

perspective

Newsletter of the Association for the Advancement of Christian Scholarship
Vol. 6, No. 3, May, 1972.

Dear Members and Friends of the AACCS/ICS:

Association Buys New Building Near the University of Toronto, by Harry Westerhof

On April 29th, a farewell party was held at 141 Lyndhurst; students, staff and friends gathered to say goodbye not only to those leaving but also to the house which was the home of the AACCS and the ICS for nearly 5 years. But a special joy and gratitude marked the evening because a new home had been found. On the previous day the curators learned that the offer to buy the building at 229 College Street had been accepted.

"We are really overjoyed with this building," said John Olthuis, summing up reactions from students and staff. "It is another indication that the Lord doesn't take care of us only in the day-to-day matters, but also in

the high-points in the life of the Institute."

The building in itself is not important, John Olthuis stressed; it plays only a supportive role in the total context of what we're trying to do. The main thing has always been the academic community of students and professors, and we've experienced a real blessing there. The new building is an added blessing which will contribute to the further development and outreach of that community.

229 College Street is a solid older (1913) building, 5 storeys high; it is functional and unpretentious. The decorative effect of the brickwork on the face of the building is characteristic of its period. The basement and the first three floors are presently occupied by the Toronto Central Library Annex (whose study



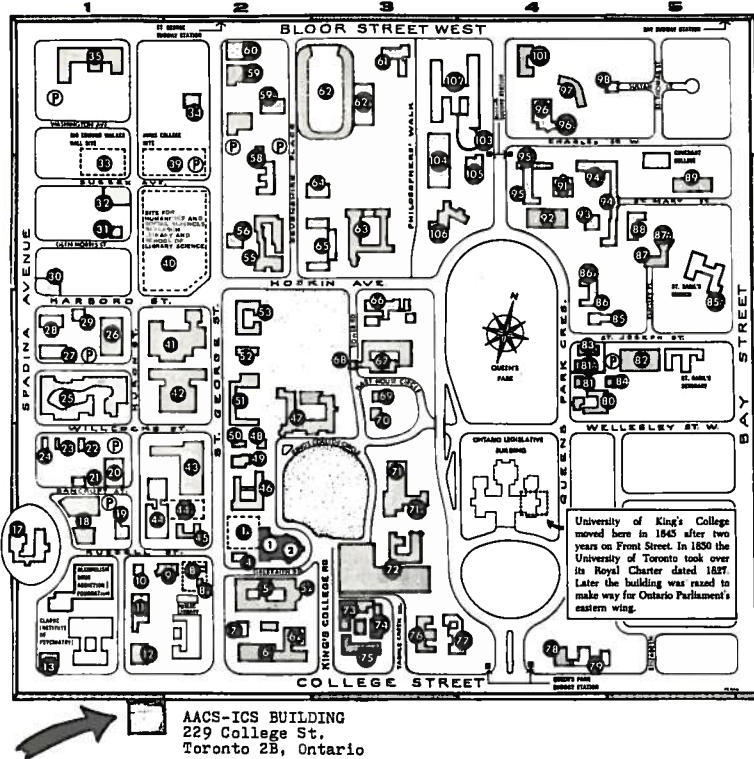
New ICS-AACS Building
at 229 College Street
in Toronto



Three Quarter View of the New
ICS Building

facilities ICS students can use) with a lease that expires in 1974. The fifth floor is being leased back to the Odd Fellows Organization from whom the building was bought, until they can find other quarters. So in the coming year the AACIS/ICS will occupy the fourth floor.

The St. George Campus, University of Toronto



Map of the University of Toronto Main Campus; The New ICS Building is Right at the Edge (as shown)

benefactors, who choose to remain anonymous, for their generous gift, without which the purchase of a building at this time would not have been possible. Of that money \$100,000 has already been received, and the remaining \$150,000 will be used to retire a mortgage over the next several years.

To carry out its purpose, it is important that the ICS be located near the educational and cultural centers of the city and their resources. The new building stands in the heart of the city and is readily accessible by public transit. College Street forms the southern boundary of the University of Toronto Campus, and 229 is just a 2-minutes' walk from St. George Street which runs through its centre. Across the street from our new building stands the Metropolitan Toronto Public Library, and a few blocks up St. George the massive new \$40 million

The purchase of 229 College ends a 2-year search. "We looked at dozens of buildings," said John Hultink. "Every time we pursued a particular one and our offer was rejected, we believed that the Lord had a better one in store for us. With the building at 229 College, this has certainly proven to be the case."

In what ways is this the building we've been looking for? Consider first of all space and cost. According to Olthuis, the fourth floor alone has 8,000 square feet of space, which is almost triple that available at 141 Lyndhurst. And in total space (43,000 square feet) it is twice as big as the building we tried to get at 20 Spadina and \$50,000 cheaper. Total cost of the new building was \$550,000, but with the incoming rental revenue we'll come within \$5,000 of meeting the mortgage and operating costs. We are all very grateful to the



One of the Spacious Library Study Rooms on Floors 1-3. These Floors are Leased by Toronto's Central Library Annex

University of Toronto Graduate Research Library is open to us. The Ontario Institute for Studies in Education on Bloor near St. George can be walked to in about 15 minutes. Dr. DeGraaff's education and psychology classes already made use of its space, library and film holdings during the past school year. These are just a few examples which make it clear that a more advantageous location would be hard to imagine. The new building will provide a physical presence, a channel through which the ICS can more effectively make its public academic presence felt on the secular campus.

Our goal over the next decade is that 229 be entirely occupied by various Christian organizations until the ICS/AACS requires the entire building. And to increase communication with the university complex, space will be set aside where ICS students can gather, discuss, and exchange ideas over coffee with students attending other university colleges.

On June 30 we leave 141 Lyndhurst. Looked at practically, it served our needs adequately until the present and provided the opportunity for building up equity which could be applied to something more spacious and more favourably located. But more important, 141 meant for us a community of staff and students forming and growing together and an atmosphere of closeness and informality which will be remembered.

During the past year especially, we became aware of growing pains: classrooms were crowded, meetings spilled over into hallways, the library was too small and too often used for other activities, and on Friday evenings students in Dr. DeGraaff's education class found themselves taking philosophy at the same time with Dr. Runner lecturing in the next room. Students visiting from other schools added to the already congested traffic at 141.

So mark Saturday, October 14 on your calendars and join us as we dedicate the new building and celebrate the 5th anniversary of the opening of the Institute. Dr. Calvin Seerveld, newly-appointed professor of aesthetics, will deliver his inaugural address. And as we move to 229 College, we re-affirm what Dr. Seerveld said in 1967 at the opening of the Institute:

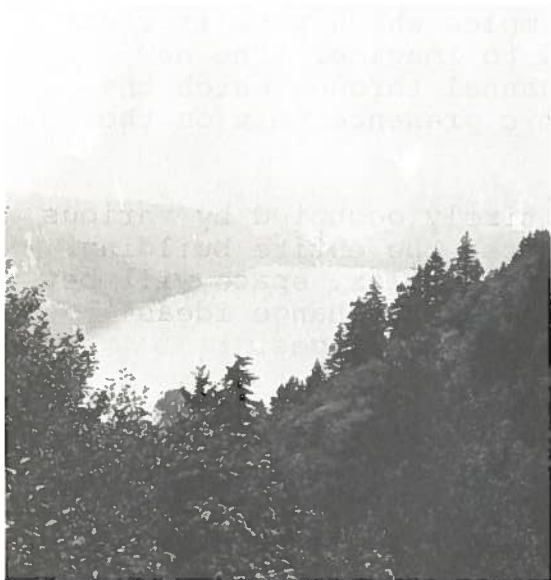
"The Institute wants to make it plain that it is in itself nothing, that it is a transparent, faith-responding institution, that its very institutional structures and every activity going on within its bounds is a living sacrifice, a hallelujah moment of praise to our Lord."

Association to Tap Non-ICS Talent for Summer and Fall Conferences

Plans for six 1972 AACS study conferences are being finished, with three others being considered or in the working stages. To give ICS professors time for research, and for preparation of summer seminars, John Olthuis, executive director of the AACS, says that some of the rich talent of the AACS membership has been tapped to provide a stimulating series of lectures on a wide variety of topics.

Speakers and topics for the first six AACS conferences will include Hugh Cook on "The Rise and Fall of the American Dream: Notes on American Literature"; Arie Leegwater on "Revolutions in Science and Technology"; Bert Polman on "'Artful' Music in Paradise: The Paradox of American

Popular Music"; Ken Piers on "Unmasking the Scientific Mind"; James H. Olthuis (the sole exception to the non-prof rule) on "Friendship, Family and Marriage"; Peter Steen (topic still under consideration); and Sidney Greidanus on "The Nature of the Bible, and The Interpretation of the Bible".



Here are some examples of topics that will be covered by various lecturers at different conferences (see the schedule on following page): Dr. Ken Piers, assistant professor of chemistry at Calvin College in Grand Rapids, Michigan will speak on "Unmasking the Scientific Mind". First he'll deal with the historical origins of scientism, and then he'll explore the influence that scientism has had on the shaping of modern school curricula, especially in modern theories of learning and teaching, including the "discovery method" of learning. He'll show how Christians have tried to respond to the scientistic spirit, and explore a more positive alternative to the modern day dead-end in the sciences.

Bert Polman, a Ph.D. candidate in musicology at the University of Minnesota, will give two lectures on "'Artful' Music in Paradise: the Paradox of American Popular Music". The thrust of the two lectures is that popular music in America is an expression of the tension/conflict/paradox between the American dream or ideals of natural simplicity, innocence, objectivity, non-culturalness, and the American reality of complexity, death, violence, cultural activity, etc. A few thoughts will also be given on what pop music and music in general should be today.

Hugh Cook, assistant professor of English at Dordt College in Sioux Center, Iowa will trace the genesis, rise, flowering, and the death of the American dream in American literature.

Dr. Sidney Greidanus will bring the resources of an academic background and the practical experience of his pastorate at the Christian Reformed

(Left) Scenes from the Beautiful Cultus Lake, British Columbia Summer Conference of 1971. (Pictures by R. Bruinsma)

Church in Clarkson, Ontario to two lectures on the Bible and how it speaks to us today. The first lecture will focus on the nature of the Bible: the Bible as God's written Word, the various types of literature contained in it, the different cultural settings it encompasses, and the use of historical events within it. The second lecture will concentrate on the interpretation of the Bible: our presuppositions and questions, the purpose of the authors, the historical gap between then and now, and the message of the Bible for today.

If you plan to attend an AACS study conference during the summer or fall in your locality, you should examine the schedule below for dates, speakers, and the names of registrars at the conference closest to you. More information will be sent to you by each of the registrars listed below.

*Ontario, August 4 - 7

Arie Leegwater, "Revolutions in Science and Technology" (2)

Hugh Cook, "The Rise and Fall of the American Dream: Notes on American Literature" (1)

Bert Polman, "'Artful' Music in Paradise: The Paradox of American Popular Music" (2)

Registrar: AACS,
141 Lyndhurst Ave.,
Toronto 4, Ontario.

*Alberta, August 4 - 7

James H. Olthuis, "Family, Friendship and Marriage"

Sidney Greidanus, "Understanding the Bible" (2)

Registrar: Mr. P. Leenheer,
12136 - 38 Street,
Edmonton, Alberta.

*Michigan, October 6 - 8

Peter Steen, Topic to be announced.

Bert Polman, "'Artful' Music in Paradise: The Paradox of American Popular Music"

Registrar: Ms. Linda Leenders,
2926 Marshall S.E., Apt. D-10,
Grand Rapids, Mich. 49508,
U. S. A.

*B.C., September 1 - 4

Ken Piers, "Unmasking the Scientific Mind"

Bert Polman, "'Artful' Music in Paradise: The Paradox of American Popular Music" (2)

Registrar: Mrs. Fien DeJong,
5022 Bridge Street,
Delta, B. C.

*Pinebrook, Pa., September 22-23
(tentative)

Speakers, topics, and registrar still to be determined.

*Minnesota, October (tentative)

Speakers and location to be announced.

Registrar: Mr. Bob Miko,
1247 St. Anthony,
St. Paul, Minnesota
55104, U.S.A.

S. U. Zuidema Honoured Upon His Retirement From the Free University By Friends Throughout the World



Dr. S.U. Zuidema of the Free University

On February 12th Dr. S. U. Zuidema was honoured by a small committee of his colleagues upon his retirement from the Free University of Amsterdam, The Netherlands. On behalf of hundreds of friends from throughout the world, the committee presented to Dr. Zuidema a large volume of essays selected from his numerous publications and entitled, Communication and Confrontation.*

According to Dr. Bernard Zylstra, Professor Zuidema has "made an outstanding contribution to reformed theology and philosophy during the past 25 years." In a recent review Zylstra writes that "in his writings Professor Zuidema is concerned, first and foremost, with pointing out the inner contradictions in the conceptions of the major modern thinkers whose foundation is no longer Biblical but humanist. During a period when many Christian scholars and cultural leaders attempted to develop a new synthesis and accommodation between Christianity and modern thought, Professor Zuidema rightly asserted that real communication with modern man requires confrontation with the underlying non-biblical humanist basis of modern thought and practice."

dr.S.U.Zuidema
**Communication
Confrontation**

COMMUNICATION AND CONFRONTATION

A philosophical appraisal and critique of modern society and contemporary thought /8.95

by S.U. Zuidema

Blazingly to the point, always keenly intelligent, this carefully chosen set of essays by S.U. Zuidema will captivate students and scholars alike. *Communication and Confrontation* is composed of the best of the prolific and fruitful career of one of the major exponents of the philosophy of the common good. There are chapters on a broad spectrum of topics, including "The Strength and Weakness of Communism and Christianity", "Church and Politics", "Asia's Awakening and Our Christian Responsibility" as well as essays on Søren Kierkegaard, Karl Jaspers, John Dewey, Martin Heidegger, Maurice Merleau-Ponty, Gabriel Marcel and others.

This volume of 425 pages is to be presented to Dr. Zuidema on his retirement from the Free University philosophy faculty. Translated by Canadian students at the Free, it appears to be a classic statement of integrally Christian philosophical consciousness by a man who was both passionate and compassionate: committed to Christ, he was ready to communicate that truth and to confront other spirits wherever he saw them. Highly recommended.

Dr. S.U. Zuidema is professor of philosophy at the Free University of Amsterdam, and is an outstanding authority on contemporary philosophy.

* S.U. Zuidema, Communication and Confrontation: A Philosophical Appraisal and Critique of Modern Society and Contemporary Thought. The Netherlands, Van Gorcum and J.H. Kok; Toronto, Wedge Publishing Foundation, 229 College Street, Toronto 2B, Ontario, Canada, 432 pp., \$8.95.

Zylstra also says, "The fifty-page essay on "Common Grace and Christian Action in Abraham Kuyper" is the best English introduction into Kuyper's philosophy of culture. The majority of the essays present a keenly critical evaluation of the dangers of the new hermeneutic of left-wing theology".

The essays included in Communication and Confrontation were translated by Canadian graduate students at the Free University - Phil Brouwer, Fred Cupido, Wendy Elgersma-Helleman, Gerben Groenewoud, Art Helleman, Lammert Tenyenhuis, Harry Van Dyke, Albert Wolters, and Eelco Vander Woude.

Seven ICS Grad Students Receive Academic Assistantships

ICS staff chairman, James Olthuis, reports that seven ICS graduate students have been awarded positions as research assistants during the coming year. The assistantships pay \$2.55 an hour, and are made for varying periods of time, depending on the nature and length of the project and the student's schedule. Dr. Olthuis says, "These assistantships are designed to help ICS staff members develop research in new fields, and to finish projects that we've already begun. These appointments will help us build an academic team in which advanced students and their junior partners undertake scholarly projects."

Working with Dr. Olthuis are Don Sinnema and Harry Fernhout in the area of theology. Ken Cross, John Hull and Robert Vander Plaats are working in different areas of philosophy and the philosophy of science with Dr. Hendrik Hart. Dr. Zylstra is being aided by Bernard Haverhals and Paul Marshall. Presently Dr. Arnold DeGraaff does not have an assistant, but says that a stipend has been reserved for this purpose. Further appointments will be announced as they occur this fall and winter.

Criteria for the assistantships are academic competence and promise; preference is given to those students who have studied at the ICS full-time for one year or more. Students interested in this program should apply in writing to Dr. Hendrik Hart, staff chairman of the ICS.

Fifty-five Apply for AACS Membership, progress report by Harry Houtman

From April 6th to May 5th, my promotional work took me to the U.S.A., concentrating mainly on contacts at established academic communities in Michigan, Indiana, Illinois, Ohio and Pennsylvania. Fifty-five new members were signed up, primarily from the Calvin, Trinity and Geneva College communities. Another 45 likely or potential members will be encouraged to join by members of local AACS Chapters.

The response has been encouraging, not only in numbers, but also in sincere enthusiasm and deep conviction; I encountered very little negative reaction. I met with people at Wheaton College who are actively searching and open and made new contacts at Valparaiso University (Evangelical Lutheran, 4,000 students) and Goshen College (Mennonite) in Indiana. Here, as elsewhere, I was impressed with the importance of being able to show them concretely what it is to do Christian scholarship, and how it is different. If we show them a way, our reception will be one of welcome, since they are looking for distinctive ways to compete with state

universities. They realize that it must come through their Christian perspective, but they are unclear as to what that exactly is.

The direct involvement of the ICS staff in extra-ICS affairs, I discovered, is extremely important for the promotion of the AACCS. I have spoken to many professors who had heard about someone at ICS through some meeting or conference. Generally, appreciation for the ICS staff is high. Dr. Evan Runner's influence is strong; among students it is probably higher than ever. Several men at Calvin have said that the AACCS has had a good (if perhaps unsettling and uncomfortable) influence because it has stimulated a good many to at least ask what it means to be Christian scholars. Moreover, the special interest seminar at Calvin Seminary has brought nearly unanimous positive response from both faculty and students. The ICS/Calvin Interim Course also met with favourable response, especially among some of the loyal Calvin supporters who still eye ICS with some mistrust and fear of rivalry.



Harry Houtman,
Associate Director
of Development

In Pennsylvania, Dr. Peter Steen continues to be a source of valuable contacts and breath-giving influence. Westminster College in New Wilmington, Pa., whose Dr. Tom Gregory and 12 students spent a week at ICS during January, shows a growing interest in the AACCS. Recently Dr. Steen was invited to visit with

the new president and with many students from Grove City College. The Christian student leader there is excited about ICS and hopes we can arrange for some speeches on campus.

Much ground still has to be covered and many places visited to expand the outreach of the AACCS/ICS. In my travels local members are invaluable; they open doors to new possibilities and further development. In this you can all help by sending us the names of people anywhere in North America--especially on college campuses--whom we could talk with, for some time or other we may be in the area or coming through. On the other hand, we would be quite pleased to send them literature and introduce them to the AACCS now, so they can start the ball rolling. It can't all be done by a few; more and more are needed. How about it?

AACCS/OACS Summer Seminars and Workshops

The summer program in Christian education, co-sponsored by the Ontario Alliance of Christian Schools and the Association for the Advancement of Christian Scholarship will be held this summer from July 3-28 at the Toronto District Christian High School in Woodbridge, Ontario.

Schedule of Courses and Workshops:

--Philosophy of Education, July 3 - 28. Taught by Mrs. Geraldine Steensma, Associate Professor of Education and director of student teaching at Covenant College and author of To Those Who Teach: Keys for Decision-Making. This course seeks to give Christian answers to the following questions: What are the proper goals of Christian education? How do the various subjects taught in the school contribute to those goals? What is the relationship of the school to other institutions?

--Psychology of Education, July 3 - 28. Mrs. Steensma.
The child is a religious being, created in the image of God. How does that affect the process of education? How do children grow, develop and learn? Which methods will best achieve the goals of Christian education in the lives of the children?

--Mathematics Workshop, July 17 - 28.
Harro Van Brummelen.
A continuation and further development for classroom use of "Mathematics in the Christian School", a 114-page report produced by last year's seminar on the objectives and nature of math learning and the place of math in the curriculum.

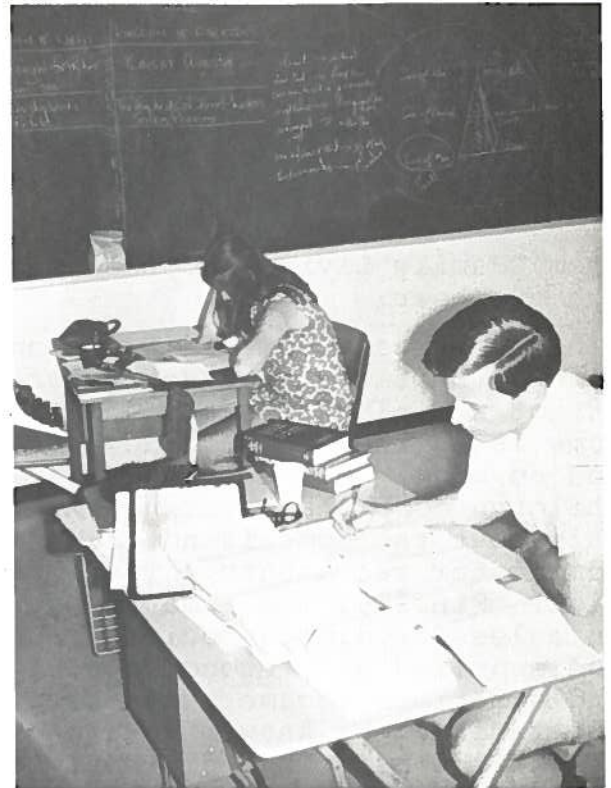
--French for Elementary School Teachers, July 3 - 8. Mr. B. Carvill and Mrs. G. Selles. Will be held if there are a minimum of 14 participants.

--French Curriculum Workshop, July 3-28.
Mrs. Carvill and Mr. G. Kouwenhoven.

--Science and Social Studies, July 3-28.
Dr. Arnold DeGraaff and Mrs. Jean Olthuis. Further development of curriculum for grades 1-3.

--Science Curriculum Workshop, July 17-28. Herman Proper and Bruce de Boer. Continuation of curriculum development for junior high and high school.

Plans for a Literature Workshop have not yet been finished. Mr. Henry Wiersma from the London District Christian High School would like to do something in geography. Anyone else interested? Some changes may be made in the above schedule, depending on enrollment. Please send applications to: Mr. John Top, Principal, Toronto District Christian High School, Box 527, Woodbridge, Ontario.



Two Teachers Improving Themselves and The Curricula of Their Christian Schools by Studying at the 1971 AACCS/OACS Seminars and Workshops

Discovery I Booklet, Hope for the Family, is Published

Adapted from the five basic lectures that were given in the 1969-70 Discovery I lecture series, Hope for the Family has been published simultaneously by Wedge Publishing Foundation and the International Reformed Bulletin. The booklet includes five chapters by five different authors, excerpts of which are given below:

From "Family Breakdown" by Arnold DeGraaff:

"It is not that parents do not love their children any more, not at all. Many children probably receive more physical care, more protection, more attention and more open affection than ever before. The trouble is that many children receive the wrong kind of attention and the wrong kind of love: attention and love that know no bounds are not subject to any norms. As a result parents in our society generally raise insecure, self-centered, uncommitted children. For if the family is no longer a place where every member is accepted for what he is in himself, a place of rest where every member can find reassurance and guidance with regard to his life's task, if instead escape, enjoyment and consumption are of central importance, then it is very easy for parents to spoil their children or misuse them for gaining emotional satisfaction."

From "Family Living and Learning in Biblical Perspective" by Paul G. Schrottenboer:

"The home has a limited function and is irreducible to any other structure. The father governs his family in family affairs, but the home is not a miniature state, for its authority is of a family kind. The home is neither a democracy nor a monarchy. The home has no equality and no king. Mother shares parental responsibility with Father, but children don't have voting rights. So also, the father leads in worship; but the home is not a miniature church. It is not the place to administer sacraments. The worship of the family is of a special family kind. Finally, the home is not a small business. There was a time, in a less developed society, when the home took over many economic tasks and supplied many economic needs. Father and son often worked together and sometimes became partners. But that is not an essential part of the family. We know of examples in which fathers became the employees of their sons. That did not violate the family relationship in the least. The home, in short, stands as a structure in society with its own sphere, authority, and task. These we should consider."

From "Hidden Invaders of Our Homes" by John A. Olthuis:

"This (consuming) vision has captured the hearts of many Christians, young and old. Many Christians try to live according to two visions--to enjoy the best of two worlds--to remain Christians while at the same time pledging to uphold the faith of consumption. Sooner or later, however, one vision, one spiritual force, will gain the upper hand, will become the directing, the determining force in our lives. I must stress that there is nothing wrong with having many of the items produced by the modern technological world but if one lives to consume as if that were the way to the good life then one has committed his heart to a death vision and all other decisions are made on the basis of that commitment. If it becomes more important to have a new, expensive automobile every year than to keep the old one a second year and to contribute more money to a Christian high school or to building a Christian labour association, then the vision of consumption determines contributions to the Kingdom of God, whereas the vision of the Kingdom ought to determine everything, including whether one needs or does not need a new car, new broadloom, perhaps a skidoo."

From "The Family in Society" by Gordon Spykman:

"Rules for home life differ from those of the other institutions of society. A mother, for example, does not put a price on the daily

bread she gives her children, as the man in the baking business does. Nor does the father levy taxes on goods consumed by his children, as a government does--by imprisonment or a fine. Under God, a man is king in his own castle, whether it be a \$40,000 mansion or a rustic cottage. Neither his church nor his state nor his job may rightfully encroach upon his freedom and duty as a parent to work out in his home a Christian style of life which will carry over to all of social life."

From "The Family of the Future" by Hendrik Hart:

"The family of the future must raise up a generation of men and women with a clear vision of the coming of the Kingdom of our God, men and women who do not fear but welcome change, who know when we need change, who can tell what needs to be changed and who know how to make the changes, men and women who can be leaders and decision makers in such a way that, instead of miring God's people in the mud of traditions that have lost their meaning, they can shape freshly, clearly and powerfully the principles of God's Word to show forth the redemptive power of the Word in a world that is increasingly falling away in sin. The family of the future needs to nurture children to the point that they become adults with enough insight into human life to distinguish between truly abiding principles and human traditions. Thus, the family of the future will be an ordinary family, creationally much the same as any other. But it will also show a distinctiveness in spirit that sets it apart from all families that are not part of the Body of our Lord Jesus Christ."

These quotes are tantalizing, but not adequate. May we suggest that you write to TBC, Box 10, Station L, Toronto 10, Ontario, Canada for a copy of Hope for the Family? It costs \$1.25.

Rising Up for Christ: An Interview with Christian Saade, a Leader of Lebanon's Al-Muntalikun, by Robert Lee Carvill



Christian Saade is a 21-year-old Lebanese graduate student in agricultural economics at the University of Tennessee at Knoxville. One day earlier this year he was talking with a friend about what he calls "radical Christianity". He says, "What I mean by radical Christianity is a faith that affects the whole person and the whole of life, and is not only related to maybe the 'religious' realm of the person--in economics, politics and the whole of society." Where did he get these ideas? From the Bible, he says, and through the studies that he carried out in the Scriptures as part of an embryonic Christian social movement in Lebanon known as Al-Muntalikun (pron. Ahl-Mun-tahl-ee-kun) in Arabic and as "The Uprisers" in English.

Christian Saade: "We of Al-Muntalikun decided to follow Him in every area of life; we want to 'rise up' and proclaim Christ as Lord." This statement of radicality led his friend to say, "If you've got all these radical ideas you ought to read this!" He then handed him two copies of VANGUARD newspaper that was published daily at the Urbana Missionary Conference last year by reformational students from several colleges. In it there was an ad that they had

placed for the Institute for Christian Studies. Amazed to find other Christians thinking the way he had learned to think in Muntalikon back in Lebanon, Saade decided to visit the ICS with his brother, Philip. After a two and a half week stay, I interviewed him for Perspective Newsletter about what it meant to him to "rise up" for Christ. Here's what he told Perspective:

Perspective: And how did Muntalikon begin? What is your background and the background of the other people?

Saade: We come from different backgrounds, especially different political backgrounds. Some of us come from a socialist or communist background; some come from a national right-wing background; some come from a Syrian nationalist background which is a party that works for the unity of some of the Arab countries. All of us are evangelical believers in the sense that we believe in Christ as our personal Saviour, not only as a philosophy or a religion. We started because in Lebanon the young people when they come to the age of maybe sixteen usually have to decide where to be involved--in which group or party or student movement--because the issues are very crucial. So every young man sees the necessity of being involved. When we were about sixteen--by "we" I mean myself and maybe five evangelical friends--we were about to be involved in our own background, I mean right-wing parties, left-wing parties, or "our party". When we began studying and reading about these parties, like the works of Karl Marx and some right-wing writings, we said that there is something missing, and that if we believe in Christ and join these parties, there are certain contradictions. Then we felt led to proclaim Christ in our lives, not only as a religious leader, but as King of all life.

Perspective: Where did that idea come from, do you know?

Saade: I don't think we got it from anyone; I think we were led to it by God. It just came about that we met, and it suddenly happened that five or six of us from different political backgrounds decided to proclaim Christ as Lord. We really didn't know more about what it really meant, but we wanted to follow Him in every area of life. And so from there we decided to develop a movement that would be completely committed to Christ. One of the first principles was that we wanted to give our whole lives to Christ and our slogan was, "For Christ even unto death."

Perspective: Why did you choose this slogan?

Saade: We wanted to stress our full commitment to Christ and not only the idea of a Sunday Christianity, a part-time Christianity; we wanted to study for Christ and to work for Christ. So we decided to start the movement, and to carry on further research in the Bible about what it means to have Christ as King, as Lord, or as Leader. And we discovered in the Bible that Christianity was relevant to all areas of life, and that Christ was ushering in a New Order, but we realized that this New Order could come about only through new persons. Therefore we felt again the need for the person to be changed individually and then to devote himself to full-time work with his brothers so that Christ might reign through His Body to usher in this New Order. And we felt that this New Order was not only mystical or other-worldly but concrete.

Perspective: What is your church background? Do you belong to a church now? Were they started by missionaries? And how did they receive Al-Muntalikun?

Saade: Maybe half of us--now there are about forty of us--come from evangelical churches, like the Baptist, the Church of Christ, and some other churches. And the other half are believers who were backsliders, who once in their lifetime had accepted Christ as Saviour and were born again, but then they were so disillusioned with the Christianity that they found there that they left the churches. So when they heard about this movement, they joined us. When we first began, the evangelical churches didn't like our movement very much, mainly because they were afraid we were trying to take over their membership. We were not; we wanted our members to stay in the churches, as membership is concerned, and attendance on Sundays, and at prayer meetings. We didn't see that this would contradict our movement but we wanted to go beyond. We saw ourselves not as a contradiction but as complementing the work of the church.

Perspective: What kind of vision of Christianity did, and do, these churches have? Why did you feel that their vision was not complete?

Saade: Well, I can't say the church, but in general Christians--by that I mean believers--see the whole thing of conversion as an individual method, especially related to how you would pray, and going to school, and church, and singing hymns ... and ethics. So then the biggest thing was the question of sexual immorality or some other thing like smoking. And then most of them, especially on the campus or in local politics, were divided or scattered among different political groups. And in Lebanon--especially in the university--we have constant clashes between the left wing and the right wing.

Perspective: What do you mean by clashes--how do they come about and what actually happens?

Saade: They are caused by propaganda newspapers and speeches, and then they reach a climax in riots, and they cause the riots you meet on the streets, and violent clashes between the students in the university ... the closing of the university ... trying to open it by force, and such things. And the Christians were usually scattered among these groups or forbidden, they would just go home and forget about the whole thing.

And therefore their public message ... was extremely weak and inefficient, to the point where when at the university ... For example, one believer from a certain Christian organization stood up, all of the students--Christians, Moslems and agitators--and all of them--stood there laughing at him. They didn't even hate him--they were laughing at him and despising him, and then they began to sing, you know, Sunday school hymns in mockery. And all of them would ask, "What is your Christ doing about the poverty problem? What is your Christ doing about racism?" And so on. And the student couldn't even give an answer except that Christ stood against poverty...

And so Christians as Christians do not have a say in the universities and public affairs, and people do not respect them.

Perspective: What is the spiritual complexion of the universities in Lebanon?

Saade: We have four main universities. One of them is a French university; one American; one Egyptian; and one Lebanese. Now each one has a different way of life and thought among its people. Therefore, there are four different sub-cultures. For example, in the Egyptian university, most of the students are Arab nationalists; they're for the unity of all the Arab countries under certain social and political conditions. And a number of them are left-wing or communist.

Now, in the French university, on the other hand, most of the students are right-wing.

Perspective: You told me before that some members of Muntalikun have been beaten up or that they met resistance in the university. How did that happen?

Saade: We don't have a very strong impact because we are only a small number and we're scattered in different universities and high schools. But last year it happened that the left-wing students and the right-wing students were going to violently clash, so some of the members who were at the university tried to be conciliators. And they tried to stop the violence, and so they were beaten.

Perspective: I understand that there are some refugee camps in Lebanon. What's the relationship between the evangelical believers and the Palestinian refugees?

Saade: The evangelicals are caught up in an extremely complex Lebanese situation with many groups and cultures in the country. So in a sense the idea of the Christian community is that of a place where you forget your different ideas, and you come together to worship and go back to your different ideas. So really no position could be defined because there is no common position.

But now, let me come back to the refugees; there are about a million and a half to two million Palestinian refugees in the Arab world. These people have been thrown out of their land. And in Lebanon we have between 300,000 and a half million of them. And the Arab countries don't have the financial capacity to economically integrate these people. They are just there. They don't have real employment, or anything. So these Palestinians--at least most of them--are there in camps, without any jobs.

Perspective: What do they do in these refugee camps?

Saade: First of all, it is very difficult for the fathers to find employment. Because in the culture itself there isn't enough employment, and also because of political problems. So these Arabs are poor--they lack medical care, sanitation, education--they lack most of the basics of life. So I can well understand that they're very bitter. And revolutionary ideas spread extremely quickly among them because generally a person will rather die with a gun in his hand than die in a camp with nothing to eat. So there is dignity for them in revolution, not only political dignity, but dignity for life. So this is one of the problems--Palestinian refugees that need to be helped.

Our position is that the Christian (I mean the evangelical) community is not concerned enough about these people because I think that it is our job as evangelicals to give them a decent life by doing what Christ taught us. I think that we as evangelicals are not meeting our responsibility as anything more than individuals, but it is a huge responsibility since the government itself isn't able to meet it. But I believe if we are really sincere, then Christ will provide all of our needs.

Perspective: You told me earlier that one of the big crises in the development of Muntalikun was the place of violence in your strategy, and that finally through some of your actions in a camp or village, you came to a new strategy of "aggressive non-violence" or "fighting love".

Saade: The people who started the movement, including myself, were very violence-oriented. When the movement started we did not reject the idea of violence, and we even took it up as a weapon against the Christian pacifists. But then it came to a point where we were confronted with a decision because change is needed in the Middle East very much, and even in the whole world. The question is, "How will we bring change about?" Through violence or through other means? And the question is so crucial in the Middle East that if you believe that someday you ought to use violence, then you ought to use it today. So you have to decide. We went on searching and searching in the Bible, and it was really through the Bible that we became convicted that Christianity is an ideology of love. Love, but not as it is used today. But that the political and economic ideas of Christianity ought to be based on love--everything. And even the struggle ought to be a struggle of love. And by this I mean that we ought to try to change not only the structures, but our enemies as well. And with this I can see all the implications of love. We are concerned not only with the oppressed, but with the oppressor ... to change the oppressor also. Through biblical study we came to the conclusion that we ought to reject violence in the New Order of Christ's redemption.

But--we rejected pacifism as well. We decided that pacifism is as much a crime as violence is. And we are now trying to develop an aggressive non-violent strategy which we could carry out through the mass media and through the economic and political channels.

Perspective: How did you apply your strategy of aggressive non-violence where the communists were?

Saade: I can't name the village, but I can tell you in general that we discovered that when we presented love in action--and even to some people who ideologically are our opponents--they accepted us, respected us, heard our message--even though they recognized there is a difference in our respective ideologies. They were so impressed that words were put into action, that we became friends although ideologically we were so much different.

Perspective: How did you put love into action?

Saade: For example, in areas that are being bombed and there is no shelter or first aid, we tried to build shelters with the population, and to give first aid lessons. And we did this through our own means because we don't have any sort of staff. So we had to go ourselves for a week or more at a time. And as an example, I just received a letter from Lebanon. They are trying to go on Sundays to the Palestinian camps and

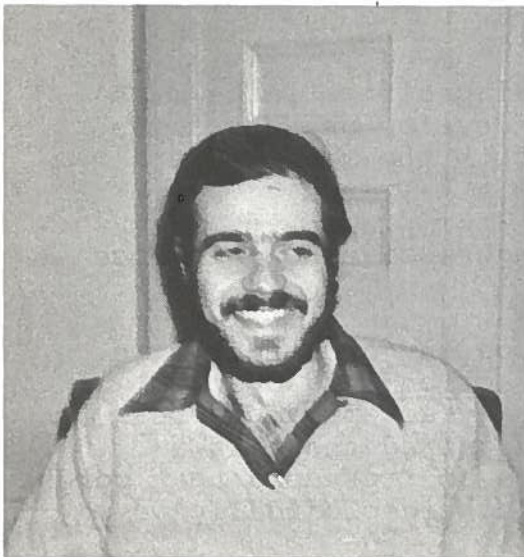
work in helping them build a system of gardens. And when we do this, we do it in the name of Christ. But people in the Middle East understand "Christian" to mean the military and western capitalist periods, so when you say "Christian" it doesn't mean a lot to them. They also think of the Christian crusades of the Middle Ages when people killed in the name of Christ. But we feel that we have to acknowledge Christ even though the word has a bad connotation. But then we have to prove that for us that word means different actions. Then people accept us, and accept us to hear us. We feel that part of our strategy is to do good--even to do good to your enemies, and this will bring change.

Perspective: Now I'd like to come back to the United States again. You first came to the Institute about two weeks ago? I'd like to know what you've observed, and maybe what you've learned.

Saade: First I'd like to say that I've been extremely encouraged, Robert. I've been extremely encouraged and blessed--and I say this sincerely. We've already taken the same position, and to come here and see that God has raised up people with a similar vision is almost overwhelming.

Perspective: Who have you spoken with? How have you been received? How do you look upon the work?

Saade: I've met most of the professors, I think all of them, the editors of VANGUARD, the executives working here, and most of the students, and I've been extremely well received by all. And I attended the classes by Dr. Zylstra and Dr. Olthuis and heard some speeches given by Dr. Steen and Mr. John Olthuis. And I think that what's being done here is of tremendous importance. And in this sense it's unique. And especially the work of the Institute is very important because it's not enough to say that Christianity has a total impact, but we have to develop this philosophy and these ideas. Having professors and students working together in a Christian atmosphere, and trying to have the scriptures relate to the problems of the world in an identifiable stance--without being identified with some secular philosophies--this is very important. I feel it's important not only for Canada and North America, but for the whole world. And I can say for myself that in the movement in Lebanon we look to the Institute to provide us and the world with Christian theories for different aspects of life.



"It's tremendous! To come here and see that God has raised up people with a similar vision is almost overwhelming."

Perspective: I'd also like to know what weaknesses you've seen. I know you're very diplomatic, but I'd like to know what dangers you see, and how you think these might be overcome. What can we learn from Al-Muntalikun?

Saade: I don't think that I have any criticisms to make because every-

thing is so great, but I have some points in regard to the future. First of all, I hope that the vision that's being developed here will not be caught up in narrowly national considerations, and the national culture of Canada. I pray that it will be for the whole world. And this, I think, is a great danger because many times we take the vision that God has given us and we relate it to our own locality only. And I feel that the vision is so great that it ought to be for the whole world. In India, Russia, and China--in these countries that are so far away from us.

Secondly, sometimes we face so much opposition that we become aggressive against our fellow Christians; and I hope that this vision will come--will be presented to all the evangelicals within the same context--as an extension of their faith--and not as an opposing point of view. I hope that we'll be conscious that God is trying to rally the whole Church around this vision, and not to divide it. I hope that we don't develop an antagonism against people that aren't from our numbers, but that we try to show them that this is for them, and this is in fact what they believe and want, but haven't realized it so much.

And the third point is that I'd like the question of how the struggle should be led to be discussed thoroughly because in the past some movements have started with the idea of total Christianity, but didn't adequately understand what a Christian struggle is. They used violence in their struggle and this contributed to their downfall, so I hope that this struggle will be a non-violent one.

Perspective: Could you give an example?

Saade: I don't know very much about Cromwell's movement, but I think that they probably began with a complete vision of the Kingdom of God, and because they resorted to violence that was their downfall. And I think today that they don't stand as a witness of Christian love and the Kingdom of Christ. So I hope that right now we'll look at this problem and develop a conception of Christian struggle that this same issue will not be our downfall.

Postscript: This week the AACS/ICS staff received a post card from Christian Saade from Lebanon in which he says that the other members of Al-Muntalikun are greatly encouraged by what he reported to them about the ICS. He said before leaving that he thinks "at this stage we at Muntalikun will have to learn from the Institute--very much". He's now trying to arrange to have at least one and perhaps two or three graduate students come to the ICS in the fall. But since the Lebanese pound has the purchasing power of 33¢ in Canada or the U.S. it costs the equivalent of \$2250 (instead of \$750 for a North American) for a Lebanese student to pay the ICS tuition. When I asked him if any of the students would be able to afford the cost, he said that they probably could not, and that it would take several years of savings to make one year of study possible. Maybe someone reading this interview will want to spread the influence of scripturally directed graduate learning to Lebanon. If you know of anyone who can provide one or more tuition scholarships (at \$750 each), would you please write to John A. Olthuis, Executive Director,

A. A. C. S.,
229 College Street,
Toronto 2B, Ontario.

(New address, as of June 15).

Everybody Ought to Work Together: An Interview with Hieke Bosma, Staff Secretary for the AACS, by Mary Ann Baumgartner

As you enter the AACS office you are bound to hear, "Hello, may I help you?". One of the girls who is most likely to say this is shy but friendly Hieke Bosma.

Hieke works as a secretary for John Hultink and John A. Olthuis. Among her many responsibilities, she does the painstaking typing of Perspec-tive Newsletter. Because she enjoys her work so much, she plans to continue working for the AACS.

Hieke's enthusiastic about her work. She says, "I enjoy working there. You feel like you're sharing... sharing a common vision with the people you work with." In some previous jobs, she discovered that working was "just being a number. You don't feel like you're doing anything worthwhile because everybody tends to be out for their own and not really concerned about what they're doing."

Hieke is the eldest of six children and the only girl in the family. She comes from Newmarket, Ontario and now resides in Toronto. Hieke has been working for the Association for almost three years. Previously she was an assistant teacher and worked for the government as a receptionist and typist.



Hieke Bosma

Hieke has grown with both the ICS and AACS during the past three years. She is quite excited about the new building. "There is bound to be a large change from the facilities at 141, but growth is good. As we see the task becoming larger, we realize that more work must be done."

She hopes to take Dr. Runner's Introduction to Christian Philosophy next year. "I think it would give me more of a perspective on things, more insight into what I'm doing and a better understanding of what the Institute's all about."

Miniscripts

* Dr. H. Evan Runner will speak at the July 14-16, 1972 Christian Studies Unit summer conference to be held in Herts, England at All Nations Christian College, according to Ruth Perry, registrar for the event. Dr. Runner, professor of philosophy at Calvin College and visiting professor of philosophy at the ICS, will speak on "Religion and the Total Christian Life". Ms. Perry says, "During the weekend we hope to deepen our collective understanding of our faith and its implications in our lives and the community. There will be discussion groups and workshops in philosophy, art, social work, sociology, education, biology and other areas." The cost of the conference will be slightly over six pounds. Bookings and information about the conference can be obtained by writing to Ms. Ruth Perry, B.A., 145 Pennard Drive, Pennard, Swansea, Glam, Great Britain.

* On May 6, executive director, John Olthuis, along with Lee Gardner and Rex Downie, addressed an AACS/NACPA-sponsored conference at Central Christian School in Philadelphia. Theme of the one-day conference was "Christian Education and the State: An Appeal for Justice". Olthuis

gave an overall view of the relation of education to the development of American culture, with particular attention to the importance of the emergence of public Christianity. State support for educational systems is only part of the problem facing Christian schools in America; it sets only the framework for conditions making possible the emergence of public Christian schools.

Gardner, teacher, counsellor and member of the Philadelphia Association for Christian Schools, then documented the need for public Christian schools from the present crisis in the Philadelphia school system. He was followed by Downie, a lawyer and member of the Christian Legal Society, who spoke about the legal struggle for state support of Christian education in Pennsylvania.

About 80 people attended, mainly teachers and students from surrounding schools and colleges, though some parents from Central Christian School were also present. This inner-city school, which is a "real venture of faith", says Olthuis, was started in 1969 by black and white Christians concerned about the problems of ghetto life, and it offers God-centered education as an alternative to a system which says there is no hope.

* On May 31 - June 2 Dr. Kenneth Piers and Dr. Paul Schrotenboer of the ICS board of curators made a presentation of the services of the AACS and ICS for students at public universities at the annual meeting of Christian Reformed Campus pastors at Grand Valley College in Michigan.

* On May 13th Bernard Zylstra participated in a one-day conference at Gordon College in Wenham, Massachusetts. The conference, which focussed on the relationship between Christianity and politics, featured speeches by Dr. Zylstra on the foundations of Christian political strategy in the U.S., and one by McKendree Langley, assistant professor in history at Barrington College in Rhode Island, on the contribution of G. Groen Van Prinsterer and Abraham Kuyper and the genesis of the Dutch evangelical movement in politics during the last half of the 19th century. The one-day conference was organized by professors Philip C. Bom and William Harper of the Gordon College political science department.

* Dr. James Olthuis gave the keynote address of the annual convention of the Christian Labour Association of Canada on April 22nd in metropolitan Toronto. Dr. Olthuis gave an address entitled "The CLAC: Past and Future", stressing that the need of the hour for Christian labour in Canada is for maturity and comprehensiveness of vision. This speech, along with one by CLAC executive secretary, Gerald Vandezande, "Choices for Tomorrow", will be published as an Explorations pamphlet by Wedge Publishing Foundation, Box 10, Station L, Toronto 10, Ontario, Canada.

* Dr. Peter Schouls, chairman of the ICS board of curators, will have a sabbatical at Oxford University during 1972-73. While there he'll study the philosophical works of John Locke. Dr. Schouls is chairman of the philosophy department at the University of Alberta in Edmonton.

* A Place to Stand: A Case for Public Funds for All Public Schools, a pamphlet by John A. Olthuis which has gone through several printings, was included in a section on minority views in education as part of The Best of Times/The Worst of Times: Contemporary Issues in Canadian Education, an anthology for college students edited by H.A. Stevenson, R.M. Stamp, and J.D. Wilson, and published by Holt, Rinehart and Winston of Canada Ltd., 55 Horner Avenue, Toronto 18, Ontario, Canada.

* Dr. Arnold DeGraaff spent four days (May 6 - 10) at the First Presbyterian Church and its Day School in Macon, Georgia, by invitation of the school's board of trustees. He had spoken there on Christian curriculum two years ago, just before the school opened. On Sunday morning he preached at the morning worship service; he spent the evening with the church families as they gathered for an informal service of supper, worship and discussion. The following three days he spent at the school talking with faculty and students and delivering three lectures on: the child and his learning, a Christian approach; the social studies curriculum; and a Christian perspective in the teaching of math. On the last two days he was joined by Mrs. Jean Olthuis, who used work from her own teaching experience to show how the social studies guides can be used in the classroom. DeGraaff found the growth of Christian education in the South encouraging. Several newly-organized Christian schools, including the ones in Macon and in Memphis, Tennessee are interested in an attempt to unite the Christian schools of the South into an alliance.

* A substantial essay by ICS professor Hendrik Hart, "The Idea of a Christian University" has been published simultaneously in Higher Education, a Christian Perspective edited by Craig E. Seaton, Box 711, La Mirada, California 90638 in the Summer, 1971, issue, Vol. 1, No. 2, pp. 48-65; and in the S.A.V.C.W. Bulletin, Jan., 1972, No. 31, pp. 2-18.

* The following excerpt is from Impressions of North American Culture: Neutral Scholarship and Relevant Scholarship by P. G. W. DuPlessis, professor at Rand Afrikaans University, Johannesburg, South Africa. It appeared in the September, 1971 Afrikaans periodical, Word and Deed:

"At the graduate Institute for Christian Studies in Toronto, students work independently and participate in the two study programs. I was asked to give a series of lectures for students and staff of the ICS on my research in the development of philosophy during the Renaissance. After each lecture we had lengthy discussions, during which I acquired valuable critiques of my work. These dialogues with the ICS scholarly community helped me plan the next phase of my research in a proper perspective. At this Institute I could, fortunately, once again sense the difference between real scholarship (which really includes the encyclopedic context of individual research) and journalistic know-it-all which anxiously tries to actualize and popularize scholarship (which is frequently done at North American universities)."

* On March 23 and 24 Dr. and Mrs. Francis A. Schaeffer made one of their rare U.S. appearances at Grove City College in Grove City, Pennsylvania. The brief series of lectures was sponsored by the religion department of Geneva College, Beaver Falls, Pennsylvania. Earlier in the week, Dr. Schaeffer was reported to have had talks with President Richard Nixon, presumably the main reason for his stateside excursion. (Wonder what they talked about? So do we!)

Three students from the ICS, Paul Marshall, Bob Eells, Dave Selvig and one student from Ontario Bible College, Kurt Weaver, travelled together to Grove City for these lectures. After missing the initial afternoon discussion we heard Dr. Schaeffer speak on the dilemma of modern man on Thursday night and the Christian answer the following evening. Mrs. Schaeffer shared her insights on prayer on Friday morning and the story of L'Abri that afternoon. Dr. and Mrs. Schaeffer were greeted on behalf of the ICS and kindly returned the salutation. May the spirit of concern that was evident be directed toward proclaiming Christ the King of culture. -- David Selvig.

* Psalm 5, Translated by Calvin G. Seerveld

Make your ears open, Lord, for what I have to say!
Would You please try to understand how bothered I am?
Pay attention to my "Help!" cry--
You are my king! my God! It is to You I make my appeal!
O Lord! hear my voice in the morning--
this morning I'll just spill it out to You
and then get set (to see what happens) ...

For You are not a god, are You, who can put up with what is not just!
Whoever undermines things You cannot stomach, right?!
People who push themselves forward shall never be able to stand their
ground in front of Your eyes, (O my God!)
You hate--I know that!--hate all those who work out what is deceptive!
You will utterly ruin those whose talk misleads!
Men with (gossiping) blood on their hands, the tricky ones, make You,
O Lord God Yahweh--vomit!

But in spite of them, because of Your overwhelming promising Mercy,
I am come to the place where You are;
I am humbling myself right near Your specially consecrated temple, awe
struck before You.
O Lord! Lead me in Your kind of doing what is right,
especially because of those just waiting to find out where my weak
spots are!--
(please) lay Your path straight out in front of me ...

For there is absolutely nothing that comes out of their mouth you can
count on!
What's inside them causes rot!
Their throat is like a grave ready to swallow!
They just keep on sucking you in with their slippery tongue!
O God! make them pay for it!
Let them get caught and smashed by their own devious plans!
Fragment them to pieces because of their many, many underhanded deeds!
for it is against You they are breaking things down--

But let everybody who really trusts in You be glad!
let those who try to hide themselves in You be able to laugh joyfully
again and again forever!
Cover them protectively, (Lord), so that they may indeed relax happily
with You, those who really love Your Name;
for You are the One, O Yahweh! blessing the man who does what proves
true.
You surround him with Grace, like a great big shield ...

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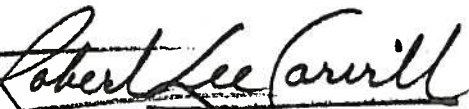
* A delegation of 10 students and professors from Toronto visited Calvin Theological Seminary from January 21-24 to hold a dialogue on "Word, Kingdom, and Evangelism". The get-together was organized by Calvin Seminary students James Van Der Schaaf and Eric C. Schilperpoort, and held through the auspices of Calvin Seminary in Grand Rapids, Michigan. Lectures were given by James Olthuis, Sidney Greidanus, and Bernard Zylstra, and responses came from J. Stek, B. Van Elderen, H. Zwaanstra, F. Klooster, and M. Hugen of Calvin. A discussion of possible inter-relationship between Calvin Seminary and the ICS was led by A. Bandstra for Calvin, and Bernard Zylstra for ICS, and students from both institutions. According to Harry Fernhout, a theology student at ICS, there was an excellent spirit of cooperation and understanding, and every possibility of further interaction and mutual growth together. This is reflected in the letter that student organizers Van Der Schaaf and Schilperpoort wrote to the ICS Curators. They stated, "The student committee has received nothing but favourable comments from both students and faculty on the presentation of the Institute professors. The spirit at this Seminar was one of unity and mutual respect. Moreover, the need for further dialogue was properly recognized, especially concerning academic relationships between both institutions".

* Please Note This Correction: In a miniscript on the work of Mr. Ron Roper with the Christian Liberation University of Berkeley it was erroneously reported that he was engaged in pioneering work "to present an alternative humanist-inspired multi-university there". That should read that he is engaged in pioneering work "to present an alternative to the humanist-inspired multi-university there".

* American members of the AACS who wish to make tax-exempt donations to the AACS/ICS should make their cheques payable to:

The Foundation for the Advancement of Christian Studies,
c/o 1677 Gentian Drive S.E.,
Grand Rapids, Michigan 49508,
U. S. A.

Sincerely yours,



Robert Lee Carvill,
Editor.

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