

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Volume 10, No. 5 - July/August, 1976

SOLI DEO GLORIA:

AACS' 20th year

by David T. Steen

During the late '40's and early '50's with the scars of wartime Holland still fresh in their memories, Dutch immigrants began flooding into Canada. As they came to grips with their new land, they began to clearly see how different the spirits were in North American life. In their homeland, Christian organizations had flourished which touched virtually all parts of life. In Canada this was not so. First came the churches and then a system of Christian schools. In 1952 the Christian Labour Association was formed as a witness in industrial relations, but through all this it was clear that the "university" must also fall under the sway of Christ's Lordship over all of life.



Rev. Guillaume with Drs. Hart, Runner and Seerveld at the 1967 ICS opening

Against that backdrop, forty people met on June 16, 1956 at Toronto's Annette Street Christian Reformed Church to form the Association for Reformed Scientific Studies (ARSS), which became the parent of the AACS. These people met to establish an "... organization for the advancement of Calvinistic science". The chairman, Peter Speelman, went on to say that "our leading motif has been, that if in the future we are going to contribute to this land, and above all to the Kingdom of God, we who have been brought up in Calvinistic hopes, who desire to hold fast the tradition of the Reformed confessions, regardless of what church denomination one belongs to--then we shall need leaders, men of science who will allow the light of God's Word to shine on all problems of our modern and increasingly complicated life."



The first Institute building

With that statement in mind these people of faith formed the ARSS during the afternoon, and a board was appointed to draw up a constitution. At that point these Christian leaders, recognizing their total dependence upon the Lord, sang Psalm 25:2, in Dutch ("Heer, ai maak mij Uwe wegen door Uw Woord en Geest bekend").

So the first humble steps toward a Christian University in North America had been formally taken. For nine months prior to this momentous public meeting, Rev. Heine

Venema, Rev. Francois Guillaume, Mr. Peter Speelman and Mr. C.C. Vande Riet had met informally to discuss the possibility of a Christian witness in the University setting in North America. Their pioneering discussions led to a historic meeting at the home of Rev. Venema in Rexdale, Ontario, on May 28, 1956. At that meeting in Rev. Venema's book-lined basement study, nine men decided to make the public step which culminated in the General Meeting, already mentioned, that was held on June 16, 1956.

The years that followed were difficult times for the ARSS. Should the organization be related closely to any one denomination or should its religious basis be broader in scope? What would the conditions for membership be?

These years of intense spiritual struggle led to the publication of our present Preamble, Basis, Purpose and Educational Creed in 1961. Just as noteworthy, the first study conference was held in Toronto in 1959. Student Clubs on college campuses began to flourish during the 1960's. By 1968 the Institute for Christian Studies came into being with Henk Hart, James Olthuis and Bernard Zylstra as the first staff members. The name AACS also came into existence in that year in response to the growing work of the Association.

These are all milestones, and I am sure scores of other significant meetings and events could be mentioned. But all of these hopes and dreams are nothing without the faithful leading of the Lord. Today as in those meetings of two decades ago, we must recognize that "unless the Lord builds the house, we labour in vain". That was the spirit of the late Rev. Francois Guillaume in 1972 when he said: "So, let all of us love each other, repent of our shortcomings, and work together to say and live it: Jesus Christ is the Redeemer of the whole creation men and culture too, and that means the university as well."

We thank God for those strong people of faith and vision who founded our Association and for those people of conviction who will lead us on into the future. May our prayer now be the same as the concluding prayer given by Rev. Guillaume at the first General Meeting in 1956. "May we be faithful, Oh Lord, and be gracious unto us; so that through us 'Thy kingdom may come and Thy will be done on earth as it is in heaven'." Soli Deo Gloria!

* *David T. Steen is the AACS Director of Development.*

Membership in AACS -- a two way street

What does it mean to be a member of the AACS? Membership means mutual commitment. We who are members make a commitment. We affirm that we hold to the religious vision and educational objectives of the Association. We pledge to support the work with prayer, money, expressions of good will for the AACS, and constructive criticism. Our collective commitment allows the AACS to make plans and back them up with the money it takes to carry them out.

In its turn the AACS asks people to become members on the basis of the stated aims and religious vision of the Association, and on the strengths of the programs it conducts to carry out those aims. AACS promises to hold faithfully to its religious basis and to do its best to carry out its plans and programs. It promises to be a good steward of the money and other resources people entrust to its work. AACS also promises to tell members openly what it is doing, and to give careful attention to the advice of its members.

Thus, membership is a two way street. It takes trust both ways. That's what membership is all about--two parties say they trust each other and wish to stand together in service to the Kingdom of our Lord. The trust relation is renewed once a year or more, when the member pays his dues and makes other donations. At the same time, the AACS reports on the progress of its task in advancing Christian scholarship and the ways it is using the money it receives.

Membership in AACS is generally considered a family membership which includes husband, wife and minor children. Each membership gives the member one vote in official matters. Single adults, whether they live with families or not, may hold membership on the same basis as families.

Membership does not automatically require the minimum of \$25 dues donation per year. A person or family that cannot afford the dues may pay a lesser amount or nothing at all. In such cases commitment of the member is expressed through prayer support and in other appropriate ways.

A person may resign his membership for his own reasons. Perhaps he has lost confidence in the work, or no longer agrees with the religious basis, or feels that the work is unimportant. If a person dies, even

the head of the family, the membership in AACS is continued unless the family says it does not wish it to be continued.

A solid membership is the life blood of an organization like AACS. The staff is constantly thankful for each of the 2400 worldwide members of the AACS. We look faithfully into the future, confident that we will continue to grow, and grateful for all God's blessing.

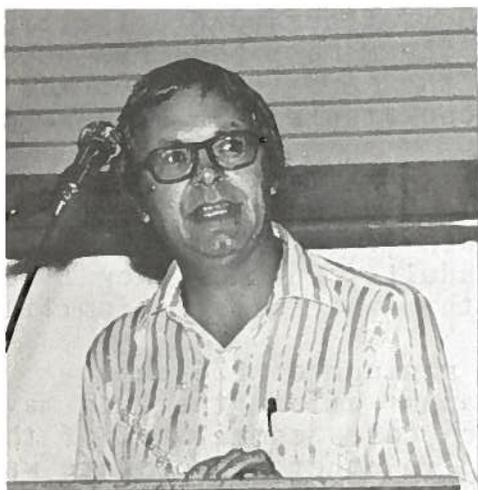
Niagara Conference--

time for thought and fellowship

by Amy and Bill Rowe

The annual AACS Niagara Conference was held on July 30 through August 3. Tents sprang up everywhere on the campus of Niagara Christian College, filling the area nearly to capacity with 900 adults and children. Activities got under way Friday night with two movies designed to set the tone of concerns for the conference.

This conference was not for those who wished to sit back and relax. Arnold De Graaff and Tom Malcolm were the main speakers; Peter Steen supplied Biblical insight, and the workshop leaders all strove to make us think about our own lifestyles and values. Each person there was challenged--and it was not always a comforting feeling.



De Graaff: exposing North American way of life

The first movie concerned the Cree Indian people and their lifestyle of nearly complete dependence on the land. No one was advocating a "back to nature" movement, but the feelings of the Indians ("All seasons are good") contrasted sharply with the second movie of the evening. This movie was concerned with oil in the Arctic and the technology involved in getting it to southern regions. Man conquered the land, "used" it unlike the Indians. North American man cannot view the environment as friendly, but only as an enemy to be vanquished.

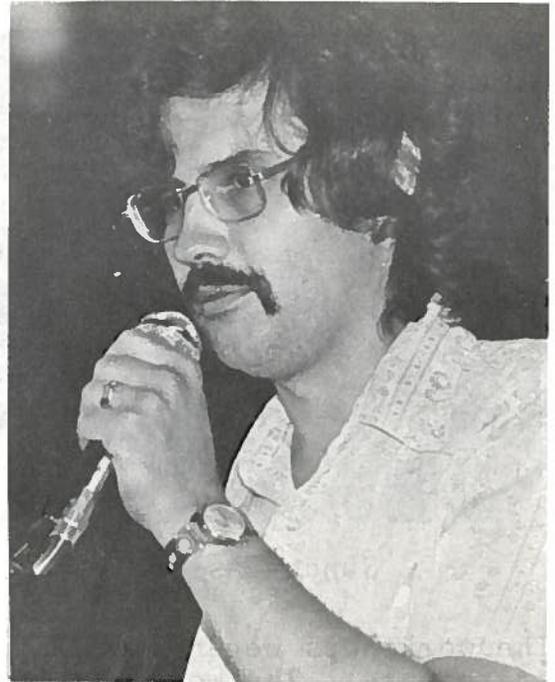
Malcolm and De Graaff presented their talks on Saturday, immediately following Steen's Bible study on Revelation. Both men had obviously

worked hard on their talks, and were deeply concerned by what they had discovered. De Graaff's speech was aimed at exposing the North American way of life. In contrast to lifestyles of other cultures we hold a technicized view of our environment; this "economism" view of growth has affected all areas of life. As an outgrowth of capitalism, corporatism has grown in the 20th Century. Our government, our marketing, our military, our families, all aspects of life have fallen into the powerful grip of international economic politics.

De Graaff also showed how the Church has often whole-heartedly supported the growth of corporatism in the belief that the North American way of life can be termed "Christian".

In the afternoon, Tom Malcolm outlined the effect of the North American religion of capitalism upon our personal lives. He described how modern corporatism has divided our many-faceted life into production and consumption. The corporatistic view of worker forces the worker to seek meaning in life elsewhere; there is no joy of task. We are guided by the media and advertising into a false dichotomy of work and recreation, factory and family, weekdays and weekends.

Sunday morning John VanderStelt led an enthusiastic worship service which included choral readings and joyful singing. Sunday afternoon was set aside for the presentation of alternatives to the North American way of life. De Graaff and Malcolm exhorted us to be doers of the Word which we have heard. We must do justice to bring healing in any area in our lives we can; we need to renounce what is unchristian in our lifestyles. It is in thus doing the Word that alternatives emerge.



Tom Malcolm calls for change in lifestyle



Peter Steen leading Bible study



Sunday Assembly



Coffee time . . .

The workshops began immediately after in an attempt to flesh out these statements. The workshop leaders offered insight into how we as Christians can begin to make changes. The areas covered were native people, cooking, advertising, urban life, the pipeline issue and labour relations. These were all beginnings, suggestions for us intended to encourage us to develop Christian alternatives in a post-Christian society.

It would be dishonest to say that there was complete agreement with De Graaff and Malcolm's critique. There was not, but opportunity was given on Sunday night to air differences and discuss problems. The conference ended on Monday afternoon with everyone challenged to reflect on what was said. The conference ended on a good note with many faithful comments, despite disagreement we will continue to work to hasten the Kingdom of God.



fellowship . . .



and play.

Basic Issues Seminar seeks deeper understanding of Scriptures

by Jon Kennedy

The basic issues seminar (July 19-30) sponsored by AACS on Understanding the Scriptures was led by Dr. James Olthuis, the Institute's Senior Member in Theology. Harry Fernhout and Don Sinnema, former Junior Members now developing Bible curriculum for the Curriculum Development Centre, led in the afternoon sessions.

Nineteen men and women worked together on the perennial question facing all attempts at biblical scholarship in the arts, sciences and humanities: how does the Word of God speak to and even form these areas of life?

Aiding the quest of the seminar for answers to these questions was the work done two generations ago by Herman Bavinck and Abraham Kuyper. Kuyper, for example, clearly distinguished the Word of God for creation and the Word of God inscripturated:

To prevent misunderstanding, we must distinguish clearly between the Word of God in an absolute sense, and the Word of God as it has been revealed to us and given to the church in the Holy Scriptures.... In an absolute sense, we understand by the Word of God his executive (read bestellend) and creative speaking. A Word of God went out when God spoke "Let there be light!" and there was light. There is a Word of God to be heard when He "calleteth those things which be not as though they were" (Rom. 4:17). "By the Word of the Lord," the Psalmist says, "were the heavens made". This same Word of God is active in the preserving and guiding of created things. So it is said of the hurricane which roars over the seas: "you stormy wind fulfilling his word!" (Psalm 148:8). His Word makes the ice melt. "He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his Word, and melteth them...." In an entirely similar way we find repeated mention being made in the New Testament of the Word of God, when there is not the remotest reason to think of Holy Scripture. So for example in Matthew 4:4, where Christ says to the devil: "that man shall not



Seminar leader:
Dr. James Olthuis



Fernhout and Sinnema led afternoon sessions

live by bread alone, but by every Word that proceedeth out of the mouth of God." As is plainly evident from Deut. 8:3, to which the Lord here refers, this means that bread by itself possesses no nourishing power, but receives it only from the blessing which the Lord speaks to it. So we read in Hebrew 1:3: "upholding all things by the Word of his power" and in Hebrew 11:3: "that the world was framed by the Word of God...."

In all these statements we must not think in the first place of the Holy Scriptures, but the soul must be lifted up to that eternal and omnipotent power of the Lord, going forth according to God's counsel with unsearchable wisdom, by which he creates and re-creates, kills and makes alive, preserves and destroys. Therefore, when we speak of the Holy Scriptures as Word of God, this does not mean the entire Word of God....

(E Voto Dordraceno II,420)

Morning sessions of the seminar were led by Olthuis, who suggested implications of this concept of the Word for study of the Scriptures. The Scriptures are the "inscripturated" or "republished" Word of God necessary for redemption. In the afternoon Don Sinnema and Harry Fernhout respectively led studies on their first drafts of curriculum materials on Joshua and Kings, which were coming off the presses as the seminar was taking place. Beginning with an exploration of the structural contours and literary unity of these books Sinnema and Fernhout emphasized the abiding covenantal message which makes these books immediately relevant for today.

Olthuis presented his own formulation of how to interpret Scripture in terms of what he now calls "certitudinal focus". Formerly discussed as "confessional focus" (discarded as too vague and ambiguous), the certitudinal dimension is defined as the bedrock of things believed (in), beneath which is nothing deeper and upon which the entire structure of one's life, understanding, motivation, and works is built.

Reading Scripture in this way means that the Bible is not seen as a book full of propositions (read proposals) to be internalized. Rather, the Bible is the revelation and articulation of God's

interaction with His people in times past, which has meaning for people of all time on the most basic or certitudinal level of their being. Thus one can without reservation confess that the Scriptures are God-breathed and factual while also maintaining that the details of what God commanded His people in a specific situation cannot be propositionally lifted out and applied to all times in all places. By understanding Scripture this way, for example, there is no contradiction between God's choice of long hair for Samson and Paul's injunction against long hair on the men of another age.



Seminar participants

What is at stake in the times of both Samson and the men addressed by Paul is their covenant relationship with the Lord and their confession of that certitudinal bedrock of their lives.

Seminar participants were pastors desiring to open up Scriptures in this new understanding to their congregations; ministers included Christian Reformed, Presbyterian Church U.S., Orthodox Presbyterian, and Congregational. Students wanting a fresh approach to their studies out of the Word, and some desiring greater clarity in their understanding of the AACS/ICS approach, which has often been a highly controversial subject. During the time of celebration concluding the seminar, participants agreed that their perception had been heightened or altered and, despite wide and freely expressed disagreement over many specifications in the course of the studies, they were generally unanimous in saying the seminar had opened up new vistas to them.

- * *Jon Kennedy, a journalist, teacher and campus pastor at Stanford University in California oversees the multi-faceted ministries of Christianity on Campus, Inc. The Basic Issues Seminar was his first participatory involvement at the ICS.*

AACS sponsors campus outreach

The university campus ministry at the AACS is moving ahead this September with work at two local campuses. Tom Malcolm, Director of Educational Services of AACS, has been invited to meet with university students at the Scarborough College campus of the University of Toronto and also at the main campus of the same university. He is giving lectures for a non-credit course that he is pioneering called Christian Perspective in Learning.

As part of a long-range plan to develop a solid ministry to students, this course goes to the university campus and ministers to the students as students. They are challenged to think about their Christian lives in relation to their university studies, and to relate their studies to their faith within the complexity of life in North America today. This work is designed to take place alongside of the work of university campus chaplains, not to take the place of their work. There is a sense in which this campus ministry is trying to revive some of the university campus work that AACS sponsored among university students in the 60's.

The central aim of the Christian Perspectives course is to help students understand the different world-views and philosophies that exist in society and that come out in the various courses of the university. These world-views and philosophies are all rooted in religious views of man and of the nature of reality. Our point is that students should understand these different views with the religious beliefs that go along with them. If they understand them they can see how they influence the teaching and textbooks of the university.

In the course Tom tries to make clear what the modern secular "mind" is and how it developed historically. He then presents the outlines of the Christian "mind". He deals with basic biblical themes, problems of dualistic Christianity, and presents the view of a radical-integral Christianity that confesses that all of life is religion and that God is sovereign Lord of all reality, including science and academic work.

Tom is planning to write out his course material for publication as he goes along. The published course could then be used by many people at many universities and in various kinds of work with students. It could be adapted to a variety of specific situations and local needs. Tom also plans to train advanced university students so they can serve as understudies in teaching the course to others. In this way a modest amount of effort by our staff can have a wide effect.

The plan for this campus ministry program has been presented to the Lilly Endowment as part of the Lilly program of competitive proposals for campus ministries that do not rely on full time professionals. If we receive a grant we will be able to move this program along more surely and effectively.

If you would like to have a more detailed outline of this program, write us for a copy of the prospectus.



Malcolm teaches perspective course

Special Grant to be used for book publication

The AACS has just received a splendid grant of \$50,000 from the AACS Foundation in Grand Rapids, Michigan. The Foundation was able to make the grant because it had received a generous donation of stock.

The AACS Board of Directors has decided to set this money aside for the publication of a number of books that are important to the on-going work of AACS and the Institute for Christian Studies, and to all people interested in the advancement of Christian scholarship.

Calvin Seerveld, Senior Member in Aesthetics at the Institute, is the author of two of the books this grant will help bring to publication. One is a new book tentatively titled Art and the Christian, which is the result of Dr. Seerveld's research work at the Institute. The other is a reprinting of his popular book A Christian Critique of Art and Literature.

The grant will also make possible the publication in English translation of two new books by the young Dutch philosopher, Prof. Egbert Schuurman. These carry the tentative English titles, Technology and Revolution, and Technology and the Future. Schuurman's books are very highly regarded in The Netherlands, where he is working in the tradition of H. van Riessen in a subject area of crucial importance to modern life.

Other key books by Dutch scholars which can now be published are Karl Marx by Prof. J. Van der Hoeven, based on lectures he gave in North America, and the translation of Dooyeweerd's important book, Renewal and Reflection.

It is only through grants and donations of this kind that such academic, scholarly books can be published. There is not a large enough number of people to buy and read these books for a publisher to recover his costs, let alone make a profit. To publish and print a couple thousand copies of a scholarly book often costs more than \$15,000, not including overhead costs. Considering that the publisher sells books to dealers for the wholesale price, the selling price of such books would be so high that even people who wanted to read them would be unable to buy them. Another problem of publishing is that all the costs of publication must be paid before the first copy of a book is sold. The proceeds from the sales of these books will provide the capital funds for the future publication of books of a similar type.

Scholarly books like these are very important to students, to people who teach at colleges and universities, and to people who in other ways give direction to society. It is of the greatest importance that we put into the hands of students and our leaders the best work of Christian scholarship, because eventually their work will influence us in our churches, homes and schools.

AACS is arranging a contractual arrangement with Wedge Publishing Foundation for the publication of these books. Wedge is a non-profit publisher that exists especially to publish books of Christian scholarship that a commercial publisher will find it hard to publish because of his need to make a profit. As a registered charitable organization, Wedge is able to receive donations that carry a tax deduction to the donor.

Groen van Prinsterer 1876-1976

Bernard Zylstra published an article entitled "Voegelin on Unbelief and Revolution" in the May-June issue of Antirevolutionaire staatkunde, the official research journal of the Antirevolutionary Party in the Netherlands. This special issue was entirely devoted to Guillaume Groen van Prinsterer, who died on May 19, 1876. Groen van Prinsterer was one of the most formative leaders in the revival of reformed evangelicalism in Holland in the middle of the last century. In his entire career as a journalist, historian and parliamentarian, he came to grips with the question of the place of Christianity, in the modern age, shaped as it was by the anti-Christian principle embodied in the French Revolution. While Groen van Prinsterer is a prominent figure in Dutch history--the Government of The Netherlands issued a special postage stamp in commemoration of his death--he is hardly known in English speaking circles. In view of this it is worthy to note that Drs. Harry Van Dyke has published three chapters of Groen van Prinsterer's most outstanding book in English: Unbelief and Revolution (1847), lectures, 8, 9 and 11. These three chapters are published in two little paperbacks which Wedge distributes in North America.

Ada Oegema leaves post as ICS secretary



Ada Oegema

Ada Oegema, Institute Secretary for nearly four years, left the staff of the Institute at the end of July. She has taken a position as a legal secretary with a downtown Toronto firm specializing in family law. She worked as a secretary in the legal field prior to coming to the Institute in 1972. She comes originally from near St. Thomas, Ontario.

During her tenure at the Institute she had a vital part in the development of her own position, and in the stabilization of the Institute's office. She carried responsibility for the secretarial and much of the administrative work of the Institute as a whole and for the seven Senior Members individually. She had a remarkable gift of shaping a healthy atmosphere in the Institute on a day to day basis-- in fact, she provided daily continuity in the office, so that the Senior Members, including the Moderamen, could devote themselves more easily to their research and teaching.

Ada evoked the respect and confidence of all the Senior Members. She was an authentic co-worker. We at 229 College Street will miss her deeply and pray that God will bless her as she continues in her calling.

ICS News

- * James Olthuis taught a two week seminar in Lindsay, Ontario. His course was part of a program called Summer School of Biblical Studies sponsored by Sir Sanford Fleming College. His topic was Male and Female in Marriage, Family and Friendship.
- * Dr. Seerveld is doing research in 18th century art history in libraries and musea of Paris and London during the summer. While in Paris he spoke for a group of university students at the Sorbonne which was arranged by Pastor Aaron Kayayan who is the Back to God Hour minister for French speaking countries. Dr. Seerveld's general research problem deals with the method of interpreting painting in a way that honours their special artistic character but also shows an awareness of their being signs of the times in which they were fashioned.



Dr. Bernard Zylstra

Bernard Zylstra on sabbatical in California

Bernard Zylstra, who has been a member of the ICS staff since 1968, will enjoy his first sabbatical in the academic year 1976-77. Because the focus of Zylstra's seminars and research in recent years has been on trends in political theory in the United States and Canada, he plans to stay on this side of the ocean. He, and his wife Josina, will spend almost the entire year at Stanford University in California, which is the one of the centres of the behavioural trend in political science-- one of the trends Zylstra wants to study. Moreover, with the Hoover Institute at Stanford, of which professor Eric Voegelin is a member, Stanford University offers a wide sweep of the various conflicting conceptions in social and political theory in the United States. Zylstra wants to discuss these conceptions in a series of articles and later in a book that he is working on. At a later time Perspective will present further details of this project.

* While attending the annual meeting of the Canadian Political Science Association in Quebec City at the end of May and beginning of June, Bernard Zylstra also presented a lecture at one of the sessions of the Canadian Association for the Advancement of Netherlandic Studies (CAANS). His lecture was entitled "Herman Dooyeweerd: Roots, Context, and Influence of His Thought". CAANS is a new organization which intends to increase interest on the part of Canadians in the history and significance of Netherlandic culture, literature and art. Anyone interested in this new venture should write to the Secretary, Mr. J.F. Houwing, CAANS, 1103 - 175 Bronson Avenue, Ottawa, Ontario K1R 6H2.

* Bernard Zylstra attended a research seminar of the National Association for Christian Political Action (NACPA) on August 4-6 at Gordon College in Massachusetts. Other participants in the seminar were Drs. William Harper and James Skillen of Gordon, Roger Dewey of ECUMB in Boston, Dr. Rockne McCarthy of Trinity College, Dr. George Monsma of Calvin College, Dr. Herbert Richardson of St. Michael's in Toronto and Dr. Stephen Monsma of the Michigan State legislature in Lansing.

* Zylstra lectures at Coalition for Christian Outreach in Pennsylvania

Bernard Zylstra was the main lecturer at the staff training program of the Pittsburgh Coalition for Christian Outreach on August 15-20. The Coalition is one of the most unusual mission

outreaches on college and university campuses in the United States. It has placed as many as fifty persons on thirty campuses in western Pennsylvania, western New York and eastern Ohio. Each summer the entire staff--old members and new recruits--get together for an in-depth appraisal of their work and for guidance with respect to an understanding of the spirit of our age and the meaning of Christian commitment and deeds in our culture. In this context, Zylstra focussed mainly on the Biblical foundations of justice, stewardship, and authority, in contrast with the prevailing conceptions of humanist principle and practice. Bernard Zylstra is a consultant to the Pittsburgh Coalition, and has participated in its training program and annual conventions for three years.

CDC News

* In early July Don Sinnema and Harry Fernhout conducted a one week seminar in Biblical studies in Hamilton, Ontario. This course was sponsored by the Ontario Christian Teachers Association (OCTA), as part of the Summer Program in Christian Education (SPICE). The materials Don and Harry are developing on the books of Joshua and I and II Kings were the focus of the week's activities. The thirty-three participants responded warmly to the presentations and gave very helpful feedback in terms of teaching suggestions. For Don and Harry this course was a very encouraging experience, indicating that they have a genuine opportunity to make a contribution to the educational program of Christian schools.

AACS News

* Both the AACS and the Reformed Fellowship received a formal request in May from one of the Ontario Christian Reformed churches that the two organizations have a meeting to try to resolve the differences between us. The church notes that we live in difficult and crisis times which urgently call for unified Christian leadership. The AACS Board of Directors accepted the request to participate in such a meeting, but the Board of the Reformed Fellowship was not willing to participate.

* Bob VanderVennen has prepared a confessional response to the booklet, "Questions and Answers about AACS", written by Rev. Peter De Jong and distributed by Reformed Fellowship, Inc. The response identifies numerous false accusations made against the AACS. Copies of the response may be obtained by writing the AACS office.

* The AACS became a member of Christian Stewardship Services at its incorporating meeting July 22, 1976 in Toronto. CSS will be active

in the field of gift annuities, trusts, will counselling and other stewardship areas on behalf of at least 15 different Christian causes in Canada. Anyone interested in information about ways the AACS can be helped through bequests, trusts, annuities, etc., please contact Harry Houtman who is the AACS representative on the CSS board.

* The Philadelphia Association for Christian Schools is sponsoring a mini conference on education on Saturday, September 18, 1976. This is one of four or five conferences sponsored yearly by the Mid-Atlantic Chapter of the AACS. Entitled "Implications of Christian Education in Third Century America", the conference hopes to grapple with basic questions; included topics will be curriculum, and attempts to deal with the special needs of ghetto children. This conference also hopes to foster relationships with other schools and teachers. For more information write: PACS Middle School, Stenton Avenue and Dorset St., Philadelphia, Pennsylvania 19119.

* AACS Public Lectures

In 1969 the AACS launched its annual Discovery lecture series. Each fall-winter season since then has seen a series of four to five lectures on some "issue in contemporary living" go to a number of locations in Canada and the U.S. The first series on "The Family" reached 15 centres. In 1971 three teams of five lecturers each took the Discovery III series on "Christian Education in the 1970's" to 23 centres. The following year, due to prohibitive costs and the difficulties involved in finding 10-15 speakers who could address a particular topic, the number of Discovery locations was cut to five: Toronto, St. Catharines, Edmonton, Vancouver and Grand Rapids. Sarnia was added in 1973, and since that time the series has reached six centres.

At its March 1976 meeting the AACS Board of Trustees instructed the staff to develop an alternative to the Discovery series. The four to five lecture package was very expensive, and could be financed only by (mostly urban) centres where there are large concentrations of AACS support. Many of the rural and town communities have had no chance to meet and talk with speakers from AACS for a number of years.

This year we plan to send as many individual lectures to as many different centres as possible, rather than sending a series to a few places. Planning is still in progress, but we can already alert our friends to a tour by Dr. Albert Wolters in February, on behalf of ICS, and two tours by Director of Educational Services Tom Malcolm, one in late November and one in April. Tom's presentations will deal with community education. Check the next Perspective for a complete listing of speakers, dates and centres.

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AACS Annual Membership Meeting

THE ANNUAL MEMBERSHIP OF THE AACS IS SCHEDULED FOR
SATURDAY, OCTOBER 23, 1976, AT 1:30 PM IN THE MEDICAL
SCIENCES BUILDING OF THE UNIVERSITY OF TORONTO,
LOCATED ON KING'S COLLEGE CIRCLE. AACS AND ICS STAFF
MEMBERS WILL PRESENT REPORTS ON PROGRAMS AND FUTURE
PLANS, INCLUDING FINANCIAL REPORTS AND THE ANNUAL
BUDGET FOR 1977. THERE WILL BE AMPLE TIME FOR DISCUSSION.

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