

# •perspective

Newsletter of the Association for the Advancement of Christian Scholarship  
Vol. 7, No. 2 March/April, 1973

Dear Supporters of AACCS/ICS:

As of March 22, 600 of our 2,500 members and friends have given \$75,000 in cash and post dated cheques towards our \$140,000 campaign goal. \$140,000 IS THE AMOUNT AACCS/ICS NEEDS IN DONATIONS TO MEET ITS 1973 BUDGET.

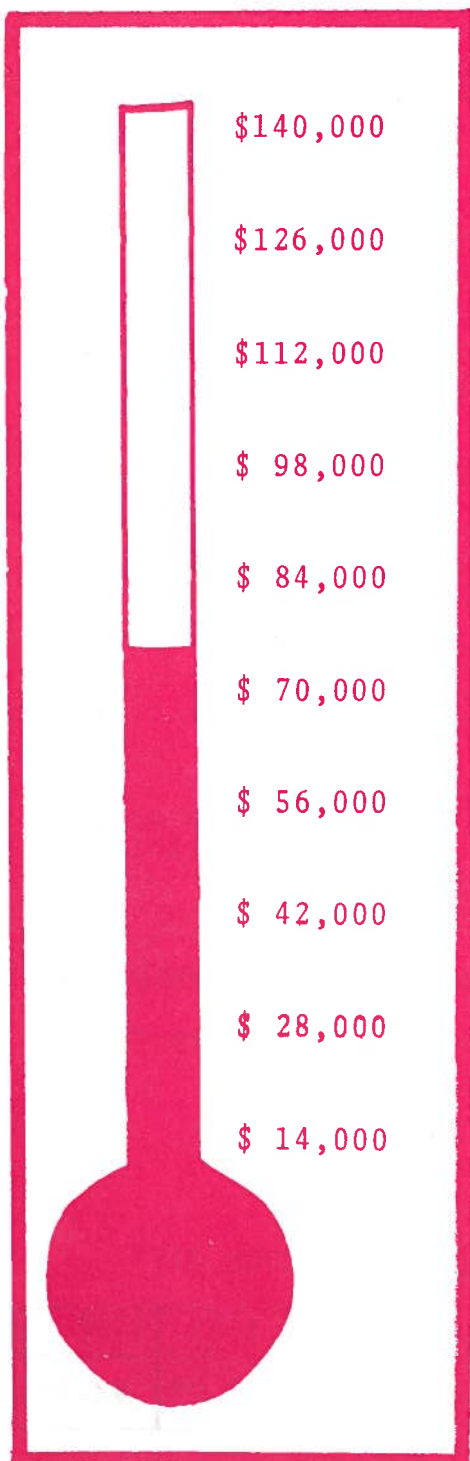
Frankly, we are alarmed that we are \$65,000 short of our goal since many regular and generous members and friends have already contributed.

*Due to the financial pressure we have with great regret been forced to prepare recommendations for the May meetings of the Boards of Curators and Trustees which will cut back on research and teaching assistance for ICS professors and will postpone library expansion. We pray that campaign returns prior to May 31 will be so encouraging that the cutbacks can still be reversed.*

IT'S UP TO YOU--THE MEMBERS AND FRIENDS OF AACCS/ICS!

March 31 was originally chosen as the campaign deadline because we must know as early in the year as possible what members and friends plan to contribute for the entire year. We hope to spend the summer months planning:

1. A massive membership expansion campaign for the Fall of 1973.
2. Long range financing programs also to be introduced during the Fall of 1973.



These measures are aimed at having future AACCS/ICS expansion financed from new sources instead of by present members and friends! But we will not be able to implement these much needed plans if the summer and fall months must be spent raising money to meet the 1973 budget.

IT'S UP TO YOU--THE MEMBERS AND FRIENDS OF AACCS/ICS!

If 600 people can contribute \$75,000 (average gift only \$125) surely 1,900 other members and friends can contribute the other \$65,000! In some areas door to door campaigns are being conducted by local chapter boards.

If you have not yet contributed or wish to make an additional contribution please clip and return the following form along with your post dated cheques TODAY.

Persons living in the U.S.A. should make their tax deductible contributions to:

A. A. C. S. Foundation,  
1677 Gention Drive S.E.,  
Grand Rapids, Mich. 49508,  
U. S. A.

Persons living in Canada should make their tax deductible contributions to:

A. A. C. S.,  
229 College Street,  
Toronto, Ontario,  
M5T 1R4



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

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

I pledge \$ \_\_\_\_\_ for 1973 and enclose  
\_\_\_\_\_ post dated cheques, each in the  
amount of \$ \_\_\_\_\_.

☐

This includes my membership fee.

☐

Please bill me separately for  
my membership fee.

Signature \_\_\_\_\_

Date \_\_\_\_\_

EXAMPLE OF HOW REGULAR MONTHLY GIFTS CAN ADD UP TO A SIZEABLE GIFT

	\$60	\$75	\$100	\$150	\$200	\$250	\$400	\$500	\$625	\$750
Monthly Amount	\$5	6.25	8.34	12.50	16.66	20.84	33.33	41.68	52.08	62.50

## LARGE CONFERENCE HELD ON SECULAR CAMPUS

*How were you introduced to the Association and Institute? Perhaps through a friend or AACS staff member? Or by attending a Discovery lecture or conference? In the early years of the Association we achieved our most significant outreach through the AACS student conferences. Our summer conference programs have become more community oriented but we still reach out to students on secular campuses.*

A very exciting example was the conference held February 2-4 when 500 persons gathered at the University of Iowa, a spacious campus of 20,000, to hear about "New Power to Art and Politics". Students from 20 colleges including the U. of Minnesota, Denver U., Iowa State, Calvin, Dordt, Trinity and Geneva, and from six high schools were represented at this AACS sponsored event. They came to hear Drs. Bernard Zylstra, Calvin Seerveld, Peter Steen, Rockne McCarthy (prof. of history at Trinity Christian), and Mr. Hugh Cook (prof. of Literature at Dordt) give lectures and workshops in a variety of topics. The conferees also saw a production of "Godspell", and worshipped and celebrated together.

With two major addresses, five workshops and many other events, there was a gigantic amount of planning involved --a task tackled by the three-person Iowa AACS Chapter of Rich Venema, Wes and Barb Seerveld. We talked to Wes and Barb, a super-energetic couple who told us about writing letters to religion and philosophy departments on various campuses, of finding speakers, of making personal visits to campuses to inform students of the conference, and of spending hundreds of dollars creating advertisements with non-Christian students in mind. "What," they asked, "would make them want to attend a Christian conference? What would appeal to them?" Various other Iowa students offered their help including Carol Currier, MC of the entire conference, and Glen Andreas, a businessman from Pella, Iowa.



Students gripped by Zylstra's lecture on the Gospel & Politics



Peter Steen giving dynamic Sunday sermon



Young Life guitarists adding joyous song to the conference

Finally, a conference on art and politics was planned. "Our idea," said Wes Seerveld, "was to really open up to the secular university people who often ask questions that Christians don't even think of. We didn't want a retreat or a quiet ministry away from the mainstream but we really wanted to confer and to have them respond."



Seerveld elaborates on the task of art

One non-Christian's response to the conference was, "I didn't understand a lot that was said but what I did get has made me decide to reconsider Christianity. The friendliness here has also impressed me." Another expressed real surprise that Christians could have sharp critical thinking.

An important aspect of the conference was the many different types of Christians who came, bringing new dimensions to the traditional AACS thinking. Dr. Peter Steen helped contact 75 Young Life students who arrived bringing their particular brand of exuberance. Organized church people and "Jesus Freaks" mixed.

Janet Vlieg, writer for the Dordt College "Diamond" was one of the conferees. Here she gives her reactions to being there:

"The speakers were excellent. Seerveld's presentation probably meant a variety of things to a variety of people. Particularly the slides contrasting art and pornography were powerful in presenting Seerveld's thesis. The aesthetic freedom we can enjoy as creatures of God really comes across.

"By emphasizing and re-emphasizing the Biblical meaning of justice throughout his lecture, Zylstra truly exposed the Christian's mandate for politics. 'Politics gripped by the Gospel can only mean people gripped by the Gospel!' During the lecture I was sitting beside a girl from a college in Minnesota. She said that Zylstra's lecture made her ready to throw a lot of her own ideas out the window. I appreciated Zylstra's word to students about our task being to study. It eased some of my guilt feelings about college as a four-year hibernation.

"The workshop approach was effective in that it offered a choice of areas. (There were 5 workshops--McCarthy on Americanism as a faith, Steen on What is the Gospel, Zylstra on Justice, Cook on Literature, Seerveld on Solomon). Seerveld's critique of "Godspell" was helpful, particularly after having seen the rock-opera the night before. The only drawback to the workshop idea was wandering group syndrome. The cohesiveness of other conferences was missing there, I think.



"The atmosphere of the conference was congenial. Everyone felt at ease--the Howard Johnson facilities helped--and with all the people running around things were pleasantly hectic. The university campus set-up was really appropriate for a focus on politics and art--gripped by the Gospel in a secular environment. This very uncloistered-like atmosphere was exemplified in the two introductions by faculty members from the University of Iowa. I really hope we can have another conference at the University of Iowa. Perhaps it is time to get away from the summer retreat set-up and move into new areas, such as a university campus, if we are to gain new enthusiasts to the cause of Christ's Kingdom."

Other extra-conference events were also organized. A faculty tea brought thirteen Iowa professors together with Drs. Zylstra and Seerveld, where the two presented brief addresses on the relation between their faith commitment and academic work. Some of the faculty later attended the conference lectures.

Dr. Zylstra further addressed the Christian Law Student Fellowship thanks to the help of one of the students, Dave Miller and Father Baynes, a Jesuit priest in the law department.

The Sunday worship service elicited good response from all who attended. Singing, guitar playing, a dynamic sermon by Dr. Steen and communal prayer led Christian Reformed students, Catholics and Pentecostals to share together their joy in Christ.

The one unfortunate drawback of the weekend was that two other attractive conferences were scheduled at the same time and received big coverage on the Iowa campus, drawing away a large portion of the secular audience that might have been reached. So sadly, there was too little interaction to make an immediate impact on the campus. But the fact that Christians of many backgrounds came together, that there was much positive response from Christians and non-Christians alike to the reformational thinking expressed in the lectures and that almost \$300 worth of reformational materials from Wedge were sold were greatly encouraging.

"Would you go through it all again and advise others to do the same?" I asked Wes and Barb. Together they replied, "Definitely!"

And as a result AACS is planning to initiate more student conferences under the direction of Al Wolters this autumn.

If you'd like information on holding a similar conference, contact Wes and Barb Seerveld at:

916 E. Burlington,  
Iowa City, Ia. 52240,  
U. S. A.

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U.S. STUDENT OUTREACH by Al Wolters

My most important activities over the past months have been two campus-visiting swings through the U.S.--one in the eastern states and one in the midwest.



Al Wolters with some students he met on tour

In the east I visited Gordon College in Wenham, Massachusetts, and Westminster Seminary in Philadelphia where I had the opportunity to talk with Dr. Cornelius Van Til. I made brief visits to six college campuses in the Pittsburgh area and then went on to Wooster College in Ohio. In the midwest I stopped at three campuses in Chicagoland, at Dordt College in Iowa and Bethel in St. Paul, Minnesota. With one or two exceptions, I had the opportunity to present a lecture or chapel speech at every one of these institutions and in general, I was most cordially received.

The prime purpose of my trips was student recruitment; to acquaint students with the academic work being done at the ICS and to encourage them to do their graduate work here. I was surprised and quite pleased with the favourable hearing I received from so many students. I was particularly impressed by the large number of new Christians I met who were genuinely excited about the idea of Christ's Lordship over the academic realm of life. Although many of these students had been Christians only one or two years, they had a freshness of faith and a freedom from traditional "world-flight" theologies which was most encouraging.

Another very encouraging aspect of my work so far has been the positive contacts made with leaders of other Christian movements. One of the most promising of these has been contact with the Coalition for Christian Outreach, an organization which provides a ministry to college students in the Pittsburgh area. It was very heartening to find a group of evangelical Christians who share with us the conviction that Christ has dominion over all of life. They agree that this is incompatible with the anti-intellectualism, moralism, and world-flight mentality which are such serious obstacles to trust and co-operation with many other evangelical Christians in North America. The Coalition and AACS have been introduced to each other through the excellent work of Dr. Peter Steen, who is employed by the Coalition, to give courses in introductory Christian philosophy at a number of colleges in the area. There is now an expectant appreciation and growing awareness between the two groups. Also in the area, I discovered S.W.A.P., an organization of students and others who have set up a centre for reformational literature and are trying to make it known in the area.

I made further promising contacts with leaders of Young Life in the Minneapolis-St. Paul area and with representatives of InterVarsity

Christian Fellowship and L'Abri Fellowship (the outreach founded by Frances Schaeffer). I found these developments immensely satisfying since they indicate that the work and vision of the Association are increasingly finding a positive response in the broader evangelical community. For this we have every reason to thank God. Hopefully further contacts of this sort can be established in my future trips.

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5 YEARS OF ACADEMIC WORK: DR. HART DISCUSSES THE ICS by Marcia Hollingsworth



Dr. Hendrik Hart

Dr. Hendrik Hart, professor of philosophy, was the first professor appointed to the ICS staff. Thus in the five years of Institute history, he has seen more clearly than any other professors where it has gone, how it has grown and developed academically and whether it is fulfilling its original purpose. In this Perspective interview he considers the past and future of the ICS in its scholarly tasks.

PERSPECTIVE: Since the opening of the Institute five years ago what significant developments have you noted?

HART: When we began five years ago, the Institute was a step toward a university. Maybe the most significant change is that we are much more satisfied today with the 'institute' character of our endeavour than we were in the beginning. I think we look upon it now as more than merely a step toward a university. Our attitudes may now have changed toward the necessity of establishing

a university as it is commonly understood. We are not marking time until we can open a university with all the labs and large gym, but we are consciously developing away from this, and resting more in the idea that we basically want to have a community of scholars engaged in foundational research in each of the sciences. We might well stay the Institute for Christian Studies, when we understand that this need not mean abandoning the idea of a university.

The Curators' mandate to the Institute faculty shows the significance of this consideration. They questioned whether we should be primarily a foundational, academically oriented graduate institution or

whether we should develop a more two-pronged approach: besides foundational research should we also prepare people for leadership in more service oriented programs? At a contemporary university one can do both. Since we cannot do that here, we must focus our efforts effectively to fulfill our purpose.

PERSPECTIVE: What changes have you seen in the students?

HART: In the beginning the Institute was, at least for some, a rallying place for young people who were religiously upset and critical of their environment. At the Institute they found a community that not only understood them but was willing to form a context for the ripening and maturing of that critical awareness, even if the academic fruit was not immediately evident. In the first years there definitely were people at the ICS who did not belong in an academic institution. The staff felt however that it was not right to rudely and openly decree that certain students were not welcome. We'd always said that if someone feels that he belongs here, we should at least give him a try, and so far this trust has been warranted. People who know that they don't really belong in an academic community are not coming anymore and the people who are coming are more interested in high level academic work.

At first we worked at a level where a staff member focussed on teaching on the level of religious reassurance by working with the idea that a Christian philosophy made sense. After that, in the philosophy department at least, we shifted towards dealing with more theoretically academic problems, in a setting that was no longer lecture oriented.

The students now in the philosophy department are on a level of academic maturity that warrants asking them to outline their course of study leading to the academic degree in philosophy. I presently have seven people who've committed themselves to the Associate program.

PERSPECTIVE: When might the first student graduate from the Institute?

HART: I estimate about three years yet before the first student completes the Associates program in philosophy. (6 years in total).

PERSPECTIVE: Why that long?

HART: The work involves 15 semester hours of introductory work, three years concentration in either the history of philosophy or systematic philosophy, with supporting work in the area not chosen, a year's work in a non-philosophical area supporting the major concentration, and a three year inter-disciplinary seminar. There is also an in-depth study of literature in the chosen field, two major papers, a thesis and comprehensive examination at the end. It is really six years of work but some students are about half way through it by now.

PERSPECTIVE: We've heard a lot about a community of scholars. Are you achieving any of this in your more advanced philosophy classes?



HART: In principle I think we have achieved the right situation in the philosophy department. With the people who are committed to the lengthy program we have formed a work community consisting of seven students and a staff member. In systematic philosophy for example, we try to find a significant area of study that every student can relate to. At the beginning of the year we make up a schedule, agreeing that in our 25 meetings we will discuss as many aspects as possible of the topic chosen for the year. Although I take my own turn with the other people in leading the class, I must make sure for pedagogical reasons that I am more thoroughly prepared every time. This heavier responsibility means that I also have to give leadership to the other students in their work. We have found this way of working very satisfactory.



"We are getting at a better situation now with our work community"

PERSPECTIVE: Could you tell us why?

HART: Well, one thing is very clear. Although the students may initially be frustrated because of the increased responsibility which falls on their shoulders, they learn much more.

We have discovered that in a lecture situation students do not really learn very much. They may pick up information which is valuable, but they do not learn to think, to research, to analyse. By the end of the year most students involved in work groups realize that this has been the best year they've had and that they've learned more than at any time before.

Good examples of the academic value of the work groups can be seen in the student papers we have had this year. Even students who are at the Institute for the first time this year and have given themselves to the work in this way have written papers that more advanced students would not have been able to do two years ago. In my estimation this is due primarily to this more fruitful way in which they approach their work.

PERSPECTIVE: Are there difficulties involved in such work groups?

HART: We have seen very clearly that the whole thing can break down if everyone does not work to the full. For example, we are experiencing this problem in the Jaspers seminar. It is not so much a question of unwillingness on the part of the students to spend the time, but most of the participants do not attend that seminar as their major interest. The time they give to preparing for Jaspers is the time they have left over.

PERSPECTIVE: How might you avoid this next year?

HART: We may have to restrict admission to such a course. When we engage in this type of work we must be able to count on one another so much that we may have to admit only those who are able to work one hundred per cent in such a seminar.

PERSPECTIVE: With respect to your Jaspers seminar, why concentrate on one philosopher rather than surveying many thinkers of the same school?

HART: For one thing, we presuppose that a lot of survey work has been done by our students in college. If there are some in class that do not have this background, we suggest that they go to the library and work through a few survey texts on their own.

We also find that intensive concentration on small areas is sometimes more fruitful and educational. I have found that the survey method of approaching education has left the contemporary college student with the general inability to read a book! Students are more concerned with covering material quickly rather than penetrating to the bottom of a problem. Students do not learn to read interpretively. They always presuppose the meaning is written right there on the surface of the page. I discovered this when I gave a teachers' course before the Institute was opened. For a first assignment I asked these teachers to spend an hour or two trying to understand the preface of a book by John Dewey, a third of a page long. The next time we met I asked them how many had spent one or two hours with that preface. No one had. The longest time anyone had spent dealing with this assignment was twelve minutes, and this person commented that when you had read it five or six times you quit because you were still reading the same thing.



"We are working hard at the Institute and I think news of our academic work is spreading"

To show them I wasn't kidding, I lectured for several hours on that preface. That year we not only dealt with one person or one book, but we covered only the beginning of that book by John Dewey; by very slowly studying it line by line.

PERSPECTIVE: Would you say then that by learning to carefully and critically examine one man, a student can carry this ability to other areas?

HART: That's right. If we can enable a person to come to fundamental grips with someone else's views, we have done a much better

job than inform him of the highlights of the views of fifty persons. He now has the tools to continue this analysis with other men.

PERSPECTIVE: Why did you specifically choose Karl Jaspers?

HART: Our students were not familiar with the more contemporary European philosophies such as existentialism, and Karl Jaspers is a good representative of that stream. And we wanted a man who had addressed himself to the limits of human knowledge and its transcendental significance, a man with whom we could explore the very philosophical problems we had dealt with ourselves, and Jaspers is such a man. Although Jaspers is a representative of that stream of thought that shows humanism on its last legs, he is one of the most acceptable representatives of that movement and is a philosopher of very great stature. Also, we wanted to avoid the attitude that you can be an all-out academician and only read one language. Scholars should be able to read more than just English. So we're going through Jaspers in the original German.

PERSPECTIVE: How else are students and professors working together?

HART: Last year we could begin our assistantship program. Academically I find this encouraging because it means that students are at the point that they can share in the professorial work at a research level. And there are students quite capable of filling these positions. We are working hard academically at the Institute and I think news of this positive development is spreading.

PERSPECTIVE: In what way?

HART: By means of the students certainly, but also through sceptical visitors who, after sitting in our classes, go away as pleasantly surprised supporters. Having had groups of students from other campuses visit our classes has convinced them that ours is not easy work.

PERSPECTIVE: How can the Institute convey to those who are not able to visit classes something of the calibre of work being done?

HART: Perspective is not a magazine which lends itself to showing the fruits of our academic work in an academic way. One thing our members and friends can do is judge from our more popular works whether they show a level of development in our insights. I think Will all the King's men... bears traces of such hard work behind the scenes, even though an attempt has been made to give an account of that hard work in a non-academic way. I think if people would take the time to read that, it would certainly be rewarding for anyone who persists in trying to understand.

PERSPECTIVE: Won't time also be one of the elements involved in allowing others to see the fruits of your academic work?

HART: Yes, when our students reach a level that they are able to write, publish and teach, the value of the academic work will certainly be evidenced in many more concrete ways.

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#### HOUGHTON COLLEGE ARTS CONFERENCE by Bert Polman

On March 10, Dr. Al Wolters (AACS representative), Karen Van Til, Lambert Zuidervaat, and I (all Aesthetics students at the ICS) attended the Current Issues Conference an annual one-day meeting at Houghton College, Houghton, New York. The conference had as its main theme "The Twentieth Century Arts: Revelation or Rubbish," and Dr. Rookmaaker as its main speaker.

Dr. Rookmaaker presented an illustrated lecture on the topic "Do you have to be modern to be contemporary?" and distinguished the dominant, powerful anti-Christian strain from other strains in contemporary art. He related this "modern" anti-Christian art to neo-gnosticism, and questioned whether such art is true. "Yes," he said, "it truly presents existentialistic 'Angst,' but, no, it does not present the wholesome meaningfulness of Christian experience in God's world." Dr. Rookmaaker ended his lecture with a challenge to all to enter the battle of contemporary art and present Christian meaning as opposed to the "no exit" meaning given by the "modern" strain of art. Dr. Chad Walsh (resident poet at Beloit College) and I responded briefly to the lecture.



Bert Polman, an ICS student, is also a Ph.D. candidate in musicology at the U. of Minnesota

After lunch, four workshops were held: in art (where Dr. Rookmaaker gave another illustrated lecture), poetry, drama, and music (with panel discussions). Later in the afternoon, an open forum was held, in which Dr. Rookmaaker and I responded to questions from the audience.

This conference was an example of the contribution that ICS members (faculty as well as students) should continually be attempting to make to the broader academic world and to the praise of the Lord.

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#### DISCOVERY IV PRESENTATIONS CONTINUE

The Discovery IV series, "The Word of God Shall Stand Forever" has met with a good response from communities in both Canada and the U.S. In February Perspective gave a brief outline of the lectures by Drs. Olthuis and DeGraaff. The lectures by Drs. Seerveld, Zylstra and Hart continue to illuminate the dynamic Word of the Lord.



Dr. Seerveld began with an imaginative presentation of Numbers 22-24 when he and nine Institute students presented a choral reading of the Bileam/Balak story, thus bringing the vivid drama of that ancient event closer to the audience in a fresh, unusual manner.

People explain these chapters of the Bible generally in very different ways depending on what they are listening for. If one doesn't understand how to read the Bible he reads into it what he wants to get out of it. Three readers presented three typical and quite dissimilar interpretations in "misunderstanding the Scriptures." The "personalistic moralist", the "academic theologian" and the "staunch-defender-of-dogma" vividly illustrated misuse of the Scriptures by combining unrelated verses, examining trivia, and comparing the story to myth. Their failure to see the wholeness and confessional nature of the event really deadened the power of the Word.



Dr. Seerveld presents  
Numbers in a fresh  
new way

But Seerveld then explained that the key to understanding is "to hear God speaking to the whole man in his total life as a confessing man...The Bible is a proclaiming true story meant to be confessionally received and obeyed." Understanding means listening for the direction of the story, not maxims, and it means seeing the confessional nature of the message, not the dogma that can be extrapolated. To avoid these pitfalls, Seerveld presented some guides for fuller reading and understanding.

- 1) What is the simple true story being told?
- 2) What light do the literary devices and contours throw on the story?
- 3) What is the historical context and its significance?
- 4) What confessionally does the story say to us--observe how God deals with His called-out people and why.

By applying these guides one can more fully understand the meaning of Scripture.

*(Dr. Seerveld's In-person presentations of Discovery IV dealt with an understanding of Ecclesiastes. For the video tape series he presented Numbers 22-24).*

Dr. Zylstra's topic was the book of Ephesians. After some introductory material on Paul and the epistles he considered the letter.

The Bible is the book of God's covenant with men in Christ. The covenant contains two parts: (1) God's Word or plan for (2) man's obedient response. This is the structure of Ephesians. The first three chapters reveal God's plan for mankind in Christ. The last three chapters reveal what man's response to this plan must be.

God's plan is to unite and reconcile all things in Christ so that men can again serve their Maker. God accomplished that plan in raising Christ from the dead to sit at His right hand in heaven, the place of authority. The historical events of Christ's life, death, resurrection and ascension together form the decisive turning point in history, for in those events the Church was born: when we were dead God made us alive together with Christ, raised us up with Him to newness of life, and made us sit with Christ in heaven, restored to the human office of king of the earth. God's work in Christ is good news for men, of which Paul became the great herald.



Our response is to lead a life worthy of the calling to which we have been called. That means we must be the Church; the Body of Christ, the fullness of Him Who fills all in all with the gifts of the Holy Spirit: faith, love, and service (office). In the measure that we live a life of faith and love in our various offices the Body becomes full, grows to maturity, to the measure of the stature of the fullness of Christ Himself. This fullness of God, this being filled with the Spirit, this being rooted and grounded in love, implies a new mode of existence: a new nature. Within Christ's Body we are members one of another and therefore subject to one another in the various structures of creation: marriage, family, and industry. In this way Paul integrally relates God's redemptive work to our creaturely existence: the Body of Christ embraces our entire earthly life, nothing excluded. Paul knows that this new life of service to the new Master will bring opposition. In this dispensation God's People are called to be a Church Militant, strong only in the Lord so that they may stand against (antithesis!) the wiles of the devil and the world rulers of this present darkness.

"Ephesians explains God's plan for man's obedient response"

The final presentation in the series was by Dr. Hart, who considered the Joannine literature in the Bible, focussing mainly on the Gospel and first epistle of John. Why did John write when three other Gospels were already in existence? When John wrote near the end of the century the church was involved in many conflicts with heretics; John was dealing with one in his own town. The apostle was very old and, more than anyone, had grown and mellowed in the new life. He more fully caught the significance of Christ's sayings and thus explains them fully but in simple terms. Through a variety of simple phrases and in a variety of ways John explains that "to live is to love, to love is to obey, to obey is to keep the commandments, to keep the commandments is to fear God, to fear is to know and be wise, to be in the know is to be in the truth, to be in the truth is to live."

In the first epistle one sees this stylistic repetition and begins to understand how the terms "truth" and "knowledge" relate to our lives when we respond obediently to the Word. For John is not dealing with the theological or intellectual meaning of the terms but with the

simple full life-giving meaning of loving God and what it does. In this epistle we see how John fully understood the relationship between the Old and New Testaments, especially in his passages on love (4:7-5:4). The letter is a simple test for those claiming to be believers: if they love the saints and live in obedient response to the Word they are indeed believers; if not, their faith is a lie and they are dead.

"John's Gospel," Hart explained, "is not so much to tell us that Christ has come and that faith in Him will lead to eternal life, but this Gospel intends an immediate confrontation with the Word in its appeal to us." Chapter five especially shows the Jews' confrontation with the Word (Christ) and how, instead of seeing how the Scripture pointed to Christ and Life, they were dead through their limited legalistic misuse of it. John's Gospel is "a direct, existential, heart to heart confrontation demanding response" in which one takes his choice between life and death.

We have offered these five Discovery IV presentations as a way of reading, listening and together responding to the Word of God. Phillip heard the treasurer of Ethiopia reading from Isaiah and asked "Do you understand it?" "Of course not," the man replied, "How can I when there is no one to instruct me?" (Acts 8:30,31) We hope you have enjoyed participating with us in instruction and growth, in understanding the Word of our Lord which stands forever.

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#### THOSE WHO AROSE IN LEBANON--ONE YEAR LATER

A PERSPECTIVE INTERVIEW WITH SOUHEIL & NADINE KHOWLEY by Carol Wilson

Last May, Perspective published an interview with Christian Saade who discussed his involvement in a Lebanese organization called Al-Muntalikun (those who arose). Christian visited the ICS and out of his enthusiasm for the reformational thinking he observed, he spread word of the ICS to Lebanon. As a result, two more Lebanese students came this year to the Institute--Souheil and Nadine Khowley. The couple has been here since last fall studying full time and here they talk about where Al-Muntalikun has gone in the past year and about the future of radical Christians in Lebanon.



PERSPECTIVE: What has your involvement been with Al-Muntalikun?

Souheil & Nadine Khowley

SOUHEIL: I was involved in its beginnings. Along with some friends of mine and people that God put in our way we joined together, having no idea of the vision that was going to develop out of our contact. We were fed up with the church in Lebanon; we felt it wasn't Biblical, so we started studying the Bible together and our ideas were formed about how to deal with the political situation in Lebanon and the Middle East.

NADINE: At the same time about seven girls were meeting and we started some studying on our own. We merged a year later with the fellows when we found that we could complement and contribute to each other and grow together as an organization.

PERSPECTIVE: So it is a student movement?

NADINE: Mostly. It began on the campus and it's not easy to take just anyone into it. You have to have a certain degree of understanding and theoretical background at this point. We have started recruiting high school students. A great problem with our movement is that we have an ideology of non-violence.

SOUHEIL: Yes, peacemaking.

NADINE: So this is a real conflict with what students have been raised in. Our ideology radically confronts other political groups and stands out from nominal Christian groups too.

PERSPECTIVE: You are really becoming a voice then?

NADINE: On campus we're quite well known--at least on the American and British ones. That's all though except for a few small villages where we've had contacts.

PERSPECTIVE: Have your own backgrounds been very different from what Al-Muntalikun stands for?

SOUHEIL: I come from a very nationalistic background. It was the only religion I was raised in and was very difficult to break from. And our movement tries to go beyond nationalism.

NADINE: I went to high school and college in an American system and my mother is American. I never had contact with much activist Christianity so it's been quite a switch for me too. It was through my friends that I joined the movement.

PERSPECTIVE: Souheil, in VANGUARD magazine (Jan/Feb., 1973) you mentioned various activities your movement has worked at such as helping the refugees in Palestinian camps. How much of this sort of work have you done as a group?

SOUHEIL: Well, we've been building an air-raid shelter for a south Lebanese village which is frequently bombed by the Israelies. But right now we are in the beginning theoretical stages. We're still learning how to formulate our ideology and how to back it.



NADINE: Yes, we're doing more of the intellectual work right now. It's very difficult to do things in Lebanon where there are so very many ideologies, religions and political parties. And you really must be able to explain where you're going as a movement before you act.

PERSPECTIVE: Has there been much reaction to your work and beliefs from other political groups?



SOUHEIL: We disagree with all the other political groups in the Middle East. Although we have many friendships with outsiders and have invited them to panel discussions, what comes out is disappointment with each other's ideologies. We have had to be involved with such groups as Al Fatah in building shelters, sewers, etc., but they always knew we disagreed with them on basic issues. They tolerated our presence in camps because of our help, even though we gave speeches right in the refugee camps that were radically anti-violence. We refuse to help either side militarily. The pro-Palestinian groups are really in the same framework as the Zionists--both have the basic aim of independence though it means injustice for both sides.

"Until now the churches have used polite suppression tactics against us"

PERSPECTIVE: How large is the movement and how old is it?

SOUHEIL: There are about fifty who are actively committed. I mean by that they have been asked many times to endanger their lives in South Lebanon or the camps and they do it. Other people give their help and support sometimes but they can not afford full-time commitment. And we're four years old. It's a miracle that we've been in existence that long, with all the other stronger political entities.

PERSPECTIVE: Does the movement work exclusively with Arabic people?

SOUHEIL: We've tried never to think of ourselves in a nationalistic way. In our movement we're not restricted just to Arabs. Nadine here is American! But in Lebanon there are about ten different nationalities.

PERSPECTIVE: Does it create many problems to have so many different backgrounds represented in the movement?

SOUHEIL: Definitely. Our advantage though is that we are still young and not completely shaped by our backgrounds. We have people from extremes--one with parents who work in the government, another whose parents are revolutionaries. Slowly they begin to see that they must put old ideologies away and join together. Because of our position on violence many have left the movement,

especially the Palestinians. This is understandable in light of what they've been through. They can't forget what's happened to them. But they didn't see Christianity as an option; that they could fight Zionism on a different basis. They didn't see the battle between spirits which can be fought without military weapons. So there are cases where we've had to tell people that though they are still our brothers and that we love them, we cannot work with each other because of our different views of basic issues. Sadly, some are not ready to comprehend us and cannot forget what they were raised in.

NADINE: Lebanon is unique with its many different ethnic groups and sects. There are Palestinians, Armenians, Iraqies, Syrians. And there are Armenian and Greek Orthodox, a variety of Protestants, Moslems amid Maronites-- a kind of Lebanese Roman Catholic sect. Such variety creates many difficulties.

PERSPECTIVE: You mentioned disillusionment with the churches in Lebanon. Has this diversity caused you trouble in relating to them?

SOUHEIL: Somewhat. Until now it's been polite suppression. When members of a congregation know of us and wish to co-operate with us, they are not allowed to do so. The churches have really gotten away from being Biblical.

PERSPECTIVE: Why is this?

SOUHEIL: Partially it's been because of missionaries who have built churches on concepts they have formed in America or Britain. They leave the churches to Lebanese leaders but they are still financed by the West and if the leaders change their views, their finances are cut off. So the churches have not gotten away from anti-biblical cultural influences, just as the churches here have not. The best Christians in Lebanon are considered to be foreign missionaries. We're trying to make people understand that we are not part of the established church--the so-called Christians in Lebanon, who are labelled as imperialists and colonialists. If people begin to see how we differ radically from the church which has let so many things influence it, we may begin to be a force culturally.

PERSPECTIVE: About what you're doing here now--are the political theory courses you're taking going to help you formulate an ideology for Al-Muntalikun?

SOUHEIL: What we're studying here is what we were dreaming about in Lebanon--to study what the Bible says about justice and how it's implemented. The concepts are very meaningful because they don't deal just with specific situations but with norms for the whole creation. It may differ how I apply what I learn in Lebanon



"Our ideology radically confronts other political groups & nominal Christian groups too"

but the concepts are the same for here too. We've sent most of Wedge's publications to Lebanon to be studied and hope to send tapes soon. We now have a small theoretical research centre in Lebanon and I wish that more of my friends could come here, study the ideas and teach others to start applying them. Philip Saade (Christian's brother) came here in January with an official plea from our movement to send a teacher there to start an Institute in Lebanon.

PERSPECTIVE: It's unfortunate that they can't. Are there any other possibilities for help?

NADINE: A friend of ours wants to start a Christian high school and he wants us to send him teachers who will be reformational. If some students from here could go over as teachers, it would strengthen the ties between the two movements. Hopefully these Christian teachers would work with Al-Muntalikun. What we need now is the vanguard of the Christian church, ready to sacrifice and build up the church; to make it exist again. We just didn't know when we began as a small group of teenagers what we were getting into. God is truly leading us from victory to victory and it's our hope that many more students from Lebanon can come here. Christian Saade hopes to be here next year also.



"What we're studying here is what we dreamed about in Lebanon"

PERSPECTIVE: I understand you're working on magazine editing here too?

SOUHEIL: We think it will be an asset for our movement to have its own newspaper. We hope to do justice to the events we report and not be propogandistic. We want a paper that would enable Christians to take a stand on things--a radical position with different ground motives from the biased papers and reports of events in the Middle East and elsewhere one sees now. I've discovered that North American Christians have a biased view of the Arab/Israeli conflict because of the propoganda in the news.

PERSPECTIVE: What has been your involvement in ECSA (Evangelical Committee for Social Action)?

SOUHEIL: I'm on a committee that's trying to formulate a statement on justice and to give structure to the movement. I think I can help the Institute students involved in ECSA avoid the same mistakes we had to struggle with in Al-Muntalikun--mistakes in recruitment, training, and placing people in positions. Perhaps because of my background I see the great need for mobilized movements. Here if the students were more mobilized I think they could really begin to shape things in Toronto.

NADINE: I think the students don't work enough together here aside from academically. There is a danger of students coming here just to study what interests him. Organizations like ECSA are a good way of coming together in other areas.

PERSPECTIVE: Do you plan to study here next year?

SOUHEIL: We just don't know what we are supposed to do. But whether we stay here and study more or return and teach, we hope to contact other Christians and spread information about this beginning reformational movement in Lebanon and employ others for strategic positions in it. Only as we make our struggle known can we grow and have impact.

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#### A CENTRAL PART OF A RESEARCH CENTRE by Kerry Hollingsworth

Central to any academic enterprise is the library. Without one, any teaching and research centre will be severely hampered. This is no less the case for the Institute for Christian Studies. Its library is an essential place where students can come to expand their thinking and sharpen the research in which they are involved. Hopefully our library will significantly contribute to our scholarly efforts to give direction to North American culture. We are happy to report that the ICS library has a much larger collection than we had hoped for at this time last year.



A partial view of the ICS library

By March, the library held about four thousand volumes. During this year significant and important contributions have been made. We have received 200 volumes from the library of the late Dr. Henry Van Til, formerly a professor at Calvin College. We also gained access to the library of the late Rev. Francois Guillaume, adding 130 more valuable volumes to our collection, including a set of Philosophia Reformata, an item that is most welcome. Mr. Jack Van Meggelen of Toronto very kindly donated over 200 volumes including two sets of valuable commentaries. And we were fortunate to receive the very significant contribution by Dr. Peter Steen which included a collection of fifty xeroxed articles and essays by Herman Dooyeweerd. We are particularly happy with this donation since the library hopes to build up complete holdings of the major writers of the "Reformational Movement" in the Netherlands.

Since there is no other library in North America which had devoted itself to this rich heritage, we hope to make a significant contribution in this area. We can concentrate on this area since we have access to other collections from the many college and university



libraries in Toronto.

We have only begun to develop a new Christian way in the academic world --a beginning that can best be advanced if we can continue to explore and develop the great cultural and intellectual heritage given us by the Reformational movement in the Netherlands. If we can build such a unique collection, within a few years we would indeed have the most complete collection of "Reformational materials" on the North American continent and would be a centre for people from all parts of the world. The University of Toronto has already expressed interest in such a collection!

At present we plan to concentrate on the following major figures: Groen Van Prinsterer, Abraham Kuyper, D.H.Th. Vollenhoven, Herman Dooyeweerd, Klaas Schilder, K.J. Popma, J.P. Mekkes and S.U. Zuidema. This list is necessarily arbitrary and soon we plan to include a number of the outstanding Dutch theological writers of this century: S.G. DeGraaf, S. Greijdanus, F.W. Grosheide, B. Holwerda, A. Janse, J. Ridderbos and C. Veenhof.

We would be very happy to receive a list, however small, from anyone who would care to donate or sell material by these authors. At the moment we have close to one hundred volumes by Kuyper and about thirty-five by Groen, but only about twenty-five by Vollenhoven, Dooyeweerd, Schilder, Popma and Mekkes combined. Therefore we would like to concentrate on and increase our holdings of these latter authors. Since their writings include at least 950 separate titles we have a long way to go.

Other areas of the library should also be mentioned. Our theology section now includes fifteen hundred volumes. However, we are particularly poor in the areas of history, economics and sociology. We will particularly feel the lack of a substantial history section next year when Dr. C.T. McIntire joins the staff. Since we do not have anyone in the fields of economics and sociology we can at the moment afford to concentrate our efforts elsewhere. And though our ethics and psychology collections are small they do contain some valuable works.

Our basic operating principle for the ICS library is Quality rather than Quantity. We do not intend to build a huge collection of books in every field known to man. Rather, our aim is to carefully select only those volumes that are of the utmost quality, importance and of immediate relevance to the present classes. Having the library develop in tune with the classes offered each year will enable us to build the most meaningful and useful collection.

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#### MINISCRIPTS

\* A mini-conference in "Understanding the Scriptures" was held in Minneapolis on January 6. A group of fifteen gathered to hear and discuss presentations on "What is the Word of God" by Dick Halverson, "The Scriptures as the Word of God" by Ron Roper, and "A Pattern of Sound Words (II Tim. 1:13)" by Dave Selvig. Dick is a student at Bethel College, St. Paul, Minn; Ron and Dave are Bethel graduates and students at the Institute.

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Published by the AACS, 229 College Street, Toronto, Ontario. M5T 1R4. Co-  
editors, Carol R. Wilson & Marcia Hollingsworth. Second class mail. RN2091  
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\* Preliminary inquiries into the accreditation of the ICS look quite positive thus far. However, John Olthuis reports that it would be premature to present a Private Members Bill to the Ontario legislature this March, so he will be working towards such a presentation in the fall of 1973.

\* On March 20, Dr. C. Seerveld and his family will depart for England for five months. Dr. Seerveld plans to study art history and theory at the University of London, partially in preparation for the aesthetics courses he will offer next year.

\* All AACS members were sent a questionnaire from J. Olthuis to elicit their opinion on the place and task of the AACS/ICS. If you did not receive one, please notify us immediately and a questionnaire will be sent. If you have not yet completed and returned yours, please do so as soon as possible.

\* Dr. Peter Steen, professor of philosophy employed by the Pittsburgh Coalition for Christian Outreach, spoke Sat. March 10th at York University on "What is the Gospel". The conference was sponsored by the York InterVarsity Christian Fellowship.

\* Students planning to study at the ICS next year are urged to submit their applications immediately. Information on obtaining student visas and Canadian immigration procedures is available by writing Miss Ada Oegema, Institute for Christian Studies, 229 College Street, Toronto, Ontario. M5T 1R4

\* An article by Dr. B. Zylstra entitled "The Word of God, the Bible, and the AACS" appeared in the March issue of The Presbyterian Guardian as part of a dialogue with Prof. John Frame of Westminster Theological Seminary. Reprints of this article are available for 50¢ by writing the AACS, 229 College Street, Toronto, Ontario.

\* PLEASE RESERVE THESE DATES FOR THE 1973 AACS CONFERENCES

Alberta: August 3 - 6	Trenton: To be confirmed (Ontario)
British Columbia: August 31-Sept. 3	Thunder Bay: August 10-12 (Ontario)
Niagara: August 3 - 6 (Ontario)	Pennsylvania: Dates to be confirmed
Western Michigan: October 5-7	

FOR MORE INFORMATION SEE THE NEXT ISSUE OF PERSPECTIVE.

\* Moving? Please inform us of your new address six weeks before you move to receive materials regularly. All other organizations such as Wedge, Tomorrow's Book Club, and VANGUARD, must be informed separately.

\* When sending a cheque to the AACS/ICS, please indicate whether it is for membership fees, a donation, or for services rendered. We need this information to keep our records straight. Please include your name and return address so we can send you a receipt.

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ARTICLE: 19730702

TITLE: Perspective: Official Magazine of the A.R.S.S., an Association for the Advancement of Christian Scholarship

AUTHOR: Association for the Advancement of Christian Scholarship

ISSUE DATE: April, 1973

TYPE: Journal

SERIES/JOURNAL: Perspective; v.7, no.2

KEYWORDS: Association for the Advancement of Christian Scholarship, Institute for Christian Studies, Hendrik Hart, 5 years of academic work Dr. Hart discusses the ICS, Marcia Hollingsworth, christian scholarship, christian socialism, Al-Muntalikun, Lebanon, Souheil Khowley, Those who arose in Lebanon One year later, reformational philosophy, christian education, library

NOTES:

CITATION FORMAT: Perspective. Toronto, ON: Association for the Advancement of Christian Scholarship, 1973.

dc.contributor.author:

dc.title: Perspective: Official Magazine of the A.R.S.S., an Association for the Advancement of Christian Scholarship

dc.date.issued: 1973-04-30

dc.date.accessioned: 2011-04-12

dc.type: journal

dc.format.mimetype: text/html

dc.language.iso: en

dc.subject: Institute for Christian Studies--History; Institute for Christian Studies. Library; Christian socialism; Religion and politics--Lebanon; Christianity and politics--Lebanon; Hart, Hendrik; Hollingsworth, Marcia; Learning and scholarship; Reformed philosophy; Christian education