

# perspective

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## Martin E. Marty lectures at ICS

by Tod Moquist



On April 3 and 4, Dr. Martin E. Marty, Professor of the History of Christianity, University of Chicago, delivered the inaugural lectures of ICS's first annual Special Lectureship in Christianity and Learning. Entitling his overall theme "The working historian and the working of faith," Dr. Marty lectured on the relation of Christian faith to historical studies. In three separate sessions, this remarkable professor engaged his listeners in a lively discussion of the implications of the Gospel for the meaning and writing of history.

Getting Marty to speak at the ICS was a small project in itself. It was in May, 1975 that C.T. McIntire, Senior Member in History and Historiography at ICS, first approached Marty with the idea of lecturing on the topic of Christianity and the historian at some future date. Shortly after this conversation, the ICS Council decided to create a special lectureship to bring distinguished scholars to the Institute to speak on how the Christian faith relates to his or her field of study. Given his prominence as a Christian scholar and his expressed interest in the work of the ICS, Marty was a natural choice for the first special lecturer in this new series.

Marty accepted the invitation, and a speaking date was tentatively scheduled for January 27 and 28, 1978. When these dates coincided with one of the worst winter storms in recent Canadian memory, the lectures were postponed until early spring. It was with feelings of anticipation and relief, then, that the ICS community and friends of Dr. Marty finally welcomed him to Toronto for the long-awaited lectures.

According to Marty, the invitation to speak at the ICS was his first opportunity to present his thinking on the subject of faith and history to

the public. Drawing on his rich experience as a practising historian and Christian, Marty showed both a concern for the broad sweep of "theoretical" history and an acute awareness of the day-to-day obstacles which face the historian in his practice of history. He explained, on the one hand, how certain themes of Reformation theology illumine aspects of history, and how the Christian historian in the work of historical interpretation attempts to describe the meaning of world history. On the other hand, he took pains to emphasize the modesty of the historian's final product and the peculiar nature and limitations of historical study. What makes history distinct from the other university disciplines, in Marty's view, is that, first, it deals with the past and, second, it undertakes to tell a story. The balance between the interests of the Christian-as-historian is struck when he or she succeeds in producing a "meaningful story."

In an introduction to his theme, Marty briefly sketched the tradition of Christian historiography from its beginning in the Gospel of Luke to its classical formulation in Augustine; from its growth in the Medieval and Reformation periods to its decline during the Age of the Enlightenment; and, finally, to the revival of a Christian view of history in our own century. From this tradition, he identified what in his opinion is the mark of the Christian historian. This person is one who above all searches the human past for the relation of the purposes of providence to the mundane affairs of ordinary men and women. At the same time, Marty stressed that the Christian historian does not presume to know how the divine will relates to all "the accidents of history"; neither is the Christian historian a propagandist for the Establishment or the Church.

In accordance with the ground rules of the special lectureship, Dr. Marty put forward his views in three separate lectures. In the first lecture, titled "The difference in being a historian--for the Christian faith," he outlined the idea that the historian studies humankind in the richness of its temporal setting. He pointed to Jeremiah 29 as an example of the meaningfulness of the earthly life of the people of God, even in exile.

Under the title "The difference in being a Christian--for the historian," Marty explored in his second lecture the theological presuppositions of the Christian historian. Since he studies the course of human destiny on this side of the Last Judgement, the historian's perspective, in Marty's view, is necessarily that of a theology of the cross. The historian traces the story of human suffering and rebellion. Only by faith does he know the cross to be a sign of the new creation, where humankind will walk in obedience to God's will.

In his final lecture, Marty looked briefly at the relation of the Christian historian to "the world of non-historians and non-Christians." In this connection he raised the problem of the universality of God's action in history, his dealings with all the nations of the earth, and the particularity of God's acting in the history of ancient Israel, culminating in the death and resurrection of Jesus Christ.

The tempo of the lectures was brisk. Marty's listeners often strained to keep up with their energetic lecturer. Each lecture was followed by an hour of animated exchange of questions and answers. When pressed "to distinguish," Marty occasionally frustrated the philosophers in the audience with his wanting to keep certain distinctions "messy" and to reserve judgement about some of the perennial problems of the philosophy of history. And, as if to illustrate his point about the "story" charac-



*Marty illustrated well the "story-telling" character of history*

ter of history, Marty punctuated his lectures with humorous and seemingly countless anecdotes.

The occasion of Dr. Marty's coming to the Institute also had its social side. Following Monday afternoon's session, a reception was held in honour of our distinguished visitor. Guests at the reception had the opportunity to personally welcome him. Some people were introduced to Dr. Marty for the first time, while others were able to renew their acquaintance with him. At this time, many of us also extended our thanks to Dr. Marty for joining us and expressed our hopes to see the results of his continued reflection on the problem of the working historian and the working of faith.

Editorial note: Among the many books Martin E. Marty has published, two of the most important are: *THE MODERN SCHISM: THREE PATHS TO THE SECULAR* (Harper & Row, 1969); and *RIGHTEOUS EMPIRE: THE PROTESTANT EXPERIENCE IN AMERICA* (Dial, 1970). Dr. Marty is presently writing the script for a forthcoming 13-part television series on "500 years of American Religion."

*Tod Moquist is a Junior Member at the Institute completing his M.Phil. program in history.*

## Trustees face important decisions

At the time of printing this newsletter (April 15) we are encouraged by the initial response to our April letter to members and friends asking for monthly financial support. We are hopeful that this good response will relieve the serious monthly shortage we are incurring.

The total AACCS operating deficit (for 1977 and 1978) is now close to the limit allowed by Members at the Annual Meeting last October.

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In the next few weeks our Board of Directors and Board of Trustees will need to make some important decisions about readjusting income and expenditures. Please pray that the Lord will give them special insight and wisdom.

# Mark Okkema tours Christian campuses for AACCS

by Evelyn Kuntz Hielema

What are the concerns and the ideals of college students in the "apathetic" 1970's? Certainly we have realized that they differ greatly from the concerns that occupied students of the late 1960's, the time in which the ICS was born. The Institute is realizing more and more that it must reach out to modern college students in their own, unique situation. In March that point was hit home when Mark Okkema, an ICS aesthetics student, made a 5-day tour of Calvin, Trinity Christian, and Dordt colleges in the U.S.

Mark's trip had various purposes, but the main intention was to acquaint students at those Christian colleges with the Institute, and to find out how ICS could serve them better. Mark set up meetings for interested students, gave lectures in several classes, led a chapel at Dordt College, and discussed the ICS with many of the professors. For Mark it was a homecoming too--he is an alumnus of both Dordt and Calvin colleges.

At Trinity and Dordt, Mark had the opportunity to present a lecture entitled "Marx on Literature and Art." The material for the lecture was drawn from the Institute's Marxism seminar, and response to it was good. Dr. Maarten Vrieze of Trinity College suggested to Mark that the ICS should regularly send out both Junior and Senior Members to lecture at the Christian colleges. He believed that especially lectures on Marxism would be helpful and relevant.

Mark also gave a lecture on twentieth century literary criticism at Dordt College, as well as leading a chapel there on a topic appropriate to the season of Lent. He felt that the reception to both of these presentations was appreciative.

In his meetings with students on these three Christian campuses, Mark tried to understand how they relate to the ICS and its interests. He came from these meetings with a list of some of the students' main concerns.

1. One concern, expressed again and again, was that college students would like to be more exposed to the Institute and its work. The students themselves suggested that both Junior and Senior ICS Members tour the campuses regularly, and that especially Junior Members should come to talk to them about the programs ICS offers. Students also seemed concerned that hostilities in their home towns about AACCS and ICS had not been quieted. They felt that many in their home communities still viewed the AACCS as it was ten years ago, and that changes for the better have not been publicized sufficiently.
2. Today's students are very much concerned about accreditation, Mark said. It is a major factor keeping them away from the Institute.
3. There is a strong interest in ICS's new one-year Christian Worldview graduate program. Students unanimously agreed that such a program is necessary. (This interest is reflected as well in the growing number of inquiries--over 175--that ICS has received about the one-year program.)
4. Students were concerned that too many of their fellow students either



Mark Okkema

knew nothing about ICS or had many misconceptions about its character and direction.

5. Some seemed concerned about the Institute being too "scholastic." In response to this, Mark stressed, "That's why it's very important, especially for us as Junior Members, to freshen and enliven our vocabulary. We have to be able to communicate to people that we do not blindly adhere to a particular philosophical system. We must show that we're aware of our limitations. We must act with conviction, certainly, but with *well-founded* conviction."

6. Mark felt that the most agonizing concern, repeated to him over and over, was the need for leadership in the field of education. "It's such a prime area," Mark said. "The students are well aware of the important position they will have as future educators and they sense very much the need to *ground* their work on a solid foundational theory." Mark suggested that ICS might respond to this need by sponsoring interim courses and summer seminars in the field of education.

7. Students expressed also the need for leadership in the philosophy of the natural sciences.

It is likely that AACCS will begin to send Junior Members to campuses more regularly--possibly twice a year. The hiring of Terry Tollefson as part-time worker in student recruitment has been another positive step, and Terry is planning to attend some major conferences at which students and others gather, to publicize what ICS is doing. Robert VanderVennen, AACCS Executive Director, is trying to find more professors and student pastors to serve as campus contact people. These people are sent all AACCS publications and are regularly informed of new programs, lecture tours, summer seminars and other events. At the present time there are 30 such contact people, on both Christian and secular campuses. Dr. VanderVennen has also recently sent all campus pastors and contact people a list of topics on which ICS Senior Members are willing to speak. The Christian perspectives courses being sponsored by the AACCS on the University of Toronto campus are now being also planned for McMaster University in Hamilton, Ontario, for the next school year.

There is much to do, and fortunately AACCS and ICS are not the only organizations trying to witness to Christ's redemption for scholarship. If there is anything that Mark Okkema's experience has shown, it is that in this confused age, students desperately need an oasis of deep Biblical truth if they are to stand strong and faithful. They are thirsty, and if AACCS is able to show even a few of them to the oasis, it has spent its time well.

*Evelyn Kuntz Hielema is secretary of the AACCS.*



# Griffioen speaks on Christian stewardship



*Dr. Sander Griffioen spent the March 8-10 weekend in the lower mainland of British Columbia, in a whirlwind speaking tour. He gave a lecture entitled "Biblical Principles of Stewardship" in Abbotsford, New Westminster and Victoria, as well as talks to students at the University of British Columbia and Fraser Valley Christian High School. The following is part of a report by Dennis and Jenny de Groot-Siebring on the weekend tour. The de Groot-Siebring's are both Christian school teachers in the B.C. lower mainland, and are graduates of Dordt College.*

With tip-toed earnestness and sincerity, speaking from an appropriately modest ice cream pail-podium, Dr. Sander Griffioen simply and directly began to sort out some Biblical directives for stewardly living. The field of economics has long been an area of confusion and wonderment and by no means were all our questions answered during the conference. The questions of how to spend our leisure time, how to use our salaries wisely, or the seem-

ingly insurmountable problems of the third world still baffle us, and yet with Dr. Griffioen's help we were able to return to our tasks on Monday with a much firmer grip on these issues.

Griffioen pointed out that the modern economic world looks at money as a neutral entity. The Scriptures, however, never leave us on neutral ground. They speak rather of Mammon. He warned us against the pitfalls of the leisure class who look to their possessions to liberate them. Again, we will be bound rather than freed. The task of bringing this part of our lives under the rule of Christ may seem to be a heavy burden, and it does indeed mean sacrifice. The burden, however, is one to be borne joyfully for God will see to it, as he always does, that we get our daily portion.

In the discussions many questions arose as to our responsibility to the third world. Griffioen wisely avoided giving simplistic answers to this mammoth problem.

An important part of Griffioen's weekend was the lectures he gave at Regent College on Saturday. That morning he addressed a group of some 25 people on the subject of "Economics and Religion." He pointed out the dominant feeling in the secular world is to separate economics and religion for fear that religion will bring disorder to this 'neutral' area of life. There is no room in the economic world for the person who is concerned about his neighbour.

After lunch, Griffioen gave a "Christian Critique of Capitalism and Socialism." Both, he noticed, have an essentially modern 'tunnel vision' approach, where economic activities are seen as a means to an end.

Even though the weekend left us feeling somewhat powerless against the vast world of economics, who but we Christians are better equipped, with the power of a risen Lord, to be of influence in economic life? Beginning with our own lives, let us joyfully take up the task of being economically obedient, and in a small way reclaim this area of life for Christ's service.

# Former ICS student lectures on Middle East

by Dave Campbell



*Souheil Khauly: The earth is the Lord's and we are only its stewards.*

The work of the AACCS came full circle when Souheil Khauly, a former ICS student, returned to give a lecture under the sponsorship of the AACCS on February 24. Souheil, and his wife Nadine who also studied at the Institute, are not unfamiliar to AACCS supporters.

The story began in the spring of 1972 when two Lebanese Christians appeared at the Institute, seemingly out of nowhere. They had heard of the ICS and were struck by what they heard. They were Christian Saade and his brother Philip.

As they told their story, it was the turn of the people at ICS to be amazed. The two were members of a group of Christian young people in Lebanon who had come to many of the same conclusions to which the ICS had come. Unlike the ICS, they had no tradition of Christian cultural movements going back several generations (as we had in Europe).

Their insight had come directly out of their studying the Bible in order to find out how they could speak for Christ in the politically alive world of Lebanon's high schools and universities. They had banded together in an organization called Al Muntalikun to witness for Christ by trying to be peace makers in student struggles, and by working on such projects as building an air raid shelter for a village of Palestinian refugees.

That very next fall of 1972, Souheil, and later Nadine, who had been among the first members and leaders of Al Muntalikun, came to study at the ICS. They both concentrated on the study of political theory with Dr. Bernard Zylstra. Nadine also sat in on some psychology courses with Dr. Arnold De Graaff.

During that year Nadine, with help when necessary from Souheil, efficiently ran the business operations of Wedge Publishing Foundation and Vanguard magazine.

Outside the ICS they helped to organize a Christian action group called the Evangelical Committee for Social Action. In this organization a group of young Christians in Toronto began to try to deal actively as Christians with current political issues. One of the members of ECSA at the time, Rich Tyssen, says, "Souheil brought to us naive North Americans a political awareness out of the explosive situation in the Middle East. He both frightened us a little and made us aware of the international context of politics."

When they left ICS, Souheil and Nadine went to New York City. Souheil had been offered a position with the delegation to the United Nations

for the Arab country Qatar. For the past four years, he has been a delegate to the general assembly of the United Nations where he is an advisor to Qatar on commercial and economic issues.

Souheil says of his work, "We try to formulate just solutions for many conflicts around the world, and probably because I work for a small government--a third world government--I feel very much at ease with our discussions and activities." His work, he says, is "not just done as a job, but as something I believe in, which is to better the lot of the third world."

Nadine worked as documents officer for an Arab mission to the United Nations for a year, and now studies singing at Mannes Conservatory in New York. She hopes to sing professionally some day.

Coming as they did from an intellectually vigorous Christian organization like Al Muntalikun, Souheil and Nadine did not find the basic ideas at the ICS new. They do say, however, that their study at the ICS deepened their insight, and made them stronger.

So it was good to hear evidence of his genuinely Christian insight in Souheil's lecture, "Prospects for a Just Peace in the Middle East." After a careful account of the history behind the situation in the Middle East, Souheil admitted that he has no ready solution for bringing peace and justice there. It's disappointing, he said, to see that we Christians who profess to look to God for guidance often seem to have little to say about justice. He went on to characterize justice as "conformity to the ordinances of God in our relationship to him, to our fellow human beings, and to nature and the earth."

Then Souheil called on Christians concerned with justice to work on structural questions. For instance: What is national territory? What are boundaries? He said we ought to fight two ideas prevalent today which are at the root of the conflict in the Middle East. First is the current concept of nationalism, that a people belongs within defined borders and may use that area for their own good over against the rest of the world. Second is the understanding of peoplehood in which a people sees itself as over against others who are not part of itself.

Instead, says Souheil, the earth (including national territory) is the Lord's, and we are only stewards of it. A people is to see itself as God's servant for the benefit of others.

*Dave Campbell studied at the Institute in 1970 and is now taking a course in radio broadcasting.*

## AACS appoints new Trustee for Eastern Canada

Dr. Henk W.H. Van Andel has been appointed to serve the unexpired term from Region 8 (Eastern Canada) that was vacated by Hubert Huyer. Dr. Van Andel is a physicist and Associate Professor of Physics at the University of Montreal. He is active in church and school affairs, including service as a founding member of the Board of Emmanuel High School, a new interdenominational Christian high school in Montreal. He has done high energy physics research in The Netherlands on two occasions, and before moving to Montreal in 1970 he lived in Saskatchewan and B.C.



# Institute critiques influence of Marxism

by Peter Doan

"Liberation for responsibility" has been the theme chosen for the interdisciplinary Marxism Seminar at ICS this year (1977-78). All the Senior and Junior members from their various academic backgrounds have come together to focus their energies on the challenge that Karl Marx and his intellectual and cultural successors raise for North American Christians. A visit from Rene Padilla of Argentina in the fall of 1976 gave call for a Christian response to Marxist influences. In Latin America, Marxism is quickly becoming the only apparent alternative to status quo oppression. Padilla asked the ICS for support in confronting both of these options. ICS responded.

It is not only the situation in South America that challenges Christian scholars to deal with Marxism. A major portion of the world (USSR, Red China, Eastern Europe, etc.) claims Karl Marx as its intellectual forebear. In Western Europe, communist parties with direct ties to Marxism are asserting renewed force. The reasons for the strong appeal of the various Marxist ideologies are complex. It is a real challenge for North American Christians to try to see what truths Marx may have seen that could explain the attractiveness of Marxism to so many people today.

Christian scholars at ICS are trying to give Karl Marx his due, both by recognizing his positive contributions, and identifying what is unbiblical in the direction of his ideas. Marx sharply criticized the capitalist economic patterns of his time. He saw clearly many of the evils inherent in his society, especially capitalism. We must be prepared to learn from him in our struggles with the economic and political patterns in North America. These patterns have often been responsible for terrible suffering in countries all over the world. Some secular scholars have also attempted to render Karl Marx and his successors their due. As a result many North American university professors have adopted some form of Marxist perspective for their academic endeavours. The ICS has a task to respond to that trend in North America as well. All of these reasons have led us to respond to the challenge. Our theme reflects the motive and form of our response. We believe that faith calls for *liberation* from sin in all its personal and institutional forms. And we believe that faith calls us to be *responsible* as the cultural salt of the earth.

With this impetus and in this spirit we began our communal work. We broke into three sub-groups (politics-economics; history-philosophy; theology-aesthetics) to do the bulk of the work, meeting often with the whole group for lectures or for progress reports from the sub-groups. Dr. Johan Vander Hoeven from the Free University of Amsterdam has been providing an important lecture series on Marxism that is attended by many Toronto area scholars as well as by the ICS community.

To date we have recognized some important contributions Marxism has made to the world, as well as ideas that are dangerous and destructive. Marx was an early critic of some wrong conceptions which are still very much believed today in North America. In Marx's time, the British political economists Adam Smith and David Ricardo held to a "natural law" view of economic science. They believed that the capitalistic economic patterns forming in their day were the most natural and rational patterns available.



*History-philosophy subgroup : Trying to plumb the depths of Marx's thought.*

This belief led them to disregard their own responsibility in *forming* those capitalistic patterns, because they said that capitalism is *natural* to man rather than being a deliberately formed system. Marx correctly saw that capitalism is an economic arrangement that did not just fall from the heavens, but was created by men in history. Today Marxism can aid us by calling into question the basic assumptions behind much contemporary scholarship and institutional planning (government, universities, businesses, etc.)

Marx also correctly stressed that man is not an isolated individual but can only be truly human in a social setting. It was essential to the world view and the science of Smith and Ricardo that man produces goods as an *individual*. Marx realized correctly that this is a distorted view. He saw men and women as being necessarily social creatures, rather than being social beings by free choice or by force. Christians can affirm and learn from his rejection of that view. Individualism is still a widely held position today.

In aesthetics Marx and his successors have hammered home the idea that art is for the people, for each person. This does not mean that everyone should be an artist. But it does mean that those who are artists should realize that they must help serve the aesthetic needs of persons. Further, Marx pointed out that artists under capitalism had their works turned into commodities as though they were cattle, brooms, or used cars to be traded and sold by the rich. Marx felt that art was not supposed to be a commodity, but was to help the aesthetic growth of all persons, rich or poor.

Marx is helpful too in showing theologians how social structures can be centers of activity for the forces of evil. He pointed out that capitalism--which allows the use of the gifts of creation for personal gain instead of for serving each other--can become a basic cause of social disintegration. These insights are helpful to Christians, especially when much of the evangelical revival in North America ignores the evil in structures and concentrates only on "personal salvation."

These contributions must, however, be viewed in a new perspective. We must avoid the dangers of synthesizing Marxism with our Christian commitments. The Protestant reformation was an attempt to break the synthesis between Christianity and Greek thought. We must learn from Marx in our attempt to break the all too common synthesis between Christianity and capitalism, but we should not then quickly abandon our reformational tradition by merely forging a new synthesis with Marxism.

The dangers of synthesis are abundantly clear. Our studies have also led us to see some of the anti-biblical theoretical failings of Marx's position. These theoretical problems work themselves out in practice in dangerous and destructive fashion.

First, we encountered Marx's view of nature or the non-human world. Marx believed that nature exists for man to exploit. He saw nature as the realm over and above which man becomes truly man. However, we as Christians recognize that nature does not exist to be exploited in any way we wish. The Bible, especially in Deuteronomy, lays out clear rules about how creation must be allowed to rest, and how it is to be respected. God gave Israel those rules so that they could be full human beings living in shalom. Although Marx would view those laws as a curse, they are in fact designed to be a blessing.

Second, we discovered that Marx defined the human person primarily in terms of his ability to be productive--that was how a person's worth was to be determined. We as Christians must stand solidly against this concept. A person is defined by his relationship to God the Creator. For Marx, man was his own creator and he established society on the foundation of labour. This can lead to disastrous consequences. Christians believe that man does not create himself or the social world. God has given us ourselves and our society as gifts of his love, and we must respect ourselves and each other accordingly. The first letter of John makes that very clear. Therefore we, as Christian scholars, must fully disagree with Marx in this respect. The dangers of accepting his views are clear when we look at communist practices in many places in the world.

The ICS Council approved a proposal to continue the work in Marx and Marxism in 1978-79. The stress in next year's interdisciplinary seminar will be on 20th century followers of Marx. Our hope is that in dealing with 20th century Marxism we can more directly come to terms with some of the flesh and blood issues in the world today. With our background in Karl Marx we can see how his successors concretely apply his ideas to modern issues of economic distribution, justice, art, philosophy and history. Only in the context of such real issues can we as Christian scholars try to clarify a uniquely Christian perspective on these matters. Our task is to offer theoretical foundations for cultural leadership. Our faith demands that we become cultural leaders as alternatives to both the leftist and rightist options. Christianity calls persons to liberation. With liberation comes responsibility to God and our neighbour. At ICS Christian scholars are attempting to offer the theoretical insight necessary to answer responsibly the call for liberation raised by Marxists in the 20th century.

The fruits of our labours will be in the form of papers by Junior Members on various issues raised by Marxism, and a book by Junior and Senior Members. Some papers which offer critical insight into class analysis, the proletariat, alienation, the state, theology of liberation, Marxist aesthetics, Marx's view of nature and Marx's view of man will be completed by May. The book is scheduled to be completed in manuscript form by May of 1979. Communal endeavours are difficult and time consuming matters, but we hope that our efforts will prove to be a blessing to the Christian community as it attempts to live faithfully and responsibly in the 20th century.

*Peter Doan is a first year Institute Junior Member enrolled in the M. Phil. program in philosophy.*

# Interviews with new Junior Members

by Evelyn Kuntz Hielema



Herbert Myers was born in Jamaica in 1950. After graduating from high school, Herb decided to become a pastor, and in 1970 entered the Jamaica Theological Seminary. He worked part time during his four-year study there as assistant pastor and youth director at the Grace Missionary Church in Kingston, Jamaica.

Because of his increasing interest in reformed theology, Herb entered Westminster Seminary, Philadelphia, and graduated from there in 1976 with the M.A.R. degree. He decided then that he needed a break.

"I went back to Jamaica intending to be a pastor, and wound up teaching Greek and church history at the Jamaica Theological Seminary instead." In addition he served as Dean of the seminary.

During that time, Herb decided to make teaching his career, and felt that more training would be necessary. He applied at several schools, but in the end decided to come to the ICS. Herb is studying theology now under Dr. George Vandervelde. He is working toward his M.Phil. degree in theology and then may go on to study for his doctorate.

"My stay here is very helpful," Herb said. "It has given me many new insights. Not by any means have all my questions been answered, but I appreciate the willingness of the people here to listen."

At present Herb is examining liberation theology as one attempt to give biblically oriented answers to the problems of the poor countries of the world. "I appreciate the recognition that I am from a different background, and that the answers to problems in my culture must be somewhat different from answers to North American problems."

"The answers of liberation theology are clearly inadequate by themselves, but drawing upon my previous studies plus the insights gained here at ICS, I hope to be able eventually to work out answers to at least some of the urgent questions of Third World countries."

Peter Stubbs grew up in Wolverhampton, England, with a father who was an agnostic and a mother who was a nominal Anglican. Converted at 17, Peter attended the Anglican church until he entered London Bible College in 1956, where his contacts with reformed people resulted in his adopting reformed theology.

He graduated in 1960 with a B.D. degree and began teaching in a high school. After three years he became head of the Department of Religious Instruction. During this period, Peter said, "I backslid from the faith



for a time. I quit as head of the department because I wanted to widen my experience."

After teaching English as a second language for several years, both in England and later in Japan, Peter found a job as editor for a large Japanese publishing company. It was in Japan that Peter met his wife Shizue. They were married in 1972 and now have a four-year old daughter.

In 1973, Peter was offered a job as publications editor for the United Nations Centre for Regional Development in Japan. For the next four years he was responsible for all publications from the Centre, and became increasingly aware of the problems of the developing countries in Asia. "I saw that the pattern of development in

these countries is that a very rich elite is established while millions are left to starve. Maoism appeals to the masses. Christians in the 'rich' countries must find an effective way to express their concern."

Peter left that job on June 30, 1977, because he felt the need for further study. In the time that he worked for the U.N., Peter had come back to Christianity. It was Harvey Smit, a Christian Reformed missionary in Japan, who suggested that Peter come to the Institute. "He thought it would be a good place to get back in touch with my Reformed, Christian roots." Peter said that he finds the Institute a unique place to pursue his two main interests: developmental psychology and theoretical economics.

"I'm really thrilled with the ICS. I'm impressed with the good Christian fellowship, the quality of the seminars, and the ability of the staff to combine a deep Reformed faith with social commitment and high academic standards."

Peter is working toward an M.Phil. in theoretical economics, and thinks he may go on to study for a Ph.D.

## ICS participates in Pittsburgh Coalition Jubilee Conference

The ICS was well represented at the March 3-4 spring rally of the Pittsburgh Coalition. Calvin Seerveld gave a lecture for the Arts section on "Modern Art and the Birth of a Christian Culture." The lecture argued that certain "modern art," even as it became secular, developed painting in normative ways, and that evil art all around us is partly due to the Christians who shirked their artistic responsibility. Arnold De Graaff participated in a discussion of "Curriculum and the Christian in Public Education," and presented his own approach in a lecture on the "Development of Christian Educational Curriculum." In a lecture entitled "Justice and the American Empire," Bernard Zylstra traced the contours of the spirit of "modernity" and also led a discussion of "Jimmy Carter as Christian and as President." Robert VanderVennen and Terry Tollefson also attended the conference and served as AACCS representatives, staffing a display booth for AACCS/ICS.

# Put your savings to work

Do you have a savings account? If so, maybe you have \$200 or more that you won't need in the next year. Why not lend it to AACCS for a time? We offer 8% interest and you may recall your loan at any time, giving us 30 days notice.

Your loan can give us the capital we need to make necessary renovations to our building in the next year. We will not be able to rent the third floor to an interested tenant and continue to rent the second floor unless we improve the exits and fire escapes on our building to meet new city safety standards. We cannot finance these improvements through our general operating funds. Since each floor of our building that is rented gives us \$25,000 per year in rental income, the money we spend to accommodate new tenants will eventually be recovered through the rent.

Our building itself has proved to be a very sound investment. A six story brick building, it is located in a prime area across from the University of Toronto. When it is fully rented it pays for all building expenses and generates extra income for our programs. We are thankful that in the nine months since our former tenant, the Toronto Library, moved to their own building, we have already rented 75% of the building. This is a special blessing since there are presently 5 million square feet of office space standing vacant in Toronto.

All money loaned to AACCS is safe because we have assets in the building that more than cover these loans. We could, in fact, borrow the needed money from the bank at 12-13% interest, but we hope our friends will help us with this project and save us these high interest charges.

This is a good opportunity to put your savings to work for Christian higher education.

-----  
Dear AACCS,

\_\_\_\_ Enclosed is \$\_\_\_\_\_ as a loan for your building improvements. I understand you will send me a promissory note confirming the terms of my loan.

\_\_\_\_ This loan program interests me, but I have this question:  
\_\_\_\_\_  
\_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



## Guest lecturers at ICS



Professor Bruno Ramirez led two lecture-workshops at the Institute on "Method and Perspective in Labour History: A Marxist View." He came to ICS at the invitation of the history subgroup of the Marxism seminar. Ramirez teaches history at the University of Montreal, and has just published a book entitled WHEN WORKERS FIGHT: THE POLITICS OF INDUSTRIAL RELATIONS IN THE PROGRESSIVE ERA, 1898-1916 (Greenwood Press). Although not now a confessing Christian, Ramirez understands a Christian perspective very well, and served as an excellent dialogue partner. His presentations related to the history subgroup's interest in how the material basis of human life conditions and influences ideas and religious belief.



On March 31, two lectures were given at ICS by Ralph Blair. Mr. Blair represents a group called "Evangelicals Concerned," a national task force of evangelicals concerned about the lack of preparation for dealing realistically with homosexuality in the evangelical community and concerned about the implications of the Gospel in the lives of gay men and women. Blair gave an afternoon talk on the philosophical and theological matters related to homosexuality, and in the evening addressed the Christian Association for Psychological Studies (CAPS) on the psychological implications of homosexuality. Both lectures were followed by a lively debate.



Dr. Philip Bom, author of a recent book entitled TRUDEAU'S CANADA: TRUTH AND CONSEQUENCES, addressed Senior and Junior Members of ICS on February 13. Dr. Bom spoke on the topic "Trudeau's Political Philosophy and Canadian Politics." Bom challenged his listeners with statements like: "Although Trudeau has intellectual integrity, he lacks political integrity," "He uses parliamentary procedures, in a manipulating manner, to bring about a radical federalism (socialism)," "For Trudeau, the ends justify the means in his drive for the new social man and the new social order." Institute people appreciated the challenge to examine and critically evaluate the political direction of Canada and its prime minister.

# What has AACCS done for you lately?

What can AACCS do for you? We try to help you bring increasing wholeness and unity to your life through reflection and research on basic questions important for Christian living. We want to help you test the spirits at work in the world. Has AACCS helped you lately--have you looked to AACCS lately for help for yourself or someone whose Christian life means a lot to you? These are ways we try to help people:

- \* PERSPECTIVE Newsletter contains news of activities, including some short and sometimes more substantial articles that give Christian perspective for our thinking and living.
- \* Popular articles in church papers
- \* ICS speakers for such events as local meetings, teacher's conventions, conferences, and university meetings
- \* Lectures for the general public through speaking tours
- \* Weekend conferences held in areas such as Ontario, New Jersey, Alberta and British Columbia
- \* Short courses offered in Toronto
  - popular course in 1977 by A. Wolters on Christian Worldview, and July 4-14, 1978, by C. Seerveld on "Art, Literature and Music in God's World."
  - academic course in 1977 by C. Seerveld, and academic conference August 3-11, 1978, on Christian studies in social sciences
  - January "Interim" courses for undergraduate college students
- \* Cassette tapes of important lectures
- \* Personal academic counseling through visits of people to the Institute and by letters
- \* Bibliographies to help Christian students in various subject fields
- \* Writing of books by ICS staff members, such as C.T. McIntire's recent book giving Christian views of history
- \* Writing of articles in academic journals
- \* Distribution of Christian academic papers each month through "AACCS Academic Papers" subscription program
- \* Forthcoming publication of the academic news quarterly paper called INTERCHANGE
- \* Publication of Master of Philosophy theses, ICS Inaugural Addresses, and collections of papers such as our "Psychology Syllabus"
- \* Assistance to the Curriculum Development Centre in its program of writing and publishing materials for Christian teachers, such as Biblical studies and social studies
- \* Assistance to Wedge Publishing Foundation in its efforts to publish Christian academic books and VANGUARD magazine
- \* Outreach to students, professors and chaplains at universities and colleges (books, papers, cassette tapes, speakers, personal counsel) plus the teaching of Christian Perspectives courses and the preparation of a teacher's manual to help others give the course on their campus

- \* Study at the Institute for Christian Studies
  - special one-year certificate course, CHRISTIAN WORLDVIEW
  - degree programs for the master's and doctor's degrees
- \* People who have studied at the Institute in turn are equipped to give Christian leadership in a variety of occupations. Perhaps you have been blessed recently by a pastor or teacher or other person who has been helped through study at the Institute, or through one of the other ways AACCS tries to serve, as listed above.

This is what we are doing to try to serve people. We invite you to reflect on how this is reaching you personally, and consider whether there are some opportunities you are missing. We welcome your response through the following order form or by your letter.

-----

## How can AACCS serve you?

Please send me:

- \_\_\_\_\_ list of all available Institute papers
- \_\_\_\_\_ list of AACCS cassette tapes
- \_\_\_\_\_ brochure on course for continuing education: "Art, Literature and Music in God's World"
- \_\_\_\_\_ brochure on AACCS Niagara conference in Fort Erie, "Living in a Kingdom Coming," August 5-7
- \_\_\_\_\_ information on subscription series to AACCS academic papers
- \_\_\_\_\_ ICS speaker's roster
- \_\_\_\_\_ membership application

Suggestions and comments:

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Send to:

AACCS  
229 College Street  
Toronto, Ontario  
Canada M5T 1R4

# Skillen speaks on international politics



*Dr. James Skillen*

In March, Dr. James Skillen gave a public AACPS lecture in Toronto entitled "Power vs. Justice: The Crisis in International Politics." Dr. Skillen is assistant professor of political science at Gordon College in Massachusetts, and is an AACPS Trustee representing the eastern U.S. He is also board member of the Association for Public Justice (formerly NACPA) in Washington, D.C.

Skillen gave the lecture as part of a series of three AACPS public lectures in Toronto encouraging Christian reflection on biblical ideas of justice in an international setting.

He began his lecture by stressing that in order to understand the present it is necessary to understand how the present has been shaped by the past. A backward look into history reveals that, until recently, empires and nations viewed the world as a unified whole. In the last two hundred years, with the emergence of smaller

independent nations, our world functions as a collection of states relating to one another in a power-political way. We now have a confrontation of powers with powers, of states with states, which creates a world order that makes 'doing justice' more and more difficult.

Today we are faced with the constant dilemma of choosing between "power" or "justice" whenever the question of the interrelation of the various nations comes to the fore.

Dr. Skillen insisted that it is precisely in this context that Christians can render much in the way of political service. By calling into question the nature and task of the state, the structure of international institutions, the proper role of the U.N., and the kinds of new, transnational political structures that ought to be developed, we can offer a unique contribution to the international scene.

In order to be effective, however, Skillen insisted that such a contribution would have to come from the church of Jesus Christ international. In this vein, he called for a CHRISTIAN INTERNATIONAL, a congress in which the Christian vision of the world as the creation of God would be discussed with Christians the world around.

"Christians hold international congresses on evangelism, ecumenical church councils, and world hunger campaigns, but they have not in modern times held an international Christian political conference. Whether or not this can be brought to pass remains to be seen. But it can be said with confidence that one of the most prominent evidences of Christian weakness in the world today is our failure to pursue this political vision together in international community for the sake of justice for all peoples."

*Taken from a report by Kerry Hollingsworth, a Ph.D. student in political theory at York University in Toronto.*

# From the edge of the Pacific

News items from Nick Loenen, our Western Representative in Vancouver, B.C....

Brian Walsh, an ICS Junior Member, will lead a Christian Perspective course for those who are or will be university students. The aim of this course is to work together toward a richer understanding of the Christian view of man and the world. It will be held in Vancouver, probably during 10 evening sessions sometime between July 3-21. You must register in advance, so please call Nick Loenen at 274-3868.

Congratulations to Wilma Bouma of New Westminster, B.C. Her translation of Diemer's book has been published by Wedge entitled NATURE AND MIRACLE.

Thanks to Rev. Jakob Kits of Surrey, B.C., for donating books to the ICS Library.

Nick Loenen will lead a workshop entitled "How can a Christian student survive at a secular university?" The workshop will be presented to the Young People at their Spring Convention, May 19-22 on Thetis Island near Vancouver Island.

A Newsletter in brochure format will be distributed two or three times a year to the B.C. churches. It aims to inform non-members and non-donors of the C.R. community about AACS activities and reformational Christianity. Watch for it, and let us know what you think of it.

The Bulkley Valley Family Conference is scheduled for July 1st long weekend. Dr. H. Hart will participate by speaking on Christian community.

## AACS ACADEMIC PAPERS

Choose one academic paper a month from those offered, designed to advance Christian scholarship. Range of academic fields covered attempting to stimulate Christian thinking in contrast to secular humanistic study. \$15 per year for 10 papers.

- ☐ Here's my subscription with \$15  
☐ Send more information

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## Art, Literature and Music in God's World

Course for Continuing Education  
July 4-14, 1978

Led by Dr. Calvin Seerveld,  
Institute for Christian Studies,  
Toronto

Lectures and discussion on how  
to look at a painting, read a novel  
and listen to music Christianly.

Send more information to: \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_  
\_\_\_\_\_

AACS, 229 College St.,  
Toronto, Ontario  
M5T 1R4

## Relevance of Christian Studies in Economics, Sociology and Political Science

Summer Seminar  
August 3-11, 1978

Indepth theoretical exchange by  
evangelical scholars to evaluate  
in the social sciences and to  
form teams of Christian scholars  
in these disciplines.

For a list of speakers,  
respondents and topics write,

Institute for Christian Studies  
229 College St., Toronto, Ont.  
M5T 1R4

## M.Phil Thesis by Kent Zigterman is made available



Kent and Cathy Zigterman

Last fall, Kent Zigterman was officially awarded the ninth M.Phil. degree in ICS's history. This month, the thesis Kent presented for that degree was printed in stencil form and made available to a wider academic audience.

Kent came to the ICS in 1973 after graduating from Trinity Christian College in Illinois. He worked primarily with Dr. Hendrik Hart on the problem of how human thinking is related to the experience of norms. Kent was, in Hart's words, "an exceptionally gifted student who not only learned at ICS, but also advanced the discussion and contributed to the problematics."

At the official presentation of the degree, at the Annual AACCS Membership meeting last fall, Dr. Hart said, "For a teacher on the level of graduate students to have the privilege of working cooperatively with a person like Kent Zigterman is a real privilege indeed."

Kent's M.Phil. thesis is a comparison between the approach of Dooyeweerd and Aristotle to the problem of the nature of an individual thing. The paper, entitled "Dooyeweerd's theory of individuality structure as an alternative to a substance position, especially that of Aristotle," can be ordered from AACCS for \$4.00. The first two chapters are available separately on the "AACCS Academic Papers" subscription series.

After receiving his degree, Kent decided not to pursue the study of philosophy, but to see whether he might be able to serve in the field of law instead. He is presently enrolled in the Law School of the University of Chicago.

## ICS News

- \* Bernard Zylstra published "A Neoconservative Critique of Modernity: Daniel Bell's Appraisal" in the No. 4, 1978 issue of the CHRISTIAN SCHOLAR'S REVIEW. This is an extensive analysis of Bell's recent book THE CULTURAL CONTRADICTIONS OF AMERICAN CAPITALISM. Professor Bell, who teaches at Harvard, is a well-known American sociologist.
- \* On February 25, 26, and 28, Bernard Zylstra spoke on "Steve Biko, American Foreign Policy and Apartheid" for student groups on the campuses of Berkeley University, Stanford University, and the University of Alberta in Calgary.
- \* "Can Canada Survive?" was the theme of discussions led by Bernard Zylstra at grassroots meetings in Edmonton and St. Catharines on February 27 and March 10 and for student's groups at Scarborough College and McMaster University on March 6 and 15.



- \* Sander Griffioen presented a lecture on Christianity and Labour at the 1978 convention of the International Association for Reformed Faith and Action held at Aix-en-Provence in Southern France on March 27-29.
- \* Dr. Sander Griffioen visited Williams College in Williamstown, Massachusetts, on February 22-25. He went there by invitation from the Christian Fellowship, a campus organization associated with Inter Varsity. Apart from a lecture given directly for the Fellowship, Griffioen also presented two public lectures, one entitled, "What about Marx's Critique of Religion?" and the other, "Is Economics Religious?" Both lectures stimulated an open and fundamental discussion. During the weekend Griffioen spent a lot of time with individual students, talking about their concept of "values" and their struggles to integrate faith and science.
- \* On Thursday evening, March 23, Dr. Al Wolters spoke at a combined meeting of the Christian Fellowship and the Reformed Study Club at McMaster University in Hamilton, Ontario. The title of his talk was "Creation Research and the Biblical Worldview." Wolters stressed the importance of the idea of creation for a Christian approach to scholarship. The meeting was well-attended and gave rise to a high-level discussion of basic issues.
- \* On Thursday evening, April 6, Dr. Al Wolters spoke to a group of Christian students at the University of Waterloo, who have been studying Christian philosophy under the direction of Dr. Remkes Kooistra, the local Christian Reformed campus minister. Dr. Wolters spoke on Dooyeweerd's view of societal structures.
- \* At the invitation of Professor Helene Baldwin, Dr. Calvin Seerveld spoke at Frostburg State College in Maryland during March. His illustrated lecture on "The Meaning of our Nakedness" gave rise to sharp disagreement on whether the biblical Christian idea of married love has a monopoly on rich human life. The lecture reflected part of the Institute's desire to have its members reach out in secular settings with the fruits of their work.
- \* Bernard Zylstra presented the 1978 Jaymes P. Morgan Lectureship Series at Fuller Theological Seminary in Pasadena, California, on February 22-24. The lectureship was created as a memorial to Jaymes Morgan, professor of theology at Fuller, whose untimely death in 1970 ended a brief career during which he brought new emphasis and vigor to the field of social ethics at Fuller Seminary. The lectureship is intended to focus on the relationship between the gospel of Christ and the problems that confront man in his social existence. The coordinator for the series this year was Dr. Lewis B. Smedes, professor of social ethics. The overall theme of Zylstra's lectures was CHRISTIAN ETHICS AND THE AMERICAN EMPIRE. The three lectures dealt with (1) "Modernity: The Foundation of Empire" (2) "Capitalism: The Erosion of Ethics" and (3) "Justice: The Ethics of the Political System." While on campus at Fuller, Zylstra had several meetings with members of the staff and students. Plans call for the publication of the lectures next year.



## *Letters to AACCS/ICS*

Some years ago, my minister persuaded me to become a member of the ARSS, changed to AACCS. When the "Worldshakers" became active, and started writing "out of concern for the church" I joined the many, many supporters and cancelled my subscription. The Bulldozers of some years ago managed to really turn us off. Fortunately, things have changed. When my son showed me in your newsletter Dr. Hart's remarks I was impressed that his high-handed attitude had changed. Of course, being a good Christian Reformed Frisian, I could not immediately admit a change of heart. Moreover, we usually don't follow the Master ALL the way. We may forgive, but to forget is too much.

But my son, being very persistent, made me pay \$25 and turned me into a member for the second time. Not knowing what's going on, I wasn't too pleased with the fact that the AACCS is operating with a monthly shortage of \$19,000....Indeed, it may very well call for drastic cutbacks in the AACCS. You may want to do many things, but there is a limit....To be forced to reduce staff, programs, etc., is difficult, but at times it just has to be done....The Lord wants us to be good stewards, and maybe the AACCS needs a reminder....

Ontario

I've been impressed by your PERSPECTIVE! What with your current fiscal difficulties, I don't think you should have to subsidize my indecision any longer. The decision not to expand your program and staff is understandable, but I do hope that the field of literature will gradually receive some more attention....

Ohio

Recently a college colleague of mine brought your newsletter, PERSPECTIVE, to my attention. Its thought-provoking content and coverage of Reformed Church activities in the world of education appealed to me. Is there a subscription price on it?

Manitoba

I am sorry to write you to say that I am unable to continue to be a member of the AACCS. I have been a member or contributor since the start-- 1956 or 1957. Being 100% disabled, my income is causing me to do this. I will miss PERSPECTIVE. And Dr. Hart should get rid of all that hair... With my best wishes and God's blessings.

California

*Reply:* We would very much like to keep you as a member of AACCS. Although you cannot afford to contribute financially, we need your support in prayer, and your encouragement. If you can't donate money, we can make sure you don't receive further requests for money and still keep you on the mailing list, to keep you in touch with what is happening here. P.S. Henk Hart says he'll get a haircut before we take a picture of him again.

I should like to comment briefly on the potential use of videotape in the dissemination of ICS lectures/research, as mentioned in the 1977 Annual Report....Many initial users of videotape, especially educational institutions seem to lean toward very unimaginative uses, generally a "Talking Head" approach to their subject. As you well know, most of these are incredibly boring....Now videotape can be used in an illustrative and educational way...yet I would suggest the preparation, time, energy, and money demands of such an approach is at odds with the other aims of the AACCS. To do a really good job that would allow dissemination via cassette, cable TV, videodisc, etc., would be quite beyond your scope at this time....The regional conferences, along with personal travels of the ICS Senior Members, in combination with the other stated means of communication seem much more suited to your goals and needs than video.

New York

Hello. What I'd like to say is that I've heard about some of the things that people from the AACCS are doing. To put it simply, I like what I hear. Not only that, but I've also heard that student membership is a bargain at only \$5.00. You realize that this means \$5.00 more work for you. I don't know about you, but considering some of the things being done, that is good for me. (A bargain for my money).

Ontario

I have to tell you how happy I was with your PERSPECTIVE February/March. Why? 1) ICS students teach perspectives courses at U of T. Great! 2) One year graduate program. This is serving the whole community. I often worry about the percentage of ICS grads using the results of their study in "bringing them back into their communities...From the one-year course I expect a very high percentage of feed-back into the community.

Ontario

#### MEMBERSHIP DUES VOLUNTARILY SET AT \$50

In view of the increased financial needs facing the AACCS in 1978, the Members approved a motion made at their 1977 Annual Meeting that dues payments would be voluntarily set at \$50, beginning in January of 1978. The AACCS membership fee was set at \$25 twenty years ago, and in that time inflation has shrunk the value of this \$25, both to AACCS and to its Members. Those who cannot afford to pay the \$50 dues are free to pay what they can.

#### WOMEN'S ACTION FOR THE AACCS

The annual meeting of the Women's Action for the AACCS will be held on May 20, 1978 at 10 A.M. in the Second Christian Reformed Church in Brampton. The business meeting will be held in the morning and after a delicious lunch Rev. Aaron Geisterfer will speak to us on "The Contemporary Woman." All our supporters and other interested persons are heartily invited to attend and enjoy a day of fellowship and stimulating discussion on this timely topic.

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## Living in a kingdom coming: 1978 Niagara Conference

What does the coming of Christ mean for our life and work today? Do we passively wait for Christ's coming as an event far off in the future? Or, if we're actively busy as Christians in today's world, do we still long for Christ's return? What does this longing mean for us?

The 1978 AACS Niagara Conference, August 5-7, will look at the meaning of Christ's coming for our Christian life and work today. The conference will show how our future hope focused in Christ's coming should be of one piece with our past and present work in this world, giving us hope for today. This subject will be explored in two major lectures by Dr. George Vandervelde, Senior Member in systematic theology at the Institute.

Three workshops will also be featured in which the meaning of our Christian hope and expectancy is developed in specific areas:

- Hope and the Church - Dr. Gordon Spykman, Professor of Religion and Theology, Calvin College, Michigan
- Hope and Political Life - Dr. James Skillen, Associate Professor of Political Science, Gordon College, Mass.
- The Future and Alternative Communities - Dr. Peter Steen, Director, Christian Educational Services, Grove City, PA

The conference will also feature a concert on Saturday evening by James Ward and Michael Blanchard. Ward is a well known Christian songwriter, pianist and singer from Pennsylvania. Blanchard, who comes from Connecticut, is a newer Christian performer who plays the guitar and writes his own music and lyrics.

This family conference will again be held at Niagara Christian College, Fort Erie, Ontario, just across the Canadian border southeast of Niagara Falls (Ontario). The facilities include two dormitories plus camping facilities. Participants may cook their own meals or take meals in the cafeteria.

Complete details about the conference will be mailed in brochure form to all people on our mailing list who live in Ontario, Pennsylvania, and New York. Additional brochures are available by writing AACS.

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NOTES: Inaugural lecture of ICS's first Annual Special Lectureship in Christianity and Learning by Dr. Martin E. Marty. Theme: The working historian and the working of faith, Institute critiques influence of Marxism: Liberation for responsibility, Skillen speaks on international politics

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