful in a variety of occupations--teaching of all kinds, pastoral ministry, social and political work, law, journalism, business, counselling, and the arts, to name a few. The course work is planned around research the students (Junior Members) and teachers (Senior Members) do, that is, their systematic study to come up with new insights into God's created order. As the final step in the degree program, the student must write a thesis of 75-150 pages that advances Christian scholarship in the subject of his choice. The entire M.Phil. degree program takes a good student two to three years of full-time study after college graduation.

The Doctor of Philosophy (Ph.D.) degree requires deeper and more concentrated study for about three more years after the M.Phil. degree. A major part of the program is the writing of a dissertation, a scholarly book on a topic that develops Christian thinking in subject areas within the competence of the Institute faculty. We expect that this kind of study will not only benefit the Junior Member and his future service in the Christian community, but that the research itself will give leadership direction to Christian thinking in colleges, schools, churches and society generally.



Financial aid is necessary
for many ICS students

Pray with us that God will lead many dedicated and qualified people to seek this kind of education.

Results

We look for the results coming from the Institute to be in the form of educated Christian graduates and communicated understanding of God's world. We expect graduates to be outfitted with a disciplined vision, with knowledge, and with determined ability to serve academically in forming the Christian mind needed by God's people to live Christianly in our age.

We expect Christian wisdom to come in the form of semi-popular books, articles, public lectures and tapes to help God's people and society at large. Academic writing will testify to Christian scholarship directed to Christian and non-Christian professionals and specialists. It will show responsible alternatives at crucial points of secular thinking, alternatives that reflect wise learning from a communal Christian philosophical perspective.

It is not possible for us in our own strength to produce results in terms of Spirit-filled persons and a society in which our work acts like leaven. Our prayer is that the Holy Spirit will use our work to produce His effects in the world.

What About the Money?

We've tried to estimate what all this will cost for the coming five years. The estimate needs to take into account inflation, the salaries of a gradually growing faculty, library expenses, student recruitment, advertising in Christian periodicals and campus newspapers, some staff travel, secretarial services, and the like. The cost for each year comes out to about 15% of an increase over the cost of the previous

year, of which more than half is the calculated cost of inflation. About 90% of the direct Institute cost is projected to be in the form of salaries, so you can see that there is only a small amount of overhead in the Institute budget.

The income to meet this expense is projected to come in the form of tuition, donations from individuals, churches, Women's Action for the AACS, and we hope from corporations and foundations. There is the possibility that accreditation may bring some government money, but we are not building this into the sources from which we expect income.

Student Financial Aid

Our crystal ball says that we will need to maintain a rather high level of financial support for Institute students. They will need to pay all their own expenses to the full limit of their ability, with help from their families and friends. But we are finding that even so, the Christian community will need to help many of these students while they set aside these years for patient study and research for the benefit of all of us. If the total costs, to the student, including tuition, are about \$4000 to \$5000 for a full year's study, we estimate that about one-fifth of that amount multiplied by the total number of students will have to be our minimum budget for aid for needy students.

Community Educational Services

Professors from the Institute will continue to take part in public lectures and in conference programs, but their time for this will be restricted by the demands of their special calling to do in-depth research that no other institution is doing. To fill this need the AACS is expanding its community services through face-to-face contacts by way of public meetings, and also through increased writings and tape cassette services. We will continue to make considerable use of speakers and writers outside the ICS staff, as well as our own professors. Handling this will be the AACS staff, though, rather than the Institute professors themselves.

External Academic Relations

ICS will relate as fully and closely with all educational groups and institutions as it can, consistent with the time and money we can put into this and with the openness of others to relate with us. We especially reach out to other colleges and universities and their professors, to educational publishing work, and to students who are seeking to be as fully Christian in their educational work as they can be.

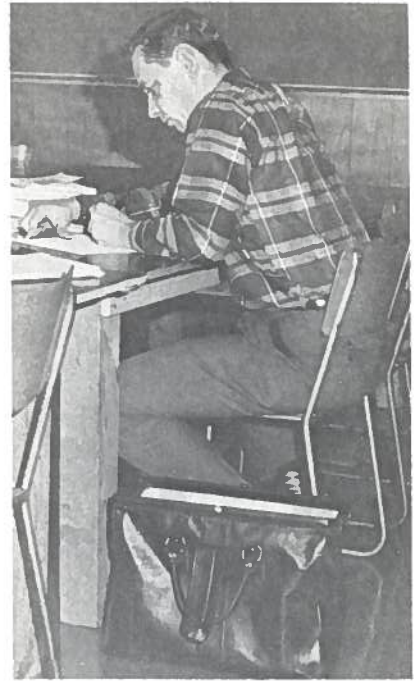
The Institute also is actively seeking accreditation, knowing that in Canada this usually takes the form of an "affiliation", a relation that brings us especially close to one of the existing universities.

ICS in 1980

What will ICS look like in 1980 if God blesses our plans as we have laid them out? We envision 11 professors (Senior Members) with 50 to 75 full time students (Junior Members). Perhaps 10-15 of the students will be

in the Ph.D. program, 25-35 of them in the Master's degree program, and 15-20 in the one-year Certificate program.

Areas of study will be those presently offered: philosophy, theology, history, psychology, political theory, aesthetics and economics, plus others that may be introduced such as sociology, educational theory, and philosophy of science. Junior and Senior Members will be constantly writing course papers, many of which will become scholarly articles and the regular book publications to come out of the Institute. The Community Educational Services of AACCS will be "translating" much of this for the general Christian community, and professors and teachers and people in other professions will also be using this in their own teaching and preaching and work that relates to the community. Students will be graduating to fill positions of leadership responsibility in all sectors of society, a leaven in a world that has forgotten what it means to think Christianly and even to recognize Christ in the byways of life.



One goal of ICS:
academic writing
testifying to Christian
scholarship

This is the vision we have for the Institute for Christian Studies for 1980. It is idealistic but responsible, an exercise of faith that also counts the realities. We ask for your prayer and your helping hand, the joining together of all who confess that the world and Christians, too, all who long to "make every thought captive to Christ", and who long for his appearing in glory.

The sum of the matter was beautifully expressed recently by Dr. Andrew M. Brockett, Registrar of Regent College, Vancouver:

The lesson from Christian, Marxist and Humanist social reformers of the past is that any action, to be effective, has to be based on an immense amount of intellectual spade-work. If Christians are to influence society in the direction of God's standards, they will have to be up front with the intellectual pace-setters. If Christians drop out of the intellectual race, the pace will be set by those who do not know God: society, from which we cannot drop out, will rush on into the wastes of secularism.

David Steen accepts position with AACCS



Dave T. Steen

We are happy to introduce our new AACCS staff member, David T. Steen, who takes up the position of Director of Development on March 1. The position includes responsibility for all aspects of fund raising, public relations and promotion of AACCS and the Institute for Christian Studies. This important work has not received the full time attention of any one person on the AACCS staff, since Harry Houtman has done this work along with many other tasks. Now Harry becomes Director of Business and Financial Management for AACCS, with the coming of a full time Director of Development to the staff.

Dave Steen has worked for the Cardon, Rose, Ltd. advertising agency for nearly three years, rising to the position of General Manager of their Toronto office. His advertising accounts included 3M Company of Canada, Monsanto Chemical, Canada Trust, and Holiday Inns in Quebec and the Maritimes. He has also been a free lance writer, has written fiction, including a novel, and has been a sales representative for pharmaceuticals and insurance. Dave has written articles for The Guide, Insight, Mennonite Review, CJL Newsletter, and recently wrote and directed a radio promotion campaign for the Christian Labour Association of Canada. He has been a student at the Institute for Christian Studies, and is keenly interested in the reformation of advertising and promotion.

Dave attended Christian schools in New Jersey, where he grew up, has the A.B. degree from Calvin College and the M.A. degree from Western Michigan University. He and his wife, Esther, have lived in Toronto for five years. They have two children. They attend the Toronto First Christian Reformed Church.

The area of Development at AACCS is a very comprehensive one involving both fund raising and public relations. The fund raising aspect includes corporation and foundation grants, annual giving, memorial gifts, receipt of membership dues, and stewardship planning and deferred giving by means of wills, annuities, and trusts. Public relations work includes news releases, advertising, church relations, Perspective newsletter, and in general conveying information about AACCS and the Institute with the hope that people will appreciate the work and want to support it. The basic objective is to reach many new friends for AACCS and deepen the commitment of existing members.

Dave Steen has special natural abilities for this kind of work, abilities which have been developed through his work experience. His

strengths in writing and planning will be very helpful in designing promotional and fund raising programs, in relating with the mass media, and in direct mail solicitations. He is a friendly person who likes to meet people and interest them in the Lord's work.

We ask you to pray for Dave as he undertakes this work and receive him with your encouragement.

Goudzwaard leads third Economics Seminar

by Stanley Carlson

God blesses His children in many ways--by giving us the rain that miraculously calls forth vegetables, grains, fruits, and flowers from fertile, seeded, earth; by causing the sun to shine on us, brightening our lives--and also, did you think of it, by way of compensating us? We in the AACCS community, anyway, knew that kind of blessing especially during the middle two weeks of January.

You might recall that Dr. Sander Griffioen, although being appointed as ICS Senior Member for economics to begin this academic year, was unable to come until September, 1976. That was a great loss for us all, because the problems of economic life and the death-promoting elements in the theories of that area remain and cry for attention also at ICS. By way of compensation Dr. Bob Goudzwaard came to be with us for two weeks in January. He filled a gap, but it was much more than a "stop-gap" appearance!

Dr. Goudzwaard, author of the popular books A Christian Political Option and the recent Aid for the Over-Developed West (both available through Wedge), has been a member of the Dutch Parliament for the Anti-Revolutionary (Calvinist) political party. He is presently professor of economics at Amsterdam's Free University. This background, coupled with his obviously intense desire to reflect in his work and impact on others the Gospel-imperative of love for neighbour as well as for God, has given him a distinctive ability to serve students and the wider community in his theorizing.

His seminar this year focussed on the history of economic theory. It built on and deepened the contributions of his past seminars at ICS--in 1972 on "Economic Stewardship versus Capitalist Religion" (available in mimeo form from AACCS). He and Dr. Tony Cramp from Cambridge, England conducted a seminar in the summer of 1974 on "Economic Theory and Practice."

Just what is it that leads people to look at the history of the "dismal science", as economics has long been called? Why did thirty



Dr. Bob Goudzwaard

people and more sit through two weeks of such discussion and teaching? Perhaps Dr. Goudzwaard himself best gave the reason for all of us at the beginning of the seminar, when he reminded us that all theorizing is guided by assumptions about life, about the nature of the world, and about what relation God has to his creation. These assumptions can be seen more clearly if the history of that theorizing is critically examined.

It is clear, for example, that Adam Smith, in outlining his vision of an economy that would bring about societal shalom if left alone, was looking at things with different eyes than people in ancient Greece, or the early Christians, or people in the medieval period. But not only Smith; later theorists, too, while acknowledging their debt to him, nevertheless responded differently because of new developments in life. The crushing experience of the industrial revolution in its full glory and degradation was influenced

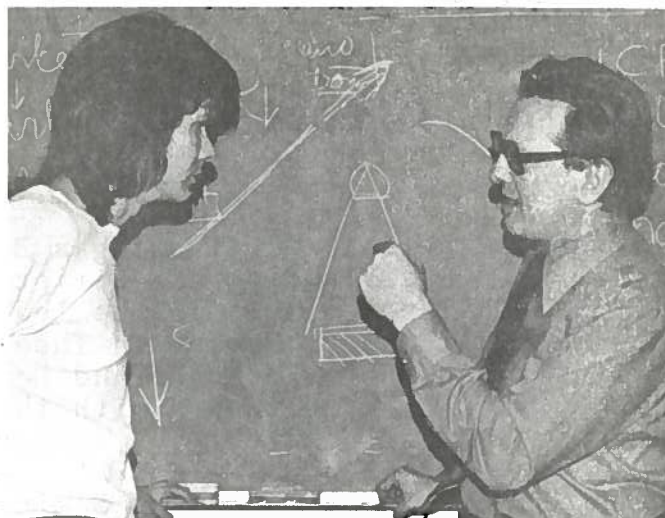
by other currents of assumptions--for instance, Enlightenment views about the freedom and glory of humanity, or utilitarian ideas that "good" and "evil" are really only "pleasure" and "pain". These spirits affected the theorists who came up with new visions and descriptions of economic life. And the processes continue, so that the theories contained in high school and college texts, in books written for the general public, in columns and articles written by journalists in magazines and newspapers, and the advice given by consultants to government have grown out of views of the world.

For us Christians, then, attempting in our halting and stumbling way to serve God and neighbour not only in church activities but also in buying and selling, managing and working, investing and saving, need to know who and what are behind the ideas by which we are guided. Salvation doesn't come through theorizing or looking at history, but doing those things with eyes more and more open to God's varied calls to us is a side of our salvation and can help us become more obedient, more able to do things that lead to shalom for all and away from further destruction and chaos.

Such is Dr. Goudzwaard's belief, a belief shared by the AACCS and by the seminar participants.

Because this seminar was held in the middle of the academic year, the many economists and business people who were present in 1974 were absent, but a new set of people were able to come, to listen and interact. Students came from Dordt, Trinity, and Calvin Colleges in the U.S. who were in their "interim semester" and thus able to leave campus. A half-dozen students from the Catholic graduate Institute for Christian Thought attended (ICT is affiliated with the University of Toronto), in conjunction with an ongoing collaboration between ICT's Prof. Richardson and ICS's Prof. Zylstra and were given

an opportunity to receive credit for the course. They had valuable contributing and dissenting views to add out of their own carefully developed perspective. Many others attended including ICS students, especially those in Dr. Zylstra's political theory courses, students at the University of Toronto and York University, staff members of the CJL Foundation and the CLAC, and others who sat in as they had the opportunity.



"Christians must examine what lies behind the ideas that guide our economic system."

Thus many people had a chance to store up some treasures (and no doubt, some chaff, sinful creatures that we all are!) to share later. In addition Dr. Goudzwaard generously went off-campus to speak to varied groups: at the Institute for Christian Thought (as part of the joint seminar), with the US college students here for the fortnight, to a group in St. Catharines, to a church group in Toronto, to other groups of ICS students, at Calvin College before the seminar, and at CJL's annual meeting after the Institute seminar was over.

In light of all this you can understand why many of us felt that God had blessed us in compensation! It will be very good to be able to welcome Dr. Griffioen later this year; but it was also very good to hear and interact with Dr. Goudzwaard. Out of such beginnings by us-- and building together with the God-blessed efforts of others--may He be pleased to grant us some beginnings of shalom again, also in our tortured economic systems and in our relations with the poverty-stricken peoples of other countries.

* Stanley Carlson formerly worked for the Christian Government (Pittsburgh) and is now an ICS Junior Member studying political theory.

CASSETTE TAPE OF GOUDZWAARD LECTURE AVAILABLE IN DUTCH

On January 15, Dr. Bob Goudzwaard gave a talk in the Dutch language entitled "Christen-zijn in de Huidige Maatschappij" at Willowdale Christian Reformed Church. About 150 members of the Dutch community in the greater Toronto area heard this prophetic lecture, which was jointly sponsored by the Christian Labour Association of Canada (CLAC), the Committee for Justice and Liberty (CJL) and the AACS.

This Dutch lecture (approx. 90 min.) is available on cassette tape for \$2.50 from the AACS.

Seminar in Understanding the Scriptures to be offered

This summer the AACS is offering a Basic Issues Seminar in "Understanding the Scriptures", July 19-30. The seminar will be led by Dr. James Olthuis, Senior Member in Theology at the Institute, and Harry Fernhout and Don Sinnema, Bible Curriculum Researchers with the Curriculum Development Centre.

The AACS offers a Basic Issues Seminar each summer as one of its educational services. The purpose of such seminars is to share insights developed within the Institute for Christian Studies with fellow Christians in positions of responsibility in church, school, labour, business, politics and other areas of life. Last year this AACS seminar focussed on education and was led by Dr. Arnold De Graaff.



Dr. James Olthuis

This third annual seminar is designed primarily for those who teach the Bible: pastors, elders, school teachers, Sunday school and catechism teachers, youth leaders, and serious Bible students. Various ways of reading the Bible will be examined and a number of keys for interpreting the unique focus of the Scriptures will be presented, discussed and tested.

The central issues around which discussion will revolve will be the authority, range and focus of the Scriptures. The purpose of this seminar is to deepen understanding into how the Bible is authoritative for all of life. Time will be spent developing a biblical view of man so that the participants will have a better insight into the way in which the Scriptures address us and how we should respond. A number of ways the Scriptures are read will be examined to see how confessional visions and world-life views influence exegesis. The seminar will also deal with preaching as a way to communicate the message of the Bible which brings biblical understanding of life practice.

The seminar will be held in the AACS building (229 College St., Toronto). Morning sessions will be led by Dr. Olthuis and afternoon sessions by Mr. Fernhout and Mr. Sinnema, who will lead discussion in textual studies with the aid of materials they have developed in the books of Joshua through Kings.

For a brochure and application form, write AACS, 229 College Street, Toronto, Ontario M5T 1R4.

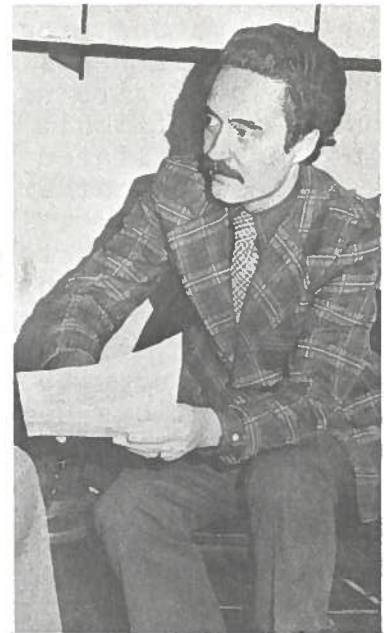
The Question of Accreditation for ICS

by Robert VanderVennen

We have worked hard in the last year or two to gain formal "accreditation" for the Institute for Christian Studies. It was hardly possible to do this before early 1974, at which time ICS teaching became structured into programs leading to degrees.

"Accreditation" does not have the same kind of meaning in Canada as in the U.S., and the term should probably not be used in the form of the question, "Is ICS accredited?" In the U.S. accreditation comes from other colleges and universities banded together into voluntary regional associations, such as the North Central Association. Accreditation then means being accepted as a member of the Association, but that happens only after the institution passes stringent examinations.

Canadian colleges and universities, however, are closely related to the provincial governments. Universities operate under the auspices of the government, and the government provides most of the money for the universities. Private colleges and universities as they exist in the U.S. are almost non-existent in Canada.



Dr. R. VanderVennen:
Two ways to accreditation in Canada

There are two ways of becoming "accredited" in Canada. One is to get a charter from the government, and the other is to become a component part of an existing university by affiliation with it. We are working at both approaches for ICS.

The difficulty is that provincial governments do not easily give charters to new colleges and universities because they do not want too many to exist. Most of the Western provinces have had only one university until recently and even now have only three or four at most. Ontario has 16 universities (a number of them would be called colleges in the U.S.). The burden on the province is obvious and many people feel 16 is too many. To compound the problem the governments don't have an efficient and comprehensive way to evaluate the quality of the universities or direct the growth of their programs, yet they end up paying the university bills. Further, there is almost no exception to the fate of private universities (or colleges) in Canada: they get

into such financial straits that to avoid their bankruptcy the government ends up taking them over and paying their bills. For these reasons the Ontario Government doesn't want to give us a charter. (For that matter, a charter isn't really a document that says you are academically good--it just says you ought to be recognized as part of the system.)

The other route toward academic recognition is to become an affiliate part of a university. This means that ICS would not grant its own degrees, but would award the degrees by the university. The university assures itself of academic excellence maintaining the right to approve programs of instruction and faculty appointments. The university is secular (i.e. supposedly judges on a neutral basis), and therefore would approve our programs and professors even though our recommendation to the university has definite religious characteristics. Whether or not this would give us enough room to exercise our religious distinctiveness is difficult to predict. We have talked with people at a variety of affiliated institutions, and some of these arrangements work better than others.

We are pushing hard to get affiliation (on acceptable terms) with one or another Ontario university; contacts with our prestigious neighbour, the University of Toronto, were started by John Olthuis a few years ago. In March, 1975, we formally applied for affiliation. We have followed this up with personal conferences with the university president, various deans and officials in university-related institutions. We get a cordial response but little action. Happily at least ten former ICS students are now in masters and doctors programs at the University of Toronto, and all are doing excellent work. One student has received credit at the university for an ICS course he took with Dr. Runner.

The other Toronto university we are working with is York University. York's President Macdonald has expressed interest in us and is appointing a staff member to serve as liaison for us in the university academic senate. President Macdonald has promised that York won't hold us indefinitely without a clear decision on our request for affiliation. At York too, one of our former students has received credit for an ICS course he took with Dr. Zylstra.

It is possible that affiliation with an Ontario university outside Toronto can be arranged. Outlying universities say it doesn't make much sense, though, to reach past the Toronto universities to make us part of their university.

A helpful step toward public academic recognition (accreditation) may be to have an independent examination of the work of the Institute by outside scholars. This has been recommended to us by some people at the University of Toronto. A favourable report could help us gain acceptance by the university community and also by the government. We have been promised advice in setting up the examination by persons at the Council of Ontario Universities, a federation that conducts examinations of its own university programs.

Do we really need accreditation? Perhaps we can get along just as

well independently, without being officially part of the Ontario university system; we can stay independent if we need to. However, there are advantages to formal recognition. The major one is that students who graduate can say their degree is recognized. But even that is not always essential. The president of an Ontario university who knows and respects the work of the Institute told us recently he'd gladly appoint to his university faculty a person with a Ph.D. from ICS; there would be no one inside or outside the university who would question the appointment on the basis of accreditation. That might not be the case at all universities and colleges in Canada and the U.S. It is somewhat harder for our students to get scholarships without "accreditation", and harder for us to get financial grants from foundation and corporations.



The biggest problem is in people's minds. We all want to have short and simple answers to complex issues. The question "Are you accredited?" and the answer "yes" or "no" is often as far as most people go in evaluating the worth of an institution.

Accreditation: More an attitude in people's minds than the quality of an institution.

We are excluded unnecessarily from a lot of good will if the answer is "no". "Accreditation" is often more an attitude in the minds of people than it is a matter of the quality of an institution or the worth of a person from that institution. Fundamentally the issue of accreditation is whether a person or institution chooses to accept the Institute and its work as valid and creditable--that acceptance might be on the basis of public "accreditation" or a judgement that the work of the Institute merits it.

We continue to work hard for "accreditation" while at the same time knowing that it is not a life or death matter for us. The emphasis is on gaining increased public and private recognition for the excellent Christian academic program of the Institute. We are working on this in official public government and university circles as well as among individual Christians wherever we can get the message through.

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Prof. Gadamer's visit to ICS

by Bill Rowe

On Tuesday November 25th the Institute for Christian Studies hosted Dr. Hans-Georg Gadamer, a German scholar who spent the fall term as a visiting professor at McMaster University in Hamilton, Ontario. Dr. Gadamer's visit to the Institute coincided with this year's Interdisciplinary seminar on Hermeneutics (the science of interpretation). The class had just completed a study of Gadamer's best known work Truth and Method (1960). Professor Gadamer is an acclaimed authority in hermeneutics and even his critics--his work is somewhat controversial--acknowledge his formative influence in this relatively new discipline. Needless to say we felt very fortunate to hear about his work first hand.

Dr. Seerveld opened the afternoon seminar with prayer and then gave the floor to Professor Gadamer who spoke briefly about his own philosophical background. He called Hegel "the most powerful thinker in the tradition." Gadamer placed his own thought on the one hand in relation to this great German idealist, and on the other to Friedrich Schleiermacher, who reacted to Hegelism "speculation." In line with Hegel's idea of synthesis, Gadamer claims that true understanding is always a synthesis of one's position with the position of the other person. In line with Schleiermacher, Gadamer sees hermeneutics not as an exercise in scientific method but as a life-encounter--as dialogue--between individuals.

Gadamer acknowledged, however, that he owes the driving spirit of his work to Martin Heidegger whose existentialism brought something of a secular "reformation" to the German philosophical tradition. Gadamer, who was one of Heidegger's most gifted students, has attempted to work out these insights in the area of hermeneutics.



Prof. Hans-Georg Gadamer

In this age of crises in communication Gadamer sees hermeneutics as a global enterprise with the task of filling the gaps in society left by an alienating technological mind. Thus he contrasts (dialogical) Truth and (scientific) Method. He said quite explicitly that successful dialogue depends upon one's willingness to "risk" his faith in his own position. Without risk, understanding and interpretation is not possible. He confessed, "I believe in the possibilities of dialogue."

We believe--in contrast to Professor Gadamer--that communication is first of all confrontation of spirits. The normal procedure in seminars with visiting

lecturers is to ask questions in such a way that the underlying religious spirit and convictions of the participants emerge. Gadamer was more than willing that his own spirit be known by the very openness of his dialogue with us. Little discussion was needed to bring religious issues to the surface. In fact, as one Junior Member put it, his answers were more revealing than we expected, and clearly brought his religious convictions to the fore.

* Bill Rowe, a graduate of Pittsburgh Theological Seminary, is working in an ICS M.Phil. program in the history of philosophy.

Prof. Dooyeweerd responds to criticism

Some time ago The Banner printed two articles by Bernie Postma resulting from an interview that Mr. Postma requested of Professor Dooyeweerd and a letter he solicited from Professor Dooyeweerd after the interview. Mr. Postma represents himself as wishing to know Professor Dooyeweerd's views more clearly in the light of North American controversies. Postma gives a sharply negative evaluation of the ideas Dooyeweerd communicated to him. He makes such statements as "In summarizing the answers given by Professor Dooyeweerd, we must conclude that he does not share the Reformed view of Scriptures, that is, the view Scripture gives of itself"; concerning Dooyeweerd's philosophy he says, "...a philosophical system that initially rejects the complete infallibility and inerrancy of the Bible, is basically unreliable and contrary to the Truth."

Harry Houtman sent to Professor Dooyeweerd a copy of the two articles by Postma, and in return received this letter from Dooyeweerd:

Amsterdam 24 Nov. 1975
Prof. Dr. H. Dooyeweerd
Orange-Nassau-laan 13.

Dear Mr. Houtman,

I was really baffled by noting the two articles published by Mr. Postma in The Banner without my knowledge and permission. During his visit to Holland I allowed this gentleman on his request an interview wherein he asked me different questions about which he wanted to know my opinion. Though I saw that he picked up our conversation on a tape-recorder, I considered it as a matter of course that he did so only for his personal use and should respect the confidential character of the interview. Apart from his violation of this confidential character I must establish that Mr. Postma repeatedly gives a wrong report of what I have said in reply to his questions. This is due to the fact that he tries to render my often extensive answers in an extremely brief summary

made on his own in which my real opinion is misrepresented. Because he himself was aware of this danger he published (without my knowledge and permission) in his second article my written answers to his specified questions laid before me in the letter in which he asked further information about my standpoint.

Although he repeatedly assured me that he wanted only to give a strictly objective report of my standpoint he continually gave a critical comment to my arguments and added his own, often erroneous final conclusions from my explanations. In addition he interrupted the reproduction of my arguments by suggestive and alarming remarks placed with spaced letters between thick stripes, such as "Dooyeweerd does not believe that the Bible is God's Word" which could not fail to cause thorough suspicion with the simple reader against my biblical standpoint. ... Since Mr. Postma, just as Mr. Lester De Koster, has not even taken the trouble to send me a copy of the articles which they have published in The Banner against me and the Philosophy of the Cosmonomic Idea, I can hardly myself go into their objections by sending a counter article to this periodical.

But I leave the Board of the AACS or the Institute for Christian Studies in Toronto a free hand in making such a use of my letter as they judge serviceable.

yours truly in Jesus Christ:

(signed) Herman Dooyeweerd

Interior design, architecture reflect religious confession

by Heather Marsman

In the second of the AACS Discovery 7 lectures, Toronto designer, Bill Hart, and Chicago architect, Richard Smits, gave their presentation in six centres in Canada and the U.S. Their slide lecture, entitled "Normative style for our homes, interior design, and architecture" was filled with ideas and images. The two speakers, one on and one off, like an alternating current presented over two hundred slides continuously for over two hours. And overlapping all this, crowding in for attention, the other speakers, the little voices in our heads saying, "Yes, that's right" or "No, I don't agree there" or "What...?" And the other slide show, the mental pictures of our churches, our homes, our living rooms, our sofa.

There was just so much to do. What with all the listening, the questioning, the comparing, and the downright groping for practical alternatives (always taking into account the present style of that church we attend, that house we live in, that sofa we nap on), it was a hectic evening.

"Hallowed be Thy name" applies to buildings, inside and out, the speakers suggested. Whether people realize it or not, they praise or blaspheme the Lord with the buildings they erect and the furnishings they choose, for these are all symbolically significant of what lies in the heart. We were shown the architectural styles of different eras and the underlying religious commitment which produced them. Through the slides we could appreciate the heaven-reaching, God-fearing quality of the great cathedrals of the Middle Ages. In the palaces of the Renaissance we could see how people turned from the worship of this transcendent God to the worship of their own supposed self-sufficiency. Even the landscape around these palaces was flattened so that regimental blocks of flower and fountain might declare the dominion of man.



Architect Smits & Designer Hart

Throughout this historical analysis, the speakers showed us how the use of excessive ornamentation inevitably leads to a loss of style. This was dramatically illustrated by the slides of the later Gothic cathedrals where soaring buttresses and stained glass windows are so numerous we can no longer respond to the structures as unified wholes.

Coming up to our own time we saw furniture from the 1920s where excess of detail quite overruled the functional requirements. In this context we could understand the reaction of the Bauhouse school of furniture design where "Less is more."

The mass production techniques of the industrial revolution have left us with what our speakers called the "Eaton's catalogue" approach to home furnishings. People pick and choose styles of furniture from the past, mix them together in decorator colours, and seem to have little idea that each style represents a whole approach to life that may or may not be their own. They are lulled into thinking that a different style from their neighbour means some kind of personal statement. Houses are put together in the same way with Spanish modern, Tudor, and You-name-it all jumbled together on the same street.

What obviously angered our speakers, the designer and the architect alike, was the lack of integrity in all this borrowing and mixing. For example: they liked a Tudor house where the cross-beams were necessary to the basic structure, but were appalled at the imitation where the "beams" are nailed on for decoration after the house is structurally complete. When you start to think about it, the incidence of this "paste-on" style is staggeringly great: aluminum that looks like wood, plastic that looks like brick, wallpaper that looks like wood panelling...and the list goes on.

But what of a positive alternative to it all? How can we design, build and furnish Christianly? Both speakers stressed the importance of

making a home conducive to vibrant interpersonal relationships. We were reminded that the family is so important biblically that the line of salvation runs through it. Therefore the emphasis should always be on people and providing for their needs and growth rather than on style for its own sake. A house can be built to further the needs of the family by giving attention to the degrees of privacy needed for different aspects of life in the home. Houses can be built into the landscape so as to enhance rather than abuse the creation. The materials used in construction can be put to service honestly for the properties they have instead of being made to look like what they are not. Style, they explained, is not something we start with, but what we arrive at as a community when we work out our commitment to the way of the Lord in building and design.

They said much more, but if I may say so, their presentation suffered somewhat from the excess of detail which annoys them so much in architectural and furniture design. Hopefully, we can hear from them again. We rushed through much important material and there is much we can learn from them. Otherwise the little voices keep on saying "What...?". And we would certainly like to get beyond that.

** Heather Marsman, a poet and former teacher, is an AACS member from Barrie, Ontario.*

Dr. Runner celebrates 60th birthday

On January 28, Professor H. Evan Runner celebrated his 60th birthday with family and friends.



Dr. Runner has played a significant role in the history of the AACS and the Institute for Christian Studies: in our early organizational struggles; in the direction he set at the first AACS ("Unionville") conferences; in his teaching at Calvin College, where he has been professor of philosophy for nearly twenty-five years and where many of the present ICS staff members attended his classes; in his incisive publications; and in numerous other ways. We thank the Lord for Dr. Runner's contribution to Christian scholarship and we pray that for many years to come he will continue to see rich fruits upon his labours, not only in the context of Calvin College and the ICS, but far beyond these institutions.

ICS News

* In a recently published Festschrift honouring South African philosopher J.A.L. Taljaard, Dr. Calvin Seerveld has written an article on "The Pedagogical Strength of a Christian Methodology in Philosophical Historiography." From his years of experience in teaching the history of philosophy to undergraduate students at Trinity Christian College, Seerveld demonstrates how a Reformational Christian perspective in philosophical historiography makes a difference in the actual teaching of the history of philosophy to college students. This article is a sequel to his earlier article in The Idea of a Christian Philosophy (Toronto: Wedge, 1973), expositing Prof. D.H. Th. Vollenhoven's categories for philosophical historiography. The Taljaard Festschrift article of some 40 pages will be helpful for orienting discussion among Christian teachers in the history of philosophy. Seerveld's article could also be given as a witness to secular professors who do not believe one's faith makes any difference in doing or teaching the history of philosophy.

The other nine contributions to this Taljaard Festschrift are written by South African scholars and deal with such themes as man, law, society, the university, education, and medieval thought. These articles appear in a special 200 page issue of KOERS, (a Christian academic journal published in Potchefstroom, South Africa), which commemorates the 60th birthday of Dr. Taljaard. Wedge Publishing Foundation (229 College St., Toronto M5T 1R4) is distributing this special issue in North America at \$3.95 plus 50¢ for handling.

* C. Seerveld was invited to join Dr. Hans Rookmaaker and other speakers for a Christian Arts Festival held at Westminster Seminary in Philadelphia in January, 1976. Seerveld gave a theoretical lecture entitled "In Search of 'aesthetic,'" attempting to show how Christian methodology may grapple with the problem. Beside holding an extended discussion session, he gave a popular lecture in the evening on "An Obedient Aesthetic Life."

* In the Quarterly Bulletin of Patmos Gallery (#12), C. Seerveld has a short illustrated article giving an overview of the sculpture of Henry Moore, starting with an interesting drawing Moore did of his mother.

* C.T. McIntire's essay "The ongoing task of Christian historiography," (1974) is reprinted in a new book titled, A Christian View of History?, edited by George Marsden and Frank Roberts and published by Eerdmans (1975). This book also includes essays written by Herbert Butterfield, George Marsden, Dirk Jellema, Donald MacPhee, Edwin Van Kley, William Speck, Dale Van Kley, and Howard Rienstra. This 200 page paperback is available from Wedge Publishing Foundation, 229 College St., Toronto for \$4.95 plus 50¢ handling.

* James Olthuis spoke on "Marriage and Friendship" at a Young Life Conference, November 28-30 at Castle Rock, Minnesota. Organized by Paul Kaufman of the Young Life staff, the conference attracted about 200 college-aged people.

* J. Olthuis gave a paper titled "Needed: An Evangelical Doctrine of Creation" at the Annual Meeting of the Evangelical Theological Society in Jackson, Mississippi on December 29. About 200 evangelical theologians from North America attended this meeting.

* Arnold De Graaff was invited to give two lectures at Calvin College (Grand Rapids, Mich.) on January 15 and 16, in their interim course, Christian Perspectives on Learning. In this course about 500 students, under the leadership of Calvin faculty members from many disciplines, examine Christian and non-Christian views of life and of man. In his first lecture De Graaff gave an evaluation of traditional anthropological (relating to views of man) models and in his second he discussed the contours of a Christian alternative. He experienced a very good exchange and sharing of views with the Calvin students and faculty.

While at Calvin De Graaff also gave a paper in an anthropology course and participated with members of the Education faculty in a seminar on truth, knowledge, curriculum and the implications for learning.

* Dr. Peter A. Schouls, Chairman of the Department of Philosophy at the University of Alberta in Edmonton and also Chairman of the Board of Curators of the ICS, has published a distinguished series of articles dealing with Descartes and Locke in various philosophical journals. The most recent one, entitled "The Cartesian Method of Locke's Essay concerning Human Understanding" was published in the June 1975 issue of the Canadian Journal of Philosophy with extensive responses by professor François Duchesneau of the University of Ottawa and professor J.W. Yolton of York University. Schouls also published an article, entitled "An Incapacitating Presupposition of Rationalism," in the first 1975 issue of Philosophia Reformata, the journal of the Association for Calvinistic Philosophy, edited by Herman Dooyeweerd.

CDC News

* Work at the Curriculum Development Centre continues to progress well in three major areas: Bible, mathematics and culture studies. A second unit in the culture studies series, Kenya, has been completed and is being tested in selected schools. The unit deals with the traditional tribal way of life in Kenya, the effects of colonization on that way of life, and the resulting feeling of uncertainty and tension in the lives of Kenyans today.

* The work on The Number of Things, a math curriculum for grades 1-8 is getting under way. A first research paper presenting a criticism of "new math" curricula and an alternative perspective, titled "Second Thoughts on New Math" and written by Cal Jongsma is available from CDC for 50¢.

* CDC has recently received a much appreciated donation of \$847 which was raised by the students of the Mount Evelyn Christian School near Melbourne, Australia.

AACS News

This 1976 Dodge Dart was recently given to the AACS by a new donor, Ontario Chrysler. Using this car for our staff travel needs will save us money in travel expenses.

Mr. Herrington and Mr. Togtema hand over the keys to H. Houtman, B. Zylstra and R. VanderVennen.



* Recently Tom Malcolm was invited to address the Brock Christian Fellowship, the Inter-Varsity Christian Fellowship group at Brock University, St. Catharines, Ontario. He was asked to speak on the topic, "How I learned to survive as a Christian in a university." Instead Tom spoke on "Why I think 'How I learned to survive as a Christian in a university' is a bad title to give a speech." He was nonetheless very well received, and a number of students expressed appreciation for a new perspective on a problem they have all experienced.

* Campus Outreach On January 29, Tom Malcolm began leading weekly studies in Christian perspective organized by members of the Lifegroup, an association of Christians at Scarborough College in Toronto. Members of this group are concerned to develop a radically Christian world and life view and implications for their studies.

* Robert VanderVennen was interviewed by Rev. Elmer McVety on his television program, International Outreach. Bob talked about the importance of Christian higher education and specifically the Institute for Christian Studies. The program was carried by Global Television Network in Ontario and was aired on January 25 and February 1.

* Moving? Please include your former address when sending us a change of address. If you inform us of your move beforehand, it will save us time and postal charges.

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Preliminary look at 1975 finances

The good financial news at the end of 1975 is that our preliminary figures show that AACCS ended the year slightly in the black! This is a turnaround from the previous three years in which we ran in the red, as much as \$25,000 in 1974.

The not-so-good news is that we were not able to reduce the deficit of \$40,000 accumulated over those three years, despite a substantial increase in our rental income.

Our end-of year income was about as high as 1974, despite the mail strike, which could have hurt us worse than it did. We had needed a 10% increase compared with last December because wages and costs have increased that much during the year. Yet it was a beautiful experience to see God give us the urgently needed money through your hands. Please pray for AACCS and remember the work generously in 1976.

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NOTES: Discovery VII lecture series: Aesthetic obedience and art for God's sake: Normative styles for our homes, interior design, and architecture.

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