

Drop In — We've Moved!

by Reinder J. Klein

There was a feeling of nostalgia in the old fourth floor ICS lounge the other day as a few summer stalwarts sipped their tea between snippets of idle banter. Rude construction noises welled up from the building's nether regions around bare pipes and cables that snaked through a large hole in the floor on their way to, or from, the floor above. For decades, afternoon tea has been a near sacred ritual at the ICS, an occasion for fellowship and repose, for frivolous chatter about this and that, for reflection, a quiet smile, a hearty laugh. And so this noise, and these gaping holes, and those indecent, naked pipes smacked of sacrilege. It was clear evidence that history was in the making, that afternoon tea and everything with it known collectively as the Institute for Christian Studies, would soon be moving down to the new second floor offices.

Work on the ground floor, where renovation had started some months

earlier, was almost complete, the freshly painted light coloured walls a sharp contrast to the drab and dirty brown of an earlier age. On the second floor, workmen were putting finishing touches to the senior members' offices in the rear of the building while a few junior members were carting loads of ICS library books from the fourth floor into the bright new library on the second. According to Ross Mortimer, ICS VP-Administration, the entire move of the Institute down to the spanking new premises on the second floor would be complete by the end of August.

CPJ will remain on the third floor, next to be refurbished, but in a different location. By the time work is finished here next October, CPJ will share the third with the University of Toronto, the main occupant there. The fourth floor, all of which has been rented by Toronto's Japanese Academy of Cultural Exchange, will be the

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Going, going . . . 4th floor ICS "lobby" in mid-August.

Perspective

Purpose: To bring news about the Institute for Christian Studies (ICS) to its supporting constituency.

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FROM THE PRESIDENT'S PEN

by

Harry Fernhout

The Institute's library is on the move! On Monday of this last week of July a student work crew started taking apart bookshelves in our fourth floor library and reassembling them in the new facilities on the second floor. Our move is no longer just a future expectation. The time has come!

For several months ICS has been doing its work in a cloud of dust and to the rhythm of pounding hammers. The building is getting a serious overhaul. And it was high time! The peeling library ceiling testified to the sad condition of the roof. The embarrassing state of the kitchen meant that this room was always excluded from a guest's or prospective student's tour of the Institute. Ross Mortimer's well-honed skills in curing flooding toilets held promise for a new post-retirement career as a plumber.

activity is playing with a scale model of his office, seeking new ways to cram maximum furniture into a clearly defined space.

But mixed with the excitement is a certain unsettledness and sadness. The fourth floor has been ICS's home for eighteen years. We've learned to love the mural painted on the seminar room wall and the lovely architectural features of the old library. Our new floor is modern and functional; it doesn't quite have the character and warmth of our present space. So, while we eagerly anticipate our new surroundings, we say goodbye to the fourth floor as to an old friend.

The dilapidated state of the ICS building was symbolic of the fact that this graduate school "with a differ-

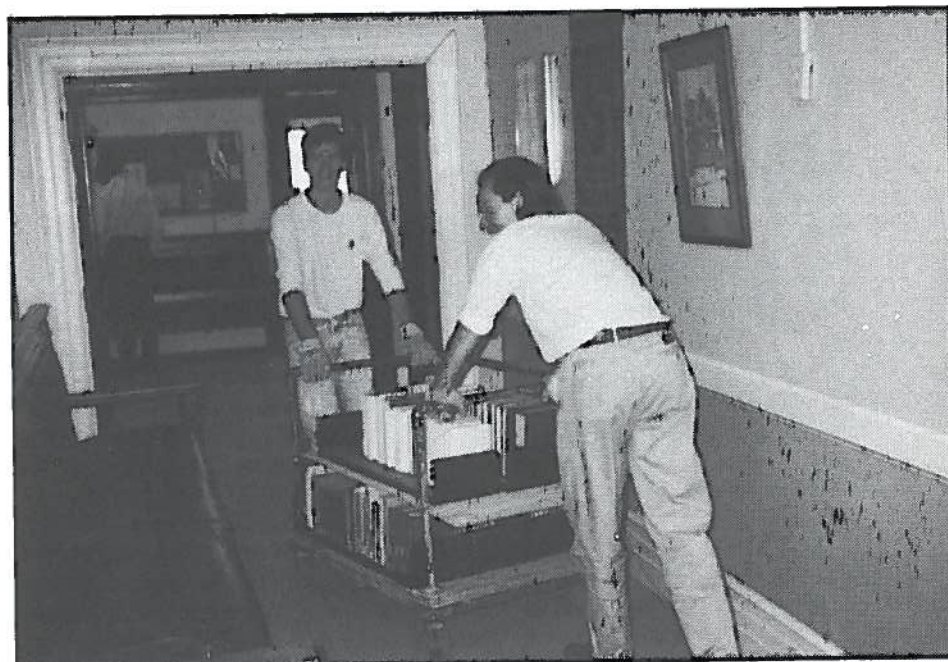
IN THIS ISSUE

With two of the three ICS-sponsored family conferences already history, this issue will "cover" the one held in Ontario (pp. 5-9). Reports and photos of the Alberta and B.C. conferences will appear in our next issue.

Speaking of history, 1990 will go down as the year in which the ICS finally moved into bright new facilities (see "Drop in" and "President's Pen").

A **must read** is Bob VanderVennen's story of a Greek ICS alumnus in Thessalonica (p. 4). Don't miss it!

Finally I'm very pleased to be the new editor of PERSPECTIVE. I'll do my best to continue the tradition of excellence established by my predecessors. **RJK**



Jr. Members Dave and Paul creating a "moving experience" for ICS library.

By September 1 the Institute will be operating in its fully renovated location. There's a sense of anticipation and excitement as we figure out office allocations and pick out new bookshelves. Henk Hart's new recreational

ence" has been plagued by an all-too familiar shortage of financial resources. The "difference" which the Institute has proudly proclaimed clearly has nothing to do with the exceptional quality of our facilities! Rather, the

"difference" lies in the spiritual and academic heart of the place, and in the vision that keeps people going year after year, in the perpetual absence of adequate resources.

As I watch the Institute's move unfold, my mind turns to the larger question of the relationship between the quality of an institution's spiritual vision and an institution's wealth and security, reflected in its facilities. In pondering this, I remember a conference I attended last May in Waterloo, Ontario. The conference was co-sponsored by the University of St. Jerome's College (a Catholic school) and Conrad Grebel College (a Mennonite institution). The conference theme was "Educating for the Kingdom? Church-related Colleges in English-Speaking Canada." Three kinds of college-level institutions were represented at this event: colleges *federated* with a public university, colleges *affiliated* with a public university, and *independent* colleges.

Many of the stories told at that conference were very sad, particularly those told by the presidents of federated colleges. A federated college is an institution with Christian (denominational) roots which has integrated with a public university. It functions as a college of the university, and is subject to university policies. Usually these institutions don't have a worry in the world. But this security comes at the terrible cost of a loss of identity.

The president of a Catholic federated college, for example, spoke of his school's urgent need to recover an articulate Catholic vision of education among the faculty. But he went on to tell us that his college hires faculty strictly on the basis of academic competence. Consequently, 40% of the faculty is non-Catholic, with at best a nominal interest in the Christian character of the institution. How can an institution then even begin to shape its distinctive identity? The only solution appears to be a retreat into developing a sense of Christian community in the residences and chapel services, and perhaps developing a strong theology program. But this leaves the core of college education untouched by the Gospel! Then even the finest facilities in the world aren't worth the price.

The stories related by affiliated colleges were somewhat different. An affiliated college usually develops certain strengths (such as music, theology, or peace studies) rather than a full program. It shares these specialties



New 2nd floor library awaiting stacks and many more books.

with a host university (for credit). Students of an affiliated college take some of their courses at the college, and the rest at the university. The college also usually provides a residence which stresses the development of a Christian community.

An affiliated college usually has little trouble maintaining its distinct identity; that identity is defined by its selected areas of emphasis. But this approach, too, leaves much of a student's academic work untouched by a Christian worldview. Advocates of affiliated colleges assert that their approach provides the best of both worlds by helping students be in the world but not of it. But might students not find themselves torn between two worlds, struggling to find a meaningful connection between their faith and the bulk of their studies?

And then there are the independent institutions. Like ICS, such colleges are quite free from external constraints in shaping their programs and hiring their faculties. They take shape around a specific educational mission, and can freely concentrate on achieving that mission without being overburdened by the demands and bureaucracy of a host university.

But here, too, there is a price. Because they are outside mainstream universities, independent institutions face a constant challenge to prove their academic quality or even their right to exist. And, of course, these institutions receive no public funding, making the difficult and expensive job

of delivering good quality education even more difficult. No wonder some independent institutions like ICS have tended to cut corners when it comes to maintaining attractive facilities.

At first glance, the experiences of these different kinds of institutions seem to reveal a simple principle: there is an inverse relationship between an institution's ability to maintain its distinctive educational mission and its security (financial and otherwise) in the world of the university. If this principle were correct, we might conclude that a place like ICS should stay as far away as possible from ties to a university or from funding.

But that conclusion is troubling. I firmly believe that public policy should allow a Christian educational institution like ICS to play on a level field with secular universities. This means, in principle, that we should have access to similar resources, without discrimination. But can we have such access to similar resources without accepting controls that undermine our Christian integrity?

The key, I believe, lies in an institution's commitment to a shared set of beliefs and common vision. It was a loss of belief and loss of vision which led to the sad stories told at the May conference in Waterloo. But an institution which has strong commitment and a clear identity can entertain links to other institutions and relate to funding agencies on its own terms, from a position of strength.

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next to get a face lift, completion scheduled for late November. After that, the much smaller 5th and 6th floors will be improved. Work in the basement, which is under lease until the end of this year, cannot begin until the present occupant has moved out. When it, too, is fixed up, sometime next spring, the entire building will get a thorough cleansing on the outside, and that will most assuredly make this very handsome looking building once again a landmark of note on busy College Street in downtown Toronto.

Meanwhile, some summer stalwarts still sip tea in the dilapidated fourth floor lounge with its tired, legless couches and threadbare floorcloth that may once have been a rug. Brilliant things were discussed here over the years, no doubt by awfully brilliant people. But it didn't do much for the paint, nor did it manage to lift the one-person kitchen, if you pardon the expression, to a more appropriate level of grandeur. Somehow, grand ideas and memories of times past decorate the mind but fail to improve the furniture.

And so, even as you read this — my first lead article as new editor of *PERSPECTIVE* — the old facilities so many of you knew in the best of times and in the worst will have forever disappeared. Be sure, therefore, to drop in sometime to look us over. We're on the second floor, and there's a new lounge with improved furniture, and a new kitchen capable of producing plenty of tea. Just bring your own memories to lend some special warmth to the atmosphere! P

"Pen" continued from page 3

Clothes don't make the person, and facilities or funding don't make the institution. It's what's inside that counts.

At ICS, our identity and our vision are expressed in our Basis statement and Educational Creed, centred in our confession of Jesus Christ and our commitment to live faithful to the Scriptures; whether in run-down, dilapidated facilities or in fresh, functional new ones, this we will not abandon. P

Thessalonian ICS Grad Spearheads Reformation in Greece

by Robert VanderVennen

When he went home to Greece in 1984 after two years of study at ICS, Phaedon Kaloterakis felt inspired and equipped to apply in his home church and community what he had learned. He is doing that in exciting ways, Calvin Seerveld and I found in an evening's visit with him in June in his home town of Thessalonica, a city of 1 million people.

Phaedon earns his bread in an innovative government-sponsored rehabilitation program for recovering drug addicts. About 80 addicts live and work on a farm which includes a printing company and a pottery factory. Phaedon is one of half a dozen professional counsellors on call around the clock.

He got his start at this work already in Grand Rapids, Michigan, as a student at Reformed Bible College, where he started a six year tour of study in North America. As a "Christian service" project for RBC he undertook prison work with kids on drugs. He followed this up two years later in Boston, where he studied for two years at a Greek Orthodox seminary. There the Massachusetts Social Services employed him part-time to work with kids in trouble with the law.

Phaedon is also a professional musician — his other full-time interest. He has his own band which performs on radio and television, and which has toured in Greece and abroad, including Germany. He writes his own music for his concerts, and sings and plays guitar and percussion. When he first came home from Canada he taught theory, composition and conducting at Thessalonica's music conservatory. Currently he plays with the local symphony orchestra. Phaedon's wife Despina, also a musician, has taught at the conservatory for several years, too.

Counselling and music were not always Phaedon's career goals, though. His father is a prominent minister and president of the synod of the small Greek Evangelical Church. Phaedon was being groomed for the gospel ministry. In both Boston and Toronto he served as pastor in Greek-speaking

churches. When he returned home to Thessalonica after six years, he needed a period of readjustment. So he took a teaching position at the conservatory and on a volunteer basis started a centre for delinquents under the auspices of his church. This developed so well that the church put him on the payroll, and he worked at that full-time for two years, after which he was required to spend a year in the Greek army.

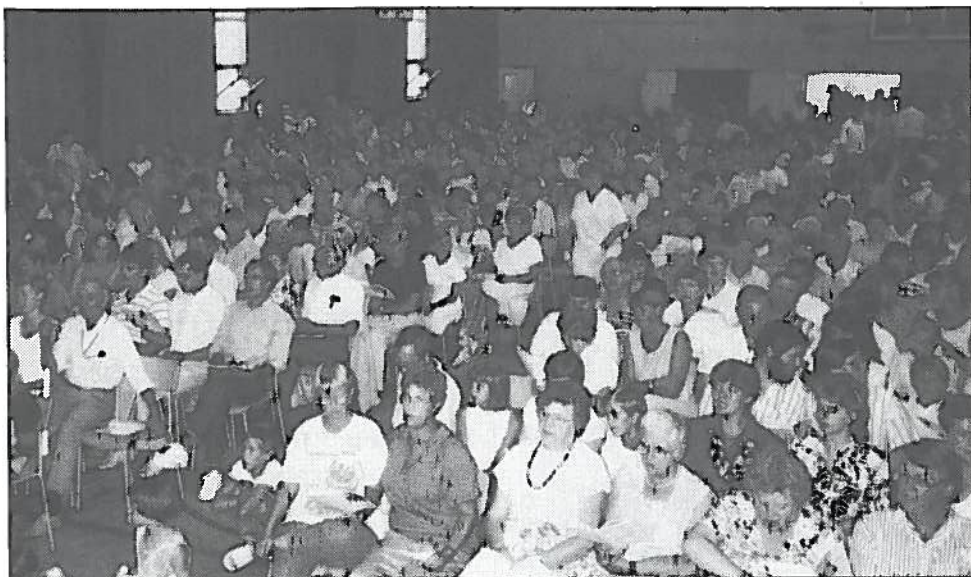
Phaedon had also become a popular speaker and singer for meetings of the denomination's young people. He excited young people with a vision for full-orbed Christian living that he had developed at ICS. But some of his new ideas raised the eyebrows of leaders in the rather traditional church. Church meetings were held to argue about his teaching and writing, and strong objections were raised. The result is that Phaedon is no longer permitted to speak or preach in the church, and his wife is not permitted to play the organ for worship services, though she is probably the best organist in the denomination.

Though Phaedon does not have a ministry in the church, he has developed an extraordinary Christian witness in the secular media. They know him as the "hippie Christian preacher." The Christian message of his songs goes out on television and radio. Recently he was a talk show guest on a leftist radio station, which was flooded with calls from astonished listeners wanting to know more about the Christian faith that animates his music.

Phaedon calls his band "Third Way" to signal that he walks a way different from liberalism and from conservatism. He writes Greek ballads, some jazz, and love songs about his faith. He writes music for government-supported children's theatre. His song that draws the most response is called "Toronto." He says it gives the atmosphere, the feeling of the city, and especially its contradictions. Before he left ICS, he and Despina and some friends produced a professional-quality album of Greek music.

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ICS 1990 Niagara Conference: Creation Waits . . .



Part of 1000+ throng preparing for worship.

Reinder J. Klein

Events for the whole family tend to be a little chaotic; everyone is encouraged to get into the act, and sometimes some do, and sometimes all do. That means children may cry at functions where otherwise no infant would have been, and teenagers may gyrate to raucous sounds where otherwise serene silence would have been music to adult ears.

It also means that not everyone feels compelled to attend all activities, that the pace of life eases up a little, that the atmosphere is pleasantly relaxed. Family conferences are easy-going affairs, especially for those who dwell in tents, who enjoy the competing charms of campfires and flies, of

hibachi meals and sand, of downy-soft sleeping bags and stubby beards. There's a touch of romance in family conferences that stimulates play and reflection of weighty issues, of matters of the heart.

This year's Niagara Conference had all that, and then some. Imagine, if you will, more than a thousand worshipers of all ages gathered in joyful celebration, enthusiastically singing their lungs out in praise, or reverently listening to the proclamation of God's good news for modern man and for the good creation.

Imagine too the addresses and workshops, and the subsequent discussions: the affirmations, the differing opinions, the new

and at times troubling insights. Think of the games: exuberance, the shrieks, the running, the laughter. And consider the personal relationships: the tenderness, the tentative touch, the deepening affections, the heartbursting fullness of budding friendships, of fellowship in Christ.

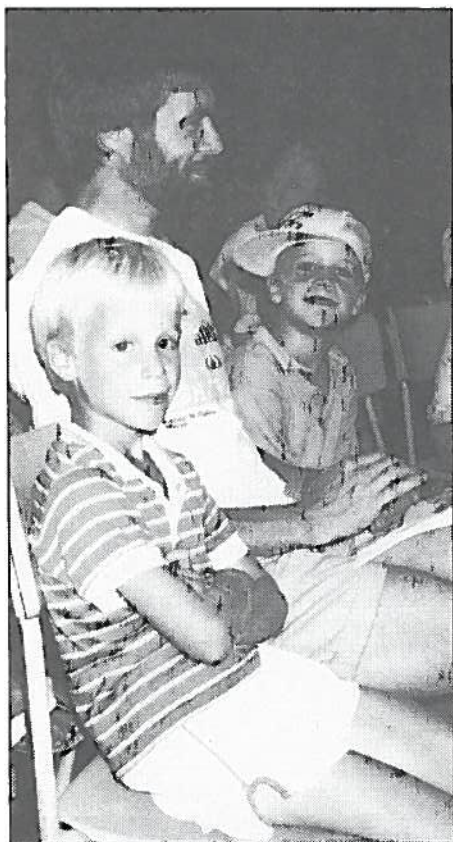
Imagine, finally, a creation without all this: a world, a cosmos, arid and bleak, one without beauty, or harmony, or joy, or life. It is a thought too horrible to contemplate. Small wonder then that the ailing creation waits eagerly for the full impact of Christ's redemptive work to be revealed by his sons and daughters — by us.



Enthusiasm for ICS starts early!

Office bearers getting instructions from conference chairman Rev. Herman Praamsma.

CREATION



Three van Geest reactions to camera (Thomas and two Williams).

Workshop: "Love Canal — 12 Years After"

Joanne Stryker

The ICS "Love Canal" workshop took us to the controversial suburb built around an old chemical-waste dumping ground. Observing first-hand the consequences of irresponsible waste management and land development is a highly effective 'ecological consciousness-raising' method: the sight of empty, silent streets lined with boarded-up houses, schools and churches is not only eerie, it's scary. How many ghost towns and poisoned rivers, lakes and fields do we need to experience before we change our approach to the earth?

"Love Canal" is a graphic illustration of the pressing need for widespread environmental awareness, advocacy, and action: in short, responsible stewardship.

Workshop: "The spirituality of Creation" (James Olthuis)

William van Geest

In his workshop, James Olthuis challenged conference participants to "explore what spirituality has to do with trees, rocks, water, animals and all other creatures in God's family." Drawing heavily on Romans 8, Olthuis extended traditional theological interpretations of love, Christ's passion, suffering, and equality, to include all parts of creation. He said that all creatures are loved by God and have equality before God.

The term "stewardship", now popular as a way of describing the human role in creation, can be a form of "benign dictatorship: focusing only on how the creation can serve human ends." Olthuis called on us to repent of our tendency to see humans at the centre of the universe. He said that humans are in partnership with all creatures in serving God.

Olthuis' emphasis on the equality of all creatures caused some controversy. "Are humans not superior to animals and plants then?" someone asked. To this, others responded by saying that instead of superiority, we should speak of the distinct roles or tasks of each creature: trees respond to God as trees and humans as humans. Olthuis noted that humans are the only creatures able to care for other creatures.

One audience member put the discussion in perspective by saying that because we have so long tried to dominate other creatures, we may have to let the pendulum of our thinking swing the other way for a while. Although humans have a special task in the creation, this participant agreed that we need to see clearly our commonality with other creatures and with them "sing for joy before the Lord" (Ps. 96).



"CONFERENCE CAMPING"

Sharon VanderKruk

I jammed the usual camping necessities into my suitcase, grabbed a sleeping bag, tent, a cooler full of food, and PLENTY of raingear. I was ready to conquer yet another fulfilled weekend at the ICS conference. This August weekend is not just another weekend campout. Many people, both young and old, come together and join in Christian fellowship, seminars, worship services, volleyball tournaments, and even a dance for us energetic young people!!!

The Sunday worship services were great! The gymnasium was packed with people praising God. The singing was so good that I nearly forgot about the heat.

At the dance the DJ's, Pete and Justin, did a terrific job. It was a big success.

For myself, the highlight of the whole conference was the opportunity to see old friends and to meet new ones.

On Monday afternoon, my damp sleeping bag rolled up and leftover food packed, I was ready to leave the Niagara Christian College grounds. Even though it was kind of sad to say good-bye, I know there will be next year — and another weekend I will definitely not want to miss!

Rev. Peter Slofstra rejoicing . . . without crutch!

WAITS ...

Workshop: "The Bible's Holistic Life-Affirming Vision" (Rev. Jake Binnema)

Diane Klein

In his presentation Rev. Jake Binnema developed an interesting contrast. The free enterprise ethic of Adam Smith, he said, simplified as "look after yourself, and the rest of society will prosper accordingly," forms a striking counterpoint to the kingdom ethic.

Binnema described this kingdom approach to the environmental crisis as a radical behaviour model in which we are prepared to give ourselves in a "follow Christ to the cross ethic." Our lives, he said, must demonstrate a consistent desire to invest in God's kingdom — future generations, creation, the poor — even at the cost of our own personal "kingdoms." His examples prompted a rather lively discussion on the "goodness," the "value," even the hottest topic of all: the "hierarchy" of creation.

And the huge willow under which we sat provided not just shade, but also a handy nature reference for our deliberations.

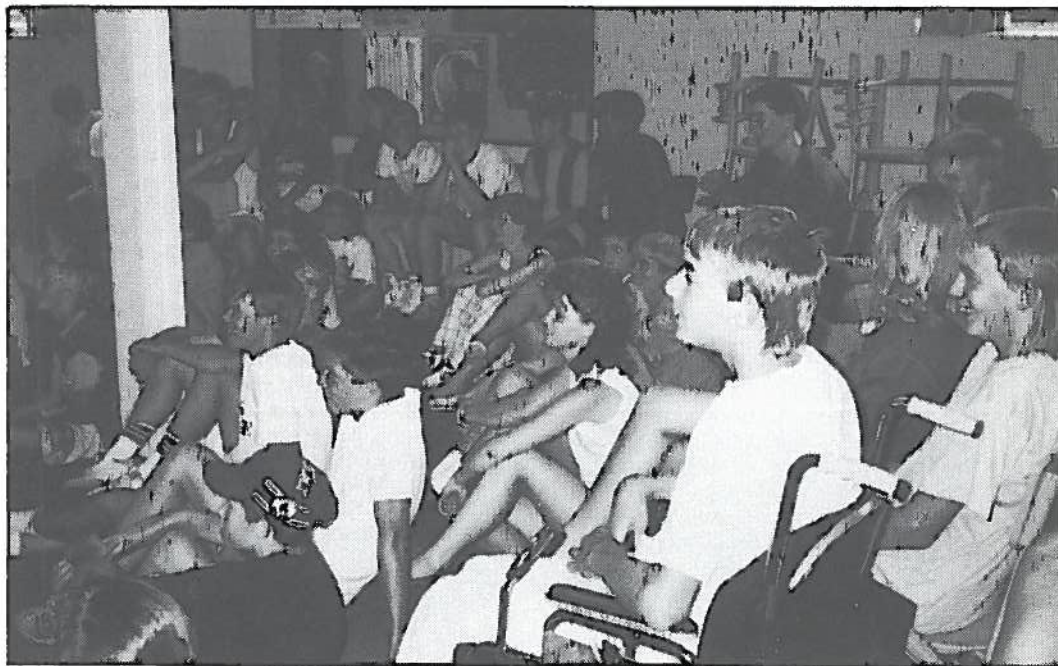
Workshop: "Drama for Teens" (Joe Abbey-Colborne)

Sarah Posthumus

Finally, after 300 years, drama is returning to our churches. In a workshop entitled "Drama for Teens" Joe Abbey-Colborne of Brookstone Performing Arts helped some of our youth to understand the fundamentals of drama, and how to put them to work in our own churches.

Mr. Abbey-colborne didn't try to teach us everything about drama in an hour and a half. Instead — in a very down to earth way — he showed us some innovative exercises to help warm up the body as well as the imagination. By using these simple techniques, he provided us with the building blocks of good theatre, building blocks that we can put to use in our own ways for the church and the community.

A terrific actor himself, Mr. Abbey-Colborne proved to us that the Spirit can be present in all we do. I'd like to thank him for the inspiration he provided me.



Top left: Huge willow served as canopy for workshops.

Above: Young people enjoying drama workshop.

*Left: Hugh Cook reading from his novel **The Home-Coming Man**.*





Keynote speaker Dr. Lorne Wilkinson

KID STUFF

Gayla Postma

The 1990 ICS Niagara Family Conference was for the whole family, including the kids. With workshops, outings and sporting events, there was little time for the younger ones to be bored.

In keeping with the conference emphasis on caring for the creation, 140 kids aged 8 - 14 went on a trip to see one of God's magnificent wonders, the Niagara Falls.

Back on the conference site, the younger children had their own workshop. According to five-year-old Rachel van Geest, her group went on a nature walk. After talking about taking care of God's world, they collected nature treasures and made collages of all the things they found. Thomas van Geest, 7, said his group talked about the environment.

"We talked about what is bad for the environment," he said, "and how to clean it up. Some of the things we know are bad are pollution, acid rain and litter. We know that compost is good for the environment. Planting trees is good because it turns air into oxygen so animals and people can breathe. We learned that it's okay for some factories to have smoke stacks because they have scrubbers on them."

For cousins Ian Venema and Andrew Tenyenhuus, both 12, the favourite part of the conference was the Saturday night dance. But there was more. "We liked going on the Maid of the Mist ride at Niagara Falls," said Ian, "and going to Miniature World and the Guinness Book of World Records. It was hot and it rained but we played soccer, too. There were lots of people I knew and there were lots of sports organized."

William van Geest, 7, summed up the conference this way: "The best part was the baseball. The worst part was the mosquitos."

Four Ways of Thinking About Living on the Earth

The Keynote Address by Dr. Lorne Wilkinson

Reinder J. Klein

Dr. Lorne Wilkinson of Vancouver's Regent College, the main speaker at this conference, explained that things around us have value *because they were created!* They are valuable because God made them and delights in them — not because human beings can use them.

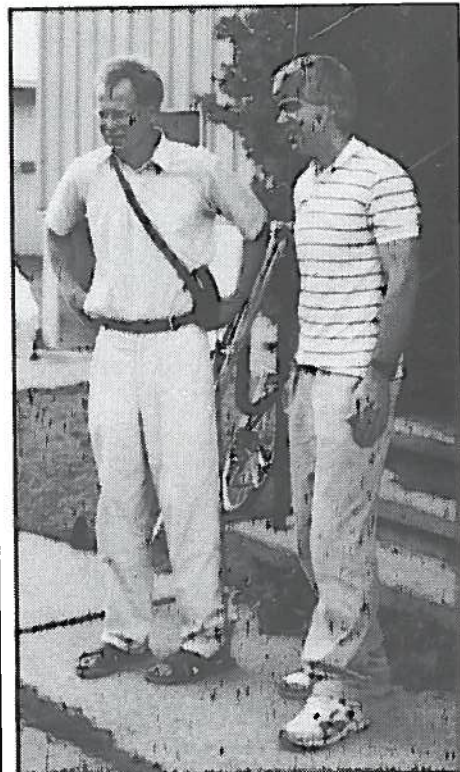
Within this "valued creation," Wilkinson said, "humans have a unique worth, because they are called into a unique kind of free responsiveness to the creator — called even into a kind of secondary creatorliness of their own."

Contrary to what many people may think or believe, Wilkinson pointed out, the Biblical account of creation nowhere suggests that the purpose or culmination of creation is men and women. Rather, it is the Sabbath, something about which the Bible has a great deal to say but which we have found very difficult to hear, let alone heed.

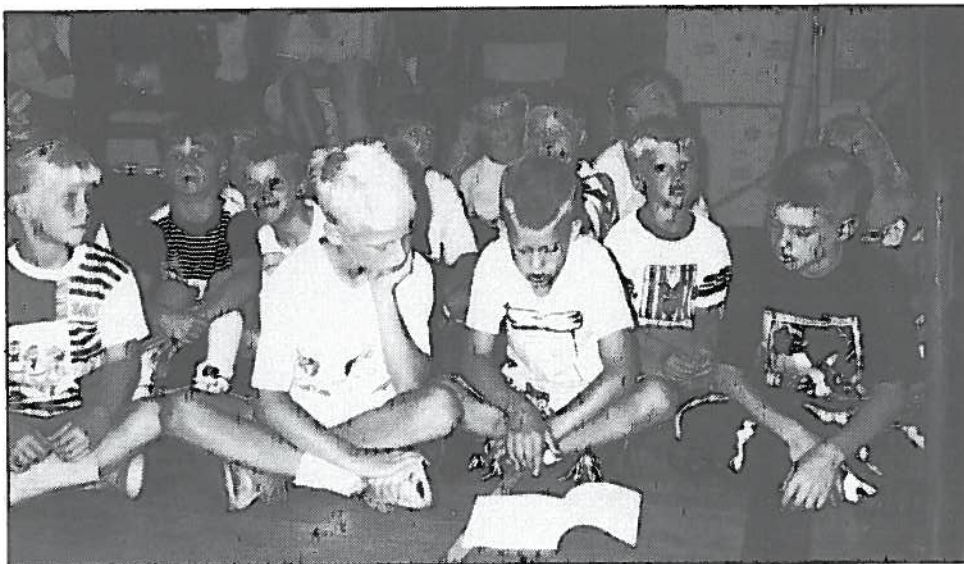
"The Sabbath is God's rejoicing, with all his creatures, in the unity and splendour of his creation — a unity and splendour which science increasingly reveals. And the Sabbath sets limits to human activity, places it all within the acceptance of the goodness of creation for its own sake."

Wilkinson made these points after having explored, and found wanting, three "ways of thinking about living on the earth" reflected in some widely used terms. The word **nature**, he claims, "invokes a great earth-mother goddess, who is to be worshipped, but not studied or used." The expression **natural resources**, he feels, "invokes a man-centred nature which is reduced to tool-box, treasure-house, or fuel-tank for human purpose." And **environment** fares no better, because it "is either equally anthropocentric or it undercuts our place to stand by making us simply part of the environmental flux, thus removing any validity we have in talking about anything."

Wilkinson called for a rehabilitation of the word **creation**, so that it again includes a sense of God's transcendence *and* of divine immanence. "(The) intimate involvement of the creator with his creation is seen most clearly in Christ, in the cross, where God took upon himself the pain of creation; and in the resurrection, where God points to the restoration and everlasting worth of what he has made."



Peter and Sylvan, back on their feet. Amazing grace!





Elbert listens as Jim fields question.

Workshop: "Does Caring for Creation Mean Government Intervention?" (Elbert Van Donkersgoed, Jim Romahn)

Brian and Carol Ann Hiemstra

In their workshop on agriculture and the environment, columnist Jim Romahn and Christian Farmers Federation researcher Elbert Van Donkersgoed stressed the importance of a process of sensitization in effecting societal change. North American politicians at all levels of government prefer to court public favour rather than to guide and shape public opinion. It is therefore unlikely that governments will initiate effective environmental legislation until they perceive the political advantage in doing so. Public education and political action, then, are central to environmental progress.

Changes in North American farming practices were cited as an example of a successful process of sensitization. During the past twenty years most farmers have gradually revised their attitudes about such things as pesticides, fertilizer, crop rotation, and erosion control. Other issues such as animal welfare and rights, the role of the government in ensuring justice for all creatures, and the future of agriculture in Canada arose during the discussion following the presentation.



"At the laughable price of . . ." Conference chairperson Herman Praamsma flogging new ICS mug in front of Paul, the Marshall Seedless Ash, planted while the more substantial Paul Marshall was far away.

Last Words

- * Thanks to those who prepared reviews of workshops. Unfortunately, some material arrived too late, while others didn't get in owing to space restrictions.
- * Please help us prepare for next year's conference by returning your evaluation forms. If you've misplaced it feel free to write us. We want your comments.
- * Finally, unless otherwise noted, all photographs used in this issue are courtesy of Reinder J. Klein.


RJK

Expanded Worldview Studies Program Set To Go


ICS's popular new master's program in Worldview studies is gearing up under the direction of Senior Member Dr. Brian Walsh for a year of expanded service. Designed to bring serious academic investigation of Scripture's applicability to modern life within the reach of both full- and part-time students, this year's program will include **Biblical Studies 1720**, *The Bible and the Second Sex*, and **Worldview Foundations 1021**, *The environmental crisis and the responsiveness of creation*. Moreover, **Psychology 1350**, *Family therapy: helping the hurting family from a Christian perspective*, replaces the psychology course offered last year.

The program's Foundation courses will be taught by Senior Members Walsh and Olthuis, and ICS doctoral candidate J. Richard Middleton. The electives, besides involving all ICS Senior Members, will also include instruction by professional therapists Mary VanderVennen and Diane Marshall, professional psychotherapist Dr. Stan Karsten, lecturer in Engineering Robert Hudspith, and ICS doctoral candidate Nik Ansell.

Of the eight half-courses required for completion only one is offered in the afternoon (**Worldview Foundations 1021**, Mondays 2:00 to 5:00 pm., Winter Semester). All others start either at 6:30 or 7:00 pm, and finish three hours later. On a full-time basis the program can be completed in one year, although six years are allowed those interested in part-time studies.

For more information contact the ICS at (416) 979-2331. 

ICS Alumnus Earns PhD

Tony Hoff, a junior member at the ICS some years ago, successfully defended his Ph.D. thesis in the History of Psychology at York University on July 16th. He is presently on staff at the University of Saskatchewan. Congratulations, Tony! 

"Greek Grad" cont'd from page 4

Phaedon is now writing a book that will show Christian perspective in art, acknowledging what he has learned from Seerveld. He is pleased that his father is so supportive of his counselling ministry that he plans to become a counsellor of the parents of addicts when he retires later this year. Calvin Seerveld and I and our wives spent a delightful evening with Phaedon and Despina at the restaurant she had opened just two weeks earlier. It is a beautiful place, artistically striking, built from the shell of an old building near the harbour. It is located at the edge of the red light district, in an area being renovated. It is known for its good food and drink, and for the high quality of baroque and contemporary music piped in and played live. After only two weeks it was already drawing capacity crowds.

Phaedon and Despina are dynamos. They are proud parents of two boys, and happy that Phaedon's parents are willing babysitters. They are running with the vision of Christian life and testimony sharpened at ICS. If the usual ICS experience holds true, they will gradually find better acceptance in their own church community. P

News from The King's College

A Presidential Evaluation Committee has recommended that Dr. Henk Van Andel, President of The King's College, be commended for his faithful and selfless service and that his initial contract be renewed for another five years.

This announcement came after repeated meetings by the Committee in the fall to give a fair assessment of the President's performance during his term of office. The Committee commends the President for successfully stabilizing the College's fiscal situation and for effectively promoting and presenting the College's academic programs. The President also has impressively enhanced the College's public image with the constituency and other agencies. The Committee credits Dr. Van Andel with "unfailing vision for the importance of a permanent campus for the College's long-range well-being."

(from a King's press release) P



Phaedon and Despina in their restaurant.

Photo: Robert VanderVennen

Last Summer's ICS Courses

A CHRISTIAN IN POPULAR CULTURE-LAND: BRUCE COCKBURN'S JOURNEY

Fran Wong

How would you like to spend two days with other Christians discussing poetry and hearing some of it sung?

For me, as both English teacher and music lover, there was no hardship at all in listening to Bruce Cockburn's songs and talking about his lyrics with 20 or so other fans on June 22 and 23 at ICS. Richard Middleton and ICS senior member Brian Walsh organized the conference called *Rumours of Glory: Bruce Cockburn & Christian Faith in a Post-Modern World*, because they plan to write a book about Cockburn's music. Their motivation for this project comes from their longstanding admiration for his work. Others at the conference also knew Cockburn's work very well, so that interesting cross-pollination went on.

Richard and Brian took us on a historical walk through Cockburn's life. Their contention is that he reached a new and deeper understanding of his faith as he has travelled widely and became more active politically. His trips to Latin America radicalized him, and in his 1988 album *Big Circumstance* he focused on environmental issues with "If a Tree Falls".

Prior to the conference I knew perhaps two dozen Cockburn songs. Now I have been introduced to the whole body of work of the person Brian calls "the most intelligent

songwriter in North America today." Yet it is not just the intelligence of his outlook and lyrics that make Cockburn's work enjoyable. The other attraction is his music itself — another language of indescribable beauty.

EDUCATIONAL PSYCHOLOGY (JULY 9-20)

Gayla Postma

Nine students spent part of their summer in the city at ICS studying educational psychology under the direction of Dr. Alyce Oosterhuis, visiting instructor from The King's College in Edmonton and adjunct faculty member of the ICS.

The course focused on the unique needs of individual students, and on how pupils learn in the classroom. The two week course covered different theories on learning, the various expectations and styles used by teachers, and different learning styles of children.

Through discussion and presentations by the participants, various theories were applied to the context of the classroom with special emphasis on how they affect the strategies, motivations, structures and sanctions teachers use. The teaching-learning process was examined, including cognition, memory, processing, discovery, creativity and meaning. Moreover, such individual differences as

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DEVELOPMENT NOTES

by *Jim Feilo*

401 COUNTRY

Recently I received a most appropriate book for my birthday. It is called *God's Big Acre — Life in 401 Country*. As it happens, I've seen more of Highway 401 this past year than I care to remember. Yet looking through this book enables me to recall the patchwork of beautiful farm country, small towns and — more prominent than I prefer — larger cities which I crisscross on my travels for ICS.

Perusing the book reminds me of the good year I've had. Much of the reason for that is because of the people I've met and spoken to in the course of my work. Thank you for being so committed and for receiving me with such kindness and warmth. I am looking forward to another year of travel in 401 Country.

OPPORTUNITIES 1990 CAMPAIGN

Let me write just a few words about our recent "Opportunities 1990" campaign. At the board meetings last May the importance of balancing the budget was repeatedly mentioned. We had hoped the campaign would make that possible. Unfortunately, that didn't happen. There are various reasons for this.

- a) Our supporters lack a sense of impending doom. In the past, it has been possible to borrow against the building. However, this is an interim emergency measure only which cannot be used as a long term financing strategy.
- b) There still is an atmosphere of uncertainty concerning the building. Uncertainty causes potential donors to wonder about ICS's long term viability.
- c) Finally, we had to compete with major capital campaigns by Redeemer College in Ontario, The King's out west, and an unusually high number of local church and school construction projects.

Nevertheless, some very positive points should be mentioned.

- a) We were able to mobilize over 100 volunteers for the phone campaign.

- b) We raised over \$250,000 over a short three months, which is over 83% of a rather ambitious goal of \$300,000. This against the background of the above negative points.

- c) We found a very high rate of positive response. Few if any negative comments were received; in fact there was a general sense of goodwill in nearly all the responses.

We have much reason to be thankful, and hopeful.

1990-91 CAMPAIGN "OPEN DOORS"!??

How about this next fiscal year (1990/91) then, you ask? What plans are being made to balance the budget?

Well, we are ahead of the game at this point. We are preparing a new campaign, which we will launch officially in September. How does a name like "Open Doors 1990/91 Campaign" sound? That is tentatively what we're calling our campaign. Materials are now being put together. The goals of this campaign will be:

- a) to balance the budget by June 30, 1991. To do this we will need to raise a total of \$752,000 in operating funds.
- b) to raise \$150,000 above budget in order to pay for the cost of moving to the newly renovated 2nd floor at 229 College. This cost is well below what it might have been due to the generous help received already from people supportive of the ICS.

Thus in total the goal of "Open Doors 1990/91" is \$902,000. It is going to take a renewed effort to find and stimulate new donors, and to rekindle interest in those whose enthusiasm for the ICS has begun to wane.

One exciting development is that at the end of July, only one month into the new fiscal year, we already had cash and commitments totalling over \$220,000. This excellent start was made possible through the generosity of a single donor who renewed his commitment to fund the Worldview Program and who also gave us a fine

start toward covering the costs of our move.

Lest you think "no problem then!", remember: the most we have ever raised in one year was during our "Close the Gap" campaign which ended in June 1988; it raised \$611,000. **In the next 11 months we need to raise \$682,000.** The only way this will become reality is through regular prayer, the diligent work of those involved in fundraising, both staff and volunteers, and especially through your participation.

Are you up to it? Will you pray for us? Will you respond when we call on you? The ICS needs your SUPPORT! ☐

Keeping up with ICS Faculty

Although it proved impossible to keep up with all the staff members, several of them being away on vacation, we did discover that **Dr. Henk Hart**, Senior Member in Systematic Philosophy, and **Dr. Jim Olthuis**, Senior Member in Philosophical Theology, will be in Great Britain from August 22 to September 10. At the Greenbelt Festival Hart will give talks about his work on Scripture and on reason, while Olthuis will discuss aspects of his work in therapy. Later, at College House in Cambridge, they hope to lead a conference dealing with the recovery of spirituality in our times.

Since Hart and Olthuis expect to be involved in nearly a dozen different presentations they are looking forward to a welcome break in between events when Anita and Jean, their wives, will join them for a short vacation in Scotland. This trip is also shaping up as a grand opportunity for renewing old ties with many British ICS alumni and other friends, several of whom are involved with organizations sponsoring the conferences.

Earlier this summer **Dr. Calvin Seerveld**, Senior Member in Aesthetics, and **Dr. Robert VanderVennen** made a fascinating tour of Greece accompanied by their spouses. In Thessalonica they had a delightful time with ICS alumnus Phaedon Kaloterakis and his wife Despina. For more on this pleasant encounter read VanderVennen's article elsewhere in this issue. ☐

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"Ed. Psych." *cont'd from page 10*

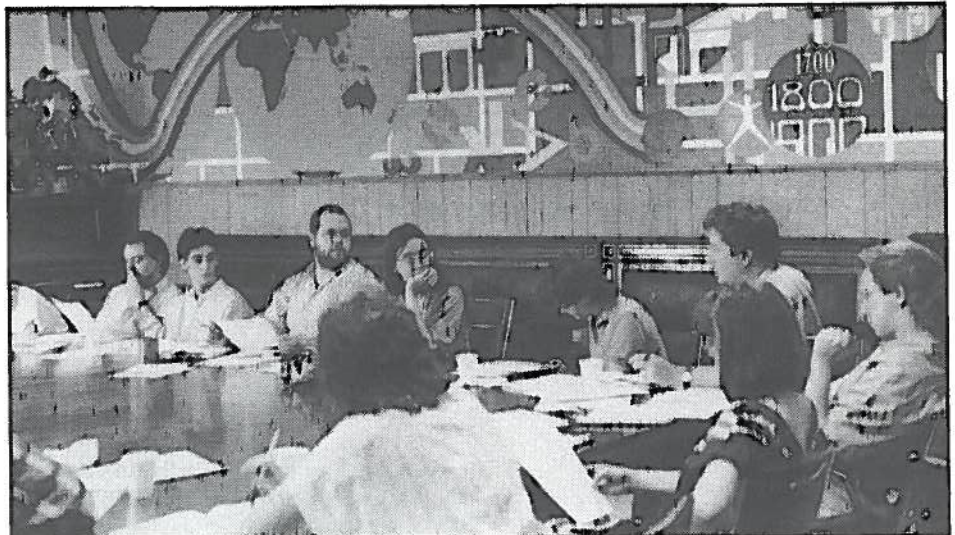
intelligence, gender, learning styles and the family impact were also studied.

Among the students was Georgetown's Glenda Tamming, who graduated from Calvin College in 1987 with a sociology major. After two years in the social service field, she joined the staff at Timothy Christian School in Rexdale, where she just completed her first year as a teacher.

"What I learned the most," she said, "is that different kids have different ways of learning. One of the most important things we can do as teachers is to identify in each child how they learn best, and then alternate teaching styles so that each child is served." While Tamming found the course very intense, she enjoyed it immensely just the same. □



Dr. Alyce Oosterhuis.



The very last photo taken of students in the 4th floor lecture hall. Shown are participants in last summer's Cockburn seminar.

Photo: Unidentified

WISDOM WORKSHOP

Graham E. Morbey

The Book of Proverbs does not fare well in the Christian community for a variety of reasons. Perhaps it's because generations of people in and out of the church have been patterned by propositions and prose based on a narrowly scientific understanding of truth. Grasping the poetry of proverbs, getting the "feel" of having to make choices in ambiguous and at times very tense concrete situations and then expressing what to do in suitable language, is a challenge at the best of times. But Proverbs is like that. It doesn't lend itself to facile, quick applications. It takes wisdom to know how to apply wisdom! And it certainly takes some effort to get at the overall thrust of the canonical book of Proverbs and to allow this Word of God to work in our experience.

To help alleviate the prevailing dis-

regard for the treasures of Proverbs and to make them accessible to our modern situation, the ICS invited Calvin College Professor Raymond Van Leeuwen to give a two day conference on the topic: LIVING PROVERBS: a User's Guide to the Book. For two days (July 6-7, 1990) a small group of wisdom-seekers got together to hear and discuss five highly compact presentations by Dr. Van Leeuwen on central issues relevant to understanding and living the Proverbs. There was great appreciation for the learning of Raymond Van Leeuwen and good, animated discussion was provoked, not only because of the view of Proverbs presented, but also because the Proverbs themselves began to "live" in the very act of discussing them. As Ray kept reminding us, something truly important was at hand in the text, something worthy of our shared exploration and discovery. □

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