



Newsletter of the Association
for the Advancement
of Christian Scholarship
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Perspective

**1975
Annual Report**

**to the members
and friends**

**of the
AACS**

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2 AACCS Members and Friends

For a full report on AACCS activities you need to go to the annual meeting of the Members of the AACCS, held each October in Toronto. The Board and the staff give account of their stewardship and formally ask the approval of the membership of the plans and budget for the coming year.

But maybe you can't come to that meeting in Toronto. Most of our Members live too far away. Yet we really want to share with all Members the inside information presented at the meeting.

So we have decided to print this composite Report and give you some of the feeling of the Annual Meeting. We invite you to write or call us at the AACCS office to give the staff and Board your insight and questions on matters contained — or not contained — in this Report. This way you can make your voice heard in the affairs of the Association just as if you were present at the meeting.

An AACCS Overview

by R.E. Vander Vennen, Executive Director

I remind you that the AACCS exists for the purpose of advancing Christian scholarship. This means that our business is education. It is not to give advice to churches and schools, nor to promote ongoing discussion of theological issues, nor to undertake the reformation of all society. We want to be a light in the darkness of secular higher education, in the world of secular academic work. We want to be judged on the basis of our faithfulness and fruitfulness in that work.

We need to accent and sharply reaffirm that mandate for AACCS. We ought to be seen and judged as a Christian academic institution. We are bleeding badly because people see us as a threat to their churches and their schools and, as a threat to their Christian belief. We have permitted that to happen through our criticism in past years of a wide range of institutional and personal practices. But we are now identifying our service with a sharper focus on Christian scholarship, and it is in that arena where we want to make our mark and want to be judged.

These are the various fronts on which AACCS is active: The Institute for Christian Studies is the major project of the AACCS. James Olthuis will report on that.

Community Educational Services includes all the non-Institute education of AACCS, efforts directed mainly to people

who do not come to the AACCS Building for education. Active work in this area includes our Conferences, "Discovery" lecture series, Summer Seminars, publications and tapes. Tom Malcolm will report on this work.

Publications merit special attention. The AACCS no longer does its own book publishing, but turns this over to Wedge Publishing Foundation and other publishers. AACCS does print and distribute certain non-book publications, including Institute inaugural addresses. In the past year we have printed Dr. Wolters' inaugural address under the title, "Our Place in the Philosophical Tradition", which can be purchased through our office. We have been involved with other publications in the past year: James Olthuis' *I Pledge You My Troth*, published by Harper and Row, and two Wedge books, *Contours of a Christian Philosophy* by L. Kalsbeek and *Aid for the Overdeveloped West* by B. Goudzwaard. You should know that for the Kalsbeek book Bernard Zylstra prepared a 20 page Introduction summarizing the influence of Herman Dooyeweerd's thought and a 39 page exhaustive bibliography of publications in English, German and French that have stemmed from the philosophy of the Cosmogenic Idea, and that Albert Wolters has written as an Appendix an 82-item glossary of terms distinctive to this philosophy.

The Curriculum Development Centre is closely affiliated with AACCS in that we have agreed to handle administrative and financial matters for the Centre on an annual basis. That work currently focuses on the writing of Christian curriculum materials in Bible, mathematics, and life in other cultures, and on providing Workshops for teachers and Board members.

Administrative Services includes all the ways the AACCS staff is active to keep AACCS and the Institute going. These supporting administrative services are not very visible publicly, but like the root system of a tree are vital to its functioning. First I'll mention the area of public information, the communicating news about AACCS through news releases, PERSPECTIVE Newsletter, the ICS Academic Bulletin and a new annual academic newsletter called ICS UPDATE. This is about as much direct promotional work as we do, since we have the policy of promoting AACCS and the Institute through our educational services.

A second aspect of administrative service is fund raising. We are working at upgrading our fund raising effort through

more systematic programs and by the addition of a Director of Development who will be in charge of this work, with Harry Houtman becoming Director of Business and Management. In 1975 we had a consultant in Development study our needs and write us a 40-page Analysis and Recommendations for AACCS Development.

Thirdly, student recruitment for the Institute is in the hands of Tom Malcolm, who does this along with his work on Community Educational Services. Tom contacts prospective students at colleges and universities in the U.S. and Canada, places Institute advertisements and responds to letters of inquiry.

Fourth is the work of gaining academic accreditation for the Institute. I am working on this vigorously and on several fronts, assisted by James Olthuis. Tangible results are coming only slowly, but I am confident we will receive the formal recognition we need, and I hope it will be within the next year or two. We are in active contact with the University of Toronto and with York University both located in Toronto. Our Roman Catholic friends at the College of St. Michael's University are very helpful to us. Students have sometimes had courses at ICS counted for credit toward graduate degrees at York and at St. Michael's, which itself is affiliated with the University of Toronto. We have been advised to have an external academic evaluation made of ICS by respected university professors, and we are now making arrangements for this. The Ontario government has maintained that the route to accreditation in Ontario is by way of "affiliation" with a chartered university, though top officials in the Department of Colleges and Universities have said they will help us if none of the universities express willingness to affiliate with us.

The fifth and last area of administrative services I'll mention is that of managing the on-going affairs of AACCS. This includes planning, budgeting, business administration, keeping records, and generally coordinating the various activities so that we all work together as constructively as possible.

ICS/AACCS Staff

These are the people on the full-time staff of the Institute and AACCS:

- Dr. A. DeGraaff (psychology)
- Dr. H. Hart (systematic philosophy)
- Dr. C.T. McIntire (history)
- Dr. J.H. Olthuis (theology)
- Dr. C. Seerveld (aesthetics)
- Dr. A. Wolters (history of philosophy)
- Dr. B. Zylstra (political theory)
- Dr. S. Griffioen (economics) due to arrive Summer, 1976
- A. Oegema, Office Secretary, ICS

Dr. R. VanderVennen, Executive Director
 H. Houtman, Director of Promotion and Finance
 T. Malcolm, Director of Community Educational Services
 M. Hollingsworth, Development Coordinator
 H. VanderVelde, Bookkeeper
 N. Lazaridou, Office Secretary

Five Year Master Plan

In 1975 we worked on a Five Year Master Plan in which we have tried to spell out our vision for AACCS and the Institute for the next five years. At its October meeting the Board of Trustees approved this plan. A major feature is the identification of ICS as a graduate research-and-teaching Institute where college graduates conduct research on Christian foundational and theoretical subjects with professors, with a goal for the students or "Junior Members" being a Master of Philosophy (M.Phil.) and later a Ph.D. degree. The plan also calls for the slow but steady growth of the faculty at the rate of one "Senior Member" or its equivalent per year. We are also planning to strengthen the educational services the AACCS brings to the grass roots — our new Tape Cassette Program is an instance of that — and planning to revitalize an AACCS ministry to secular university campuses by means of teaching Christian Perspectives courses at secular universities.

These are only human plans, of course. We can't say, "In five years we will be at such and such a place." Only God can bring about his purposes, and he overrules our plans. But we believe planning in faith is essential to good stewardship, for Jesus condemned the man who started to build a house without counting the cost.

Plans for 1976

For 1976, the immediate future, we have specific plans backed up by a budget for which we seek approval. These plans can briefly be summarized in terms of some changes for 1976 compared with the present and the immediate past.

One of these changes is that we have found it necessary to set up a Financial Aid Program for our students or Junior Members. In the past we have asked for donations to help meet the expenses of certain overseas students. Now we find financial needs so widespread that many students have had to cancel their applications to ICS because of financial need, and many others cannot continue to study for more than one year unless we can help them with their costs. A major reason for this is the tightened Canadian immigration and work rules which now forbid a student to work part time. We have needed

to allocate \$11,500 for this in 1975 and ask for \$20,000 to meet the estimated needs in 1976.

In 1976 we hope, as I stated before, to pilot-test the teaching of Christian Perspectives courses on university campuses. Dr. Peter Steen is pioneering in work of this kind in Pennsylvania, and we expect to learn from him as well as from our own experiences. I don't want to talk too much about this before we can point to some results, but I think that Tom Malcolm will be able to show a new dimension in university ministries by bringing together naturally an evangelistic witness with Christian academic work.

One other noteworthy move for 1976 is the planned improvement in fund raising through our setting up an office of Development and recruiting a Director of Development, as recommended by our consultant. We have identified the need to have more staff time devoted to this because inflation and the growth needs of our young organization will need to call for increased support by way of donations. Some very good efforts in this direction have been made in 1975 by Harry Houtman in the form of plans for programs in deferred gift solicitation, also called family stewardship planning. Happily donations alone will not need to carry the increased costs, though — with the expiry of five year rental leases in 1975 we were able to obtain new three-year leases that increase our rental income by about \$70,000 a year. However, at the end of 1977 our major tenants, the Toronto Public Library, expect to move out to a new building, so we face some uncertainties in future rental income.

Do not forget to support us regularly in your prayers, for we know that only God can turn human effort into achievements to His glory. We find our strength daily in Him, and we are blessed and encouraged also in the pleasure of sharing in this work with you.

Hebrews 5:11-6:1, as read by Rev. A.H. Venema, President of the Board of Trustees

About this we have much to say which is hard to explain, since you have become dull of hearing. For though by this time you ought to be teachers, you need some one to teach you again the first principles of God's word. You need milk, not solid food; for every one who lives on milk is unskilled in the word of righteousness, for he is a child. But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil. Therefore let us leave the elementary doctrines of Christ and go on to maturity, not laying again a foundation of repentance from dead works and of faith toward God. ...

Report from Institute for Christian Studies

by James Olthuis, Chairman



As ICS Chairman for 1976/76, it is my privilege to report to the annual meeting on behalf of the Institute community. Later on this afternoon we will celebrate a new stage in the Institute's history: public presentation of our first masters of philosophy. Right now, however, I will just make a few comments about aspects of Institute work. The latest ICS publication, called ICS UPDATE, spells out many of the specific details.

God has blessed us in many ways as we look back on our brief history. Two things stand out in my mind about the past year. First is the faithfulness of the Lord and the faithful support of his people that has allowed the Institute to continue to grow and flourish Senior Member by Senior Member. This remains for us a constant source of joy and thankfulness. Secondly, we are being appreciated and respected for our contributions by an increasingly wider portion of the Christian academic community at large. These unfolding opportunities for service challenge and humble us at the same time.

Christian Scholarship as Foundational Research

During the past year we have been able to consolidate and refine our program in areas of foundational research. We decided that we should not engage in professional training, no matter how necessary such

4 programs are. Neither would we give ourselves to the important "intermediate work," so to speak, of translating ideas into action. What we should concentrate on with our limited resources and manpower is the foundational research which gives birth to new ideas and on which, in the long run and in the heart of the matter, the advancement of Christian scholarship depends. This type of study is not available in many places in the world from a Christian perspective. In fact, I do not think there is another place in North America doing it on the level and with the scope that we are.

This means that with the present set up — and I think the AACS should be more fully aware of its consequences — the ICS is never going to attract a large number of students. Only, I would judge, approximately ten percent of all graduating college seniors are prepared, feel called, and have the desire to do the kind of research work that we envision. The ICS must attract Junior Members from this very small segment of the student world. It seems clear to us that enrolment in Institute research programs will always have to be measured in terms of quality rather than quantity. If in the future the pressing need for more adequate professional and "translation" programs remains, and if ICS has the funds and personnel to develop such programs, so much the better. But right now we have our sights set on developing a high level research program.

ICS and Evangelical Christians

Already our program is developing in a way that many people outside the Reformed community have become very much attracted to what we are doing. Our 1975-76 enrolment figures speak for themselves. This year we welcomed eighteen new Junior Members. All eighteen are well qualified, all are non-Dutch and most are from the United States. One Junior Member tragically drowned the week before the Institute opened its doors for the year, and a Japanese graduate

student in psychology, already in Toronto, received word the he needed to go back immediately to Japan. Many of the new Junior Members are from the Pittsburgh and Minnesota areas. Pete Steen is very much alive in the Pittsburgh region, and in Minnesota it is particularly Bethel College and Young Life that deserve mention as sources of this year's students. Furthermore, it is my guess that we have never had, on the whole, as qualified a group of Junior Members as this year.

All this reflects the fact that we are gradually becoming known in the evangelical world as a high level research institute. It also reflects, so it seems to me, a growing recognition that the Reformed world and life view has something to offer in academics and that we are serious in our efforts to demonstrate it. It appears that evangelical Christians who, to this point, have not taken altogether seriously their calling and responsibility in academic affairs are looking to the Reformed community for help and leadership. As an Association we should be very thankful and humble that God has given us the strength, the grace and the willingness to be able, in a small way, to bring together a community of people who serve Jesus Christ in higher education.

One footnote: there is a lack of full-time Canadian students from our supporting community. This is not really surprising. We would like it to be otherwise, but it is certainly understandable. It reflects the fact that most Canadian students from our constituency are interested in the natural sciences or perhaps in some professional training program. At present we cannot serve their immediate interests at the Institute. This does mean that the AACS must seriously consider developing programs on various campuses, hopefully in concert with other Christian groups such as Inter-Varsity, to help students in their academic pursuits. I believe plans are already being formulated. In the future no doubt the number of Canadian students will slowly rise.

Student Financial Needs

A significant number of students have not come to the ICS because of financial inability. Americans come to Canada with a worrisome financial problem because of immigration laws which do not allow them to work as students. This year we have inaugurated a program of financial scholarship aid for worthy Junior Members. Due to Sander Griffioen's delay in coming to the ICS staff until 1976 we were able

to use most of his allotted salary for such aid. The Board of Trustees and the entire supporting community are to be commended for taking seriously the fact that, in our society, when one arrives at the point of doing foundational research, he or she is around 25 years old, usually married, often with children. There is often under such circumstances a need for some form of financial aid in order to make the research possible. What we aim to develop is an academic team, not, in the first place, a teacher-student relation but a Senior-Junior Member relation in a context designed for research. In this situation the fact that we are beginning to accept some financial responsibility towards Junior Members can only be good.

Inter-disciplinary Work

Another developing phase of our Institute is the beginning inter-disciplinary work. We are realizing a long-time ideal. Instead of a number of individual seminars in various fields, more and more emphasis is being placed on seminars in which common concerns are investigated together by students from different fields. At present we have an interdisciplinary seminar in hermeneutics. Cal Seerveld in Aesthetics, Al Wolters in History of Philosophy, and myself in Theology, along with students from the various disciplines, examine key questions in interpretation. We also have a seminar in anthropology in psychological and theological perspective. This kind of cross-pollination and fertilization is a necessary move on the way to the formation of a team of academic scholars. Such interdisciplinary work shows the promise of becoming a real strength of the Institute.

Visiting University Scholars

At the same time, we have been making a number of formal efforts to relate ourselves to the University of Toronto and the broader so-called secular academic world. One way to do this is to invite Christians teaching in these universities to the Institute for lecture and discussion. In the early part of September Dr. George Grant from McMaster University was our guest. I think we had the largest crowd of non-Institute faculty in our history from the University of Toronto, York and various other places.

The large seminar room was so crowded that a number of us were sitting on the floor. Slowly in this way the Institute becomes known and respected for its work.

Through the auspices of one of our new Trustees, Barbara Carvill, Dr. Hans-Georg Gadamer, one of the world's leading authorities in hermeneutics, has accepted our invitation to participate in a special session of the hermeneutics seminar. This is another way to relate with the academic world: not a public lecture at the Institute, but intense, detailed discussion of an important issue in terms of an on-going seminar.

ICS Accreditation

This leads me to the last item I would like to mention: the ICS efforts towards formal academic accreditation. This very hard work is headed by Bob VanderVennen. He has already reported on it. We seem to have to fight the prejudice that if you are Christian, you cannot be intellectually respectable. On the other hand, if you are intellectual, your Christian confession is somehow suspect. All in all the academic establishment doesn't quite know how to size us up. We simply don't fit their stereotypes. We are Christian, yet we are neither a Bible college nor a seminary. At the same time our focus on foundational issues rather than on professional training makes us stand out even in the university world. At least that's the feeling I've received in my various contacts. On the one hand, they wonder if you are "all there". On the other hand, if you show them you are "all there", they wonder all the more.

Nevertheless, these and similar obstacles contain their own blessing because they remind us that we are pilgrims in this world, and they continually force us to take our commitment seriously. The fact that the AACCS decided to locate right on the edge of the University of Toronto campus was a superb move. We can be close to the university community and still retain our distinctive colour and witness. We are trying to do just that; we hope to do that. We hope to grow slowly one Senior Member at a time, gradually attracting a larger number of research students and forming a team. The Lord has blessed us in many ways, we count on his continued blessings. We pray that our work at the ICS may indeed be for the Advancement of Christian Scholarship.



AACS Members at their Annual Meeting



Rev. A.H. Venema, Pres., Board of Trustees



Harry Houtman, Finance and Promotion



Dr. Robert VanderVennen, AACCS Executive Director



Junior and Senior Member in ICS interdisciplinary seminar.

6 Community Educational Services

by Tom Malcolm, Director of Community Educational Services



Under the heading "Educational Services" we could discuss the AACCS Conferences, Discovery, summer Leadership Seminar and/or ongoing work in student recruiting. But today I would like to report on two new programs, one which is functioning in a limited way already and one which is in groundwork-laying stages. I prefer not just baldly to report on educational services involvements, but rather to convey to you some sense of *why* we are doing certain things.

God Calls His People

*God calls his people firm to stand; his work with man is shared.
To follow Christ with open mind let Christians be prepared.
We know that he who ventures much will master earthly strife;
and he who gives and spends himself will gain a servant life.*

*God calls, and He provides the grace to undergird our will;
it gives us confidence that He can good create from ill.
Beyond divisions made by man He shows the visions clear
of lasting kingdom work and rule in every field and sphere.*

*God calls, and powers that break and part are void, and all are one.
His love unites us, we confess, together with his Son.
Whate'er across the world may rage, yet wins his purpose through,
and in each Christ-belonging heart his reign begins anew.*

Mood of University Students

On the eve of last year's annual meeting I had just returned from a tour of colleges and universities. What was most impressive about that tour was the attitude to life currently prevalent among students. *Vanguard* magazine (Sept.-Oct., 1975) gave me an opportunity to write about this matter, and a summary of a portion of that article will serve as background.

A majority of the university age population has given up on any fundamental critique of the positivistic view of science they are getting in the classroom — the view which believes that dismantling the creation and reconstructing it according to scientific models is the beginning of all wisdom. Students have given in to the marriage of positivistic science to a technological ideal kingdom wherein dwells material wellbeing. "Gettin' through, gettin' out, gettin' a job" is *the* educational goal for those in search of a specialized job with big pay. Big money is the means by which one can insulate himself with gadgets and conveniences against a complex bewildering "external" world. University students have yielded to *specialism*, an attitude which claims "expert" knowledge of a small corner of reality and insulates against the rest.

Specialization Without Specialism

The AACCS must not, in its work, give in to specialism even though it undertakes a number of specialized tasks. The Association and Institute were founded as men and women began to implement a vision for higher education which is broad in scope. It is characteristic of such broad vision that when people begin to work it out in their lives all sorts of specific tasks needed to execute the vision come tumbling out. The ICS has found that it cannot cover all bases in the aca-

demical enterprise but must pick and choose from among tasks. It has chosen to concentrate on researching theoretical issues lying at the foundation of various disciplines.

If you were to walk into a class at ICS on any given day you would likely find men and women in an interdisciplinary seminar probing whether it is "beauty" or "allusiveness" which defines aesthetic life. Or you might find Junior and Senior Members toiling over the fine points (most often major points) of Plato's doctrine of the soul. Those are very specialized studies.

Yet within AACCS we recognize that investigation of these specialized problems must not lead to the snare of specialism which would isolate them from the basic issues of life. One must call "time-out" in the interdisciplinary debate over whether it be beauty or allusiveness that defines, to "Discovery 7" — the meaning of aesthetic in the fabric of daily life, namely, that the gospel of Jesus Christ brings with it the Basilinda freedom, the freedom to play in the Kingdom. Christ redeems his creation. This truth liberates us from the humanistic necessity to redeem the world (through science and technology). Because Jesus Christ "played for keeps" on the cross, we believers can enjoy an element of play in all of our work before the face of the Lord.

The historian of philosophy knows that everyone's interpretation of Plato is relative, including his own, and such debate can probably carry on endlessly. But this realization must grow pale in light of the truth that ideas have legs which not only carry them forward in time, but leave prints in the sand of history. The historian of philosophy must be confident in affirming to the Christian community that when he tracks down the paw prints of various two-realm theories (that have locked up the Christian faith in churches or heaven while life rolls on) he finds the tracks leading to their den in Plato's cave, *not* the scriptures.

Keeping to Fundamental Issues

It is keeping close to the fundamental issues in life that keeps the hours of specialism at bay.

In this respect I am concerned about some of our constituents who in their hunger and thirst for more concrete guidance are urging us to "get beyond the basic issues". The basics are never to be gotten beyond.

Let's say, for example, that the government of Canada accepts the C.J.L. Foundation's intervention before the National Energy Board. Suppose it does call for a moratorium on construction of the Mackenzie Valley pipeline and institutes real public discussion on what quality of life means, or should mean, to Canadians. Could we then herald a new age in Canadian politics?

No! Only humanism announces a new age every century, or every decade these days. We know that every movement toward justice is simply a footnote to Christ's conquering of evil at the cross and resurrection. That is what all the detailed involvements of our lives *mean*. That central religious significance cannot be gotten beyond.

Against the background of specialism it is important that we continue to press home the basic religious sense of the gospel in a theoretically deepened way that speaks to the university setting. Educational services can open various avenues for this work.

New Activities

Within the past month we have begun to reproduce on cassette tapes lectures, speeches and workshops with titles like "Bearings: 1975" by Dr. H.E. Runner and "Obedient Aesthetic Life" by Calvin Seerveld, which develop in a professional way the kind of basic *perspective* needed for advancing Christian (cultural) life. Such cassettes are now available and can be of service to students and non-students alike. This is one avenue for reaching people.

The most significant educational service that an association dedicated to advancing Christian scholarship can offer, however, is to get on to campuses with a perspective in academics. This we are planning. We hope to begin teaching a Christian perspective course on an Ontario university campus next term. This will, we hope, serve as a pilot project for a future program to reach Canadian campuses.

In all of our efforts we are driven on by the need for a radical and integral view of creation, the fall into sin, and redemption in Christ to be brought home to people in need of such liberating vision.

Financial Report

Financial Report for 1974

All AACS Members were mailed the auditor's detailed statement of income and expense for 1974 together with the balance sheet. That official statement showed total income from all sources of \$305,462 and total operating expenditures of \$303,651. The cover letter that accompanied that

by Harry Houtman, Director of Promotion and Finance

financial report identified \$26,711 as capital expenditures above operating expenditures. The 1974 operations, therefore, showed a net cash deficit of \$24,900 for the year. The financial report for 1974 was formally accepted by the Members at the Annual Meeting.

Summary of AACS Income and Disbursements

	Budget	
	1976	1975
Income		
General Donations	\$229,200	\$180,620
Church Offerings	12,000	9,000
"Women's Action" Donations	5,500	5,000
Membership Dues	40,000	48,000
ICS Tuition	20,000	35,000
Rental Income	143,200	140,000
Educational Services Fees	15,000	13,500
Other Income	10,000	19,000
Total	\$474,900	\$450,120
Curriculum Development Centre	32,000	30,250
Expenditures		
Institute for Christian Studies	\$184,400	\$153,300
Community Educational Services	28,100	27,500
Administration and General	137,300	109,200
Building	80,100	87,120
Contingency	5,000	5,000
Subtotal	\$434,900	\$382,620
Student Financial Aid	20,000	11,500
Publication Fund	10,000	16,000
Reserve/Repay Operating Debts	10,000	40,000
Total	\$474,900	\$450,120
Curriculum Development Centre	32,000	30,250

Budget for 1976

The budget for 1976 as proposed and adopted at the Annual Meeting is shown above. Budget figures for 1975 are shown for comparison; audited actual figures for 1975 are not yet available.

Income

On the income side you will note that we project a \$49,000 increase in General Donations needed to balance the budget. The Church Offering amount is realistic since we are nearly at that amount already in 1975. We are asking the "Women's Action" to strive for a ten percent increase in their financial contribution. Membership dues income of \$40,000 is realistic — our budgeted figure for 1975 turned out to be too high because we overestimated the results from the Everyone-One membership drive. The estimated tuition income

is close to what we have received in 1975 and reflects the less popular, more serious academic program of the Institute, as well as the financial problems of students, especially those from the U.S. The rental income is that specified in our new three-year leases; the sizeable increase from \$77,000 per year of the expired five year leases reflects the changes in the Toronto real estate market. "Other Income" includes some loans we expect to receive for the capital costs of book publication (to be repaid from sales), and also some hoped-for Foundation grants — we received a token \$100 donation from the Eaton Foundation in 1975, the first we have received from a secular foundation. The income amount for Curriculum Development Centre is the amount we have pledged for that work in 1976.

8 Expenditures

The expenditures for 1976 project increases for inflation and a modest increase in staff. Salaries are generally increasing by ten percent following ten to eleven percent inflation in Toronto. We have also set up a group life insurance and a group retirement program for our staff.

The Administrative and General expenditures include \$3,000 budgeted for membership in a new Christian Stewardship Services organization to be founded in Canada.

This is designed to establish and conduct programs for donation to Christian organizations by way of annuities, wills, trusts and the like. These are becoming important means of making substantial donations to charitable work, and the founders of this Stewardship Service hope there can be cooperation among Christian organizations denominational and non-denominational, so that there will not be competing annuity rates and competing solicitation of gifts through this kind of stewardship planning. This Service is envisioned as helping people learn and become motivated to plan long-term donations, and as helping Christian organizations to receive the increased major donations they need.

The entry for Student Financial Aid shows the amount for 1975 and for 1976 that we believe is needed to make it minimally possible financially for students to come for full time study at the Institute. This is mostly needed for non-Canadian students because they are not legally allowed to work part time or summers in Canada, and the shortage of jobs would make it difficult to work even if it were possible. Without this aid the study programs would be severely crippled.

Minutes of the Annual Membership Meeting of the Association for the Advancement of Christian Scholarship held Saturday, October 25, 1975 at 1:30 PM at the Medical Sciences Auditorium, University of Toronto.

1. The meeting is called to order by the President of the Association, Rev. Alvin Venema.

2. Bert Polman leads in the singing of two songs, "Jesus Shall Reign Where'er the Sun" and a setting of Psalm 150.

Psalm 150

Praise the Lord with joyful cry:

Let the mood of praise run high;

Praise Him who with mighty deeds,

Human greatness far exceeds.

Praise Him with the sound that swings;

With percussion, brass and strings;

Let the world at every chance,

Praise Him with a song and dance.

Praise with life and voice the Lord:

Him who speaks in deed and Word;

Who to life the world ordained,

Let our praise be unrestrained.

3. The Chairman reads Hebrews 5:11-6:12 and asks God's blessing on the meeting and the work of the AACS.

4. Members of the staff present oral reports on aspects of the work of the past year and the planning for the coming year:

a) Robert VanderVennen, Executive Director, gives an overview of the organization and activities of the Association, calling attention to the Five Year Master Plan which the Board of Trustees adopted earlier in the week, and highlighting features of the program as planned for 1976.

b) James Olthuis, Chairman of the Institute for Christian Studies, reports on the work of the Institute for the past year, noting with gratitude the awarding of six Master of Philosophy degrees and one Certificate in Christian Studies in 1975.

c) Tom Malcolm, Director of Student Services, reports on his work in student recruitment, conferences, "Discovery" lectures, and especially the new program of distributing cassette tapes of talks given for AACS.

d) Harry Houtman, Director of Promotion and Finance, presents the financial report for 1974 and the proposed budget for 1976.

There is discussion from the floor after each of these presentations.

5. A motion is made and carried to approve the 1974 Financial Report.

6. By motion made and carried the Membership adopts the 1976 Program and Budget.

7. Upon recommendation of the Board of Trustees, a motion is made seconded and carried to appoint the Mississauga Accounting and Auditing Services as Auditor.

With conviction the Members sing the hymn, "God calls his people firm to stand; his work with man is shared," following which Rev. Tamminga leads a prayer of thanksgiving and the meeting is adjourned.

A.H. Venema J. de Koning

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