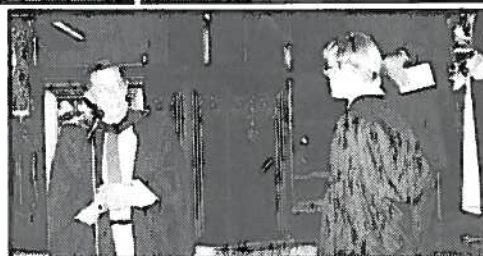
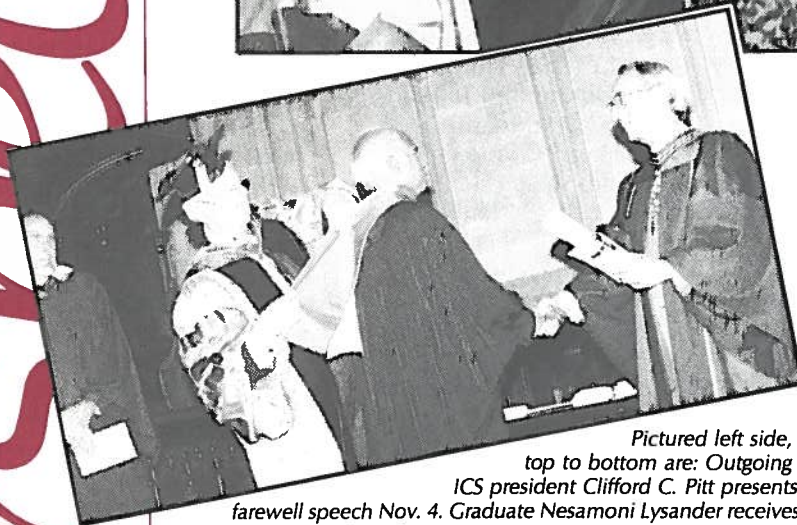
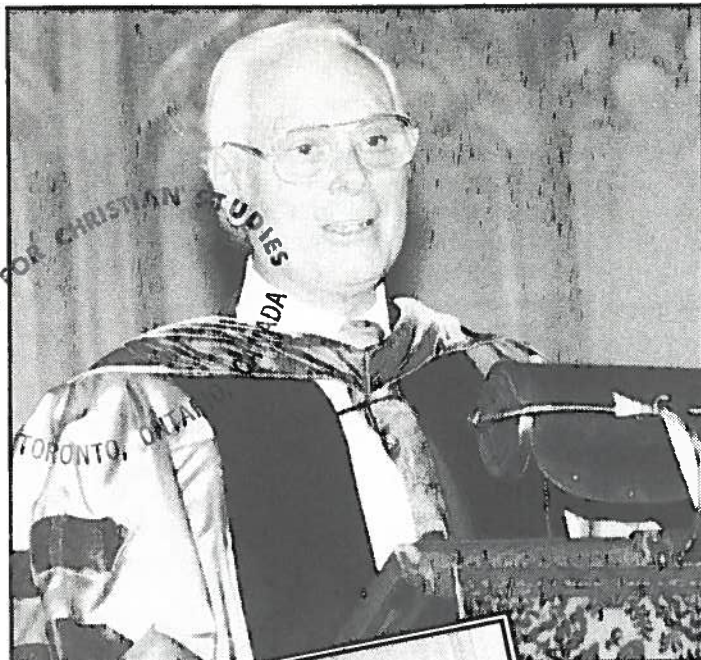


A farewell & a convocation

Perspective
 OUR
 33^{rd.}
 YEAR



Pictured left side, top to bottom are: Outgoing ICS president Clifford C. Pitt presents hood from Pitt while board chair Fred Reinders, I, and chancellor Peter Schouls, r, look on. Dorothy and Clifford Pitt and granddaughter join in the singing at farewell evening.

Pictured right side, top to bottom: Incoming president Fernhout roasts Pitt at farewell dinner. Vice-president of administration Ross Mortimer enjoys the fun. Graduate Henry Luttikhuisen, r, is introduced by mentor Calvin Seerveld, l, at convocation. Graduate Tim Schouls receives diploma from his father, chancellor Schouls. Junior member Schouls roasts Pitt at farewell evening. Herman Praamsma serves as MC for the event.

Photos by Carol-Ann Veenkamp

Perspective

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

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Editorial Committee: G. Marcille
Frederick, Robert VanderVennen, Harry Fernhout

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IN THIS ISSUE

A recurrent theme throughout this issue of *Perspective* is the retirement of ICS's second president Dr. Clifford C. Pitt. The photographs, the new president's column, Stu Williams's board report, and the insert all record the event for us. We have had to say farewell to a man who "walked ten feet tall" among us.

But, while looking back, we also look to the future and welcome a new president, Dr. Harry Fernhout.

In between the commotion of these goings and comings, regular classes, the work of recruitment and promotion, ICS hosted two special lecturers, which our students tell you about in these pages.

Enjoy this issue! Blessings in the new year!

CAV



FROM THE PRESIDENT'S PEN

By

Harry Fernhout

Over the past several weeks I have several times enjoyed the rare privilege of publicly honouring my predecessor, Clifford C. Pitt. For the festive banquet held in Clifford and Dorothy's honour on November 3, I was asked to 'roast' Dr. Pitt, taking a lighthearted look at his presidency. Well, I didn't have to think twice before accepting that invitation! The next day I had a chance to strike a more serious note as I introduced Dr. Pitt at the fall convocation, before he gave his farewell address.

It seems only fitting to begin my first column in *Perspective* by paying tribute once more to the Institute's second president.

It isn't easy to find the right words to express what Clifford Pitt has meant to the Institute for Christian Studies over the last four-and-a-half years. The best I can do is to highlight several things which stand out boldly as I reflect on Dr. Pitt's time with us.

Vision: In Acts 2:17, the apostle Peter quotes the prophet Joel: "Your young men will see visions and your old men shall dream dreams." I shall never again be able to hear this passage without seeing, in my mind, images of Clifford Pitt. He has made this passage live for ICS; in his seventies he has dreamed dreams for ICS, and helped us to look beyond the struggles of today to envision our God-given calling.

Zest for life: Clifford Pitt has enthusiasm for life. "Isn't life great?" he asks, when the sun is out in full glory and the trees are wearing their coats of many colours.

This enthusiasm is infectious; it makes Clifford Pitt an inspiration to those around him. Dr. Pitt's ability in this respect has been extremely important for the Institute. When he joined us in 1985, ICS had just come through a period of struggle and division. Our vision of service in Christian higher education was flagging. Dr. Pitt's enthusiasm for the Institute's task helped put our problems in perspective. How could we not be

enthusiastic in the company of this man who bubbled over with excitement? Dr. Pitt rekindled in many ICS 'oldtimers' the depth of vision in which ICS is rooted.

Wisdom: The Scriptures often associate age and wisdom. Dr. Pitt's grey hair testifies to a store of wisdom steeped in the Bible and deepened by a rich array of experience. Once he caught the vision of ICS, Dr. Pitt was able to draw on his storehouse of experience and his depth of understanding of the educational world to give truly wise leadership to ICS.

Faith: Clifford Pitt wears his piety on his sleeve. You don't need to be around him very long to realize that he's a man of faith. Through his dignity and sophistication a simplicity of faith is transparent. Clifford Pitt walks close to his Lord. And that, too, has been an inspiration to us all.

Does it seem inappropriate to heap high praise on a person in this way? Perhaps, if we focus only on the person. But in Clifford Pitt's presence at ICS we have always seen something else — the hand of our God. At the farewell events in November several speakers noted that ICS has experienced this president, who came to us in his retirement years, as a timely gift from God.

So we praise the Giver of all good things for letting us share in the gifts and talents of his servant, Clifford Pitt. Praise God! And thank you, Clifford.

* * * * *

The October issue of *Perspective* reported on the remarkable international flavour of the ICS student body this year. In particular, we noted that the students in Paul Marshall's political theory class represent seven distinct nations.

At the dinner honouring Clifford and Dorothy Pitt, Marshall showed slides and gave a talk on his sabbatical travels through Europe, Indonesia, the Philippines, Australia, and Korea.

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He gave a startling account of the growth and vitality of the Christian church in Asian countries. He stressed that the centre of gravity of Christianity has shifted from Europe and North America to the emerging nations of Africa and Asia.

I cannot help but relate these remarkable developments to the fulfillment of God's promises which we celebrate at this time of year. Already in Abraham's time, that promise proclaimed a blessing to all the nations. The prophet Isaiah envisioned the day of fulfillment: the leaders and peoples of all nations will flock to the Light, bringing the best of their wealth and resources with them (Isaiah 60:1-6).

At Christmastime, when we celebrate the birth of the Light, it's wonderful to see that right now, in 1989, God's promise continues to be fulfilled, around the globe. And in ICS's tiny corner of the world, God has given us a tangible stake in that promise, by sending us students from various nations, students who want to do their work in the Light.

To participate in the fulfillment of Scriptural promise — that's a humbling thought, but exciting too. Who knows what God has in store for ICS as the worldwide shift in Christianity continues?

Thank God with us this Christmas, that his promises, which received their first rich fulfillment in Bethlehem, continue to reverberate around the globe today, also within the walls of 229 College Street. **P**

**Reserve
Saturday,
May 11, 1990
for the
investiture of
Dr. Harry Fernhout
as president.**

Peperzak featured at annual lectureship



Renowned Hegel scholar Dr. Adriaan Peperzak presents the annual ICS Christianity and Learning Lectureship.

Photo by Carol-Ann Veenkamp

*By Janet C. Wesselius and
Jeremy E. Fisher
ICS Junior Members*

Philosophy is a part of the tradition in which we as Christians live, renowned Hegel scholar and Lévinas interpreter Dr. Adriaan Peperzak told those gathered for the annual ICS Christianity and Learning Lectureship held November 7 through 9.

Under the title, "Existence, Thought, Tradition, Faith: In Discussion with Plato, Hegel, Heidegger and Lévinas," Peperzak gave three lectures. In his first lecture, Peperzak described philosophy as a rich and varied intellectual history, spanning 2000 years, that we must appropriate in a positive way, for it is also the story of western Christians.

Plato part of tradition

He followed this with a meditation on Plato's *Republic*. Peperzak stated that we, including philosophers, all live and are inspired by the texts of Plato for they are part of living in the western tradition. Historically speaking, he said, these texts are "flesh of our flesh." We should be more "posthumously respectful" to our past for it is not over; we cannot leave our past behind.

One of the themes of our philosophical tradition is the idea of the "good." In his *Republic*, Plato says that the good is an idea that cannot be realized, but for which we must strive. Therefore this idea, which is comparable to the ideas of happiness, justice, and virtue, is the ultimate goal of all striving; it guides and directs us. The idea of good, then, is beyond nature and the truth of all things — beyond the understanding.

Imitators of the myth

The second lecture focused on two major philosophical figures, G. W. F. Hegel and M. Heidegger. Both Hegel and Heidegger wanted to renew their culture by going back and imitating the Greeks. According to Peperzak, "the Greeks" are a kind of myth for European society; Western society has tended to revere and idealize the Greeks.

Hegel takes Plato's idea of the good and attempts to summarize Plato's thought in his German philosophy. For Hegel, the idea was twofold: it is the totality (all-encompassing) as well as the infinite of the origin of totality. Furthermore, Plato and his concept of the good became for Hegel

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"Don't you know what you've got?"

Report on the bi-annual meeting of the ICS board of trustees

by Stuart Williams
Trustee, Region 2, Alberta

"... there isn't another institution on this continent that can give you a doctorate, that can give you the integration of Christian faith with scholarship, or, for that matter, the integration of faith with anything else."

So declared Dr. Clifford Pitt, our president-past, as he bid farewell to all of us who scurry to the Dove for Christian studies.

By experience Clifford Pitt knows the secular academic community well. Despite these credentials, we, the far-flung parts of this Institute body, often have seemed overwhelmed by Dr. Pitt's claim that through God's grace the Institute's professors, students, staff, publications, and witnessed reputation mirror what the Lord might well bless with, "Well done, good and faithful servant(s)."

In a strange way, to be a blessing you must see your own having been blessed. That relationship, being blessed to being a blessing, threaded its way throughout the deliberations of the trustees at their biannual meeting held November 3 and 4.

Certainly, a report such as this fragments that sense of the Institute being blessed and being a blessing. Nevertheless, in the following, my interest is to share the Institute as a whole blessing. It is the well-being of this whole body that each of these report-pieces is intended to enhance.

1. Fred Reinders is re-elected chairman of the board by his colleagues. Their confidence in him is voiced by Dr. Pitt who describes Reinders as "a mover and a shaker who has brought new energy and vision to the board."

2. Dr. Pitt's presidency has nurtured: the restoration of supporter confidence; the gradual movement towards a balanced although teetering budget; the sale and partnership/ownership of our building; the long-awaited ability to repay (from build-

ing, partnership sale monies) and to thank the individuals and the supporters of Christian Stewardship Services for the "numerous years of numerous loans" (\$900,000); the profile of ICS in its broadened experience of the Christian community.

3. Representatives of eight institutions of higher education in the Reformed tradition have been attempting to draw up a working plan for a Christian university (Reformed University of North America or RUNA). At a recent meeting these representatives asked the four institutions which indicated a direct interest, including ICS, Dordt College, Calvin Seminary and Calvin College to begin the process by coordinating their graduate studies plans. The blessing here is that the RUNA concept is about *graduate studies*.

The Institute's 22 years of experience is just that, 22 years of *North American, Christian, graduate experience*.

As supporters of all post-secondary, Christian education, pray that the Spirit enable these four institutions to step into the 21st century with a plan that gives concrete presence to what we now only talk of: a Christian university in North America. Pray that the Christ confirming cords of our institutional histories with one another, and with our various constituencies are not entangled by the sins that have checkered our racing with the runners and the witnesses of Hebrews 11 and 12.

4. As trustees, our excited anticipation of a crescendo relationship with 'class one' building partner-tenants were darkened earlier this year. But, we now have been approached by a Christian agency from Japan in whose interests and plans for the building we have confidence. Because of their meticulousness and the pace set by the differences in languages and transnational business agreements, we will be well into the new year before we know if our feet are on firm, celebrative ground. It looks very promising because of the financial

well-being of this party, their established Christian roots, and the exciting challenges that their own projects will bring to our mutual address.

5. John Meiboom and Reinder Klein have been appointed to give a much needed, single-minded focus to promotions. Recognizing that the Institute's fixed operating costs will fluctuate little, both men have been mandated with raising the Institute's profile with specifics: who we are, what we do, what we offer; to renewing contact with past members; and to seeking new members.

As members, you need to know what the Institute does: to know this, you must read President Pitt's "Annual Report 1988-89" in the October 1989 *Perspective*. This report does not waffle in generalizations. It notes specific upon specific about what truly astounding things are happening (globally!). Please, do not nod my urging you to read this report off with an, "Oh, yeah." Find and read the report!

The trustees, Meiboom, and Klein asked: Do people *know* what is happening to their kids? Sure, they see the CBC's *Journal* pictures of starving children in Africa, for example. With this the need is obvious. Students and parents need this kind of one-to-one connection. They need a word picture of what happens to students in secular universities. For example, Reginald Bibby notes that 75% (3 out of 4!) of the Christian kids who attend lose their faith at secular universities. What happens to the 1 in the 4 who then goes to a secular graduate school? Are there Christian students in graduate schools who will talk for us on a video (a modern word picture) about what is happening to them?

The Institute *issue* is caught in the foregoing. Member of the body-Institute, pray that we, both in fact and in our attitude, step past our tendency to focus on our annual, brushfire panic about Institute (money) problems. Satan's trick was that Adam and Eve stared themselves blind by looking at one tree and, therein, missed the entire garden.

6. *Farewell and the Convocation*: Experiencing the weekend's 'stages' of Dr. Pitt's leaving the Institute presidency, was, for me, to experience a change in everything positive I have known of the Institute since leaving

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Toronto in 1972 and returning as a trustee two-and-one-half years ago. Here was an 'outsider' who both smothered the Institute in superlatives and goaded her towards an untypical saintly assurance. In doing both, Dr. Pitt's praise and pushing was a God-send for, you see, I too, too often, had been smoke blinded by all the brushfire experiences, perceptions, and Institute hearsay.

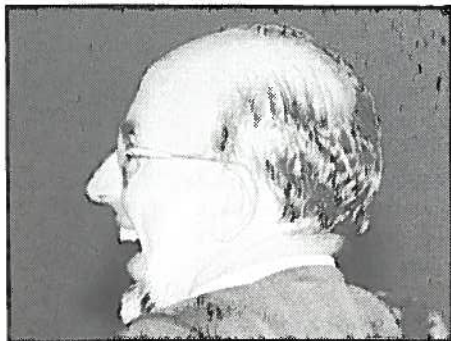
It took a stranger-brother in Christ, an outside prophet, to turn my head "to look at what the Lord has done." I praise God for his having done so.

Also, a part of my November 3 Institute weekend was the quite unbelievable experience of sitting in the Knox College Chapel during the Institute for Christian Studies convocation of a past student of mine. It wasn't so much that I had been Tim Schouls's high school teacher. It was that I, an 'outsider' convert to Christianity, from the rural Rainy River District of Ontario, had been pushed and embraced by the Spirit to (quite incredibly!) be sitting, as a Christian, as a trustee of ICS (of all things!) among the grey stones of Knox College Chapel, Toronto, filled with brothers and sisters — not of blood but of bread and wine.

And what were we doing? We were being unashamed of the Gospel, in a GRADUATE SCHOOL! Although we all were quite quiet, for me it was a laughter-filled moment of praise to God, from whom all blessings come.

"... there isn't another institution on this continent that can give you a doctorate, that can give you the integration of Christian faith with scholarship or, for that matter, the integration of faith with anything else." —

Dr. Clifford Pitt 



ICS board of trustees chair Fred Reinders takes in the friendly banter at Clifford Pitt's farewell dinner November 3.

Photo by Carol-Ann Veenkamp

Herman proposes Christian philosophy of technology

by G. Marcille Frederick
ICS Junior Member

When is a phone call not a conversation? According to Kenn Hermann, director of the Radix Christian Studies program at Kent State University, the answer is: all of the time.

Speaking at ICS on November 1, in his lecture, "Toward a Christian philosophy of technology," Hermann, who is also an ICS senator, noted that technological objects, like the telephone, tend to reduce human activities, like conversations, into transmissions of energy and force. A phone call not only eliminates from a conversation the visual parts of it (facial expressions and gestures, the location) and (no matter how good the fidelity) gives a poorer sense of its aural qualities, but constrains the conversation in other ways. You can't physically 'reach out and touch someone' over the phone. The length of the conversation may depend as much on who's paying for it as on the topic's importance. You can't (even with conference calls) truly engage an entire group in discussion. Even technological advances will not ever make electronic signals sent over a wire into a conversation.

Affects cookies too

Hermann defined technological objects as those "made by humans according to the scientific-technological method." While human technology is a way of being in the world (the technical includes skills, methods, crafts), modern technology is based on scientific control, that is, rational, theoretical control over the product. For example, a modern bakery can turn out thousands of cookies according to a precise recipe, with minimal variation. The product will be the same every time, for every user. Contrast this with the tacit knowledge of the good cook, who measures by pinch, dash and practice, but whose knowledge is not theoretical, not governed by a rule. The person working in the bakery has less responsibility for, less creative input into, the final product than does the cook. Moreover, a technological ob-




Kenn Hermann speaks on a Christian philosophy of technology.

Photo by Robert VanderVennen

ject based on such rules may approach, in its performance, some aspects of the "ordinary" object, but will not be equivalent to it. For example, the recording of a concert is not the same as going to a concert or performing in one. Vacuuming a rug is not the same as beating it. A concrete dam is not the same as a beaver dam or even a wooden dam in its design and construction.

Inherent danger

The danger in all of this, Hermann suggested, is that the technological object, because it is the embodied result of abstract thought, "resists normativity." While the telephone is good for some kinds of 'communication,' too often the phone 'conversation' has become the model for other kinds. It has too often become the substitute for face-to-face communication, under the illusion that it's just as good. What we fail to see, in our use of technological objects, is that they 'use' us as well; we become trained in our use of them. If we become accustomed to phonographic (or CD) sound, we may find live music less satisfying. If we're used to auto speed, a bicycle seems inferior — if we ignore all other aspects of travel save speed.

Thus, Hermann called us to Christianly wise use of technological objects, to an awareness that human life is more than the transmission of energy, to an understanding of the limits of technology. In a society in which science and science-based technology are often served as a matter of course, if we are not to be squeezed into the world's mold we must use technology when appropriate, rather than assume its appropriateness in all situations. 



KEEPING UP WITH ICS FACULTY

ICS's senior member in philosophy of education **Dr. Harry Fernhout** made a presentation on "Implementing Our Educational Vision" to a meeting of the Guelph and Niagara districts of the Ontario Christian School Administrators Association in Hamilton, Ont. October 10.

On October 12 Fernhout attended the fall forum of the Ontario Moral Values Education Association in Toronto.

On October 18 Fernhout made a presentation at the public hearings of the Watson Inquiry, examining the issue of religious education in the public elementary schools of Ontario.

"Philosophy with the Heart of a Servant" was the title of a workshop which Fernhout led at the October 27 Ontario Christian School Teachers Association convention held in Ancaster, Ont.

On November 13 ICS's senior member in political theory **Dr. Paul Marshall** attended the 25th anniversary banquet of the Evangelical Fellowship of Canada (EFC).

On November 15 Marshall reported on the Lausanne Congress on World Evangelization, held in Manila in July, as part of the Sadleir Lectures held at Wycliffe College (Anglican Theological College) in Toronto.

Marshall spoke on the theme, "Equality and Rights" before the Calvin Center for Christian Scholarship at Calvin College in Grand Rapids, Michigan November 17.

From November 30 through December 2 Marshall chaired the retreat/study session of the Social Action Committee of the EFC at Beaverton, Ont.

Marshall's articles, "Can We Impose Our Views on Others" and "Why the Media are Biased" appeared in the October and November issues of *ChristianWeek*.

"Liberalism, Pluralism and Chris-

tianity: A Reconceptualization" is the title of Marshall's article, which was published in *Fides et Historia*, Vol. 23:3, October 1989.

"The Place of Religion in Society: A Most Critical Issue" is the title of an article written by Marshall, which appeared in the December 15, 1989 issue of *Calvinist Contact*.

ICS's senior member in history of philosophy **Dr. William Rowe** organized and chaired the annual ICS Christianity and Learning Lectureship, "Existence, Thought, Tradition, Faith: In Discussion with Plato, Hegel, Heidegger and Lévinas" featuring renowned Hegel scholar Adriaan Peperzak.

Dr. Calvin Seerveld, ICS's senior member in aesthetics, spoke on "Peace with Tears in the Christian School" at the Christian Educators Association convention held in Calgary, Alberta October 18 and 19. He also presented a sectional workshop there on "Developing Taste in Children, Youth and Parents."

With ICS junior members Jim Leach, and Paul and Anna-Liza Ferdinand in attendance, Seerveld chaired a section of the American Society of Aesthetics annual meeting, October 26 through 28, in New York City. While there he held a "conversation evening" with 30 members of the New York Arts Group at Chris Anderson's loft in lower Manhattan.

On November 20, Seerveld was a guest lecturer for Professor Don Leggett's Old Testament class at Ontario Theological Seminary. Seerveld spoke on wisdom literature and the Song of Songs.

Dr. George Vandervelde, ICS's senior member in systematic theology, took part in the second dialogue between representatives of the Faith and Order and Pentecostals who met in Fresno, California in November. While there he attended the annual

meeting of the Society for Pentecostal Studies, where he served on a panel discussion on Pentecostals and the ecumenical movement.

On November 9 ICS's senior member in worldview studies **Dr. Brian Walsh** lectured on developing a Christian worldview and preached in the chapel of Worcester College, Oxford University, England. On November 10 Walsh lectured on a theology of culture at Christ Church College. The following day he presented a lecture entitled, "Beyond Worldview to a Way of Life" to a group set up by Richard Russell in Bath. On the Sunday, Walsh preached on "Imaging God in Babylon" at St. Matthew's Anglican Church in Bath and at Bristol Christian Fellowship. Walsh presented the same sermon at Danforth Mennonite Church in Toronto November 19.

Walsh's article, "The Christian Worldview of Bruce Cockburn: Prophetic Art in a Dangerous Time" was published in the fall '89 issue of the *Toronto Journal of Theology*, Vol. 5, No. 2. □



The transition in presidents at ICS was marked at the annual Christmas party with a skit in which new president Harry Fernhout took some ribbing from the staff. Here he sports a sudden growth of white hair which is supposed to lend him "the dignity factor" possessed by his predecessor Clifford Pitt.

Photo by Robert VanderVennen

A farewell address: Back to the future

by 

(This address was presented at the November 4, 1989 ICS convocation held at Knox Chapel, Knox College, Toronto.)



One or two of you have suggested that I might begin this farewell address by recalling just a few memories of the Institute for Christian Studies (ICS).

One of my first impressions of ICS must surely have been of 229 College Street itself, of the dilapidation and disrepair of what is, basically, a very beautiful, very dignified building. I had one good chair in my office; the stuffing was bursting out of the other two. Mind you, we do have air conditioning but the single window air conditioning unit is held together with cardboard and scotch tape! In one corner is a discouraged philodendron plant which Dorothe Rogers tries daily to prevent from committing suicide. The carpet on the floor reminds me of worn-out hotels I'd stayed in on the Left Bank in Paris — it looks as though the whole of Napoleon's army had retreated from Russia across it! Then there are the washrooms: No! Let's not talk about the washrooms!

There is one echo of the former grandeur of the building — the very handsome high ceilinged library — reflection of a more elegant day: 1913, when 229 College Street was originally built as the headquarters of the Independent Order of Odd Fellows. When visitors from other institutions come, you take them to the library first and try to hold them there as long as possible.

Eventually, of course, you have to take them to the student/staff lounge. The chairs there have received so many derrieres over the years that the seats sink practically to the floor in exhaustion. These are the only

chairs I know of where, once seated, your eyes are on a level with your knees!

From my point of view there are three major causes of massive heart attack: first, stress; second, cholesterol; and third, the 229 College Street elevator. That's not a fair comment, really. The elevator actually works properly — quite a lot of the time!

All of this will be gloriously changed, of course, when we get our new offices and classrooms; everyone will appreciate the efficiency and beauty of new quarters.

There is one event which I shall never forget; that was the dignity and beauty of the inauguration you gave me at this same Knox College four years ago, this followed by a wonderful party later that same evening at the home of Wietse and Kathryn Posthumus.

We have not been without the difficult times. Not infrequently two or three of the senior staff would agree not to cash their monthly pay cheques so that we wouldn't be overdrawn at the bank. And I well remember October, 1986, when we couldn't meet our monthly payroll at all.

One of the most unforgettable experiences of all was the extraordinary warmth of the reception Dorothy and I received on our Western trips to visit ICS friends and groups in Alberta and Saskatchewan in October, 1985, and in British Columbia in May, 1986. The legendary Western hospitality was all true!

What a kaleidoscope of happy memories of homes and families and churches comes flooding back: John and Irene Bakker in Smithers, the Luke Janssens in Terrace, the Nick Loenens (Mr. ICS British Columbia), Ed and Shirley Piers and Expo; the potluck banquet at Coquitlam CRC; the talks with Syrt Wolters and Pastor Bastian Nederlof; the groups of Victoria university students arranged by Nellie Stadt; the First and Second CRCs in Victoria; the pea soup and smoked salmon at Gerlof and Maria Bomhof's; the Dr. Bernard Zylstra Scholarship dinners in Edmonton and Calgary; Henk Van Andel and The King's College; a dignified John Vandervelde offering the support of the community to the new president with 40 or 50 at Gary and Reta Haarsma's; meeting the Tuininga clan and being warmed up at Clifford and Angela's home in Neerlandia (after a freezing meeting in the church basement); John and Alie VanderMeulen's hospitality at Blackfalds, and the teenagers they were looking after;

Aileen Van Ginkel carrying my suitcase because I am now an old man!

I could go on and on with people and occasions I shall never forget. But I must stop. Suffice it to say that many of you are part of me now. I shall never forget you and shall always be grateful that your paths crossed mine.

Daniel H. Perlman, President of Suffolk University in Great Britain, at a Harvard Institute for college presidents earlier this year described assuming the presidency of a college as "raising one's head above the parapet."

That has not been so in my case at ICS. Even the Institute's enemies have been most gracious in not taking a pot shot at me personally. From our own ICS constituency, from the board and faculty and students, I have received nothing but the warmest personal support, prayer support and financial support. And for this I thank each one of you from a full heart. To me, this is, above everything else, a time to give thanks to God. There have been problems and difficulties, gut-wrenching ones at times, I would have to confess. But the net result, if you are wondering at all, has been a time of deep satisfaction and reward for me personally.

My dear wife of 53 years, my Dorothy, has been proper partner with me in all of this, lovingly supporting me in what I understood the Lord's tasks for me to be. It has been a greatly exciting experience for me to have been at this place at this time. I am deeply grateful to God and to you dear people for allowing me the high honour of leading ICS over these past four-and-one-half years. It has been a tremendous experience and I wouldn't have been without it for the world!

(If you do want to know something of what has happened over this period, I would refer you to the considerable detail provided in *The President's Annual Report 1988-89* to the membership as set out in an insert in the October 1989 issue of *Perspective*.)

Now to begin! I should like first to direct your thoughts to two myths I have encountered:

Myth No. 1: That theoretical research is of little value. Professors live on Cloud Nine.

I suppose the hardest thing for the average ICS supporter to understand about the Institute is that the greatest value of the graduate school is something you cannot see: that is the original creative thinking done by the faculty as they study the Scriptures and the books of human wisdom. This is what is meant by research. Sometimes the graduate school of the university is referred to as the university's "Think tank," and the reference is often a snide, sarcastic one implying that the faculty live on Cloud Nine and that what they are doing has little relationship to the realities of life.

Poke fun if you will, but you had better know that the thinkers and writers and inventors and philosophers who come out of the graduate schools of our universities have enormous power in shaping society's think-

ing and values, far more than any of us realize. They are specially powerful in shaping the thinking and the values of the next generation.

Consider, for example, the influence of the German professor and philosopher Friedrich Nietzsche. His ideas that Christianity was weak and effeminate; that the highest expression of life is a Will to War, a Will to Power, a will to Overpower; that the old God is dead and one must look for a new one; that morality and theology must be reworked in terms of the theory of evolution; that Christian pity and love, and being fools for Christ's sake were liabilities in the upward development of mankind; his overriding concept that selective breeding must lead to the development of Superman — these ideas lay deep in the German psyche for decades.

Together with one of the German poets, Nietzsche was the greatest single influence upon German youth prior to World War I. In preparing Germany for World War II, it was a small thing for the Nazis to extrapolate Nietzsche's Superman into the Super Race which should rule the world; a small thing to go from the survival of the fittest to what may be mankind's saddest hour: the Jewish holocaust. Nietzsche was not the only factor, but he provided the philosophical underpinnings for events which, in very practical terms — the death of millions, the rearrangement of whole countries, the disruption of hundreds of millions of ordinary people's lives — still have not come to rest.

Or one could turn to Karl Marx, German philosopher of history, the most important figure in socialist thinking. Although he was a political activist — journalist, editor of a newspaper that was suppressed, leader of the International Workingmen's Association — it was not those practical actions but rather his ideas, his publications, which gave birth to an atheistic communism which has held hundreds of millions in thrall to an anti-God philosophy for over half a century. Up on Cloud Nine? No practical consequences? Don't fool yourself. In the long run, an important idea, a theory, becomes the most practical thing in the world.

One could come nearer home to John Dewey, professor and philosopher of education. There is hardly a classroom on this continent that has not been influenced by him. In his work at the graduate level of several universities, he taught teachers who would themselves become professors of education and directors of education (sometimes for whole countries), controlling the education in thousands of classrooms. Dewey's ideas are still paramount today; they are virtually unstoppable. Philosophers don't stay on Cloud Nine. They permeate the whole fabric of society.

We are to see to it (Col 2:8) that no one takes us captive through hollow and deceptive philosophies which depend on human tradition rather than on Christ.

How shall we know these philosophies for what they are? How shall we smell them afar off? We must fight fire with fire. That is perhaps the chief reason why we need ICS, because it is a school of Christian philosophy. Philosophy is the great critic of all the other university disciplines. The philosopher

sets out to discover wisdom: what's true and what's false about psychology or history or natural science or technologies. That's what any philosopher is about. A Christian philosopher also critiques psychology and history and natural science but from a Christian point of view.

So Dr. Hendrik Hart doesn't just know the subject matter of philosophy, though he does that. He is, if you will, a philosopher of philosophy, a trenchant critic of human philosophy, and does that job from a Christian point of view. In fact, he is known for that role in the community of university philosophers in Canada.

Dr. Harry Fernhout doesn't just know the subject matter of the field of education. He is a philosopher of education. He knows how to evaluate, critique, assess, theories of education about the learner, about the goals of education, about curriculum. I know something about the subject matter of education but I'm not a philosopher of education. Dr. Fernhout is, and if I may say so, the whole Institute for Christian Studies is, as well.

Myth No. 2: That Christian graduate study is a luxury we cannot afford.

Given the foregoing, it is no wonder that every society in the Western world is prepared to pay a tremendous price to secure the theoretical research pursued in the graduate school. In Ontario, for example, the provincial government pays any undergraduate college in the university system \$15,000 for every B.A. degree. By contrast, the government will pay any of its graduate schools \$45,000 for every master's degree graduate and — listen to this — \$100,000 for every Ph.D! That underlines the value of the work at ICS, for ICS is a graduate school awarding masters' and Ph.D. degrees.

The first reason why a government pays so much for graduate education is simply because it is so much more costly than other levels of education. Remember that both professors and students are doing original research. *That is, they are developing and testing new ideas and theories which mankind has never developed in this way before.* That makes for pretty tough sledding. If you are doing it from a Christian perspective, that makes the going tougher still. Consequently, one professor can deal with only a handful of students and that's why it is so expensive.

A second reason why society pays a high price for the graduate school is because it is society's most valuable tool for producing the ideas and knowledge it needs to meet the challenges of the future. Those ideas then percolate down from the graduate school, eventually permeating all levels of society. If a medical researcher at the graduate level comes up with a cure for arthritis, it would soon be taught in every nursing and medical school in the country and some of us in this hall would be taking it. Similarly, if a graduate school of education develops a curriculum for elementary schools on moral values education, it would teach this to its graduate students. And those students would become that society's future principals, curriculum specialists, directors of education. What started out as

theoretical research at the graduate level eventually becomes what is taught in the nation's schools! The Christian graduate school, ICS, has a similar role to play for the church and society.

A third reason why the Western world puts such a price on the head of the Ph.D. is because the Ph.D. is the vehicle for producing the leaders in society. The Ph.D. is the union card to professorship at a college or university. That union card is important. Don't leave home without one if you want to help shape the thinking and values of the next generation of leaders. As Charles Malik, one of the leaders in the United Nations puts it, "The movers and shakers of this world are trained in the universities." From the point of view of the church, if there is any place, after perhaps the theological seminary or Bible school, where Christ's voice should be heard loud and clear it is in the university in general and in the graduate school in particular.

For these reasons of great substance, the secular world has decided that it cannot afford not to have its graduate schools. Can the world of Christian thinking and endeavour afford less? The cost of providing Christian graduate studies programs is very considerable. The cost of not doing so — in the potential danger to our young people, in paralyzing any real influence we may have upon the world for Christ's sake — is infinitely more!

Now I want to move from myths to Open Doors that I believe our Sovereign God has set before ICS.

Open Door No. 1

At the instigation of Derk Pierik, four years ago several reformational institutions (Calvin, Dordt, Hope, Redeemer, Covenant, Trinity Christian, Westminster West, Calvin Seminary, The King's and ICS) began discussions to develop RUNA, a Reformed University of North America. We already had undergraduate programs, that is, bachelor's degree programs, at the colleges. The problem was to develop graduate programs — master's degree and Ph.D. programs — in order to make the consortium into a proper university.

At our meeting two weeks ago in Grand Rapids, I was dismayed to hear college after college report, first, that they thought RUNA was a great idea but, second, they didn't have the energy or resources to participate. I was very depressed that morning. However, by the end of the day an at least partial solution had been arrived at. Our sister institutions asked four of us — Calvin College, Calvin Seminary, Dordt College and the Institute for Christian Studies — to try to work among ourselves toward realizing the RUNA plan.

A closer examination of this mandate suggests that the Institute for Christian Studies might well be central in this process. This becomes much clearer as one asks: what are the resources of graduate studies programs and graduate studies experience that these four institutions have to work with? Calvin Seminary's interest is in a Ph.D. in theology only, so that is seen as a rather narrow, very specialized interest. Calvin College has decided to develop graduate

studies but emphasizes that they will proceed very slowly indeed over the next five years. Calvin has two master's programs but not even the beginnings of Ph.D. courses. Dordt College hopes to mount an M.Ed. degree but presently lacks the faculty for it.

By comparison, the Institute has much with which to serve the rest of the community. (i) ICS is the only wholly graduate school in North America specializing in the pulling together of Christian faith and Christian scholarship. (ii) ICS offers master's degrees (M.Phil.F.) in five fields (in history, the fine arts, philosophy, political theory, theology, history of philosophy) and master's programs in education and worldview studies, for a total of seven master's programs. (iii) Most important of all, we offer the Ph.D. in the same five sub-disciplines as the M.Phil.F. While the degree is awarded by the Free University in Amsterdam, 100% of the student's work can be done at ICS. (iv) ICS has had 22 years of experience in developing graduate programs.

At this time there is, on the one hand, such a strong desire for RUNA, and on the other, a floundering for lack of graduate studies resources and experience. In the middle is an ICS which has a considerable panoply of graduate degrees and years of graduate studies experience to offer to the consortium. Is this mere coincidence or has the Lord brought the Institute to the Kingdom for such a time as this? As I see it, ICS has a remarkable opportunity to give the lead to the others in helping them move into graduate work. In my view, ICS is central to the successful working out of the RUNA concept.

Open Door No. 2

The Seventh Day Adventists bring professors from each of their colleges and universities to a three-week summer Institute for College Teaching to work at the integration of their Christian faith and their college subject. Suddenly discovering that this is ICS's specialty, they have already used ICS professors Seerveld, Walsh and Fernhout in their North American Institute and Seerveld in their European one. Interesting!

Add to this that at our senate meeting last spring one of our senators was telling us of a Christian college which hires 30 to 40 new professors each year, most of whom have had no training on the relating of faith and scholarship.

Let me put these two pieces together. I believe that ICS could take the lead, involving our own faculty and faculty from other institutions, in mounting in-service faculty development programs for Christian colleges anywhere. This might take the form of a one-week or two-week package of lectures and workshops and seminars, a term paper, these all having to do with what we know best: how to make the connections between psychology or history or fine arts and a contemporary, biblical Christian faith. For ICS perhaps this, too, is an idea whose time has come.

Open Door No. 3

Some of the distinctive strengths of ICS became very obvious to me soon after I arrived

but I completely underestimated our international connections and influence. We now reach 57 countries! Something that was a complete surprise to me, was that about 50 of our alumni held professorships all over the world, notably in the USA and Canada but also in South Africa, Britain, Sweden, and Italy.

It was almost as much a surprise to see the kinds of leadership positions, which, it is fair to say, a substantial majority of other alumni occupied: pastors in seven countries; editors and researchers; psychiatrists and lawyers; advisors to governments; executive directors of large adult education programs both secular and Christian, of Christian political organizations, of associations of Christian schools and Christian teachers; directors of study centres and whole movements modelled after the Institute for Christian Studies.

But what I quite failed to realize was the influence of the tiny Institute for Christian Studies on the shaping of other institutions. In New Zealand for example, the Foundation for Christian Studies is the focus of an ICS movement in that country. The Australian Institute for Christian Education is directed by Dr. Douglas Blomberg, an ICS graduate, and all teachers-in-training for posts in the Christian schools must study Cal Seerveld's book on *Rainbows for a Fallen World*. In the USA, California's New College Berkeley is modelled partly after ICS.

In Britain our graduates and friends have established College House in Cambridge and also Open College, a form of distance education for Christians. ICS professors are regularly in demand as speakers at Greenbelt, a Christian music festival which attracts over 20,000 people. I find it terribly frustrating that there is no time to tell you of the details of what is a far-flung global network of ICS personal and institutional connections and publications which now reaches 57 countries all over the world!

But I simply must tell you something about Indonesia. Particularly due to Cal Seerveld's visits there on his sabbatical in 1987-88 and to Paul Marshall's this year, ICS has a very special engagement with Indonesia. It could develop into a real love affair! Although officially a Muslim country and a military dictatorship at that, nevertheless there are 17 Christian universities and colleges. At Satya Wacana Christian University, the administration has decreed that each of the university's 5500 students must take a full course on *Christian Faith and Ethics*.

The Rev. Iskandar Saher, who is head of the chaplain's office at Satya Wacana and who is studying this year at ICS, will be in charge of organizing this course and of training the professors to teach it. Together with John Koster, a CRC pastor from Australia, Iskandar intends this course to teach what ICS teaches: the integration of the student's university studies with his/her Christian faith. ICS books, most of them recently translated into Indonesian, form the backbone of the curriculum. God willing, John Koster will be with us at ICS next year. What an opportunity for ICS influence! Universities in Java and eastern Indonesia

are catching this same vision. As you talk with Iskandar, you cannot help but sense two things; on the one hand, the unlimited opportunity; on the other, a feeling of helplessness at the limited resources.

Let me hold Indonesia in limbo for a moment while I change gears again. Professor Paul Marshall, returning from a three-month sabbatical in East Asia, having travelled in Australia, Malaysia, Indonesia, Korea, the Philippines, Sumatra, Java, makes the shocking comment that he was in only two pagan countries the whole time: Canada and Australia! Dr. Marshall was simply emphasizing the fact that for any visible, vibrant presence of Christians in society and culture, Canada and Australia are far behind these East Asian Countries. Invited to speak in Korea at a young people's mid-week prayer meeting, he finds himself facing — not the 125 to 175 he had been expecting — but 4,500 young people. The Christian churches in Korea are growing at a phenomenal rate with one church of 200,000. Of the ten million Christians there, six million are Reformed. It struck Paul as never before that, in terms of numbers and vitality, the centre of Christianity has long ago moved away from Europe and North America. Returning from Korea to Canada was like coming from life to death!

Before he set out for Asia, anticipating the dire poverty he would encounter there, Paul was genuinely open to the idea that his practical skills would be of much greater benefit than the academic and theoretical work he does as a professor at ICS. His original training was as a geologist. Could he make his greatest Christian contribution by helping the Filipinos, for example, to discover and develop a new mine? Once on site, his reaction was the very opposite. He came away doubly convinced that the greatest contribution ICS can make is the theoretical one, in his case, in political theory. The Christians were constantly asking, "How do we deal with our government? With the mass media? With specific major issues like human rights?" These questions are especially important because Christians are overrepresented in the places of power, in government, in education, and in the professions. They feel that their greatest need is for the ideas, the theoretical resources for understanding these and other questions of political authority.

Marry these needs to those of the students at the Christian universities such as Satya Wacana, and you have some notion of the staggering opportunities for service which our widespread connections in East Asia extend to ICS. Our financial resources are the great limitation. Perhaps someone would like to come to the rescue here.

Open Door No. 4

ICS is on the threshold of another very special opportunity. There's going to be a massive shortage of university faculty just around the corner. To put it bluntly, college and university classrooms all over this continent are manned by an aging professoriate.

Severe shortages will show up quite soon. In fact, over the next 10 years something like 15 to 25 % of all faculty will retire. The next 20 years will see the massive exodus of

almost 100% of the present population of professors. And, of course, ICS's No. 1 job is producing Christian professors with a biblical reformational perspective on the subjects they teach. I elaborated on this theme in my *Perspective* column of June, 1989.

What a powerful influence Christ could have if hundreds of young Christian scholars would take up fifth-column careers (just as communists have done) as college teachers! Let us occupy the vacuum as secular university classrooms are vacated by the wholesale exodus of professors over the next two decades. If Marxists and humanists and liberals can take over university professorships, why not Christians?

It is time to establish Christian beach-heads in the public universities in philosophy and politics, in education and history, fine arts and psychology, and all the other university areas.

Is someone in this audience thrilled by the possibility of becoming a college teacher — but you may not have much of a clue as to how to “think Christianly” in psychology or the fine arts or political theory or philosophy? We can help arm you! God helping us, we can provide you with a grounding in biblical studies and in Christian-oriented philosophy which will equip you to begin to critique almost any academic question or social problem from a Christian perspective. We can give you ways of exposing humanism, secularism, communism or any other “-ism”: their unprovable assumptions, their weaknesses and strengths, and Christian alternatives.

And you don't have to check your brains or intellectual honesty at the ICS classroom door! Nor do you have to leave your Christian commitment outside either! The whole point of ICS teaching is to bring your faith and your studies together, to do so with 100% integrity to both: a neat accomplishment if you can pull it off! Under the Lord's guidance, we believe we can help you to do just that. Let me say to you students of ICS; in many ways the Christian university world of the future is your oyster!

Four years ago, speaking to the ICS community for the first time at our fall retreat, I reflected on what has been one of the spiritual benchmarks for me over four or five decades. I revisit that marker this afternoon. You know the story well.

It all started with a beauty contest, moved to a royal love affair, teetered on the edge of a Jewish holocaust, is echoed today in noisemakers in the synagogues and in what is probably Toronto's largest bazaar.

Did you really think, Esther, that it was just chance that changed the chicken soup and matzo balls into the beautiful young woman you became? Or have you forgotten the 139th Psalm? Was it just by chance that the King's emissaries happened to spot you in the Shushan market that day? Just chance that your beauty didn't walk onto the world's stage a hundred years before in some little eastern village, unneeded and unrecognized? Or half an hour after the King's scouts had passed that way?

He is a great God, brethren and sisters,

He whom we worship. He that sitteth in the heavens shall laugh: the Lord shall have them in derision; and one of His greatneses is the ordering of the events we call history. And He orders not only individuals but principedoms and nations and institutes. Little ICS, small with 8 professors and 34 full-time students, perhaps 60 part-timers, let me address you with this query: “Who knoweth whether thou art come to the Kingdom for such a time as this?” Reflect again on the open doors God has set before you:

Open Door No. 1. A Reformed University of North America (RUNA). Is it mere coincidence that at this point in time there is, on the one hand, a compelling vision for RUNA; on the other, a RUNA floundering for want of graduate studies resources and experience and, in the wings, an ICS rich in both?

Open Door No. 2: An in-service package for college faculty on the integration of Christian faith and their university discipline. Was it just chance that drew ICS to the attention of the Adventist Institute for College Teachers, and to the 30 professors newly appointed this year to Christian colleges, these knowing precious little about ICS's specialty: the integration of faith and learning?

Open Door No. 3 Serving the Third World Just chance that Cal Seerveld goes to Satya Wacana Christian University? That he helps them get ICS materials translated for the backbone of their Christian studies program? Just chance that an Iskandar Saher and a John Koster come to study at ICS? Is it just happenstance that grants to Paul Marshall the open door to speak to over 70 groups in East Asia, from federal cabinet ministers, to the faculty of law, to all the chaplains in Indonesia?

Open Door No. 4: Training Christian professors.

Is it just chance that at this moment in time the Institute for Christian Studies has the academic power to move into the wholesale exodus of a retiring professoriate?

The destiny of institutions is wrapped up in the destiny of individuals. Is it just chance that brings Dr. Harry Fernhout to the presidency of ICS at this particular moment? Just chance that each member of faculty is at *this* place and not somewhere else where other opportunities have opened up (and closed again!) Mere chance that adds a Simon Kouwenhoven to our board just now? Or a Wendy Helleman? Or adds a Harro Van Brummelen to our senate? Or brings a Fred Reinders to the chairmanship? Or, is it, instead, that each of these, and each staff member, *and each separate ICS supporter*, “is come to the Kingdom for such a time as this?”

I believe that ICS stands on the threshold of a once-in-a-lifetime opportunity. The possibilities are staggering! We are limited only by our resources. And if you fail to do what you are called to do, then salvation for God's people shall arise from another quarter.

“But that was different,” you say. “Esther was a queen. She had enormous power that I don't possess.” Hey! Wait a minute! Don't you know who you *really* are? You are Sons and Daughters of The King! As C. S. Lewis put it, if your neighbours — the ones who sit beside you on the subway or stand in line with you at the supermarket checkout counter or live next door — if they *really* knew who you were, they would prostrate themselves in worship before you! Because there is a tiny bit of God in you! And, as you bathe in His word and prayer and then in action out in the marketplace or at the kitchen sink or in the classroom, He grows a little bigger, and then a little bigger yet, in you. For He that hath begun a good work in you will go on perfecting, developing, completing it until the Day of Jesus Christ (Phil.1:6). So don't sell yourself short! You should walk ten feet tall! You possess great powers as children of The King! And who knoweth but that God has brought you — with the particular gifts and circle of influence that are yours at this moment — to the Kingdom for such a time as this.

I close with a great paradox which, with all its hidden implications, hits me like a truck everytime I think of it. I set it in stark opposition to everything said above about you, and ICS's, destiny in His purposes. I hope you will puzzle over it a bit. The paradoxical contrast lies in words which, surely, were not for the ears of Israel alone:

The cattle on a thousand hills are mine.... If I were hungry, I would not tell you! (Psalm 50:10,12)



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"Peperzak" continued from page 3

the name for God. God precedes all of created reality. Moreover, God is not something static, as the "idea" is in Plato, but an unfolding of spirit in a dynamic and kinetic process that eventually culminates in what Hegel terms "Absolute Spirit." Finally, unlike Plato's separation of nature (worldly matter) and eternal, static ideas or forms, Hegel posits a wholeness. Nature is the body of God. The infinite (Plato's form) is gathered together in the finite (Plato's matter). Whereas Plato's good exists and transcends the world, Hegel's good or God cannot exist without the world.

Whereas Hegel shows that the infinite is the same as the finite, gathering the finite into itself, Heidegger seeks to show that everything is finite. That is, everything that "is" is determined by some specific manner of "being." It is this "being" that for Heidegger, is of primary importance. Hence, Heidegger believes that before any concept of God can be discussed, "being" must first be understood; in this way we open up the possibility of talking and thinking about God.

Critical retrieval

Emmanuel Lévinas, a Jewish philosopher, believes that Christianity retrieved the philosophy of Plato (as interpreted by Plotinus); God became the Good and was three in one. Lévinas thinks it right to retrieve Plato's philosophy while remaining critical of it.

Peperzak maintains that Lévinas commits philosophy to the service of others. God is manifested in our relationships with others. For Lévinas, the law is nothing more than God's revelation through other people; care for other human beings is prayer and a celebration of God. Responsibility to ourselves, other people, and God is an important facet of Lévinas's philosophical system. Human beings are born into responsibility and their responsibility never ends.

Peperzak concluded his comments on Lévinas by asserting that, according to this philosophy, gratitude and hope are signs that the world has been created and will be redeemed.

Peperzak is a Dutch Franciscan and teaches at the Catholic University of Nijmegen and the University of Amsterdam. He studied in Paris with Paul Ricoeur and is the author of *System and History in Philosophy*. □



On November 4 Nesamoni Lysander, center, received the Master of Philosophical Foundations degree in philosophical theology. His thesis bears the title, "Natural Healing in Biblical Perspective: Its Contribution to Health Care." He is flanked by his mentor Dr. James Olthuis on the left, and reader Dr. Hendrik Hart on the right. Not pictured is outside examiner Dr. Bruce Rowat.

Photo by Carol-Ann Veenkamp



On November 4 Priscilla Reimer successfully defended her thesis, "Compassion and Protest in the Art of Kaethe Schmidt Kollwitz" to receive the Master of Philosophical Foundations degree in aesthetics. From left to right are Dr. James Olthuis, chair, Dr. Calvin Seerveld, mentor, Reimer, and Dr. Lambert Zuidervart, outside examiner. Not pictured is outside examiner Dr. Victor Miesel.

Photo by Hendrik Hart

Wright lectures on authority of Bible

By Brian Walsh
Senior Member in
Worldview Studies



N. Thomas Wright lectures on the authority of the Bible.

N. Thomas Wright, New Testament scholar from Oxford University, has spoken at ICS so frequently in the last year and a half that it is perhaps time to appoint him an honorary senior member (see *Perspective*, August 1988 and February 1989). On the evening of December 13 he returned to Toronto to present a lecture entitled, "How Can the Bible be Authoritative?"

Wright noted that one of the difficulties in any discussion of the authority of the Bible is that everyone seems to assume that we know what we mean by "authority." Further, once we have articulated our definition of biblical authority we assume that definition thereby legitimates our particular theology. Wright wants both to safeguard against any such ideological self-legitimation and reflect more deeply on the way in which the Bible, being the kind of text that it is, can actually function authoritatively. The question then is, what kind of text is the Bible? Wright's answer is that the Bible is a narration, that is, a story—or better, that it is a drama.

Bible has five acts

Expanding his notion of drama further, Wright suggested that the Bible has five acts. Act 1 is creation. Act 2 is the fall. Act 3 is the story of Israel. Act 4, and the climax of the play thus far, is the story of Jesus. Act 5, Scene 1 is the story of the early church found in the New Testament. The difficulty, however, is that while the play thus far gives no clear indications of how it concludes, the rest of the final Act 5 has not yet been completely written. Who writes it? We do! The task of the church, invested with nothing less than the authority of Jesus (see Matthew 28:18-20), is to work out the last act. The Bible is authoritative in this completing of the play because it provides us with both the indispensable first four acts and with a picture of the final scene. Therefore, the church, as the actors

who are to improvise (and improvisation is a risky thing!) the last act, must immerse itself, or soak itself, in the first four acts (plus scene 1 of the fifth act) in order that her improvisation is appropriate to and true to the 'spirit' of the foundational acts. This is a view of biblical authority that entails a high view of the role of the Holy Spirit in the community of actors who want to be faithful to the script that has come before them.

The creativity and powerful potential of Wright's position was not lost on his audience of more than 25 people. A fruitful, though too short, discussion followed his address. If we were to extend the metaphor of improvisation beyond the realm of drama to the area of music, we might say that Wright's sitting in on our ICS "jam session" makes us all better players in the kingdom of God. P



On December 4 and 5 the rector magnificus of the Free University in Amsterdam Dr. Kees Datema, pictured front left, and his assistant Peter Brasik, behind him, met at ICS with, from left to right, Dr. Hendrik Hart, director of ICS's doctoral program, Dr. Harry Fernhout, president, and past-president Dr. Clifford Pitt. The content of their meetings included the shared doctoral program, joint conferences, and faculty exchanges.

Photo by Carol-Ann Veenkamp



DEVELOPMENT NOTES

by *John Meiboom*

I could be discouraged by the fact that donations to ICS are well behind where they need to be by this time of the year. *But I'm not* because I have had the opportunity of meeting with many individuals over the last three months, many of whom are so very committed to the work at ICS.

I am impressed by you, our supporters, because many of you, on top of your generous giving to ICS, are giving in many other ways to God's kingdom work. Many are elders and deacons in their church, on their Christian school board, committed to regional Christian colleges, involved in community affairs, etc. Continue in the Lord; He will bless your efforts.

We trust God to provide for us and we work at being good stewards with what God gives us. What are we doing to raise the funds we need? On top of our quarterly appeal letters, and the individual visits that Reinder Klein and I are making to keep the work of the Institute in the forefront, we are also organizing a network of volunteers, who, from time to time, will organize events for educational, promotional and fundraising purposes. These will include such events as breakfasts, luncheons, dinners, dessert socials, speaker evenings etc. Please support these individuals in your communities.

As you will know by the time you get this *Perspective*, we need \$128,000 to make ends meet by the end of December. Our appeal letter to you recently pointed out that in December we usually raise over a quarter of our income.

Let me challenge you with the following needs we have at the Institute:

- Not everyone can afford to study at the Institute and consequently we try to help those who deserve to be here but can't find the means. If you want to help sponsor one of our students, the full cost of tuition is \$2,985. Perhaps you can pay the tuition for someone, or just a portion. But if you want to designate your giving for that purpose,

let us know.

- Part of our mandate is to promote Christian scholarship, so we publish books written by Christian scholars, from ICS or elsewhere. We are currently publishing such a book, titled *Christianity and the Classics*, edited by Dr. Wendy Helleman, a Christian professor of classics at the University of Toronto (Scarborough), who is also a trustee of ICS. The cost involved is \$6,265. Is there perhaps a business which would be willing to underwrite this project? Let us know and we will forward more information.
- We have need of a fax machine, which would make communicating with others speedier. Do any of you have one you want to upgrade? Please let us know and we could give you a tax receipt for a gift of your old one.

Let me also challenge you to pray for us:

- That Dr. Harry Fernhout, our new president, be given the strength and wisdom to fulfill the multitude of tasks that go along with this position.
- That our building may soon be fully rented out so that we achieve a level of financial stability so that we can concentrate on the task of education before us.
- That the coming year will see a positive conclusion to our request to the Government of Ontario for permission to grant two more master's degrees.

Just a final note: let either Reinder Klein or myself know of people you might be in touch with who are, or might be, interested in the Institute's work. We would be happy to write, phone or visit such individuals.

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ARISE, SHINE; FOR THY LIGHT IS COME, AND THE GLORY OF THE LORD IS RISEN UPON THEE. FOR BEHOLD, THE DARKNESS SHALL COVER THE EARTH, AND GROSS DARKNESS THE PEOPLE: BUT THE LORD SHALL ARISE UPON THEE, AND HIS GLORY SHALL BE SEEN UPON THEE. AND THE GENTILES SHALL COME TO THY LIGHT, AND KINGS TO THE BRIGHTNESS OF THY RISING. ISAIAH 60 VS.1-3

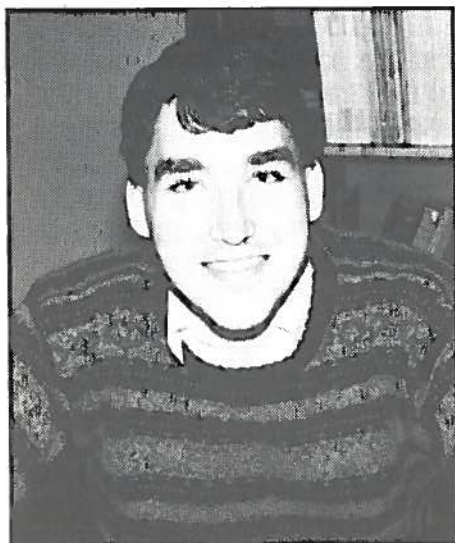
THIS YEAR ICS CELEBRATES CHRISTMAS ALL OVER THE WORLD. THREE WISE MEN FROM THE EAST CAME TO BRING HOMAGE TO THE WORD INCARNATE. NOW STUDENTS FROM FAR AND WIDE COME TO SEEK INSIGHT IN HIS NAME AT ICS. IN SO DOING THEY REFLECT THE UNIVERSAL REIGN OF CHRIST. TODAY WE CELEBRATE CHRISTMAS WITH STUDENTS FROM CANADA, ENGLAND, FRANCE, INDIA, INDONESIA, JAPAN, KOREA, SIERRA LEONE, AND THE UNITED STATES. PRAY WITH US FOR PEACE ON EARTH, GOODWILL TO ALL THE WORLD.



INSTITUTE FOR CHRISTIAN STUDIES
The graduate school with a difference

229 College Street, Toronto, Ontario
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Meet a student: Todd Hartman



Todd Hartman Photo by Carol-Ann Veenkamp

The building was disappointing; the people were not. That was my first impression of the Institute for Christian Studies when I came to explore studying here almost two years ago.

Even after deciding to come to ICS to study political philosophy with Dr. Paul Marshall, I didn't really know

what to expect. I came from a politically conservative, Evangelical-Reformed (American Baptist/Reformed Presbyterian) American background. Studies here presented me with a new theological and political slant in a new country. But the decisive factor for me remained ICS's vision: to integrate Christianity with learning, and on a larger scale, with all of life.

After finishing a B.A. in economics and an M.S. in public policy analysis at the University of Rochester, I was about to embark on a career as a political advisor or consultant. But when I asked myself the question, "How can I do policy analysis Christianly?" I couldn't find an answer. Most of my classmates were frantically seeking a good job in Washington, the point of departure for the mad rush up the career ladder. They were willing to spend hectic days and long nights in the hope of advancing up the next rung. They were climbing a ladder which led to material prosperity and social success. Why then was I seeking a career in public policy? I certainly could not justify the crass materialism inherent within our culture by my Christianity. Yet, when I looked at my own "good" intentions, they didn't appear to be much more than a Christian veneer hiding a "Christian" version of the American dream.

As a Christian I knew that life was

about following Jesus Christ. Unfortunately the Christian community seems to have lost much of what it means to follow Christ at the end of the twentieth century. I realized that I didn't know what it meant to follow Christ in the area of public policy analysis. I was about to begin a career without a distinctively Christian vision.

When I heard about ICS through my friend Roy Van Norstrand, I jumped at the opportunity to integrate Christian vision with political theory at the graduate level. Since ICS is the only place in North America where one can truly integrate graduate studies with the Christian faith, it was easy for me to decide on ICS. But it's a sad commentary on our society that ICS holds the monopoly in this area. Why aren't more institutions grabbing hold of this vision and running with it?

I have never regretted my choice to come to ICS. While admittedly I was not impressed with the condition of the building, the integrity and worth of the ICS community has been a great blessing to me. I am now in my second year at ICS and am planning to pursue my doctorate in political philosophy. The ICS community and its supporters have given me the support and vision to pursue my studies in an integrally Christian way. P

ICS graduate writes book on worldview

Steve Shaw, a 1985 graduate of ICS's Master of Philosophical Foundations program, has written a small book arising from his teaching experiences with the campus outreach program College House in Cambridge, England.

No Splits: Can You Trust God With the Whole of Your Life? spells out in Steve's own unique way the meaning of a Christian commitment which avoids dualism like sacred/secular or body/soul splits. *No Splits* presents the biblical worldview of creation-fall-redemption and applies it to everyday situations in areas such as aesthetics, politics, and growth in faith. The introduction was written by Elaine Storkey.

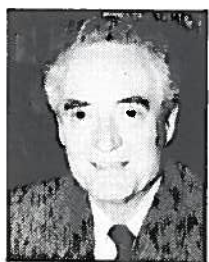
In the book, Shaw acknowledges the help he received from ICS senior members James Olthuis, Hendrik Hart, Paul Marshall, and Calvin Seerveld.

You can order the book from ICS for \$10.95 plus \$1.50 for mailing.



ICS senate chair Dr. Peter Schouls presents senator Dr. Barbara Carvill with a copy of the Robert Lee Carvill Memorial Book On Being Human: Imaging God in the Modern World, by ICS senior member Dr. Calvin Seerveld. Carvill is the widow of former communications officer and Perspective editor Robert Carvill who died of leukemia in 1974. The annual award goes to a book published under the auspices of ICS.

Photo by Ed Piers



Serving through public education

by Robert E. VanderVennen

New ICS book evaluates Christian acceptance of the classics

How Christian thinkers over the ages have explained their acceptance of pagan Greco-Roman classical writers is the subject of a new ICS book to be released in late December. The likes of Plato, Aristotle, Cicero and Seneca have been used with some qualifications by Christians like Augustine, Calvin, Aquinas and others in spite of their desire to be truly Christian in their thinking. How and why have they used the pagan authors?

Dr. Wendy Helleman organized a conference on this subject at ICS, inviting people like Al Wolters, Bill Rowe, Don Sinnema, Bert Verstraete and Theo de Bruyn to join her to examine the subject. Their successful conference now gives us this book, our ninth book co-published with University Press of America.

This book will be important for teachers in high schools, colleges and seminaries, and for theologians, historians and philosophers. It is clearly written and does not require specialized knowledge. The subject is not addressed in the graduate school education of Christian teachers, so its insights make this book a unique resource.

Helleman and her colleagues conclude that Christian scholars had two kinds of motives in accepting the pagan writers. They believed that the classics prepared one for the study of Christian truth, and that they could be accepted in the same way the Israelites took Egyptian treasures when they escaped in the Exodus. Al Wolters concludes the book with a typology, in the pattern of H. Richard Niebuhr, that shows the various types of ways Christians have responded through history to the tension between Christian faith and the classics.

I Pledge You My Troth reprinted

Harper and Row Publishers just released a new edition of the popular

book on marriage and faithfulness by James Olthuis. The book was first published in 1975 and sold over 30,000 copies worldwide, but has been out of print for the past two years. This edition has a newly writ-

ten preface, and the first chapter has been revised, mainly to remove the sexist language that was common in 1975, but is not acceptable in this kind of book today. The book has been a popular present for high school graduates and for young people contemplating marriage. It has a great deal to offer to people of all ages. The Institute is happy it is republished and is available at modest cost.

Toward a Christian basis for law

A new book available from ICS compares three different perspectives
continued on page 12

New books for you from ICS

Brand new from ICS

<i>Christianity and the Classics: The Acceptance of a Heritage</i> by Wendy E. Helleman, editor	\$16.95
<i>I Pledge You My Troth: A Christian View of Marriage</i> (New edition of a bestseller that has been out of print.) by James Olthuis	\$ 9.95

Also new in 1989

<i>The Holy Spirit: Renewing and Empowering Presence</i> George Vandervelde, editor	\$13.95
<i>On Being Human: Imaging God in the Modern World</i> by Calvin Seerveld	\$ 7.95
<i>The Greatest Song, in critique of Solomon</i> by Calvin Seerveld	(paperback) \$14.95 (hardcover) \$24.95

Stained Glass: Worldviews and Social Science

Edited by Marshall, Griffioen, Mouw	\$15.50
<i>Social Science in Christian Perspective</i> Edited by Marshall and VanderVennen	\$20.95

New inaugural addresses:

<i>Who Turned Out the Lights? The Light of the Gospel in a Post-Enlightenment Culture</i> by Brian J. Walsh	\$ 2.00
<i>Our Simplicity</i> by William V. Rowe	\$ 2.00

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"Serving" continued from page 11

on law and the contrasting belief structures that underlie the study and practice of law. The book is the 188-page doctoral dissertation of David S. Caudill presented to the Free University in Amsterdam. ICS's Paul Marshall served as one of the examiners at Caudill's formal examination at the Free.

In his dissertation, Caudill examines the new neo-Marxist legal philosophy called Critical Legal Studies, and presents a sharp critique of its ideology from the viewpoint of mainstream American legal theory through the voice of Ronald Dworkin. He then introduces the legal philosophy of Herman Dooyeweerd, which has a methodology similar in many ways to Critical Legal Studies, but works from a foundational Christian point of view. Caudill notes that he has learned much about Dooyeweerd's views from ICS.

Caudill says that a goal of both Critical Legal Studies and Dooyeweerd's Christian philosophy of law is to disclose the fundamental commitments that play a vital role in the construction of legal theories. Similarities in methodology let us find a basis for discourse that transcends conflicting political and religious commitments. He uses the creation/evolution cases before U.S. courts as a case study. Caudill argues that disclosing the basic beliefs underlying legal systems is the first step toward genuine evaluation of competing visions of what society and its legal system should be.

You can buy this book, entitled *Disclosing Tilt: Law, Belief and Criticism* from ICS for \$14.95 plus \$1.50 for mailing. 

SPEND AN EVENING AT ICS THIS WINTER!

THE EMPOWERMENT OF SELF IN COMMUNITY: ISSUES IN PSYCHOTHERAPY

Mary VanderVennen,
Therapist, Christian Counseling Services
Diane Marshall, *Therapist,*
Institute of Family Living
James Olthuis, Ph.D.,
Professor, Institute for Christian Studies

Beginning with the conviction that the empowerment of self in community is the purpose of psychotherapy, this seminar intends to deal with a variety of issues that emerge in the practice of counselling. The aim of the course will be to create a forum, in which, from a biblical perspective, to explore theories, share experiences and develop strategies to enhance our ability to engage in the ministry of encouragement and healing.

TUESDAYS, 7 TO 10 P.M.,
JANUARY 16 THROUGH
APRIL 17, 1990

SPIRITUALITY AND THE RENEWAL OF THE CHURCH

George Vandervelde,
Ph.D., *Professor of*
Systematic Theology

The aim of this course is to explore the communal dimensions of spirituality. Questions to be examined include the relationships of charismatic renewal to church renewal, charismatic gifts to professional leadership in the church, the role of women and men in ordained ministry, the task of the church in the face of the needs within and outside immediate community, and the unity and brokenness of the church at the local level.

WEDNESDAYS, 7 TO 10
P.M., JANUARY 17
THROUGH APRIL 18, 1990.



INSTITUTE FOR CHRISTIAN STUDIES
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