

# perspective

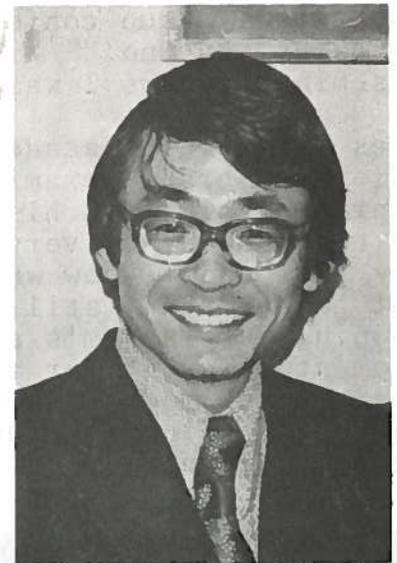
Newsletter of the Association for the Advancement of Christian Scholarship  
Vol. 9, No. 3 - May/June, 1975.

## ICS Grants its First Degree to Masuo Miyazaki

On the afternoon of April 11, Masuo Miyazaki of Japan, standing before his friends and colleagues, was formally awarded the Certificate of Philosophy from the Institute for Christian Studies. The first Junior Member to fulfil the requirements for this degree, Masuo, a pastor from Japan, testified at his presentation:

For almost 10 years I have been praying for Christian reformational work in Japan, particularly for the establishment of a Christian university. I believe that my three years of study at the Institute has been an answer to that prayer.

Masuo went on that afternoon to explain the path that first led him to study in Toronto. As a young man concerned about Christian university education, he had come across two articles by Dr. Seerveld on exactly that topic. Excited, he had showed them to others, but received little response. "It was at Kobe Reformed Theological Seminary," he explained, "that I really got to know Toronto's movement. There I read Dr. Hart's The Challenge of Our Age and Dr. Runner's Perspective books. Dooyeweerd had just been translated and his critique of Kuyper helped me very much to understand Kuyper's theology."



Rev. Masuo Miyazaki

Masuo came even closer to Toronto through AACS conference tapes sent to him by George Balogh and through correspondence with the late Robert Carvill. His next two years as pastor of a local church increased his desire to know better how to communicate the reformational vision to his Japanese people. "Finally," Masuo grinned as he related it, "my friend and counselor, Rev. Yauchi, simply said to me, 'Why don't you go to Toronto?'"

"So I came here," Masuo continued, "and I found answer to prayer, particularly in the area of my academic development. To the Institute I am especially thankful for three things: the God, Word, and creation formulation (God-Law-cosmos, philosophically speaking); the concept of the confessional as an aspect; and an introductory approach to Eastern thought and tradition."

Masuo's thesis for his M.Phil. degree was entitled "A Basic Pattern in Zen Buddhism--the Logic of Sokuhi." Masuo explained that such a study of Japanese thought had been one of his objectives when he had first come to the Institute three years ago, but, he explained, "I might not have gained that, and my work as a student here would not possibly have been as fruitful, if it had not been for the good leadership of Dr. Jim Olthuis."

The two men faced each other, smiling. "We were not," Masuo elaborated, "involved with each other in a Japanese father-son type of relationship in which the father does everything for the son; but, whenever I asked you for help, your help was very much to the point. You truly were a Senior Member to me." And then the people in the room burst into laughter as Masuo confessed, "I tried to beat him at least in ping pong. Two games, but no." With a puzzled shrug, he added, "I don't know--in my seminary years I was top in tennis and ping pong."

James Olthuis, as academic advisor to Masuo and as one of the three Senior Members to examine Masuo for his degree, had been the one earlier to present him with his Certificate. He had begun the presentation with the confession, "I very seldom get butterflies in my stomach anymore; only if I don't know what I'm going to say. But today I know what I want to say and I still have butterflies." For not only was it the crowning day in Jim's academic relationship with Masuo, but it was also a momentous event for all those connected with the Institute. Several other Junior Members are expected to complete the requirements for this degree in the near future, but the history of the Institute will always record the granting of its first degree to Masuo Miyazaki of Japan.



Olthuis presents the Master's certificate to Masuo

Since Masuo was to return to Japan that same weekend, he took his opportunity that day to formally say thank you and a personal goodbye to all the others who had enriched his stay in Toronto: other Senior Members, his fellow Junior Members with whom he had lived and studied, the AACS staff and the other organizations of the reformatinal vision. He gave special words of farewell and appreciation to Mr. Okano, who attended the ceremony as a representative from the Japanese Christian community in Toronto, for whom Masuo had served as a pastor during one of his study

years at ICS. All of these groups and experiences had helped to prepare him for his new ministry in his homeland.

Masuo concluded with a description of the work awaiting him:

Now I take up the work for the Christian Reformed Board of Foreign Missions at Kunitachi Christian Centre in Tokyo as pastor and counselor to university students. At the same time I will be engaged in yet another work, that towards the establishment of a Christian Study Centre in Japan. The work has been begun informally under the name Reformed Studies Centre. A thousand books have been collected and seminars have been held on Japanese and European philosophies. Many want me now to work to establish this Centre. Somebody has sent money so that I can take back with me tapes, books, records, and paintings for this Centre.



The ICS examiners congratulate Masuo after his orals

The Spirit of the Lord is already at work in Japan. The work of the Holy Spirit has been prevented for a long time, because we people have suppressed His truth in unrighteousness and turned it into a lie. But when we start working out our salvation in Jesus Christ in fear and trembling--

At this point Masuo glanced at his former advisor and smiled, knowing that he had just referred to one of Dr. Olthuis' favourite New Testament passages. He then continued:

If we try to work out our salvation in each diverse area of our life, then I am convinced the Holy Spirit is going to bless us. It's Jesus' promise. I read from John 15: "If you abide in me and my words abide in you, you shall ask what you will and it shall be done unto you. Herein is my Father glorified, that you bear much fruit; so shall you be my disciples."

Please continue to pray for me. I shall be praying for you, that the Lord will continue to bless your work, for those who labour in the Lord labour not in vain, whether in Canada, the USA, Australia, Japan, Africa, or anywhere in the world.

Thank you again and shalom. We'll see you in some years.

For news on other Junior Members completing their M.Phil.degree, see next page.

## Harper & Row releases I Pledge You My Troth



James Olthuis' new book, titled I Pledge You My Troth, was released during the second week in May by Harper and Row of New York. The book is the result of several years of research in ethics at the Institute for Christian Studies. Within its pages Dr. Olthuis attempts to define marriage, family and friendship in the light of the Scriptures.

The key norm for these relationships, he explains, is the biblical concept of troth. On Harper and Row's jacket to the book, troth is described as "trust, fidelity, honesty", "trust not only in one another, but in God and oneself".

In the six chapters of his book, Olthuis focuses on the way troth clarifies and makes exhilarating the marriage bond, seals the togetherness of family relationships, and deepens the intimacy and sharing of friendship. The six chapters are entitled:

1. Mankind: Male and Female
2. Marriage: Troth, Romance, and Sex
3. Marriage: Courtship, Ceremony, and Breakdown
4. The Family: Rest, Adventure, and Guidance
5. Friendship: Trust and Congeniality
6. Epilogue: Troth: A Call to Freedom

In an appendix to the book Dr. Olthuis also deals with the writings of the Apostle Paul on women.

The book, in an attractive hardcover binding, is now available in bookstores throughout Canada and the U.S. at the purchase price of \$7.95. Copies are also available from Wedge Publishing Foundation, 229 College Street, Toronto, Ontario, Canada M5T 1R4.



During the month of May two additional Junior Members completed their requirements for the M.Phil. degree: Mr. Harry Fernhout in theology and Mr. John Hull in philosophy. Two other Junior Members are also expected to complete their requirements during the summer months. To honour these graduates the Institute is planning an occasion in the Fall at which all of these people will be granted their certificates. Perspective will report on this event at that time and will include complete details on those who have received this degree.

## Affirming Creation and History --

### Regent and ICS in dialogue

by Tom Malcolm

It's an open question as to how many heard it. After seven hours plus of lecture and discussion, exhaustion was contagious. The four up front fielding questions--James Houston, Principal of Regent College, Vancouver; James Olthuis and Calvin Seerveld of ICS; and Clark Pinnock, Professor of Theology at Regent--were in various stages of stretching and eye rubbing. The other two participants in the Regent College-ICS Colloquium, Carl Armerding, Professor of Old Testament at Regent and C.T. McIntire of the Institute, were seated among the 75 remaining in the audience. The afternoon had begun with more than one hundred in attendance. They had extended their stay at York University beyond the noon finale of the Evangelical Fellowship of Canada's Leadership Seminar (May 13-16) to take in the jointly sponsored Colloquium. After digesting six lectures and a dinner of veal parmesan (in addition to the pre-noon fare of the Leadership Seminar) many were worn out.

Others didn't hear it because they felt somewhat confused or even cheated. Throughout the Leadership Seminar a main topic of the scuttlebut around the booths and booktables had been the Creation Research Society and its crusade against evolutionism. The Colloquium theme--"Affirming Creation and History"--seemed to hold out hopes of providing more creationist ammo for the ongoing battle against Darwinism. Those who came for such rearmament were disarmed to find creationism as well as evolutionism under the gun from both Regent and ICS speakers.

For whatever the reason, most of those gathered in lecture hall G missed it when the Colloquium chairman closed the evening session by calling for a new theology for North American evangelical Christendom: one which articulates afresh the meaning of the Christian faith in its contemporary setting.

New theology, indeed! None of the participants had come with any high-minded notions about launching new theologies. At best there were some educated hunches and a little hard evidence that the current options for interpreting the creation stories in the Bible are all found wanting. And, all of the day's speakers were united in a conviction that may open the way to a new doctrine of creation (still a long way from a new theology). It is this conviction--that the creationist-evolutionist dating game is the wrong place to tune in to find out what the creation story is all about--that marks the significance of this first public get-together of the two institutions.

The first pointed critique of the age-of-the-earth controversy came from Dr. Houston. He opened his address on "The doctrine of creation in contemporary thought" by asserting that the doctrine of creation is an article of faith, not a set of scientific or pseudoscientific facts or speculations. The Genesis writer was not a prescience provider of



Dr. Carl Armerding presents  
paper on God's work  
in the biblical epoch

raw data working as divinely inspired anticipator of modern scientific methods. In fact, Houston observed, the writer seems little concerned with when it all began. He has other things to tell us.

Like what?

Before moving on to 'like what', we'll move back to the two speeches that came before Houston's. Armerding and McIntire had together tackled the theme "God's work in history" with Armerding handling the biblical and McIntire the post-biblical epoch. While their topic is important in its own right, its significance for the Colloquium was in the groundwork it lay for probing into the issues of creation. It was their work that gave Houston's remark its punch.

Armerding had popped a fundamental question: In biblical history is it only the event (God's creating acts)

that we receive as revelation? or does the record of the event have revelation status? "Both", answered Armerding: God revealed his glory in his sovereign creating acts. But, our knowledge of God's creating comes through the "filter" of the Genesis writer.

That has implications! In the first place, the Genesis writer, indeed, acts as a filter. We don't get anywhere near the 'whole' story of creation. We're not told how the atoms and subatomic particles were made, or what was on God's mind when he made some animals to breathe through their skins while others had lungs. What kinds of fruit bearing trees were there? Did they have fruit on them when created? or did the fruit come later?

What geological processes were involved when the waters came together and dry land appeared? Where did the light on the first day come from since there were no sun, moon or stars until the fourth? He doesn't tell us. Nor does he count backwards from his birthday to Day One. The Genesis writer was not concerned with those kinds of matters nor with thousands more like them. He 'filtered' them out. We see creation in the light of his (inspired) concern. In the second place, if we take the recording of the events seriously, then what we have is God's sovereign calling of his "very good" (sinless) creation into being recorded by someone living after the fall into sin. We know that God's concern from the moment he declared war on sin (Gen. 3:15) has been with redemption. So the Genesis writer has his place in the history of redemption. Unless God called a 'time-out' during his redemptive work and went back to set the record straight on where it all came from, Genesis 1 and 2 also have a redemptive focus. The Genesis writer has redemptive concerns in mind.

Like what?

O.K., suppose we did say 'like what'. Suppose we could know what was on the writer's mind and what his record is saying about redemption. What difference would it make? We live lightyears away from his day and age. There haven't been any authoritative prophets or apostles around giving an up-date on the record for centuries. How do we know it still sticks? We have discovered that the recorder of events has a place in the history of God's salvation, so why not side with those existentialist theologians that Dr. Houston mentioned. They got tired of stuff like this creationist-evolutionist debate and said, "Phooey on it all. You can't say anything about what actually happened way back there because all that is recorded in Scripture is what the Hebrew writers thought and believed about God and creation. We have to have beliefs that fit our times. Never mind theirs." Who's to say those existentialists are wrong? What guarantees are there that the revelation still holds?

That's where C.T. McIntire's speech came in. His concern was with the five continuities--things that continue--beyond the biblical age into our age and spring the scriptural record loose from its ancient Mesopotamian and the near Eastern context. We have the Holy Spirit. We know that when the prophets spoke to the Israelite, they spoke "over his shoulder" to us. We know that Christ's incarnation, ministry, death and resurrection was not a small point buried on a big line between Day One and the present. It was the turning point that recasts our entire age in the eschaton character of the New Covenant. We see providential blessing and judgment in history even though there are no prophets here to rub our noses in it. And finally we know the never ending care and maintenance God exercises over his creation. We know regularity to the character of life and experience that carries over from today to tomorrow and from age to age. He provides the constant conditions which insure that the message of the Genesis prologue doesn't peter out over the Snake River Canyon, but continues to ring through today. We can hear what the Genesis writer is telling us.



C.T. McIntire presents paper on post-biblical epoch

Like what?

Like creation is good! Seerveld in his response to Houston's paper made this point: the creationist who writes his doctrine of creation while peering at the text through the glasses of Newtonian-closed-system-fixed-beginning science and the evolutionist who makes doctrine in the light of the Einsteinian open ended (and beginning-ed) free-for-all world-view both miss the Good News (Gospel) character of the creation stories: creation is good! Underneath all the sin-sick distortion proffered by those who worship the creature instead, is the Creator's good work--"reliable, deserving respect, worthy of cultivation, to be received with thanksgiving."

Like what else?

Like creation reveals the Will of God!  
"...--that God speaks through his creatures, that

creatures are provided for daily by the Lord and testify of his wisdom; so that God's covenanting Will is not secret, oracular and far away, but close as heaven and earth and the breathing of a child."

That is a message that the church has largely missed in its doctrine of creation. Orthodox Protestantism has affirmed the goodness of creation and has counted upon the continuing sovereign Will of the Creator to bring up the sun every morning. But, somehow the knowability of that goodness has collapsed under pressure of total depravity.

"Sure God reveals himself in creation, but how can I get to the revelation through this load of sin?" In answer, the Scriptures assure us that the Word of God (the revelation of God's Will) is not far away over a mountain (of sin) or beyond an ocean (of distortion), but very near. We don't get to God's revelation. It orders our lives. As a redemptive message the creation story tells us that God stands by what he has made and so provides the order which directs us as we work out our salvation in fear and trembling.

This Good News of creation is, in the words of Pinnock (from his paper "The Word of God and Creation"--part 1), "The basis of our confidence in the worthwhileness of human life...the framework of meaning." Picking up Romans 11:36 he affirmed our confidence that "all reality comes from His creative Will and command, exists under His rule and tends toward, in the fullness of time, the fulfillment of His gracious purposes for it."

Olthuis ("The Word of God and Creation"--part 2) observed that the Christian Church "has never worked out the richness of this confession in a way comparable to its struggles with the Trinity, Christology, with the church and sacraments, Scriptures and in our day with eschatology." But, it's high time that the church does so. "If, in our day, the church is to speak relevantly to the world we need to struggle toward a deepened understanding of the doctrine of creation. Only then will we be able to develop a vision of life with sufficient dynamic--clout--to reshape our lives and institutions in accord with our Master's demands that we practice justice and mercy--the weightier things of the law." Olthuis went on to lay down the main lines of his beginning work on the doctrine of creation...but, that's for another day.

Maybe the chairman's call for a new Theology was not out of place in this conference on creation and history. Perhaps a "deepened understanding of the doctrine of creation" would mark a first step in a much needed reforming of evangelical theology. In Seerveld's words, "The most redemptive message the people of God can bring to our world of crisis is an articulate confession of creation. Given the mindless technocratic bent of our hypertropic civilization, I believe it is especially the Good News of creation that may get through to our secular leaders and open up their hearts to God's grace."



Colloquium audience has opportunity for questions

## Report from Women's Action for the AACS

On May 3rd at the Women's Action Annual Open Committee meeting, we decided to donate \$5,000 to the AACS. "Thank You" to all the contributors across Canada who have done their small part in making this grand donation possible. Our income increased more than one thousand dollars over previous years.

It was an enjoyable meeting day which began by tending to the year's business operations and then breaking away at noon for a delicious buffet luncheon attended by 30 ladies, 3 men and 1 baby.



Women's Action Board\* presents  
VanderVennen with \$5,000

The afternoon focused on our guest speaker, Mrs. Mary VanderVennen, a family counsellor with Christian Counselling Services. She introduced her topic "How Does Your Family Work" with a visual presentation in which strings were attached to hypothetical parents and their children (using volunteer ladies). This created an awareness of how every individual move affects the other family members. With this in mind, we explored certain family relationships and some of the problem situations that arise requiring a counsellor's advice.

Dr. Robert VanderVennen and Tom Malcolm shared the day with us and brought greetings from the Institute and gave assurance that our promotional efforts as well as our donation are deeply appreciated. Dr. VanderVennen also touched upon some recent highlights at the ICS and answered some of our questions.

With gratefulness to the Lord, we begin the eighth year of this action and we hope you'll continue to support us by giving whatever you can for Christian higher learning.

Anne Vandezande, secretary

\* L-R: Kathy Schilperoort, vice-all; Bep Vanderburg, treasurer;  
Anne Vandezande, Jr., secretary; Mary Guldemon, president.

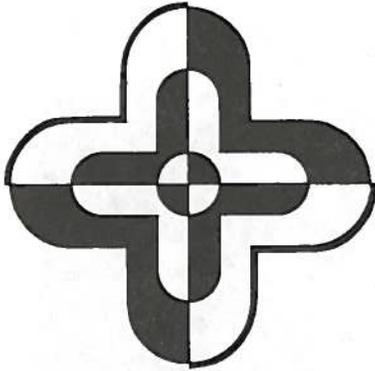
### Reminder to AACS Members in Canada

We have received a ruling from the Canadian government that AACS Membership Dues are now tax deductible. We advise our Canadian members to save their dues receipts for filing their tax returns at the end of the year.

AACS Summer Conferences

Mustard Seeds:

New growth in a wasteland of power



These are times when most traditional authority figures are being questioned, and Christians should evaluate the current pursuit of power and authority in our society. These 1975 AACS Conferences will examine biblical teachings regarding *authority, freedom, norms and office* in an attempt to newly appreciate their significance for our lives. Freedom and authority are not warring parties, but are both means to be enjoyed by those who take up offices of service in the Kingdom of God.

ALBERTA, August 1-4

*Alberta Evangelical Camp, Didsbury*

Sidney DeWaal, Campus Chaplain (CRC) at the University of Alberta, and Director of Development for the Christian College Association (Alberta)

*Who's the Boss in Church?  
Who's the Boss at Home?*

Bernard Zylstra, Senior Member in political theory at the Institute for Christian Studies, Toronto

*Authority: Offspring of Power or Calling to Serve?  
Freedom: Blank Cheque or Servant's Wage?*

REGISTRAR: Mr. D. DeKlerk, 10418 - 144 Street, Edmonton, Alta. T5N 2V4

BRITISH COLUMBIA, August 29-September 1

*Kwomais Camp, White Rock*

Sidney Greidanus, pastor of First Christian Reformed Church, Delta, B.C.

*The Biblical Concept of Justice*

Bernard Zylstra, Institute for Christian Studies, Toronto

*same as above*

REGISTRAR: Mrs. Josie Chinnery, 4851 - 45th Avenue, Delta, B.C.

AACS Summer Conferences

Mustard Seeds: Growing together; male & female

NIAGARA, ONTARIO, August 1-4

*Niagara Christian College, Fort Erie*

The 1975 Niagara Conference brings together a number of women and men whose thoughts on the contemporary issues in marriage, family and friendship are rooted in a biblically Christian framework. In workshop setting they will deal with problems we all face in relating as male and female.

SPEAKERS

WORKSHOPS

Arnold De Graaff, Institute for  
Christian Studies

- *Perspectives on Child Rearing*

Louis Martin, Christian Counsel-  
ling Services, Toronto

- *The Christian and an Approach  
to the Riddle of his Behaviour*

James Olthuis, Institute for  
Christian Studies, Toronto

- *Fostering Intimacy in Marriage*  
- *The Joy of Friendship*

Penelope Tyndale, Inter-Varsity  
Christian Fellowship, Toronto

- *The Contemporary Woman: An histor-  
ical and biblical approach to the  
changing position of women in home,  
church and society*

Mary VanderVennen, Christian  
Counselling Services, Toronto

- *The Dynamics of Family Life*

For more information, write: AACS, 229 College St., Toronto, Ont. M5T 1R4

Another ONTARIO Conference

QUINTE, June 27-30

*Lavallee Tent Park, Bancroft*

Rev. R. Kooistra: *Hidden Invaders of the Home*

REGISTRAR:

Mr. Peter Van Huizen  
197 Henry Street  
Stirling, Ontario  
KOK 3E0

INFORMATION ON OTHER AACS CONFERENCES WILL APPEAR IN SUBSEQUENT ISSUES  
OF PERSPECTIVE.

## Hart leaves for sabbatical in South Africa



Dr. Hendrik Hart

On May 31 Dr. Henk Hart, ICS Senior Member in Philosophy, left for a year's sabbatical in South Africa. Accompanied by his wife Anita and their two children, Esther and Klaas, he planned to journey first via lecture stops in South America. The Harts will be spending the coming academic year and the following summer in the Republic of South Africa where Dr. Hart plans to do reading and writing as well as guest lecturing.

Hart began working for the AACS nine years ago, one year before the ICS opened in 1967, and is the first ICS staff member to be able to take a sabbatical year of study. His decision to spend his year in South Africa came after a fruitful trip there in 1974 at the invitation of the South African government.

This year, too, sources in South Africa are paying for his trip to their country, except for the side trip to South America. This trip was added to his schedule at Dr. Hart's own expense out of a desire to make contacts on behalf of the Institute. The four additional stops enroute to South Africa include San Juan, Puerto Rico, May 31-June 3; Lima, Peru, June 4-6; Santiago, Chile, June 7-9; and Buenos Aires, Argentina, June 10-15. In each place Dr. Hart will be delivering two to four lectures to seminary and church audiences. He has been asked to speak on the following three subjects: The Word of God, the Church of Christ, and the Kingdom of Heaven, showing the interrelation of the three; That demands of the Gospel do not require a specific kind of culture, explaining the ways in which the paths of obedience to the Lord vary in different cultures; and thirdly, Freedom and authority related to office and responsibility.

On June 16 the Harts will arrive in Potchefstroom, S.A., where Dr. Hart will take up his task of writing a book that he hopes will be a culminating fruit of his past academic research. "I want to concentrate," he explains, "on the theory of theory, but this will, of course, be within the broader context of theory of knowledge, which involves theory of being as well." He added, "I prefer to call it a manuscript rather than a book, since it makes me less apprehensive about the enormity of my task. I take with me a library of 75 new books on the topic and it remains to be seen whether I can read them all as well as complete the manuscript while also lecturing within the country."

The Harts will remain in Potchefstroom until December when a two-month retreat from public life will provide Dr. Hart with the opportunity for more intense reading and writing on his manuscript. The S.C.W. Duvenage

family has graciously offered them their farm in the hills south of Potchefstroom on the Vaal river.

They will leave this retreat in February to travel to Johannesburg for another five-month period of work on his manuscript coupled with public lecturing at university and church gatherings. On July 5 Dr. Hart will inaugurate the annual Stoker Lecture Series with a lecture on "The State of Calvinistic Philosophy Today". After that he hopes to complete his sabbatical and his manuscript during a final retreat at the Duvenage farm in July and August. The Harts will then return to the Institute by September for the start of the 1976-77 academic year.

### International Conference to highlight sabbatical

A highlight of the sabbatical year for Dr. Hart will be his participation in an International Conference of Reformed Scholars sponsored by Potchefstroom University for Christian Higher Education. Scheduled for September 9-13, 1975, at Potchefstroom, the theme of the conference will be "Reformed Higher Educational Institutions as a Bulwark for the Kingdom of God--Present and Future".

Dr. Hart will be a main speaker on the first day of the conference which will feature lectures and dialogue on the Christian Institution and questions relating to the rest of the twentieth century. Other speakers include Dr. Nicholas Wolterstorff of the United States, Rev. Ryuzo Hoskimoto of Japan, Dr. Jan Dengerink of The Netherlands, Dr. Takeshiro Kodera of Japan, Dr. Jong Sung Rhee of Korea, Rev. Stuart Fowler of Australia, Mr. R.A. Russel of England, Dr. Francis Schaeffer of Switzerland, and Dr. H.A. Obermann of West Germany.

Another personal highlight of Hart's trip to South Africa will be his presentation of a gift he carries from Canada to a black church near Potchefstroom. Over the past year the Christian community that worships at Hart House, the University of Toronto, has collected a donation of \$300 that Dr. Hart will personally present to the black community that worships at Ikageng, South Africa. Dr. Hart said before he left, "Last year when I lectured there I became aware of their efforts to gather enough money for a new church floor. I promised them then that I knew of fellow Christians in Canada who could join them in their efforts. I am very happy that I can now return bearing a gift that will bring them much joy."

We hope, Dr. Hart, that your coming sabbatical year will also give much joy to you and your family and to those whose lives you will affect, to the glory of our one Lord.

*P.S. As we were typing this issue of Perspective on the day before the Harts were scheduled to leave on their journey, Dr. Hart stopped by the office. He reported that the evening before his wife Anita had tripped and broken her foot. "Can this be fair?" she had moaned. We hope for good healing on the way, Anita.*

# Discovery VI lecture examines supermarkets and food aid

by Christiane Thies



Bonnie Greene: Grocery shopping involves religious choices

Food--one of God's good gifts in life? Obviously! we respond, especially if we live within the boundaries of the affluent West. Unfortunately such an affirmation does not come quite so blithely from those portions of the world where suffering from malnutrition and death by starvation are daily realities.

That food, one of our most basic human needs, should today be considered a controversial political problem is not something most of us would have envisioned even a short decade ago. But now that we have become aware of the actual proportions of the problem, the issues are clear and we Christians must take a stand that is in line with our confession.

bution/consumption cycle of food products, she showed us at each stage the ramifications of various decisions for ourselves, our nation, and other peoples throughout the world.

This was the basic thrust of Bonnie Greene's Discovery VI lecture, entitled "Through the Eye of a Needle". As Bonnie guided us through the complexities of the production/distribution/consumption cycle of food products, she showed us at each stage the ramifications of various decisions for ourselves, our nation, and other peoples throughout the world.

The lecture began with the supermarket, where most of us spend at least one afternoon a week. As Christians who confess that "out of the heart are the issues of life", we must recognize that even the purchase of food items involves making religious choices. Each time we buy a consumer product we agree to engage ourselves in the production/distribution/consumption process, and this involves some very high costs which do not appear on the actual purchase price of the item.

One of the less obvious costs results from the construction of the huge asphalt parking lots usually connected with the supermarket. The cost involves often the loss of prime farm land; therefore, we all pay for it even if we don't personally frequent food chains.

Another cost involves our health. Processed foods come to us denatured, un-nutritious and packed in potentially harmful chemicals to preserve them for the months or years between their packaging and their appearance at our family dinners.

Environmental costs must also be taken into consideration. Energy inputs on the farm are excessive in North America, but even so, they account for only 25% of the total energy inputs required for processed foods. The tremendous amounts of energy required for processed foods not only puts an increasing burden on our food dollar but, more importantly, taxes the world's resources which could be put to better use in meeting more essential human needs.

Finally, of course, there is advertising and other image polishing gimmicks such as piped music, enticing decors and hotdog bars. The cost of these efforts appears on the grocery bill itself and again at income-tax time when retailers are allowed to write off their advertising expenses.

All of these factors must be considered each time we do our shopping. For many of us the additional costs do not present an unbearable strain on our food budget and the high-cost items continue to appear in our cupboards. The point is, however, that the poor also must pay these extra costs and this shrinks their food dollar. The world at large must pay in the loss of resources and in the environmental damage that results. So the question no longer is can we individually afford such items, but rather, can the world at large afford them.

Establishing alternate diets would eliminate some of the problems we experience in the food market. Unfortunately, whole grains, legumes, unprocessed rice, seeds and nuts are not easily available--our distribution system is not set up for that sort of food because the greatest profit comes in the packaging and processing of food.

An element of our confession is that "the earth is the Lord's". This confession, asserts Bonnie, must begin to restructure our conception of land ownership. The belief that land is a personal possession, to be disposed of at will, issues in a policy of giving much land over to the large producers whose primary objective is profit rather than service. Such mass produced food results in a loss in the variety of products grown, and grading standards designed to eliminate small or irregularly shaped yet edible items which are then left to rot in the fields.

Another misconception concerning land ownership, states Bonnie, is that it belongs to those people who find themselves within certain political boundaries and is there to meet only their needs. This conception leads to self-serving, self-protecting national policies. One example of such policies is the U.S. food aid program, the stated goal of which is not first of all to feed the starving, but to promote the growth of U.S. agricultural exports. We in North America produce just enough food for ourselves and for those outside our political boundaries who can afford to pay for it. Our policy is to meet marketing needs rather than the needs of the hungry. In fact, over the past ten years, North American food aid has decreased sharply. Ninety per cent

of the total food aid given is in the form of cereals, and the cereal contribution has been more than cut in half, from 9,824 thousand metric tons in 1971 to 4,869 in 1973. These figures underscore the reality of our reluctance to act upon the needs of people who do not find themselves within the proper political boundaries.

Finally, we Christians confess that "every good and perfect gift comes from above". These gifts could better be called good and perfect "trusts", asserts Bonnie, because they come to us who call ourselves servants of the Lord. We North Americans have been blessed with abundance. As Christians we must call our nation to offer its services as a world food-producer--as servant to all humankind. Our national way of life may no longer prevent other peoples throughout the world from responding to God's call for their lives.

In accepting the task of giving aid in an un-patronizing and selfless way, we will begin to respond again to God's call of service to one another.

\* *Christiane Thies, an ICS Junior Member in political theory, has covered several of the Discovery lectures for Perspective this year. We thank her for her generosity in contributing her time and talents.*

## "Can the government save us from materialism?"

by Marcia Hollingsworth



Zylstra : Government and industry must be servants

What should government be doing in and for a society which is driven by materialism? In the final Discovery lecture Bernard Zylstra, asking "Can the government save us from materialism?", explored the responsibility of government for its citizens.

There is much talk today, he pointed out, of "wanting the good life". North Americans want more and more goods to satisfy their needs. However, there is a very powerful way of life among North Americans which believes this abundance of material goods and services is essential to life itself. This way of life is materialism. Of course, it is not the only influence in our culture, but, Zylstra claims, it is the most influential view in our North American society.

Materialism did not sneak into our society in just the last few years. It arose out of Renaissance and Enlightenment humanism,

in which human interests and values are taken to be of primary importance. This system of thought replaced medieval Christianity as the main cultural power in the West. This humanism did not deny God nor the importance of "religion", but it departed from the biblical revelation of man as a creature serving God and his neighbour. Instead, it defined man as a creator with the freedom to make his own life and bring himself salvation. This humanist antithesis of freedom versus service was not only a matter of ideas but of events; it led to a separation of social and cultural life from service to God. Materialism went even further and reduced man's social and cultural life to the satisfaction of his so-called animal dimensions of physical, biotic, and emotional security.

Zylstra stressed, however, that even in our present cultural situation, which is so driven by materialism, as well as scientism and technicism, state and corporate capitalism, there is still hope. Cultural development does not happen by itself. Because culture is man's responsibility, a change in the direction of culture is always possible, even if at times (as now) extremely difficult. The redirection of our culture will require new decisions within every social institution--in marriages, families, schools, universities, the media, the economic sector and the state or government. The remainder of Zylstra's lecture concentrated on the role of the state in a possible redirection of our culture.

Most would agree that the state is important for the direction of a society because those "in authority" in the state wield immense cultural power. But what is the legitimate use of this power? Zylstra pointed out that political power should be used to establish and maintain a public community in which justice prevails. Justice, he said, is rendering to each man, woman or institution according to his office or calling.

What is the calling of human imagers-of-God? We have been called to love God above all and our neighbour as ourselves, to the glory of God and the welfare of all. We are made to reflect our Maker. That is, our lives on earth are to experience God's goodness and to channel it to others. We have been given many abilities to live on earth with our fellows and to develop the earth's resources in a harmonious manner.

The state, Zylstra contended, should be a community of citizens whose government is responsible for the administration of public justice. This involves the protection of: a) personal rights, b) the rights of societal structures (marriage, industry, schools), c) the public interests of its citizens, and d) an international legal order of justice, all for the purpose of the good development of God's creation.

But what about the current problems of inflation, pollution, conservation of natural resources and our unstable economy? Why have modern states been unable to cope with the materialistic direction in our culture and its disastrous consequences for our way of life? To answer this question Zylstra focused on the relationship between the state and industry. Industry, he said, exists to better exercise our human calling as stewards of the resources of creation for the fulfillment of human needs. Industry exists to provide goods, yes, material goods.

But these goods are to be provided for those in need, especially "the poor, the widow, the alien, the orphan...". Instead, modern industry takes care of its own needs, and uses every means at its disposal to adjust its social environment to fit those needs. Industry, of course, has a right to make a profit. It needs profit to continue to serve society. But it should not be allowed to aim only for economic gain for itself.

Industry is protected by the state, and it has a right to that protection. But it forfeits that right if it violates its economic office. The reason our state continues to protect industry even though it is abusing its office is that both are driven by the same commitment to materialism and its way of life. For this reason the liberal state has proved to be most advantageous for the rapid industrial growth we have seen in the West.

Could socialism offer an alternative to our political system which supports such a materialistic way of life? According to Zylstra and the socialists he quoted, socialism offers no solutions. Zylstra believes, "Marxism and Capitalism are quarreling brothers in the same household of faith--they share the same faith in material progress and in an abundance of goods as a 'way of salvation' for society".

In conclusion, Zylstra answered the question in his lecture title by saying that the government cannot save us from materialism. But it is important for Christians to recognize the proper contributing task of government and to remain open to a number of possibilities for the re-direction of our culture. We should recognize that we all find ourselves functioning within a system. If we step outside the present political process we will have little possibility for reforming it. At the present time, therefore, the most important link between the citizenry and the government is the political party. As Christians we should learn how parties work and how to use them. However, in the long run, the present political party system cannot be considered an adequate vehicle for the political restructuration which our nations need. We must also search for a more radical political realignment which in the future might include the establishment of a Christian political party. This contention was seriously debated in many centres where Zylstra spoke. As a guideline for involvement in the political, cultural arena he emphasized four things for the Christian politician: honesty to God, in response to his guidelines; honesty to oneself; honesty to one's constituency which has to be educated; and honesty to the political vehicle which one uses.



THIS PAPER CAN BE RECYCLED 100%

SIMPLY PASS IT ON TO A FRIEND!

## Tom Henshell leaves library position



Tom Henshell completes year as library clerk

In April Tom Henshell completed a one-year appointment as clerk of the ICS library. Tom, a certified library technician who had received his training from Lakehead University in Thunder Bay, Ontario, had been hired on a half-time basis to complete the cataloguing of our library holdings. After finishing his year at the Institute, Tom has joined the staff of the Metro Toronto Public Library on May 1.

"There were a number of things I began during my year," Tom explains, "that I was not able to complete. Gains were made, however, in certain areas." There was progress in the switching of the ICS's holdings to the library of Congress system. Tom began setting up three catalogues--by author, title, and subject. A new circulation procedure was set up, although still tighter control is necessary to prevent book losses. A new system was initiated for monitoring the periodicals received by AACS, ICS and Wedge.

"The tape library was my most enjoyable work," Tom testifies. "I tried to organize the conference and class tapes for better use by students for general background and for study purposes. I had all the sessions of three seminars taped during the past academic year. I also reproduced tapes for several students and institutions who requested certain lectures. And I'm happy that I was able to complete a set of 50 tapes that Masuo Miyazaki selected for use in Japan."

"Working here for one year and taking courses half-time has reinforced for me the world and life view of Christ being sovereign in all of life," said Tom. But he added, "I don't necessarily like all of the ways it's being concretely worked out by the AACS." Tom was referring specifically to his conviction that the AACS needs to be more open to the larger (Anglo-Saxon) Christian community. He plans, however, to keep in touch with our organization and its work.

The library committee does not intend to hire another person for Tom's position, but plans for the coming year to employ Junior Members to clerk and supervise the library daily. This decision comes especially in the light of last year's arrangement with the University of Toronto, which gave each ICS student open library privileges at the University. This means that it is no longer necessary for the ICS to purchase and catalogue any books that are already available at the University libraries. Dr. VanderVennen reports, "The emphasis on the (ICS) library in the next few years will be as a quiet and congenial place to study and do research, for both Senior and Junior Members."

## AACS appreciates volunteer work in library



Mr. den Broeder indexes Dutch books

We are thankful for the ongoing volunteer work in the library by one of our AACS members. Over the past five months Mr. A. den Broeder has worked one day a week giving order to our collection of Dutch volumes. Since most of these books are not catalogued in the Library of Congress system, he has arranged them in alphabetical order according to author. He is now in the time-consuming process of making an index card for each volume so we will have a reference file of our Dutch holdings. We are happy to have the help of a person fluent in the Dutch language and familiar with this literature.

Mr. den Broeder came to Canada from The Netherlands in 1957 and has been a member of the AACS (then the ARSS) since 1958. He has seen many changes in our Association and lived through what he calls the "hardships of the early years". Of his work in the library he says, "I knew most of these authors in The Netherlands, by reading them or seeing them in person. Ah...Kuyper, Schilder--he was my spiritual father--for me, it's really entertainment!"

Continuing to work one day a week on this project, Mr. den Broeder is now being assisted with the typing of cards by Mrs. N.E.C. Kouwenhoven, whose husband, Francois, was one of the first directors of the ARSS.

## AACS News

\* An exchange on "The Word of God" between Dr. John Frame of Westminster Seminary, Philadelphia, and Dr. James Olthuis, Institute for Christian Studies, Toronto, appeared in the January/February issue of VANGUARD magazine. Reprints of this exchange are available without charge by writing AACS, 229 College Street, Toronto, Ontario, M5T 1R4.

\* The Brampton Chapter of the AACS organized a potluck supper one evening in February with Bernard Zylstra as the guest speaker. More than 80 persons sat at the table with him and his wife Josine in a festive atmosphere. One member commented of the potluck supper, "It's just like being married to 50 different cooks", and another exclaimed at the close of the evening, "I had almost forgotten how good it is to get together like this and feel so excited once again about the work of the AACS."

Institute for Christian Studies Institutional Repository

ARTICLE: 19750903

TITLE: Perspective: Newsletter of the Association for the Advancement of Christian Scholarship

AUTHOR: Association for the Advancement of Christian Scholarship

ISSUE DATE: June 1975

TYPE: Journal

SERIES/JOURNAL: Perspective; v.9, no.3

KEYWORDS: Association for the Advancement of Christian Scholarship, Institute for Christian Studies, Certificate of philosophy, A basic pattern in Zen Buddhism: the logic of 'Sokuhi', Affirming creation and history--Regent and ICS in dialogue, Hart leaves for sabbatical in South Africa, Discovery VI lecture examines supermarkets and food aid, Bonnie Greene, stewardship, food aid, Can the government save us from materialism?, Bernard Zylstra, staff appointments

NOTES: ICS grants its first degree to Masuo Miyazaki, Discovery VI lectures: Seeking the abundant life: Through the eye of a needle, Discovery VI lectures: Seeking the abundant life: Can the government save us from materialism?

CITATION FORMAT: Perspective. Toronto, ON: Association for the Advancement of Christian Scholarship, 1975.

dc.creator: Association for the Advancement of Christian scholarship

dc.contributor: Malcolm, Tom

dc.contributor: Thies, Christiane

dc.contributor: Hollingsworth, Marcia

dc.title: Perspective: Newsletter of the Association for the Advancement of Christian Scholarship

dc.date.issued: 1975-06-30

dc.date.accessioned: 2011-04-19

dc.type: journal

dc.format.mimetype: application/pdf

dc.language.iso: en

dc.subject: Humanities

dc.subject: Institute for Christian Studies--History

dc.subject: Institute for Christian Studies--Alumni and alumnae

dc.subject: Institute for Christian Studies--Faculty

dc.subject: Institute for Christian Studies. Thesis (Certificate in Philosophy)

dc.subject: Miyazaki, Masuo

dc.subject: Christianity--Philosophy

dc.subject: Creation--Religious aspects--Christianity

dc.subject: World views

dc.subject: Discovery VI lecture series

dc.subject: Greene, Bonnie

dc.subject: Zylstra, Bernard

dc.subject: Food supply

dc.subject: Stewardship--Christian

dc.subject: Materialism--Social aspects

dc.subject: Consumption (Economics)

dc.subject: Association for the Advancement of Christian Scholarship. Lecture series

dc.rights: Copyright, Institute for Christian Studies, all rights reserved.