



Institute for Christian Studies
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sponsored by
the Association for the
Advancement of
Christian Scholarship



ICS Institute for Christian Studies
Bulletin 72/73

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The Institute for Christian Studies Toronto

towards a free university

The constitution of the Association for the Advancement of Christian Scholarship (AACS) commits its members to work towards establishing and maintaining a Christian university. Such a university is to be a body of scholars working communally to bring a Biblical perspective to bear on every field of academic endeavor.

While embodying its principles as fully as possible, an embryonic university ought to develop in a form appropriate to its cultural climate. A Christian presence in the academic world, not subject to controls foreign to the direction of the Gospel but playing its liberating role in the midst of secular powers, is best realized today through a 'free university' structure. Therefore, such a 'free university' should become a liberating force discovering through advanced research and teaching how the foundations of learning rest in God's creative and redemptive Word.

In view of this, and considering the limited financial and scholarly resources of the Christian community in North America, the AACS has decided there is no need to strive for a vast array of buildings, libraries and laboratories. Instead, it intends to bring together persons who can relate the problematics of individual sciences to an overarching, unifying outlook on reality.

The Institute for Christian Studies (ICS) is a center for Scripturally directed teaching, learning and research conducted at the foundational level of theoretic work. Founded in the fall of 1967, the Institute's commencement was inauspicious: one full-time lecturer was appointed. A year later a staff of three lectured to groups of Christian

students at several universities and colleges in the United States and Canada. In the fall of 1969 the first full-time students began studying at the Institute. Beginning in September 1972, the Institute staff will consist of five full-time and two part-time members; in 1973 the Institute plans to have a full-time staff of at least seven professors. Approximately forty full-time and fifty part-time students studied at the Institute during the 1971-'72 academic year.

At this early stage of development, the Institute will expand by appointing one or two persons in each discipline who can explicate the fundamentals of their specialization in terms of a total Biblical view of life. Thus a genuinely Christian 'free university' can be developed.

Areas for immediate expansion include philosophy of the natural sciences, philosophy of culture, sociology, economics, encyclopedia of the sciences and theology.

an academic community at work

In our time of fragmenting specialization the university has developed into a multi-versity, and the student has become a mere technician. The Institute for Christian Studies has been established because the current crisis can only be alleviated as the Good News of Christ is brought to bear radically and integrally on theoretical activity itself. Since scientific, scholarly endeavor, like all other human practice, finds its meaningfulness or meaninglessness in relation to the Creator of all things, it must be unfolded in, through

and unto the Father or it will inexorably disintegrate.

Such Scripturally normative learning is a communal challenge and responsibility for the Body of Christ. The Institute is meant to be a center where scholarly communion in Christ can grow and flourish. Team-work must be an integral part of this project. The invitation to join such a team is extended, not to teachers and students who are incidentally Christians, but to persons who yearn to join a community in which learning is of one piece with Christian conviction, and in which academic works are offered to the Lord as living sacrifices. Since an authentic community of learning is only possible when a communal world view is translated into a commonly used theoretical model, the Institute stresses the study of philosophy: the interdisciplinary science which provides the background, integration, and unity of conception necessary for the proper inter-relationship and functioning of the special sciences.

The Institute program has a dual purpose: first, the Institute community is attempting to further articulate a general philosophical systematics as well as developing philosophies of the special sciences—both in the Spirit of Christ as affirmed in the preamble and educational creed of the AACCS. Secondly, in so doing it helps equip students with basic ordering insights necessary to understand the various fields of learning in the totality of human life. The student must be led so that he will acknowledge Christ as the true way of learning and living.

Since the forms of this two-fold undertaking cannot be

entirely predetermined, ingenuity and resourcefulness are required. There are discussions and seminars, with and without student participation; sustained research; student guidance, both formal and informal; original publications; translations—in short, a research and teaching rhythm will be developed appropriate to the needs of all concerned. Students can look forward to joining a community that emphasizes the formation of a team of Christian scholars. Although students will be expected to rely on their own initiative to a large extent, as the situation allows they will be given the optimum of personal attention.

Finally, the Institute is not meant to become a retreat, isolating students from the contemporary academic scene; it is intended to be an enclave furnishing principled insight and theoretical guidance. The Institute is located in the neighborhood of the University of Toronto to stimulate healthy interaction with its scholars and students.

institute staff

Arnold H. DeGraaff, B.D., Th.D., assistant professor of education and psychology; **dissertation**: The Educational Ministry of the Church: A Perspective.

Hendrik Hart, Ph.D., assistant professor of philosophy; **dissertation**: Communal Certainty and Authorized Truth: An Examination of John Dewey's Philosophy of Verification.

C.T. McIntire, M.A., M.Div., Ph.D., assistant professor of history.

James H. Olthuis, B.D., Ph.D., assistant professor of ethics; **dissertation**: Facts, Values and Ethics: A Confrontation with Twentieth Century British Moral Philosophy, in Particular G.E. Moore.

H. Evan Runner, Th.M., Ph.D., (visiting) professor of philosophy; **dissertation**: The Development of Aristotle Illustrated from the Earliest Books of the Physics.

Calvin G. Seerveld, A.M., Ph.D., professor of aesthetics; **dissertation**: Benedetto Croce's Earlier Aesthetic Theories and Literary Criticism.

Bernard Zylstra, B.D., LL.B., S.J.D., assistant professor of political and legal theory; **dissertation**: From Pluralism to Collectivism: The Development of Harold Laski's Political Thought.

admission

Admission is normally open to anyone who is or has been enrolled in a college or university. Due to the advanced, theoretical nature of the Institute's activity, applicants with a B.A. degree are likely to benefit more from its program. Religious commitment is not a factor in admission. Transcripts of previous academic records, accompanied by a substantial sample of recent academic work, should be sent

with a letter of application to the secretary of the Institute staff.

To be admitted the student must be able to participate meaningfully in the program both by benefitting from it and by contributing to it. The applicant is expected to meet these criteria: (1) ability to take personal responsibility in a free situation demanding individual initiative and self-discipline; (2) goals that make participation in the academic program relevant to his needs and those of the community; (3) high degree of intellectual capability.

The staff will review the progress of a student at the end of the first year of studies to determine whether continued participation is advisable.

Applicants can be admitted either as full-time or part-time students. Admission as a **full-time student** implies the right to participate in all the functions of the Institute. A full-time student will normally take no more than three courses.

Admission as a **part-time student** implies the right to take one course or one tutorial. In addition, a part-time student may apply for general auditing privileges. An auditor is considered an observer.

study options

Students, whether full-time or part-time, have the following options:

1. Foundational Certificate Programs

Students may be admitted to one of the certificate programs which are explained below. In such programs students will be responsible for work going extensively beyond the assignments necessary to participate in the regular course work.

2. Courses

Students who do not apply for a certificate will be allowed to compose their own program. Participation in regular courses implies sharing in class responsibilities. Upon successful completion of a course a student may apply for a Letter of Standing. For the latter an examination will be required.

3. Tutorials

Students may apply for private tutorials. Application for these will be judged by the entire staff. In judging applications, preference will be given to full-time students participating in a certificate program.

certificate programs in foundational studies

In addition to the possibilities for free-lance study, the Institute offers more structured programs in foundational studies. These programs are not intended to duplicate university curricula which qualify the student as an expert in certain fields. Rather, these programs have been designed

to develop the student's ability to treat the foundational context of the respective disciplines in depth and thus enable him to work out a perspectival approach to his own field. For example, in the study of history the emphasis will lie on the nature of history rather than on the mastery of a certain historical period. This does not entail neglect of historical detail; rather, it implies that such detail will function, but in the context of the investigation of foundational structures. More succinctly: courses focus on the limits of respective fields through intensive study of main issues within them.

Whereas in the usual university course certain basic matters are assumed, implied or presupposed, and consequently rarely discussed explicitly, the thrust of the Institute programs is the reverse: what is usually assumed will here be the precise focus of work; presuppositions and implications will be under careful scrutiny. These programs will therefore be of greater benefit to students who are already acquainted with their field of study. Successful completion of one of these programs should enable the student to work better in his specialty. Consequently the Institute has provisionally adopted two programs: the first, a preparatory professional program leading to the certificate, **Graduate of the Institute**, the second leading to the certificate, **Associate of the Institute**.

one: graduate of the institute

The program of study leading to this certificate is designed for those who do not seek a future within the framework of

the academic enterprise. It will, therefore, not qualify holders of this certificate for positions at colleges or universities. Rather, this program is designed for those who wish to qualify themselves for positions of leadership in other fields of society and who are aware of the need for a solid, scholarly introduction into the major foundational issues they will face. This kind of program will normally require certain units of work outside of the Institute, though carried out under its supervision. It should be noted that this program is not necessarily available in every field.

requirements

1. Preliminary studies
 - a. Biblical studies
 - b. Philosophical prolegomena
 - c. Preliminary readings in area of specialty
2. Historical and philosophical studies focused on area of specialty
3. Theory of area of specialty
4. Field work (internship)
5. A comprehensive oral examination

Specific details for each individual program must be worked out with the staff

two: associate of the institute

The program of study leading to this certificate is designed for those who seek a future within the framework of the academic enterprise. It will academically prepare holders of this certificate for positions at colleges or universities on any level. The work here will be theoretically more

demanding and will take longer to complete than in the case of the graduate certificate.

This program is built on and assumes study in Biblical prolegomena as well as Philosophical prolegomena.

Biblical prolegomena is a prerequisite because a coming to grips with the Word of God as it structures creation and as it comes to us in the Scriptures and in Jesus Christ must be the first step toward Biblically-normed scholarship. Only when one works consciously within the covenantal framework revealed in the Scriptures is it possible to build theories of one piece with belief in Christ.

Philosophical prolegomena is a prerequisite because a Biblically-attuned world view must be translated into a viable philosophical stance in order to engage in theoretic work.

If students do not have sufficient background in these areas or in their field of specialty the foundational studies programs will begin with preliminary studies. The status of the individual student in this regard will be determined in consultation with the staff.

1. Preliminary studies
 - a. Biblical prolegomena
 - b. Philosophical prolegomena
 - c. Readings in area of specialty
2. Philosophical systematics

Since the individual sciences are developed in terms of a philosophical conception, students must be able

to treat the major problems in systematic philosophy.

3. Historical studies

Since systematic work cannot and does not take place in a vacuum, the fostering of an historical consciousness is an important aspect of foundational studies. Thetical and historical study must accompany one another. There are three options: (a) history of philosophy; (b) history of the discipline chosen as an area of emphasis; and (c) history.
4. Area of emphasis*

Besides the areas of study mentioned above, the student chooses an area of emphasis among the following:

 - a. theology
 - b. ethics
 - c. politico-legal theory
 - d. aesthetics
 - e. economics
 - f. sociology¹
 - g. history
 - h. education
 - i. linguistics¹
 - j. logic¹
 - k. psychology
 - l. biological sciences²
 - m. physical sciences²
 - n. mathematical sciences²
 - o. philosophy

*N.B. If the primary source material in the area is in a foreign language, the student must be proficient in this language.

- 1) only in a tutorial setting
- 2) not offered currently

5. Complementary study
The student chooses one of the areas mentioned under (4), except philosophy and the area of chosen emphasis.
6. Interdisciplinary foundations seminar
N.B. Progress beyond this point requires satisfactory completion of requirements listed above.
7. Research paper
Prepared in a tutorial setting, in the history of the discipline chosen by the student as his area of emphasis.
8. Research paper (II)
Prepared in a tutorial setting, in the methodology of the discipline chosen by the student as his area of emphasis.
9. Dissertation
Or its equivalent, preferably growing out of 7 and 8.
10. Oral comprehensive
This will be an academic discussion on an issue not previously announced in which the candidate must show his ability to function as an Associate of the Institute.

Further specification of program requirements in various areas is available upon request from the department concerned.

course offerings

1. Biblical prolegomena
Seminar -lecture course in which, beginning from the unity of the Word revelation, the main lines of a Biblical hermeneutic are developed. At the same time, the method being forged is tested in a close exegetical study of major Biblical themes. (Staff, with Olthuis as coordinator)
2. Philosophical prolegomena
A course in which fundamentals of a Christian philosophy are treated systematically in the context of the contemporary philosophic climate and its historic background. The first part of the course attempts to determine the nature of philosophical knowledge and its place within the whole of human life in connection with an analysis of the structure of the creation-order and an inquiry into the meaning of law. The second part of the course deals with that significant idea of law which, arising in the hellenistic age and revived in modern humanistic philosophy, became the 'myth' underlying our modern democratic societies. Here what was learned in the first part of the course is related to the central problems of contemporary unrest. (Runner)
(Every other week)

3. Systematic philosophy

An advanced lecture-discussion course which in periods of two to three years will cover the major problems of a Biblically oriented approach to philosophy. The setting will be both the history of philosophy and contemporary society, while the material will be concentrated on fundamental philosophic themes.(Hart)

4. Philosophy of science

An advanced workshop in foundational epistemology discovering how the Christian faith is to be seen as the integral directive of the theoretic enterprise. The three basic problems to be discussed are: what is knowledge, what is analysis, and what is theory? Historical investigations will receive as much emphasis as original research.(Hart)

5. History of philosophy

A seminar which will begin by treating basic historiographic problems, e.g., historical origins, historical relativism, truth in historical judgments, etc. In the light of an examination of the traditional framework of the historiography of Greek philosophy, an effort will be made to reform this framework through a number of representative Greek thinkers. (Runner) (Every other week)

6. Theory of history

A lecture-seminar course directed toward the on-going formulation of a radically Christian theory of history which opens up the foundational matters of historical science, e.g., historical movement, causality, development, culture, cultural ideals, historical factuality. Study includes interaction

with leading previous and contemporary options, emphasizing those positions which shape practicing historiography. (McIntire)

7. Topics in modern history

A lecture-seminar study of pivotal matters in modern western civilization. For the time being, the study will concentrate on the rise of the secular democratic ideal as a major force in the shaping of modern culture since the late eighteenth century democratic revolutions in Europe and America. Sufficient attention will be given to historical background prior to the 1770's to orient the study. (McIntire)

8. Problems in theology

Seminar-lecture course exploring the main problem areas in theology against the background of various systematic theologies and in the context of the 'new theology'. In this connection attention will also focus on the nature, field and scope of theologizing. (Olthuis)

9. History and philosophy of ethics

Along with the continuing historical investigation of ethical types of thought, attention will focus on the nature and scope of ethics. (Olthuis)

10. Seminar on marriage and family

A seminar aimed at deepening insight into the structure-for marriage and family through consideration of their varying cultural forms. Attention will also be given to family and marriage guidance and therapy. This will be a joint project

for students in psychology and ethics. (Olthuis and DeGraaff)

11. Theory of psychotherapeutic practice

A seminar in which fundamental issues will be explored in theories of psychotherapy, theories of personality, and research methodology in clinical psychology. (DeGraaff)

12. Theory of educational practice

A seminar in which fundamental issues will be explored in child development, learning theory, curriculum design, and school organization. Special attention will be given to 'informal education' as developed in England and to newly developed, alternate highschool programs. (DeGraaff)

13. Political and legal theory

A seminar-lecture course dealing with the systematics of political theory in the light of a normative view of law and social structures. After a brief analysis of the forms and internal nature of the state, attention this year is directed to the relation between the state and the non-political sectors of society. Comparisons will be made with current developments in American political science. (Zylstra)

14. History of political thought

A seminar dealing mainly with the impact of John Locke and Karl Marx on the development of social and political thought. (Zylstra)

15. Problems in aesthetics and theory of art

Historic texts which present major options for a conception of what 'aesthetics' means will be scrutinized in a lecture-

seminar setting. Certain leading ideas which have been influential in theory of art will also be examined, in the context of varied arts, at different historical periods. (Seerveld) (Every other week)

16. Interdisciplinary seminar

A seminar especially for the staff members of the Institute, enabling them to advance their thinking about foundational problems in an interdisciplinary setting. Advanced students may be invited to participate. (Staff) (Every other week)

summer program

Summer programs are becoming an important part of the Institute activity. The programs are designed to bring together persons of academic and leadership competence to further the development of integral Christian thought in various areas. During the summer of 1972 concurrent seminars will be held from July 10 through July 28. Separate bulletins are available with complete information on both the hermeneutics and the economics and politics seminars.

combined studies

Students interested in combining a program at the Institute for Christian Studies with a regular university program, should keep in mind that applications for entrance into

neighboring universities should be sent in before February 1. The Office of Admissions of the following institutions, close to the Institute, can furnish information about their respective programs: University of Toronto; York University, in Downsview, Ontario; University of Guelph; McMaster University in Hamilton; University of Waterloo; and Waterloo-Lutheran University in Waterloo.

certification

The Institute grants two types of certificates entitled (a) Graduate of the Institute for Christian Studies, and (b) Associate of the Institute for Christian Studies. The requirements for these certificates are set forth in the section "Certificate Programs in Foundational Studies". Other institutions will be encouraged to employ holders of such certificates. In addition, the Institute will grant Letters of Standing for units of work completed, and it will endeavor to find acceptance for these with other institutions for purposes of accrediting such work.

Other institutions will be asked to accredit courses taken at the Institute as part of the accredited program of such institutions.

fellows of the institute

Scholars not engaged by the Institute but working out of a

similar confessional vision are eligible to become Fellows of the Institute for Christian Studies. Appointment is made upon recommendation of the staff of the Institute, subject to the approval of the Curators. Fellows, together with Associates, will be encouraged to offer their services to the Institute. Through the sponsorship of an annual caucus intended for Fellows, Associates and regular staff, the Institute hopes to further the growth of an academic team beyond its immediate environs.

tuition fees

The tuition fees are determined from year to year. For the regular 1972-'73 academic year: (1) \$750 for full-time students; (2) for one course: \$125 for persons paying full tuition elsewhere, \$215 for others; (3) for one tutorial: \$250 for persons paying full tuition elsewhere, \$375 for others; (4) for general auditing privileges: \$200 for persons paying full tuition elsewhere, \$250 for others.

Full-time students are required to pay \$375 on or before September 11, the rest on or before January 8. All others are required to pay their fees on or before September 11.

academic assistance

A program is currently being developed to go into effect in 1972. Further details are available upon request.

awards

Efforts are being initiated to develop a program of scholarships and awards. Due to the generosity of a friend, the Institute offers a scholarship covering the annual tuition fee.

Institute day

Once a month Institute Day provides an opportunity for lectures by staff members or guests to the student body, for the reading of student papers to the Institute community, for staff-student consultations about common problems, and for social events.

calendar

The regular academic year at the Institute runs from the second Monday in September, through the last Friday in April. Registration and program consultation will begin at 10 a.m. on Monday.

Lectures and seminars begin on Tuesday and end two weeks before the end of the year. The winter recess is from the second Saturday before Christmas and ends three weeks later. The last two weeks of the season are set aside for

examinations and consultations.

The teaching sessions will normally be held once weekly for three hours per course.

general information

accommodation

The Institute does not have dormitory facilities. It is, however, located in an area of Toronto that offers a wide range of housing for both single and married students. Single students commonly rent an apartment where they share household duties. Detailed information, including the price range for housing and cost of living, will be sent upon request.

entrance into Canada

Students from the United States and other countries must meet Canadian Immigration and Customs regulations for entrance into Canada. A student must be able to show that he has been accepted as a full-time student at ICS and is financially independent.

changes

Any changes in this Bulletin will be made known in separately published stencils.

Association for the Advancement of Christian Scholarship

purpose, history, basis

The Institute for Christian Studies is sponsored by the Association for the Advancement of Christian Scholarship (AACCS), a body of approximately 2,200 persons from different national and church backgrounds who have united to fulfill the two major purposes of the Association: 1) to promote the development of Scripturally directed learning, and 2) in particular, to establish, control and develop a Christian university. In 1972 about half of the budget of the Association will be spent on its major project, the Institute for Christian Studies; the other half will be spent on a number of other projects and services, including sponsorship of 10 summer study conferences; the preparation of manuscripts for the Christian Perspectives series; the organization of Discovery, a popular lecture series for the Christian community; the development of a tape library; and the publication of a bi-monthly Perspective Newsletter for its members. These projects and services are further explained below.

The Association's history began in 1956 when a small group of people living in the Toronto area met to discuss avenues of Christian re-direction in the world of learning. This first meeting quickly led to the founding of the Association for Reformed Scientific Studies (ARSS); in 1967 the name was changed to the Association for the Advancement of Christian Scholarship (AACCS).

Initially the Association served the Christian community primarily through student study conferences. The first conferences were held in Ontario; later they spread to western Canada; and now they are also held in many parts of the United States. The lectures given at these con-

ferences have been published in the Christian Perspectives series. In 1969 the Discovery lecture series was initiated to serve the Christian community in different locations throughout North America. Wedge Publishing Foundation helps students and scholars gain Christian insight by making some Institute lectures available through its tape library and by making publications available through its distribution division, Tomorrow's Book Club.

To guide the Association's diverse activities, including the Institute, its embryonic university, the founders of the AACS developed an explicitly educational creed. The Association and its Institute have not in the first place become the concern of the institutional church, the business enterprise, the state, or any other societal institution foreign to the academy. Neither is the Institute to be the sole concern of an academic elite. On the contrary, it is the responsibility of the Christian community, channeled into a social structure appropriate to its task. Thus the AACS seeks its support and control among people committed to a Biblical conception of education, voluntarily associated for the advancement of Christian scholarship.

Conversely, the activities of the Institute are to assist the Christian community in its concrete witness to the crucial areas of contemporary culture. In this way Christian scholarship becomes an integral part of the Body of Christ.

The members of the AACS are finally responsible for the affairs of the Association and the Institute. The lines of authority are basically simple. The Association is governed by a board of trustees, which is elected by the members and

accountable to the annual meeting. The board of trustees appoints a board of curators for the academic affairs of the Institute and a board of directors for the non-academic affairs.

Persons sharing these basic convictions and purposes, and agreeing with the educational creed are invited to become members of the Association. Simply state your agreement and send your annual membership fee of \$25., (information on lower fees for special situations will be sent on request,) to the AACS, 141 Lyndhurst Ave., Toronto 4, Ontario, Canada.

The Association's and the Institute's activities must embody the following preamble, purpose, basis and educational creed formulated in the Constitution of the AACS.

preamble

In humble awareness of our dependence upon the Triune God, Who called all things into being to His own glory and proclaimed to men, after they had transgressed His law, His forgiving love, which was revealed to us fully in the sending of His Son, Jesus Christ, we do, out of gratitude for His undeserved favour and in conformity with His requirement that we consecrate ourselves and all things to Him, establish in accordance with the principles and provisions herein set forth, an association for the promotion of scripturally directed higher learning. To this end we beseech of Him that He graciously grant us both now and in the future men equipped for our task with special gifts of heart and mind together with the means to enable them to do this work, and that He always bless our association to His honor and

to the salvation of His people, particularly in Canada and the United States of America, in order that they may be a blessing to both lands and all their inhabitants.

purpose

The purpose of the Association shall be to undertake or promote whatever activities it shall deem conducive to the development of scripturally directed learning and scholarly enterprise, and particularly to establish, control and develop a christian university, and in these ways to equip men and women to bring the Word of God in all its power to bear upon the whole of life.

basis

The supreme standard of the Association shall be the Scriptures of the Old and New Testaments, here confessed to be the Word of God in the sense of the historic creeds of the Protestant Reformation.

educational creed

Believing that Scripture reveals certain basic principles intensely relevant to education, we confess:

Life. That human life in its entirety is religion. Consequently, scholarly study unfolds itself as service either of the one true God or of an idol.

Scripture. That Scripture, the Word of God written, in instructing us of God, ourselves and the structure of creation, is that integral and active divine Word or Power by which God, through His Spirit, attaches us to and enlightens us in the Truth, which is Christ.

Christ. That the Christ of the Scriptures, the Word of God

incarnate, is the Redeemer and Renewer of our life in its entirety and therefore also of our theoretical thought.

Reality. That the essence or heart of all created reality is the covenantal communion of man with God in Christ.

Knowledge. That true knowledge is made possible by true religion and arises from the knowing activity of the human heart enlightened through the Word of God by the Holy Spirit. Thus religion plays its decisive ordering role in the understanding of our everyday experience and our theoretical pursuits.

Scholarship. (a) That the diligent pursuit of theoretical thought in a community of scholars is essential to the obedient and thankful response of God's people to the cultural mandate. The task of the scholar is to give a scientific account of the structure of creation and thereby to promote a more effective ordering of the everyday experience of the entire community. (b) That because of God's gracious preservation of creation after the fall, men who reject the Word of God as the ordering principle of life provide many valuable insights into the common structure of reality; nevertheless, the central religious antithesis of direction in life remains. We therefore reject the possibility of the synthesis of scripturally directed thought with any other system of thought.

Academic Freedom. That scholarly pursuits are to be undertaken in the God-given freedom of a complete and voluntary submission to the Word of God and the divine laws that govern human life. The responsible freedom of the scholar must be protected against any constraint or

domination of church, state, industry or other societal structure.

Summary. That all scholarship pursued in faithful obedience to the divine mandate will heed the normative direction of God's Word, will acknowledge His Law to which creation in all its spheres is subject, and will bow before Christ's Kingship over all scientific work.

AACS services and projects

1. Publications

a. Christian Perspectives Series

30 titles in the Christian Perspectives Series have been published to help students at universities and colleges. These books and pamphlets are the written results of lectures that have been given at the AACS Study Conferences. Following are some of the relevant titles of paperbacks and pamphlets still in print: *The Relation of the Bible to Learning, Scriptural Religion and Political Task, The Challenge of Our Age, The Forgotten Art of World-Shaking, A Christian Critique of Art and Literature, Understanding the Scriptures, Man in Communication, A Christian Appreciation of Physical Science*, and many others. For a booklist, write to Tomorrow's Book Club, Box 10, Station L, Toronto, Ontario, Canada.

b. Forthcoming publications

A number of manuscripts, both academic and popular, are

in various stages of preparation for publication. Some of these are the result of research and translation projects within the Institute. Others are the outcome of the summer study conferences and the Discovery lecture series.

c. Tomorrow's Book Club (TBC)

Information about AACS and ICS publications can be obtained from Tomorrow's Book Club, P.O. Box 10, Station L, Toronto 10, Ontario, Canada. TBC, a division of Wedge Publishing Foundation, is an independent non-profit agency established in 1968 with the objective of publishing and distributing reformational books. Profits realized from sales and membership fees are used to widen distribution and to make possible the publication of new manuscripts.

2. AACS Study Conferences

Since 1959 the Association for the Advancement of Christian Scholarship has sponsored annual study conferences in the summer and fall for university and college students and other members of the Christian community throughout the United States, Canada and England.

The first study conference was held in Unionville, Ontario thirteen years ago. Now there are ten conferences in different parts of North America, including Alberta, British Columbia, California, Iowa, Massachusetts, Michigan, Pennsylvania, Seattle, as well as the original Ontario conference. An independent conference is organized in Birmingham, England.

AACS Study Conferences are designed to develop a body of Christian thinkers, and to build up the Christian com-

munity with the fruits of Biblically-directed scholarship. The lectures touch on many areas of the contemporary university curriculum, and seek to re-direct every phase of twentieth century life. A sense of excitement has enveloped these conferences; singing, celebration and joyous sharing attend an integrally Christian approach to current problems. Many students have had their commitment to Jesus Christ deepened through an increased understanding of His Lordship in their academic studies.

3. Discovery

The Discovery lecture series is designed to bring Christians of many backgrounds together to discuss, reflect, and suggest new ways in which Christian commitment can heal the brokenness of life in these confusing times.

During 1970-71 the Discovery II lectures were given in 22 localities throughout North America, and were heard by about 15,000 people. During 1971-72 the lecture program in five parts considered "Christian Education in the '70's". The series visits 24 communities, with lectures prepared by 15 speakers for three kinds of constituencies: urban, academic and rural.

The AACS offers this service to the Christian community with the prayer that it will inspire and equip Christ-followers to be a light and a blessing in our lands.

4. Wedge tape library

Wedge Publishing Foundation, in co-operation with the AACS and the Institute for Christian Studies has begun a tape library of lectures, special events and seminars that

have been given at the Institute and other places. This tape library is designed to be of service to those persons who cannot visit Toronto or other Association functions, and who would like to study a particular topic at home. A catalog of tapes is available from Wedge Tape Library, 141 Lyndhurst Ave., Toronto 4, Ontario, Canada.

5. Institute expansion campaign

Due to the generosity of an anonymous group of donors, the Institute for Christian Studies is able to move from its present quarters to more suitable facilities closer to the University of Toronto. Adequate facilities are now being sought.

The original goal of the Institute Growth Campaign having been met by this gift of an Institute building, the Association decided to direct its fund-raising efforts into an Institute Expansion Campaign. This has led to the immediate strengthening of our Institute staff, which will have seven professors during 1972-73.

The financial goal for the Institute Expansion Campaign in 1972 is \$100,000; this is an investment in human capital, and these monies will go directly into instructional activities.

We hope that many individuals who have become acquainted with this new movement for Christian graduate education in North America will contribute generously to the Institute Expansion Campaign.

Contributions in both Canada and the United States are tax deductible. Donations in the United States should be made

payable to the Foundation for the Advancement of Christian Studies, 1677 Gentian Drive, S.E., Grand Rapids, Michigan 49508. Donations in Canada should be made payable to the Association for the Advancement of Christian Scholarship, Box 10, Station L, Toronto 10, Ontario. Additional information as well as campaign materials will be sent upon request.

6. Gifts and bequests

Neither the Institute nor its supporting Association has regular financial reserves beyond the yearly fees received from members (\$25) and contributions from friends.

Bequests, gift annuities and special gifts will provide the means for much needed expansion of staff and facilities and ensure a continuing role for the Institute.

Bequests should be made to "The Association for the Advancement of Christian Scholarship." Please direct inquiries regarding annuities and other gift possibilities to John A. Olthuis, Executive Director, AACCS, Box 10, Station L, Toronto 10, Ontario, Canada.

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