

Over 900 explore changes and choices at Niagara weekend

by Carol-Ann Veenkamp

Richard Mouw. Herman de Jong. Johanna Peetoom. Homer Samplonius. Mirth Vos. All these names and more are now part of a community of memory shared by those who attended the 28th annual ICS Niagara Family Conference August 1 through 4.

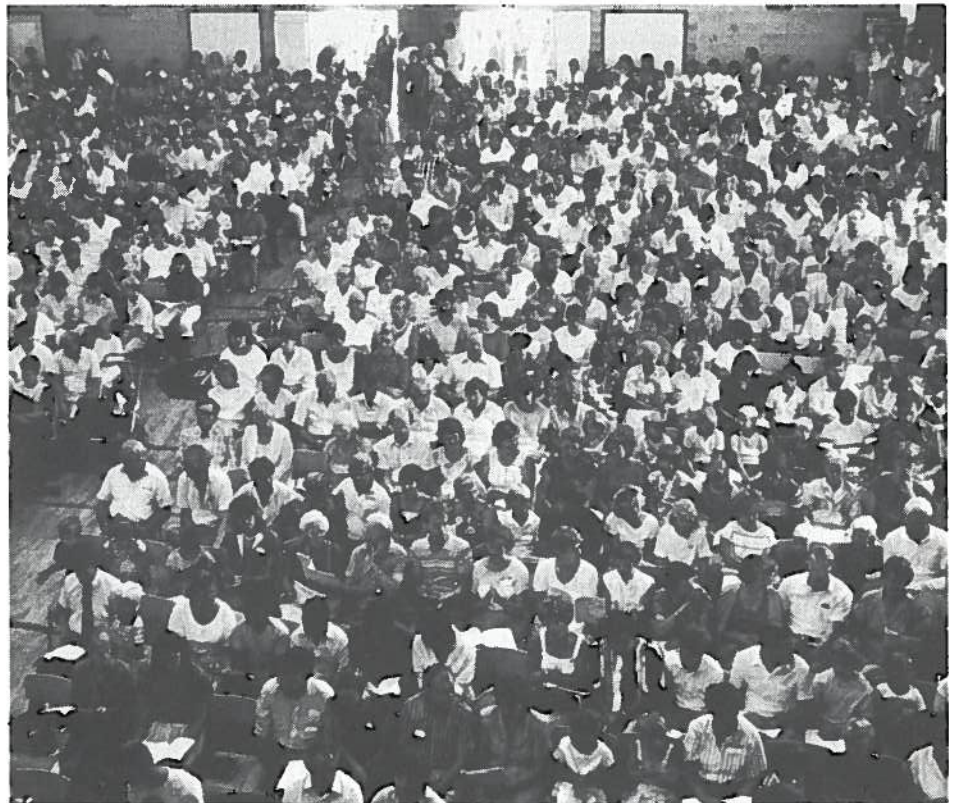
Keynote speaker, Dr. Richard Mouw, a professor of Christian philosophy and ethics at Fuller Theological Seminary in Pasadena, Cal. described the conference as an important place to join into a "community of memory" — a phrase coined by U.S. sociologist Robert Bellah in his book *Habits of the Heart*.

According to Bellah, a community of memory is a place where we maintain the older ways of talking about citizenship and service to God. He suggests that in the present societal situation, the best places for these communities to thrive are churches and synagogues.

Contribute to memory

Since the Reformed worldview is not the natural way of speaking in our Canadian society, Mouw said we must contribute to our own community of memory by telling stories of the past, remembering the names of the saints, villains,

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Over 1100 worshippers gathered for the Sunday morning worship service at the ICS Niagara Family Conference August 3 led by Rev. Homer Samplonius of Clinton CRC.

Perspective

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In This Issue

Although summer is over, this issue of *Perspective* gives you a chance to relax and reflect on the summer and particularly about ICS-related events.

John Pater of Edmonton tells us about the Alberta Family conference where the conferees were fed with welcome sunshine and insights into justice with Dr. Nicholas Wolterstorff and others. Dr. Pitt and Carol-Ann Veenkamp introduce us to some of the highlights of the Niagara Family Conference, which was attended by over 1,000 participants who slept (?) through a severe hail storm, but awoke to deal with changes and choices with Dr. Richard Mouw. A record \$10,120 was donated through the Sunday collections!

Bob VanderVennen lets us in on the exciting new correspondence courses available from ICS to people who cannot come here to study. Take a peek and see if there is a course which interests you.

We have also given you the opportunity to read about, and for some, to recall the beginnings of ICS, 30 years ago, with a reprint of an interview with one of our founding fathers, Francois Guillaume.

Our insert is Dr. Pitt's bi-annual report, which allows you to relive the last two years of activities here at 229 College Street.

Happy memories and enjoy reading!

HJK



From the President's Pen

By Clifford C. Pitt

The Institute for Christian Studies Niagara Family Conference! . . . what were some of the highlights for me, personally? The images and memories that keep coming back?

The "Music and Story" evening . . . could have listened for hours to young violinist Stephanie Numan and her father Fred, on the piano . . . the "Boys from Redeemer" with their smashing rendition of modern rock à la "The Nylons" . . . author Hugh Cook's dramatic reading . . . the mediaeval madrigals of voice and recorder of the Gerzinus Hoekstra family were fun and new and sweet . . . then Herman de Jong's legend (did it *really* happen?) of the splendid (?) sense of family responsibility exhibited by three young, father/babysitters at the Niagara Conference of an earlier day . . .

Then, of course, the communal singing! . . . impossible not to respond lustily to the beat of Michael Posthumus's drums, Brian Hoff's guitar, Syd Hielema's ivories, under the leadership of Cal Langejans or Pearl Samplonius . . . imagine! these several hundred crazy Christians singing the songs of Zion for over three hours straight until well after midnight! . . . (wonder if the American side heard us?) . . . a score of youngsters having the time of their lives in the enormous sand pile . . . conference Chairman Rev. Herman Praamsma with his godly grin (his wildly flowered shorts were something else!) . . . a lithe Syl Gerritsma winning the Hollingsworth Challenge Marathon . . . the river, sparkling in the bright August days; a velvety darkness at night interrupted only by occasional, glimmering reflections . . . teenage couples walking off into the twilight, no doubt to discuss the latest lecture(!) . . .

Dorothy and I have carried all year the deep warmth of your welcome at last

year's Niagara Conference . . . so it was really great greeting friends we hadn't seen since then . . . much appreciated the wise and constructive counsel of a group of CRC pastors . . . wonderful to have so many individual expressions of renewed appreciation and support for ICS . . . wonderful, too, to have the sensitive caring of ICS friends (*personal* friends now) encouraging me, personally, in the work . . . the Lowell Witvoets' hospitable tradition of Sunday morning coffee enabling us to meet with a host of supporters from the Niagara area, from London and from Chatham . . . and then the tangible support of the Conference's quite extraordinary donation of \$10,000 to ICS: I take this as a greatly encouraging token from the Lord, through His people.

The kaleidoscope of memories continues . . . the deeply moving Sunday morning worship service with over 1100 present! . . . the choir's beautiful "The Lord is my Shepherd" . . . the soul-searching hush and reverence as we passed the bread and wine . . . the body of Christ given for you . . . the blood of Christ shed for you . . . the last afternoon and the sweet charm and fun (Daniel in the Lions Den!) of a packed children's choir . . . a gift of love to Aukje Masselink, Chairman (pro tem) of the Executive Committee and Niagara Conference Volunteer No. 1 who eats, sleeps, breathes (and prays) ICS Niagara Family Conference for weeks on end . . . and, finally, a very special custom-tailored memory: Linda Dykstra's *Children's Theme Song*, sung by Betty Stothouber, composed expressly for Niagara Conference, 1986:

*"Jesus wants a change of heart —
The old will just not do.
Then changes won't seem quite so bad,
His power pulls you through!"*

P

"Changes" continued from page 1

heroes and heroines such as the pastors who served the immigrant families in Canada, and preserving the pedagogical memories of scholars like Dr. H. Evan Runner, Dr. Bernard Zylstra, and others.

"We are a people gathered here who have important memories to draw upon. We must be a people who recall the past, and be willing to listen to the ways our mothers and fathers struggled with change," he said.

Described as a trailblazer

Introduced by Dr. George VanderVelde, ICS senior member in systematic theology, as a "trailblazer with a deep-rootedness in the Scriptures," Mouw said he was impressed with the "prophetic insight" of the conference planning committee for choosing the theme "Changes and Choices" this year. A similar theme was featured in a recent *New York Times* article by Pulitzer-prize winning historian, Arthur M. Schlesinger, entitled, "The Challenge of Change."

In his article, Schlesinger describes the dizzying changes brought about by technology over the past 100 years and how it has effected both our inner lives and the institutions of society. He writes that in a swiftly changing society, children no longer look to the parents as models and authorities, but the parents to the children.

But Schlesinger also warns that we



Dr. Richard Mouw

photo by Wayne deJong

can't ignore our history; for although technology has revolutionized our lives, memory, tradition, and myth continue to shape our responses to technology. He states we ought to think purposely about the past, Mouw said.

Change for Kuyper too

Drawing from Reformed history, Mouw said both Abraham Kuyper and Groen van Prinsterer dealt with the issue of change in their time. They began to see Scriptures as portraying the redemption drama of a God very much interested in change, in contrast to other contemporary Christians who adopted a cynical, apocalyptic view of progress. Kuyper and Groen recognized a God who created men and women with a mandate to be involved in the work of change, he said.

Mouw speculated that had Eve peeled a branch to use as a hook to reach a fruit-laden branch above her head, she would have changed a raw created tree into an instrument of technology, and thereby begun to fill the earth with the instrumentality of human culture even before the fall.

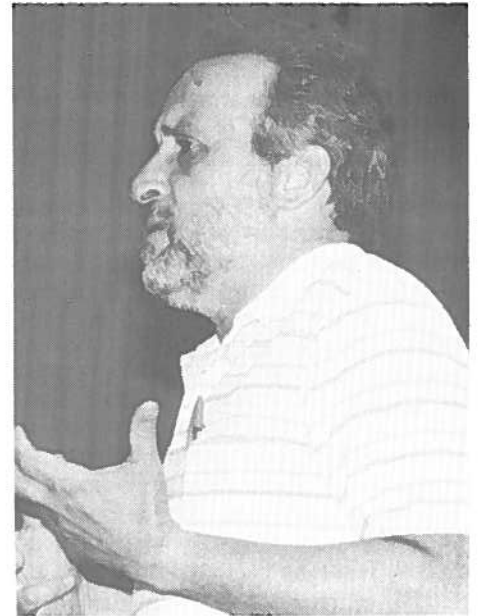
However, Mouw pointed out that not all change is lawful, some is rebellious, and the formula for making distinctions can be misleading and seductive. While our Reformed tradition does offer us a framework for discernment, it is not an easy formula, and so we continue to disagree as to what the Lord is calling us to do, he said.

Perspective on change

Also, while change for the sake of change is not always right, Mouw questioned whether we may totally ignore even the most radical challenges put on our agenda by the secularists.

"I've never understood why Christians think they can dismiss something because it comes out of the radical feminist movement. We ought to thank God that men and women today are insisting that we rethink older, destructive patterns where men weren't allowed to be human beings and women weren't allowed to develop their gifts by virtue of their creation and redemption."

Mouw concluded his opening address by challenging the conferees to "seek discernment" as people who remember the Reformed heritage and who are struggling together to gain the tools of discernment so that "we may be effec-



"Not all change is lawful."

tive participants in the kind of change the Lord God is bringing to God's creation."

Journey with the Lamb

Two days later, Mouw wrapped up the weekend of workshops and fellowship with a speech entitled "Journeying With the Lamb in a Changing World" based on Revelation 14:4 and 5.

"It is these who have not defiled themselves with women, for they are chaste; it is these who follow the Lamb wherever he goes; these have been redeemed from mankind as first fruits for God and the Lamb, and in their mouth no lie was found, for they are spotless."

Mouw said that if Christians march into new regions, following the Lamb, we wouldn't be as confused by change.

"We should expect to run into new technology, new proposed patterns of worship, new ideas from ICS," he said.

But he tempered his remarks by warning that the pilgrimage is not a "normless" one. There is a guidebook, the Bible, which illuminates the landmarks and pitfalls, and Rev. 14:4 very clearly points out that followers of the Lamb will exhibit certain characteristics.

Penetrate the world

Christians must follow the Lamb wherever He goes, penetrate the world, and travel into the uncharted territory of the "dark continents" of Canadian busi-

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"Changes" continued from page 3

ness, literature, art, and drama, convinced, as Kuyper was, that there isn't one square inch of creation that Christ doesn't claim as His own, Mouw said.

But those of the Reformed tradition must also remember that the Lamb we follow is the Lamb of the whole Church, a much larger group than those represented at the conference, Mouw said, and urged the conferees to probe the communities of memory of other Followers.

He challenged everyone to leave the conference full of the confidence that empowers each one to go forth and proclaim that they have decided to follow Jesus no matter which way He leads.

"As we face changes, we have to move with the confidence that the Lamb is leading us through the changes," he concluded. P

Anniversary dates Oct. 30 & Nov. 1

October 30 and November 1 — two important dates for the ICS community — are fast approaching. It's time to celebrate 30 years of existence for the Institute for Christian Studies!

On October 30, ICS will host an evening of drama by Trinity Players who will put on the play "Emily" at 8 p.m. at the Fairview Theatre, 35 Fairview Mall Dr., North York (Don Mills and Sheppard). Seating is limited to 250.

Then, on Saturday, November 1, Dr. Harry Ferhout, senior member in the philosophy of education, will give his inaugural address. In his address, Ferhout plans to develop the idea that engagement in philosophy of education in a Christian graduate school setting is an important, valid dimension of the overall effort to maintain and deepen our comprehensive educational vision.

Dr. Peter Schouls will follow Ferhout's address with a speech entitled, "Room To Serve" in which he will put the vision of ICS into an historical as well as current context.

ICS will announce the location and time of this event as soon as accommodations are confirmed. Don't miss this opportunity to celebrate God's faithfulness to ICS.

Until justice and peace embrace

by John Pater, Edmonton

Summer arrived on the prairies just in time for the annual ICS Family Conference held for the second year in a row during the August long-weekend near Alix, Alberta (north of Calgary, south of Edmonton). Two hundred adults and 90 youth enjoyed three days (in a row!) of sunshine — it seemed that justice was finally being accorded those poor northerners after a dreary summer so far — and they were challenged at the same time to "Do Justice" in numerous dimensions of their lives. The conference them *Until Justice and Peace Embrace* was taken from a book of the same title by the keynote speaker, Dr. Nicholas Wolterstorff. For Wolterstorff and his wife Claire, this was the second Alberta ICS conference they participated in, the first was seven years ago.

Wolterstorff, a professor of philosophy at Calvin College in Grand Rapids, Mich., helped the conferees to come to grips with the biblical call to do justice. He defined justice as "God's charter for the protection of the little ones — aliens, widows, orphans." He pointed out that God's love for justice is grounded in His suffering love; in His pain and tears over the lost and hurting ones. He quoted John Calvin as one Reformer who recognized that "to treat unjustly a creature made in God's image is to wound God." Wolterstorff said the Reformed community lost this basis for carrying out justice, basing its action instead on doctrines of mercy and philosophical ideas such as sphere sovereignty.

Wolterstorff also gave an illuminating lecture on the roots and basis of liberation theology. He pointed out that this theology has *not* been developed by some scholars attempting to synthesize Marxism and Christianity. He traced how both in Central America and South Africa, the common people being oppressed are going back to the Scriptures and are finding hope in the message of liberation and redemption found therein. Out of these "base Christian communities," he said, is developing what has come to be known as liberation theology. Wolterstorff said these people are not so concerned with developing well thought-

out doctrines and philosophies. Instead, he said, they are dealing with how followers of Christ are to be involved in the world, and their conclusion is that "Christians are to be *in the midst of the struggle* for shalom and for the coming of God's Kingdom."

In between the main lectures, workshops and the Sunday worship service, was time for leisure activities, including waterfights, soccer and baseball games, a swim in a nearby muddy river, celebrations of wedding anniversaries and birthdays, a talent show, and singing around the campfire. Young children were involved in doing crafts, and in touring a nearby Hutterite colony, which proved to be a hit.

The workshops dealt with various dimensions of our task to do justice. One popular workshop aimed at teens, led by Diane Marshall, marriage and family therapist at the Toronto Institute of Family Living, dealt with the sexual and physical violence taking place in large numbers of Canadian families. She dis-

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Conferees Rick Klumpenhouwer and Minnie Joldersma discuss justice with Wolterstorff.

photo by John Pater

A view from 1972



Francois Guillaume during an interview conducted in 1972.

The late Francois Guillaume was one of the four original founders of ICS. In this interview, reprinted from the March, 1972 issue of Perspective, Guillaume shares his memories about the opening days of ICS, his feelings about its direction, and his hopes for its future. We thought our readers may wish to (re)read this article as we gear up to celebrate 30 years of history this fall.

(Editor's note: AACS can be read as ICS throughout this article.)

Now that the AACS is composed of many different ethnic and national groups, many of our newer members do not know the circumstances of how the movement began, what the problems were then, and what some of them still are, especially among the Dutch Canadian immigrants who first had the vision for Scripturally directed higher learning, and who have continued most faithfully to support it since its inception in 1956. So recently *Perspective* interviewed one of the first movers and leaders of the AACS, Rev. Francois Guillaume, 66, who is now in his third year of emeritation as a minister of the Christian Reformed Church, and preaches almost every Sunday at the local CRC church in Brantford, Ontario.

In 1953, Rev. Guillaume was called to become pastor of a Christian Reformed Church in a suburb in the western part of metropolitan Toronto. At the age of 50 he and his wife left what he describes as "all the order of Holland"

at the height of the great immigration from the Netherlands to Canada (1948-1956), and arrived in a growing congregation in which "it was just a *chaos!*". He also says, "This time was difficult — unbelievably difficulty; I used to preach, for instance, four times a day, until we could get another minister and form a new congregation."

So what do you do when you have just landed in a new country and can hardly speak English, and nobody has any money because everyone of them is poor (that's why most immigrated!)? Why of course you get together and envision a free Christian university to serve Canada and the United States like the Free University in Amsterdam. You're shocked to find that there's hardly any Christian academic presence in the universities of your new land, and so there is little time to waste in planning to conquer the universities of Canada with the Gospel of the risen Christ Who's Lord of the world, including higher education. This is the kind of effort that Rev. Guillaume has led from the very beginning of the AACS (then the ARSS).

To discover the origins of the Association, its early leaders, and whether the Association is faithful today to its founding vision, *Perspective* talked with Rev. Guillaume about the past, present and future of the work he helped found, as he says, "with the help of God who was always with us."



*Top row: Hart, Seerveld
Bottom row: Runner, Guillaume
at 1967 opening of ICS*

Perspective: I understand that you recently wrote an article for the Dutch bi-weekly, *De Wachter* (*The Watchman*) entitled, "Een Vreemd Verschil" ("A Strange Difference"). What did you try to point out in it?



Guillaume recalls roots of the ICS

Guillaume: I'm still a member of the Association for Calvinistic Philosophy, the organization which has developed and promoted the Christian philosophy of the cosmonomic idea. So I get all the literature, and I recently got *Philosophia Reformata*, its scholarly journal, with professor (Herman) Dooyeweerd's article, "After 35 Years". And in it I found such a *nice* thing over against modernist theology . . . the *New Theology*. And he just *pinpointed* where the *New Theology* went wrong. Now there are some common people who are not in favour of the AACS — they accuse the men there of being promoters of the *New Theology*. And *there* in Europe the reformational philosophers of this Christian philosophy are the stronghold against it! And that was the point I made.

It was pretty difficult to do it, but I first said, "Now when we look at the scene in Holland, the ones who are able to fight that Kuitert (a leading force in the *New Theology*) are the people who hold this Christian philosophy! And then I proved it with a quotation from Dooyeweerd himself. Of course it was in Dutch, but so difficult that most people couldn't understand it, so I tried to make it understandable, and it still was difficult for them. And in the last paragraph I said, "Look now at our scene; now we are telling these people, who are disciples of Dooyeweerd, and that are really in this philosophy, that they will bring in the *New Theology* here — Crazy! And then a few sentences against the mistaken views of those people who say this; and these persons have not written me letters — just terrible!"

Perspective: I've heard that some people say: "Well, what those boys in Toronto

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are doing and saying is *all new*; it's all new. We don't want to have anything to do with this new stuff." I imagine that you've been sort of following this all along, maybe from even before the immigration. I'd like to know if it really *is* all new. Why do you think they say it's all new if it isn't; maybe it is.

Guillaume: Yes, yes, but it is not new at all! When I think back to my university education in Holland, I tell you that *life* came in when I discovered Dooyeweerd and Vollenhoven . . . when they began their careers at the Free University. I was an advanced student, and very close to my examinations, and about to become a minister. But I learned so *much* from them . . . that opened up just what the students at the ICS now say today. I can feel that so *completely*. It opens up your vision . . . you see the purpose of education; you see the *light* of the Word for it.

To understand what's happening today among us, you have to know that then in Amsterdam we had two extraordinary ministers; you probably don't know about them — one was Rev. J.C. Sikkel (pronounced "sickle"), and he died in 1920 when I was 15. And I still know that that happened. And then after him in Amsterdam they called his son, and he accepted, so that was in '20, I became a student in '23, and in '22 that young D. Sikkel came. And called with him to that church was a man of the same principle named S.G. de Graaf. And from the start these two were members of the Association for Calvinistic Philosophy. That was a very small thing that began to develop; it was weak and they had a hard struggle, but these two members were with it heart and soul — they worked for it! You could hear in their preaching that they were *touched* by it, and that it helped them tremendously. Now for my education as a pastoral student I never went to other ministers that were there, I always went to hear either Sikkel or de Graaf when they were in the church. We had to walk a long way to get to hear them. Bicycles were not allowed on Sunday. So we walked for half or three quarters of an hour to go to that outside church in Amsterdam to hear them.

Perspective: Now what was the difference between de Graaf and Sikkel and the other ministers?

Guillaume: It wasn't intelligence or eloquence — it was the *cosmological*

redemption of Jesus Christ. Not only the soul, but *all* of man, and all of the world; and *that* was what they preached. And they were the *only* ones who preached that; the other ones *didn't*! The other ones limited themselves to your personal experiences, and your personal faith, and that was very necessary. But these two showed you that personal faith is the renewal of your whole life through the Holy Spirit.

Perspective: So, did they have a new emphasis, or at least a re-emphasis on the Biblical idea of creation and re-creation?

Guillaume: That's right. And so sharp and so clear . . . but it was only a small group of people who came to their church. It was so interesting; you always saw your same audience, whether they were in the North or in the South . . . always that same audience sitting there. True disciples . . . they followed them; they followed them *everywhere*! But only a *small* part of the whole . . . And that is still the case today . . . that Association for Calvinistic Philosophy still has a hard struggle to convince people that they need it; it's still the same today.

Perspective: Why is that?

Guillaume: Yeah, that it's so small . . . the Christian political action, the Christian social action . . . yeah, these movements all had a struggle. The people were *not* interested. That is that old heresy of dividing life up into redeemed areas and areas that don't need to be redeemed by Christ — and no wonder that it is now this way here! Here we have fewer numbers compared with Holland, and so the AACS has still fewer members, and you cannot convince everyone.

Perspective: How did the AACS get started?

Guillaume: In 1955 our church needed another pastor because it was getting too big, and was about ready to become two congregations. So in 1955 we called Rev. Venema — Heinie A. Venema — who just passed away, to come minister to our congregation.

In the fall of 1956, Heinie said . . . and Heinie was really the instigator! . . . Heinie said, "What do you think . . . shouldn't we talk together about action on the university level . . . Can we do something in that field?" "Now," I said, "that is just what we have to do."

Perspective: You didn't think he was jumping the gun, as we say; he wasn't too soon with his idea?

Guillaume: No, no. Both of us agreed that we had to give it some thought. And also some communal discussion. And then I said, "We shouldn't do it with only the two of us; we should have at least two people with us." And I asked Mr. C.C. Vanderiet. And the other one I spoke to was Peter Speelman. Speelman was more or less a friend of Venema, and Vanderiet was a friend of us both in Holland before. And he had that same opinion — only de Graaf and Sikkel were effective as ministers . . . the others were not. And he was part of that tradition.

Perspective: Whatever this Sikkel did, he must have done thoroughly!

Guillaume: (Laughter) Okay, so the four of us sat together in the basement study of Venema in Rexdale. And there the first talks took place. We then met once a month for six months. This took half a year, and during this time we went through the constitution of the Free University. Vanderiet had all these things in his belongings.

The first night we talked about, "Shall we do it?" We prayed there every time for guidance. We always closed with thanksgiving; the Lord was really in our midst. We did it by Him. And the first time we just agreed, the four of us — "We have to do it! This *must* be done!" And the people were not even settled as yet. The Christian school was not opened yet. It was all *bare*!

Perspective: But now: you've watched the AACS grow for 16 years; is it still going in the same direction it started out in?

Guillaume: I think that I have no trouble with it now, and I'll have no trouble with it in the future if we just grow in the same direction as the one we aimed it in right from the start: *to let the people of North America know that Christ is the Redeemer of the world*. That is the first principle; the foundation on which we stood then, and on which we stand now.

But now there is that attitude of the people who don't get it. And that is — how shall I put it now? I help where I can to clarify things. But when people come with these questions — for instance, one man writes that the AACS believes there are three Words of God. That's

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"Changes and Choices" 1984-86 ICS annual report

by Dr. Clifford C. Pitt, President, August 1986

Overview

The ICS Niagara conference theme of "Changes and Choices" this year aptly describes the past two years at ICS. In this report, I will highlight some of the changes, choices, and achievements made from 1984 through 1986. Some of the changes have necessitated this two-year report which is structured to cover the different areas of ICS: the administrative task, the Greystone Report and long range plans, the academic task, the educational services task, and the finance and development task.

Administration

The biggest single change at ICS was the loss of Bernard Zylstra. Bernard Zylstra chose to step down from the office of presidency effective June 30, 1985. He wanted to return to his first love, that of forming a "team of reformational political scientists," and he saw a need for a change in leadership at ICS both personally and institutionally. During the last months of his tenure as president, Bernard was frequently ill, and in June he was diagnosed as having cancer and was granted a sabbatical. This unplanned sabbatical was extended indefinitely by the Lord when he took Bernard to be with him on March 4, 1986.

Bernard Zylstra, the first president of ICS, was one of the outstanding gifts of God to the Church. He saw the graduate school as the cornerstone of the whole educational enterprise. The tribute dinners held in his honour and, for him, particularly the one held in Toronto because he was able to attend, confirmed the love which many people held for Bernard.

To fill Bernard's boots is an awesome task. I had spent 40 years in the secular educational world and now I had leadership duties in a Christian graduate school with a Reformed perspective. I was on the front lines with some of Christ's Invaders without much lead time to prepare due to Bernard's illness.

In this new task I have been helped by a multitude of people. All the members I have met in the past year have welcomed and encouraged me. Paul Marshall, who was appointed vice-president along with me in June of '85, began working full-time as a Senior Member at ICS, and also almost full-time in his administrative duties. Kathy Vander Kloet has been my right-hand support in the myriad of details which need attention at ICS. The front office has been taken care of over the past year by Alice de Koning who replaced Betty Polman at about the time I came to ICS.

The Board of Trustees has been extremely helpful in its task of guiding ICS and making major choices for change and stability. I am particularly impressed with the specific leadership given by the members of the Executive Committee in actual volunteer work (telethon, etc.) and in initiatives taken on by our advisory committees. In this context, I also want to thank supporters who are not trustees but who bring their special expertise and much dedication to these same committees.

Greystone Report and Long Range Plans

A major impetus for changes and choices was the Greystone Report. The Greystone group was asked in August, 1984, to "provide ICS with a professional and confidential report that analyzes organizational problems currently faced by ICS and recommends alternative courses of action to be taken by ICS." By means of confidential surveys of current and former staff, trustees, curators, fellows, members, CRC clergy, and leaders of related organizations, as well as on-site consultations, the Greystone group prepared a detailed report for ICS in January of 1985. The report found that ICS was a movement trying to become an institution, that it had no model for that institution, that it was brick and mortar rich but cash poor, and that it needed a means for resolving conflicts both internally and with its supporters.

The report also made several recommendations which we have begun to implement. We have declared ourselves to be a graduate school: the graduate school with a difference, the primary difference being that we are a *Christian* graduate school. This has given us a sense of focus for activities and planning. In so doing and by adding an education program, we seek to be the cap to the pyramid of grade schools and colleges in the Reformed and Christian community.

The Academic Task of ICS

ICS saw nine students graduate in the last two years: Gary Shahinian, Keith Pavlischek, Chris Gousmett, Jim Prall, Gordon Wilson, John Chapko, and Steve Shaw received the M.Phil.F. degree while Pearl Luymes and Agnes Vander Gang received the Certificate in Christian Studies.

Gary Shahinian also passed his Ph.D. comprehensive examination, and Vaden House, who has almost completed his Ph.D. dissertation, has been appointed Assistant Professor of Philosophy at The King's College, Edmonton, Alta.

We have seen several changes in our academic programs. To begin with, our ruling academic body changed due to our charter. The curators of ICS met for the last time in the fall of 1984. They reconvened in the spring of 1985 as the Senate.

We have developed two new one-year degree programs and are in the process of applying to the government for official degree-granting status for them. The Master's program in education is aimed at supplementing the graduate and certification studies of teachers in both the Christian and public schools. The Master's program in Christian Studies is directed to people who want to learn about the foundational issues in their chosen field of work from a Christian perspective. This coming year the courses for this program are all in the counselling/psychology area, but we plan to expand to other areas.

As a result of Henk Hart's negotiations with the Free University of Amsterdam, we can now offer the Ph.D. program in Systematic Philosophy,

the History of Philosophy, and in the philosophy of a particular discipline (eg. Political Philosophy) if and when faculty resources in that discipline become available.

In 1984, George Vandervelde returned to his full-time status as Senior Member in Systematic Theology, and in 1985 ICS alumnus, Harry Fernhout joined the staff as instructor in education. That December, he completed his Ph.D. dissertation and defense and became a full-fledged Senior Member in Educational Philosophy. Harry wrote his dissertation, "Moral Autonomy and Faith Commitment: Conflict or Integrality?" at the Ontario Institute for Studies in Education, University of Toronto.

Bill Rowe, another alumnus, has just arrived to take up his position as Senior Member in the History of Philosophy for the next school year. Bill taught at The King's College in Edmonton for two years before coming to ICS.

We have also appointed adjunct faculty including: former senior member C. Thomas McIntire, adjunct Senior Member, and Al Wolters; Dr. Mary Stewart Van Leeuwen, Professor of Interdisciplinary Studies at Calvin College, and Dr. Stan Skarsten, Director of Clinical Services at the Institute of Family Living, Toronto, who will teach counselling/psychology courses next spring and summer.

ICS also sponsored a summer course on the Philosophy of Science with Professor M. D. Stafleu in July, '85.

Highlights of Senior Member activities include Jim Olthuis's completion of his book *Keeping Our Troth*, while on sabbatical; this is a sequel to his first book on Christian marriage and friendship, *I Pledge You My Troth* (1975).

Hart spent three months in Holland leading graduate students at the Free University of Amsterdam through his book *Understanding Our World*.

ICS is also active in the quest for a Reformed university in North America and participates in negotiations and planning with the Reformed colleges.

Lectures, Seminars, and Conferences

ICS continues to meet with other academics and students in a variety of ways.

Some of the lecturers and friends of ICS who have visited in the last two years include former Senior Member Dr. Sander Griffioen, long-time friend Dr. Bob Goudzwaard, and Dr. J. T. Bakker, Dr. K. A. Schippers, Dr. Roy Clouser, Professor F. R. J. Knetsch, Nigel Goodwin, Professor Jakob Klapwijk, Dr. Ed. Escheverria, Professor Ward Gasque, Dr. Gerald Shephard, John Peck, and Dr. Charles B. Thaxton.

ICS has also held several conferences including the following:

- family conferences across Canada
- a conference on the Holy Spirit organized by George Vandervelde and Sue Bower
- a forum on Christians and political action, discussing recent books by Paul Marshall and Gerald Vandezande
- creation as cosmos with professors from the Calvin College study center
- Christian Faith, Health, and Medical Practice with professors from the Calvin College study center
- a conference to commemorate the 50th anniversary of the publication of Herman Dooyeweerd's *New Critique* at which our Senior Members presented papers and invited guests responded
- participation in two tri-partite conferences with Calvin College and the Free University; Paul Marshall attended the conference on World View and Social Sciences, and Aileen Van Ginkel participated in the conference on Reformational Thought and Action in Society
- co-sponsored a debate in British Columbia between Dr. Walter Block, an economist at the Fraser Institute, and Dr. Griffioen, on the Problems of the Welfare State.

Publications

Senior Members and alumni wrote or contributed to several new books in the past two years. Hart's *Understanding Our World* was the first major philosophical book arising from research at ICS. His book is the second in the *Christianity Today* series which ICS publishes with University Press of America. Cal Seerveld co-edited a book called *Opuscula Aesthetica Notra*, which contains an article written by Seerveld and one by Lambert Zuidervaat, an ICS alumnus, now teaching at Calvin College. Seerveld also wrote the preface and appendix to the book. This work has its roots in Seerveld's help in organizing an Aesthetic Society of Canada, which is now certified as one of the Learned Societies. ICS alumni Brian Walsh and Richard Middleton, wrote a book called *The Transforming Vision: Shaping a Christian World-view*, based on Christian worldview courses they taught for ICS at various universities in southern Ontario from 1977 through 1983. ICS published Wolter's doctoral dissertation of 1972, entitled *Plotinus "on Eros" A Detailed Exegetical Study of Enneads III, 5*. Wolter's book *Creation Regained*, published by Eerdmans, is based on the work he did at ICS. Thomas McIntire co-edited, with Dr. Ronald Wells of Calvin College, *History and Historical Understanding*, which includes essays by McIntire, and lectures given at ICS by Martin E. Marty and Langdon Gilkey. ICS also published the third and fourth books of the *Christianity Today* series: *The Legacy of Herman Dooyeweerd* contains essays by Senior Members presented at the Dooyeweerd conference in the summer of '85. *Telling the Next Generation*, by Harro Van Brummelen, documents the development of the Christian school movement in Holland and North America. ICS continued to publish *Anakainosis*, its academic periodical, under the editorship of Educational Services Director, Dr. Robert E. VanderVennen, and Junior Members Chris Gousmett, David Woods, and Mark Roques.

Anne Burghgraef-Roques organized the Discovery conferences of the spring and fall of

1985, the Hearing and Doing program, and student recruitment for part of the past two years. The keynote speakers at the last two conferences were Arthur Holmes, Brian Walsh and Richard Middleton. The Hearing and Doing program consisted of ICS students teaching worldview courses to students on the campuses of the University of Toronto, York University, McMaster University, and Ryerson Polytechnical Institute. When Anne left, VanderVennen took over as coordinator of the Hearing and Doing program and Discovery conferences, and the recruitment program came under the auspices of the Development department.

Finance and Development

We have had several changes in staff and have made some major choices in our finance and development tasks at ICS. On the business side, we saw Phil Travis leave ICS after three years of managing our finances. Belinda Vaartjes pitched in for a half year before Rosalind Deck came on the scene in September of 1985.

In development, Rita Vander Veen left in early 1985 after five years of service. Phil De Haan followed her for one year, then came Carol-Ann Veenkamp who is now in charge of student admissions and communications. Rita returned to the Development department last November and Tine Houtman helped out on a part-time basis.

Nick Loenen, who served faithfully as "Mr. ICS" in Western Canada for nearly a decade, has moved on to other kingdom activities, including his job as alderman in Richmond, B.C.

Aileen Van Ginkel left ICS in June to begin her career as a mother. She has been a dedicated Director of Development and served ICS in many wonderful ways. Aileen was replaced by Adriana Pierik as Director of Development and Harry Kits as Associate Director of Development.

In 1985, the Development department organized the Re-Discovery lecture series called "Maps and Compasses" which went on the road to various centres in Ontario, Manitoba, Alberta and British Columbia. The series focused on changes both within and without the Christian community. Lecturers in the series were Aileen Van Ginkel, Bob Goudzwaard, Henk Hart, Jim Olthuis and Derk Pierik.

To help out on the financial end of things we have instituted a Development Advisory Committee and a Property and Finance Advisory Committee; these are comprised of trustees and other experienced supporters. As a result of the latter committee's work, we have contracted with a property manager who now oversees all building matters, taking that burden off our other staff members.

Financial Update

ICS support has remained quite steady in the past two years, with our membership remaining at about 2,000 members. There is a basic steady giving from our members and donors although we are not yet back up to the highs of 1982-1984.

We do not yet have a final, audited report for 1985-86. However, I thought you should know as much as we do at this point. Consequently, there accompanies this report a comparative budget and financial statements for the past three years, as well as a budget for 1986-87.

For 1985-86, the good news, if we include scholarship monies, is that your donations are up

more than 20% over last year! That is really a tremendous boost! We are most grateful to you for that. Incidentally, one of the most encouraging aspects of that increase is that a substantial number of long-time supporters who stopped giving a year or two ago are now renewing their support.

The bad news, and it is very bad, is that we had a deficit of \$242,000. A large part of the problem is our inability to have the unused space in our building fully leased. As most of my readers will know, our major tenant stealthily vacated the premises one spring weekend in 1985, leaving us holding a very empty bag; a large part of their space still remains unleased. The impact of this situation is such that, while in 1983-84 there was a profit of about \$72,000 on the leasing of the building, in 1985-86 there was a loss of about \$9,000, for a total negative difference of more than \$80,000. I must say that I am much encouraged by the \$73,000 increase in voluntary donations over the last year, but you can see that that increase was more than swallowed up by the loss on the building.

One event, very significant for us, occurred in June. In responding to a challenge, the Christian Reformed Church (CRC) Synod maintained the decision of Classis Toronto to allow its churches to donate to the ICS whatever portion they wished of the monies saved from the Calvin College quota reduction. That ruling applies to all CRC churches of course, so we hope that our supporters in various consistories will move to suggest donations to ICS.

In the spring of 1985, the Board of Trustees made a very major decision and took a new path financially. They decided to expand the faculty and programs of the Institute and to finance the new mood and the new developments by borrowing against the value of the building, which is owned by ICS. The trustees have set a specific goal. If in two more years' time, that is, by June 30, 1988, there has not been a significant turn around in our financial position, then we must seriously consider selling the building. The Institute would then be maintained on the proceeds for as long as possible.

Conclusion

All of this brings me to the one way in which you can be most helpful to ICS: **please pray for us!** And please do so with thanksgiving for *there is so very much in the lines above which gives us great joy and for which we are deeply thankful to God*. As you wait upon the Lord that He may renew ICS's strength, please take two or three of the following requests under your prayer wing, so to speak:

- (i) Please pray that our building may soon be fully rented;
- (ii) Pray that God will meet our financial needs through His people;
- (iii) Pray that the Ontario government will authorize us to offer Master's degrees in education and in Christian Studies;
- (iv) Pray that the Holy Spirit will move in the hearts of students to direct them to ICS;
- (v) Pray that our new courses in education and in counselling/psychology will attract many new students and that they will be very useful to Christian professionals in those fields;
- (vi) Pray that many consistories will now move to give ICS more substantial support;

(vii) Pray that the Lord may give each one of us at the Institute spiritual discernment and wisdom so that ICS stays on the path He wants us to take; *pray that prayer above all others*; especially pray that prayer for individuals at ICS whom you may know personally.

Let me conclude on a very personal note. My wife Dorothy and I are deeply grateful to each individual and to each couple (you will know who you are!) who have been so helpful and caring and supportive to us two newcomers over this past year. Thank you for your prayers and for your generosity!

* * * * *

— 1986 —

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William Rowe, Ph.D., philosophy
Calvin Seerveld, Ph.D., aesthetics
George Vandervelde, Ph.D., theology
Thomas McIntire, Ph.D. (adjunct), historiography
Albert Wolters, Ph.D. (adjunct), philosophy
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psychology
Stan Skarsten, DSW, (adjunct), psychological
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Administrative Staff of ICS

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Paul Marshall, Vice-President
Rosalind Deck, Business Manager
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Harry Kits, Associate Development Director
Adriana Pierik, Director of Development
Dorothe Rogers, Administrative Assistant
Kathy Vanderkloet, Administrative Assistant
Rita Vander Veen, Development Secretary
Robert VanderVennen, Director of Educational
Services
Carol-Ann Veenkamp, Admissions Counsellor,
Communications

ICS Comparative Budgets and Financial Statements: 1983-84 to 1986-87

Income	Budget 1986-87	Pre- Audit 1985-86	Budget 1985-86	Audited Actual 1984-85	Audited Actual 1983-84
Dues	60,000	41,098	60,000	46,212	52,050
Donations	425,000	315,864	335,000	257,757	309,927
Church	30,000	27,682	30,000	26,994	29,627
Tuition	74,800	29,850	32,000	37,279	27,524
Educational Services	60,300	56,290	52,000	59,107	35,842
Rent	244,900	162,683	200,000	175,028	195,171
Other	—	4,822	3,500	4,429	11,508
Restricted	—	63,876	—	25,487	16,911
Smit Library	—	—	—	—	37,807
TOTAL	895,000	702,165	712,500	632,293	716,367
Expenditures					
Academic	263,850	260,793	245,175	176,772	246,042
Educational Services	97,300	89,478	114,000	101,715	99,515
Student Aid	43,000	51,878	38,000	42,696	30,450
Administration	132,550	303,812	278,200	290,224	214,403
Development	150,300				
Building	179,800	171,394	196,800	140,342	122,860
Restricted	—	66,940	—	16,439	6,593
Interest on Loans	100,000	—	—	—	—
Smit Library	—	—	—	—	47,604
Charter Costs	—	—	—	—	2,447
TOTAL	966,800	944,295	872,175	768,188	769,914
Surplus (Deficit)	(71,800)	(242,130)	(159,675)	(135,895)	(53,547)

How we spent the August long weekend . . .



Top: Listening to Hugh Cook read from Cracked Wheat

Left: Catching frogs at Miller's Creek campground



Top: Folk dancing with young and old in the gym
Left: Volleying in a Saturday afternoon tournament

. . . at the ICS conference!

photos by Carol-Ann Veenkamp

Guillaume continued from page 6

now one of the things: three Words of God. And do you see it, he writes, the Word of Creation, that is one; and the Scriptural Word; and the Incarnate Word. After a while that Word of Creation — that will be the most important one, and then we are lost! And they are . . . I don't think they know. They are talking . . . On the other hand, I ask: "Why should we put it this way?" It's nothing new. In Holland so many years ago there were people who said, "Christ is the Mediator in Redemption, and that He was also the Mediator in Creation."

Perspective: Same idea.

Guillaume: Same idea!

Perspective: There's only one Word of God, right?

Guillaume: But the people then didn't accept it; the people said: "Wait a moment; you cannot call Christ the Word of God in creation! There was nothing to mediate. And you should give that up."; and so that same struggle that is here now — in a little different form, but still with the same point at issue — that was fought about even then.

On the other hand, what of the discussion about general revelation and special revelation? That's the same thing. Why do we make it more difficult by coming up with this idea of the three Words? The people are so sensitive; they are so afraid; they are filled with distrust; they are so untrusting.

Perspective: What makes people suspicious and distrustful?

Guillaume: I'd like to approach it from another angle. I'd like to go back to Holland for a moment. Vollenhoven and Dooyeweerd have gone through tremendous difficulties. People on the other side of the fence were accusing them time and again — always saying, "This is wrong," and "That is wrong". And they were really put to the test. And they never became angry. They just presented the arguments of their position. These men were so *humble*. And now these men have started here — and now I'm so sorry to say it, but exactly at that point — is what I miss. It may be that I am older now, and that I long for the past, but I don't see that humility. The attitude is one of saying, "Here am I!" They never opened up to the people in sharing that they are Christ's own. They never said (and now it's too late), "What a privilege it is to do this." And

what Queen Juliana said when she followed her mother, "Who am I, that I may do this?" Okay, but they never *said* it. And that is such a pity for the people only go for something if they feel it is presented with the right tone. Not that the young AACS men were not aware of their calling . . . they were certainly aware of their obligations to serve. And

as such they came, and they said: "Here am I!" But they should have said, "Who am I? — that I'm here before you?" Do you see? That is a difference in *tone*, not in *teaching*.

They teach the same things that Dooyeweerd and Vollenhoven brought
continued on page 9



Panel discussion at Alberta Conference includes, left to right, VanderGrift, Wolterstorff, Polman, Marshall and Claire Wolterstorff.

photo by John Pater

"Justice" continued from page 4

cussed ways in which young people can contribute to marriage and families where non-violence and joyful sexuality are the norm. Marshall's husband, Paul, senior member in political theory at ICS, led a workshop on **Peace and Nuclear Arms**. Paul based many of his comments on his book, *Thine Is The Kingdom*. He encouraged the conferees to avoid debates on the kinds and numbers of weapons, and instead get involved in developing strategies on how nations can relate peaceably with one another.

Alongside the workshops raising our social consciences was an uplifting workshop entitled **Praying When the Well Runs Dry**. Led by Claire Wolterstorff, deacon at St. Phillips Episcopal Church in Grand Rapids, this workshop encouraged conferees to share how prayer was operative in their lives. She reminded them that even prayer is an active form of responding to God, and that "through prayer we will be formed and re-formed by the Spirit of God."

Two other workshops dealt with how we can do justice in our own backyards. Led by Kathy Vandergrift, Edmonton Regional Development Coordinator for Citizens for Public Justice, and by Gus Polman, Development Education Coordinator for Christian Farmers Federation of Alberta, their workshops gave advice on how we can be involved in practical ways of carrying out justice in our neighbourhoods and communities.

The conference concluded with a panel discussion involving the main speaker and the workshop leaders. Wolterstorff reminded us that "Christian social action must be done in the context of 'Thy Kingdom Come'" and Polman added that God has called us to be faithful while "knowing full-well the human condition." Vandergrift issued the closing challenge to send us on our way: "Can we sustain action on issues of justice of which we are not victims, and maybe are participating in the structures oppressing the victims?"

P



Herman de Jong



Mirth Vos



George Vandervelde

Keeping up with ICS Faculty

Junior members in aesthetics, Priscilla Reimer and Jeff Martin, along with senior member **Dr. Calvin Seerveld**, spent several days in June visiting museums and art galleries in Buffalo, New York City, Philadelphia, and the Wyeth family art center in Brandywine, Delaware. Artist Audrey Van Dyk and her husband John, a former ICS trustee, guided them through the historic Howard Pyle studio in Wilmington. Pyle generated the regional American art in which Andrew Wyeth's artwork is rooted. ICS junior member Kuk-Won Shin and his wife, Dong Won, joined the group in Wilmington.

At its annual meeting held in Toronto July 6 through 8, the Hymn Society of America devoted one evening to a festival featuring contemporary Canadian hymn writers. One of the dozen pieces selected for singing was Seerveld's Lenten hymn text, written in 1977, set to a contemporary British melody by William Davis.

"O Christ, our Lord, dear Son of God,
we know your awful death,
the brutal shame, the killing pain,
which took away your breath . . ."

This hymn is also scheduled to be included in the Psalter Hymnal 1987, approved by the recent Synod of the Christian Reformed Church in North America.

Seerveld was invited to present the opening and closing Bible studies each day at the week-long Third International Symposium of the Association for Calvinist Philosophy in Zeist, the Netherlands, August 11 through 15. The conference theme was *On Being Human, Anthropology in Christian Perspective*, and celebrated 50 years of the existence of the association.

Dr. James Olthuis, senior member in philosophical theology, also attended the anniversary celebration in the Netherlands, and responded to a paper given by Dr. A. Troost, "A Christian Philosophical Theory of Human Acts," and presented a seminar, entitled, "Be-(com)ing: Humankind as Gift and Call."

Olthuis also gave five workshops at the annual Greenbelt Festival in England, which attracts about 25,000 people, from August 22 through 25. His workshops were entitled, "Free to be me: Self-identity," "The Identity-Intimacy Dance," "Stages of Intimacy: Keeping

Troth," and "What About Romance?" He also gave a workshop with David Augsburg on "Sex and Singleness."

Senior member in political theory, **Dr. Paul Marshall's** article, "Is Technology Out of Control?" was reprinted in the Winter, 1985/86 *Newsletter* of the engineer's group of the University and Colleges Christian Fellowship in the United Kingdom.

Also, selections from Marshall's *Labour of Love*, are being reprinted by the American Studies Program of the Christian College Coalition in a study guide for their students.

On July 22, Marshall and ICS president, Dr. Clifford Pitt, met with Ontario's deputy minister of education, Bernard Shapiro, to discuss the status of ICS's new one-year degree programs.

New senior member, **Dr. William Rowe**, who specializes in history of philosophy, will have an article entitled, "Essence, Ground, and First Philosophy in Hegel's Science of Logic" printed in the fall issue of *The Owl of Minerva*, an academic journal devoted to Hegel studies.

Dr. Hendrik Hart, senior member in philosophy, recently returned from four months in Europe, where he taught from his book, *Understanding Our World*, for a trimester at the Free University of Amsterdam.

While at the Free, Hart negotiated an agreement with the Free regarding our cooperative Ph.D. program, which will be highlighted in the next issue of *Perspective*.

While overseas, Hart also made two trips to England. From June 20 through 22, he delivered five lectures, conducted three workshops, and preached at a conference in Cambridge. Then Hart and his wife, Anita, again traveled to England where he preached at Cambridge and Earl Soham, lectured at London Institute for Contemporary Christianity, and gave six talks in London, Cambridge, and Framlingham, July 5 through 14.

Dr. George Vandervelde, senior member in systematic theology, introduced the keynote speaker at the ICS Niagara Family Conference and participated in a panel discussion with Mirth Vos, Rev. Derk Pierik, and Dr. Richard Mouw on "Changes in Reading and Understanding the Bible."

Guillaume continued from page 7

to us from Scriptures, and they make the people happy, and the students joyful; they make them enthusiastic, just as *they* (Dooyeweerd and Vollenhoven) made students enthusiastic. And what is going on at the Institute is great . . . and I pray for it daily, and from the pulpit. But my heart *cries* for the mistakes that have already been made. And *that* is really true.

In the meantime people are writing. Now this man who wrote the last letter that came in — he says “Dominee (pastor), it seems as if we don’t need forgiveness of our sins any more. Because they don’t mention it. They (AACS) *never* mention it. They say, ‘The Kingdom’, and they say, ‘We have to work hard for it,’ and ‘Come on, let us build it.’ ” But when that man comes with that complaint, I can understand him. And then I don’t *know* what to do — the AACS men believe it, sure, they believe it; they love their Lord . . . they love their Lord. But somehow or somewhere we should communicate that more often and more clearly to the people; we should have passed it on, and the people should know where our comfort lies. They must have the possibility of realizing that, to feel it. Right?

There are many other things, but enough for now. I say all this to you because I stand with the AACS, and because I’m deeply hurt when this great work the Lord has given us doesn’t go forward as it should or could. So, let’s all of us love each other, forgive each other, repent of our shortcomings, and work together to say and live it: Jesus Christ is the Redeemer of the whole creation — men and culture too, and that means the university as well. P



Rev. Herman Praamsma presents Niagara Conference coordinator Aukje Masselink with a gift and a hug.

Photo by Wayne de Jong

Correspondence courses to debut this September

Now for the first time people will be able to take correspondence courses from the Institute, announces Dr. Robert VanderVennen, director of the program. These courses, which feature the Institute’s distinctive Christian perspective on various topics, can be studied either by persons alone or in small groups, without the need to come to the Institute.

The courses are set up for the general public as “adult education,” and do not require previous college or university study. Each course carries one unit of credit toward a Diploma in Christian Studies from ICS, which requires the completion of ten courses in the program. People who take the courses do not necessarily need to work toward the Diploma, however. The granting of a Diploma is permitted by the charter of the Institute, and is not the same as a degree.

The first courses — which are now ready — are on “Christian Worldview” written by Ph.D. candidate Brian Walsh, “Christian Schools: Their Bases, Goals and Practices” by Dr. Harro Van Brummelen, “Science in a Christian Perspective” by Dr. Robert VanderVennen, and “Christian Understanding of the Economy” by Dr. Jasper Lesage. Other courses in preparation, expected to be ready by November, are “Christian Perspective on Technology” by Prof. Charles Adams, “Christian Philosophy” by Dr. John Vander Stelt and Drs. John Kok, “Ecology and Environment” by Dr. Hank Aay, and “Christian Understanding of History” by Dr. C. T. McIntire. Topics for future courses will be biblical studies, the arts, politics, psychology, “Keeping Troth” and others.

The heart of each course is 400 to 500 pages of selected readings. ICS provides all this reading material plus a written paper of about 20 pages which helps the reader look for important ideas and think about their implications. There will also be a number of questions to help focus the material. To receive credit the student will need either to choose eight to ten such questions and write a one-page answer to each, or write a 10-page essay on a topic dealt with in the readings, for which a number of suggestions are made. The test questions and essays will be evaluated by academ-

ically qualified people, with comments returned to the student, together with the report either that credit has been given for the course or that further work is needed.

An important aim of this correspondence course program is to give many people from all walks of life, wherever they live, the opportunity to apply to many areas of reality the Christian worldview in which the Institute has been a pioneering leader for the past twenty years. Many people who have not been able to come to ICS to study have asked for a structured way to learn, to which we are happy that ICS is now able to respond in this way. We were encouraged to go ahead with this program by the results of a questionnaire sent randomly to 500 people on our mailing list, from which two-thirds of the respondents said they themselves would be interested in taking one or more courses.

We especially wish to reach people who for whatever reason have not been able to attend or complete college study, or who have attended a secular university and now wish to gain insight into Christian thinking about their areas of interest. The courses are suitable for use by Bible study groups and in church adult education programs. People who are taking these courses are encouraged to talk with family and friends about the ideas they are discovering.

The tuition fee for each course is \$100, with a special group rate of \$75 each where four or more people register together and intend to study together. This fee covers all the costs including textbooks and other reading material, the instructional guide, evaluation of the work done by a qualified examiner, credit for satisfactory completion of each course, and the Diploma in Christian Studies from the ICS for the completion of 10 courses.

We are excited about this new program, as it lets us help people develop distinctive Christian insight in many different fields. People can take these courses and do this reading right in their own homes and without the requirement of previous advanced education. The courses are not for specialists, as they

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Correspondence continued from page 9

are based on generally-available readings. ICS is drawing on the help of scholars who know the subject to select a manageable amount of coherent, helpful reading. Each course is a rich source of Christian thinking. A person who completes ten of these courses will be enriched greatly in biblical Christian discernment and understanding.

To receive more detailed information, and to register, telephone ICS at (416) 979-2331 or write: Correspondence Reading Courses, Institute for Christian Studies, 229 College Street, Toronto, Ontario M5T 1R4. P

Songbooks available

ICS has extra songbooks from the 1986 Niagara conference, which the educational services department is willing to part with at \$1.00 per copy, including postage. If you wish to receive a copy, send a note and \$1.00 care of Bob VanderVennen, ICS, 229 College St., Toronto, Ont. M5T 1R4. P

Synodical decision

The Synod of the Christian Reformed Church (CRC), at its June 1986 meeting, decided that the funds which churches and classes save by reduced quotas for the denominational college (Calvin) may be further designated locally.

ICS is the only Reformed graduate school of its kind in North America and thus could, on the basis of Synod's decision, be eligible for funds from any North American CRC congregation and classis. Supporters are urged to encourage their consistories to consider this option. P

Alumni Action

Bruce C. Wearne, who came from Australia to study at ICS during 1974-75, recently received a Ph.D. degree in sociology from La Trobe University, Melbourne, Australia. While at ICS, Bernard Zylstra encouraged Bruce to study the work of American sociologist Talcott Parsons, so Bruce wrote his doctoral dissertation on "The Theory and Scholarship of Talcott Parsons to 1951 - A Critical Commentary." Wearne now teaches sociology at Chisholm Institute of Technology in Windsor, Victoria, Australia. P

Rowe enters full-time ministry as philosopher



Rowe prepares for class in ICS library

Dr. William Rowe, 35, felt the call to enter the ministry at an early age. But by the time he was 19, he realized his outlook fit better with the Calvinists than with the United Methodist tradition in which he had been raised, and in which his grandfather had served as a pastor.

At Allegheny College in Meadville, PA, Rowe majored in religion as he prepared to enter seminary. A budding interest in philosophy was stunted by his perception of the philosophers around him as detached and self-serving secularists and atheists.

But the turning point arrived in the form of Dr. Peter Steen, a prominent promoter of reformational philosophy, and the Institute for Christian Studies. Through Steen's interest, Rowe's fledgling interest in philosophy feathered into a career choice - he wanted to become a philosopher. And he made that decision as a seminarian at Pittsburgh Theological Seminary (PTS).

"Liberating" approach

Rowe said he found Steen's approach to Christianity "liberating," and immediately turned to the study of philosophy. He read Institute literature and listened to tapes of lectures by Dr. H. Evan Runner, one of the most influential North American philosophers in the Dooyeweerdian tradition.

"What the Institute was doing was such a breath of fresh air - even at seminary, philosophical commitments dominated life, and misled students into dead ends," he said.

After completing a two year master's degree at PTS, Rowe, along with his wife Amy, who had been accepted into the Institute's Master of Philosophical Foundations program in aesthetics, moved to Toronto to attend ICS in 1975.

"Although I had decided against the ministry as we understand it, I wanted to understand our religion in a way which

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Development Notes



by Harry
Kits

Another fiscal year has passed and ICS supporters deserve a warm round of applause. You have again shown your love for Christian graduate education. We thank God for the support of people such as you, who pray, encourage, criticize, volunteer, and donate.

Adriana and I have seen the fruit of the last few months of Aileen's work. During the months of May and June we were elated to see almost \$113,000 of voluntary income come to ICS. We ended the year with the total voluntary income reaching \$428,600, an increase of 20.6% over last year. Soon after seeing these figures we experienced the event of over \$10,000 being donated at the Niagara Conference!

But, ICS is still sailing in very heavy financial seas. In spite of continued generous donations we ended 1985-86 with a \$240,000 deficit, whereas in our move toward a balanced budget by 1988-89 we were only to have a \$159,000 deficit. In addition, we have had to borrow over \$250,000 from our members this year, increasing our total debt load to \$938,000.

One of the reasons for the deficit is our inability to rent various parts of our building, due to a glut in office space in Toronto. The loss of rent from the main floor alone cost us \$70,000 this year. We now have a finance and property committee and a property manager to help us handle the building. From month to month ICS remains cash poor, but brick and mortar rich; our building is said to be worth somewhere over two million dollars.

Expenses in some areas, such as student aid, were also higher than expected. We are taking steps and measures to ensure that our expenses are controlled and realistic.

We seek your prayers and advice as we try to resolve the inconsistency between your generous donations and our continuing inability to pay for the costs of running our Christian graduate school.

[P]

Rowe continued from page 10

would be helpful for people, students in particular, at an important juncture in their lives, while they're setting life courses," he said.

Under the Institute's teaching that life is religion, Rowe said it became possible to attack philosophy with the same intensity as a minister in full-time ministry, but using the vehicle of the classroom rather than the pulpit.

Negative influence

In his studies, Rowe discovered that philosophers had a crucial negative impact on the early church and on the development of a Christian worldview. He began the tedious task of unravelling how various philosophical elements became combined with the Bible in a negative way.

With Dr. Al Wolters, now a professor at Redeemer College in Hamilton, Ont., Rowe studied Aristotle, Plato, and the pre-Socratics at ICS and found that these early philosophers had set, to a large degree, the direction and pace of thinking ever since. His desire to get an overview of this phenomenon was reinforced by the teachings of Steen, Runner, and Dutch philosophers, D. H. Th. Vollenhoven and Herman Dooyeweerd, who opened his eyes to these perennial questions.

Rowe said the image of an historian in philosophy is similar to that of a curator of a museum. People see their task as preserving artifacts in their original state so they can be inspected. But according to Rowe, the history of philosophy is a living subject.

"We're still in it, we're one link in a chain that's still being forged even though it's thousands of years old," he said.

Studied Hegel

At Duquesne University in Pittsburgh, Rowe concentrated on Hegel, whom he sees as a "cornerstone philosopher," in his Ph.D. studies.

Rowe explained that Hegel has become a popular philosopher to study in the last decade for two reasons. First, his philosophy attempted to comprehend every area of human learning as opposed to the specialized thinking done by modern philosophers, and second, students are intrigued by Hegel's uncanny anticipation of themes concerning modern society, such as the fate of Western democracy.

After completing his dissertation, Rowe accepted an appointment in philosophy at The King's College in Edmonton, Alta. where he taught for two years.

He found lecturing to classes of 70 incoming students "exhilarating."

Although Rowe came to welcome the challenge of teaching "Introduction to Philosophy," he "poured" himself into the upper level courses, where he essentially taught students who had chosen to be there.

Though undergraduate courses, Rowe found the upper level classes at The King's to be very similar to those he expects to be offering at ICS.

Basic questions

"Philosophers never get beyond basic questions; they just learn to think about these questions in more complicated and fruitful ways," he explained.

Part of Rowe's decision to return to his alma mater had to do with his desire to teach at the graduate level; but he expects to see some of his students from Edmonton come to do graduate work at ICS.

"There are several very fine students who are eager to press on, to develop a Christian approach to problems," he said. "A good percentage of The King's students will go on to graduate studies."

Rowe admitted it was difficult to decide between The King's and ICS after he learned of his appointment as a senior member, and that he and his wife still feel a part of the community that supports the college.

He also pointed out that since its inception, The King's has appointed three ICS graduates to teach philosophy, including Dr. Lambert Zuidervaart, Ph.D. candidate Vaden House, and Rowe.

He said it's not unfair to expect some exchange of students between the two institutions.

"One of them (The King's or ICS) couldn't disappear with seriously impairing the work of the other," he said, and expressed a desire for a rekindling of Western Canada's original enthusiasm for ICS rather than a sense of divided loyalties.

Rowe and his wife, Amy, are currently members of Fellowship Christian Reformed Church in Edmonton where their two children, Michael, 3, and Jamie, 1, were baptized.

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BIBLICAL FOUNDATIONS

Fall: Dr. Harry Fernhout: Old Testament
Mondays from 7 to 10 p.m., September 15 -
December 15

Winter: Dr. George Vandervelde: New Testament
Mondays from 7 to 10 p.m., January 12 - April 13

EDUCATION

Fall: Dr. Harry Fernhout: Moral/Values
Education in Christian Perspective
Wednesdays from 7 to 10 p.m., September 17 -
December 17

Winter: Dr. Harry Fernhout: Central Issues in
Christian Philosophy of Education
Tuesdays from 7 to 10 p.m., January 13 - April 14

PSYCHOLOGY/COUNSELLING

Fall: Dr. James Olthuis: Human Nature, Counselling, and the Christian Faith
Tuesdays from 7 to 10 p.m., September 17 - December 17

Winter: Dr. Stan Skarsten: Marriage and Marital Therapy
Wednesdays from 7 to 10 p.m., January 14 - April 15

Summer 1987: Dr. Mary Stewart Van Leeuwen: Survey of Contemporary Psychology
Days, June 29 - July 17



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