

## Fernhout pioneers course at OISE



Photo by Carol Ann Wenkamp

Left to right, Harry Fernhout and Clive Beck at OISE.

The first course in Christian education to be offered at the Ontario Institute for Studies in Education (OISE), a graduate school affiliated with the University of Toronto, is being taught by ICS's senior member in philosophy of education Dr. Harry Fernhout.

"We felt that if anyone could do it, Harry could," Dr. Clive Beck, professor of philosophy of education at OISE, stated in a telephone interview. Beck is officially listed as co-instructor for the course.

The faculty's confidence in Fernhout is based on their experience with him while he was a graduate student at OISE. Beck cited Fernhout's solid academic approach and scholarly work as major strengths.

"When I suggested Harry as the instructor, there was wide support, even from those with reservations about offering a Christian course," Beck said.

Fernhout was recently made an associate member of the graduate faculty of the University of Toronto's School of Graduate Studies. This allows him to teach at OISE and more specifically, to teach a course called, "Philosophical Issues in Christian Educational Thought."

### Not a means of indoctrination

Beck explained that while OISE has in the past offered a selection of courses in religious education, it has never before slated a course specifically in Christian education. One of the reasons for this omission was the fear that such a course would serve as a means of in-

doctrination, Beck said.

However, Beck says that fear is "quite unfounded."

"I don't know why people think that a course in Christian education will make someone more fanatical. Perhaps they anticipate a Sunday school or religious school setting. But in a setting like OISE, people read a wide range of scholarly authors in their religion. If there are no courses in their own religion, they tend to retain their childhood religious upbringing. If people do a systematic study of their own religion, if anything they end up more objective and develop broader perspectives on it."

### Exceeds expectations

The course, which began January 5, has so far exceeded Beck's expectations for it in terms of the make-up of the course, the wide range of views represented, and the broadening experience it is proving to be for the 16 students enrolled in the class.

"Harry has come up with a very extensive set of readings on a wide range of topics on the nature of Christianity and the nature of Christian educational thought. People will sort through a number of issues they've never before confronted. It will make their approach to Christianity and Christian education more adequate," Beck said.

If the course continues to go well, Beck said it will be offered every second year.

# Perspective

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## In This Issue

When you're different, it's difficult for others to know what to do with you. As Dr. Pitt explains in his column, in our bid to obtain extended degree-granting privileges, ICS is called upon to define itself and its needs once again to the government.

For the most part, ICS works independently of the established universities. But sometimes an opportunity arises to work on the inside. This is what happened this semester at OISE where Harry Fernhout is pioneering a course with a distinctively Christian focus.

Other activities at ICS have included hosting a three-week course in art history and a two-day Christianity and Learning Lectureship featuring British New Testament scholar Dr. N. Thomas Wright.

Enjoy this issue!



## From the President's Pen

By Clifford C. Pitt

Today I should like to fill you in on a matter as critical to ICS as any in its history!

The Ontario government has appointed a body of professors and citizens-at-large called the Ontario Council on University Affairs (OCUA) to advise the government on matters affecting the universities. OCUA listens to the universities's claims as to what they need and then makes its own recommendations, which the government may or may not accept.

ICS's problem is that presently only the 15 publicly-funded Ontario universities may offer regular, "secular" degrees such as the B.A., M.A., and Ph.D. This year the government has asked OCUA to advise it on a major educational/political question: Should other institutions (such as ICS, Redeemer, etc.) be allowed to offer such degrees?

Academic vice-president Harry Fernhout and I presented the case for ICS to OCUA on January 31. Please pray that our present action will help persuade the government to make regular degrees available to ICS. So that you may pray most helpfully, I should very much like to have you understand what we are asking for and why.

The most important point to understand is that the government believes that religious institutions such as ICS and Redeemer should only be allowed to offer religious or theological degrees. The Institute has never wanted that; let me tell you why.

(1) To begin with, theological degrees are not appropriate for ICS because we are *not* a Bible college nor a theological school. We do *not* prepare students to become pastors, ministers, church youth workers, or missionaries (though some do).

(2) Our students's chief studies are not in theology but in a Christian critique of the subjects one would find in any university curriculum: political economy, education, history, philosophy, fine art, psychology, etc. Consequently, our graduates should receive degrees in those subjects, not degrees in theology.

(3) As we must insist to OCUA, we

are not training ministers and missionaries. We are in the business of training Christians to become university professors, *professors in the regular university subjects*. Obviously, for the 50 ICS alumni who right now are professors in all kinds of different subjects in many universities and colleges, a theological degree would have been of no use at all! A professor in a university subject like history or philosophy or economics or psychology requires a Ph.D. degree in that particular subject. The Ph.D. is required, rather than just a master's degree, because the Ph.D. is the professor's union card, so to speak.

(4) If our master's graduates want to do Ph.D. studies at another university (as 17 are currently doing) they naturally want their ICS master's degree to enable them to transfer into doctoral work in the university subject they studied at ICS, not into theology.

(5) If our students want to study regular university subjects and obtain regular university degrees, why then don't they go to the regular universities for them? The answer, of course, is that it's because they are *Christian* students desiring a *Christian* graduate school education. They want to become scholars in the regular subjects of the university *but they seek to study those subjects from a Christian perspective*.

That is what students get at ICS! It all starts with our *Purpose* as officially stated in the Ontario statute which established us:

"...to operate and maintain an institution of post-secondary education and research in *all areas of learning* (italics mine) based on the Scriptures of the Old and New Testaments."

Our Christian, reformed approach permeates life at ICS. For example, every ICS student is required to take *Biblical Foundations*. That course forms 12 percent of the total M. Phil.F program, 20 percent of the proposed M.Ed. program, and 25 percent of the proposed M.A. in Worldview Studies. Faculty, students and staff attend a weekly chapel service. Classes, seminars, academic council and board executive meetings

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are opened with prayer. Moreover, we do have one professor in theology and one in philosophy of theology. In short, everything we do at ICS is shot through with an approach that is at once Christian and biblical and reformed.

"Aha!" says OCUA "If that is so, how then can you possibly study philosophy and history and economics, etc., without your Christian, biblical, reformed view biasing your thinking and research? How can you be scientific? Objective?" Our answer is that we can't, but we would be quick to add, "Neither can the graduate schools of the universities!"

Increasingly, academics everywhere are admitting that no research or thinking is completely value-free. All academic work is prejudiced by the researcher's personal bias, by his/her own worldview, and grounded in assumptions as unprovable objectively as the Christian's assumptions about the nature of reality and truth.

Consider but two examples: The Marxist's presentation of economics is shot through with the assumptions that the prime mover in economics is the class struggle between workers and capitalists. A Christian view believes (from God's revelation) that mankind is God's vice-regent steward of this planet's economics, and that stewardship is to serve one's neighbours as well as one-self.

A second example: A Ph.D in psychology from University X may be essentially a Ph.D in Skinnerian psychology. The basic assumption is that a person is a mechanical being, deterministically shaped by the pushes and pulls of heredity and environment. The ethical implications are that the individual is not responsible for his/her behaviour. Religion, morality, guilt, and conscience have no place. A Christian psychology certainly recognizes that much of our behaviour is conditioned behaviour but it recognizes, too, on the basis of Scripture, that mankind is still responsible and that that responsibility is to God.

"Why," we shall ask OCUA, "if a Marxist view of economics or a behavioristic view of psychology can be taught quite openly in Canadian universities, why can't a Christian approach be just as permissible? Moreover, any university degree (M.A., M.Ed., B.Sc., Ph.D.) designates two things only: the level of difficulty (Master's is higher than Bachelor's) and the field of study (economics, psychology). The degree does not indi-

cate the perspective used (Marxist, Skinnerian, Christian).

That is why ICS wants regular university degrees, not theological ones. Please pray that the monopoly over these degrees by the 15 Ontario universities will be breached, perhaps blown wide open! Wasn't there a story somewhere about an unseen Power and the walls of Jericho? I would suggest to you that that same Power can be invoked here! Please pray! P

## Pitt and Fernhout address OCUA

ICS has now been wooing the Government of Ontario, specifically the Ontario Council on University Affairs (OCUA), for half the amount of time it took Jacob to win Rachel, and with about as much success at this point, ICS president Dr. Clifford Pitt said in his opening remarks to OCUA's Freestanding Institutions Committee January 31.

The issue under investigation by OCUA, at the direction of the Ministry of Colleges and Universities (MCU), is the right of freestanding institutions, such as ICS, to grant degrees. In 1983, ICS won that right when the Legislature of Ontario passed *The Institute for Christian Studies Act*, a charter which allows ICS to grant the Master of Philosophical Foundations degree. In 1985 ICS asked the government to amend its original charter to include two new master's degrees. But before the government will respond to ICS's request, MCU wants OCUA's advice on the general issue of private institutions and their right to grant degrees. The January 31 hearing was a key step in the process of formulating this advice.

In a succinct 20-minute oral presentation, Pitt responded to five questions, which OCUA had posed in a letter dated

December 16, 1988. The panel took the next 40 minutes to ask Pitt and vice-president academic Dr. Harry Fernhout questions arising out of the presentation. The first question came from Dr. Viv Nelles, interim chairman of the council. He pointed out the concern expressed by Harry W. Arthurs, president of the Council of Ontario Universities (COU) that private institutions pose a threat to public universities because they will inevitably place added demands on the limited available fund.

Fernhout responded by quoting Dr. Bernard Shapiro who wrote in his 1985 report for the Commission on Private Schools in Ontario that if one waited for the day when the public universities felt satiated enough to share a slice of the pie with non-public institutions, that day would never arrive.

"The real issue is that of justice and discrimination," Fernhout pointed out. "To do something that's right is the most important consideration."

Pitt and Fernhout also fielded questions on affiliation with an existing publicly-funded university. In short, they said that ICS would welcome a suitable affiliation with an Ontario university. However, its experience in attempting to secure affiliation has proven that this is not a viable option for ICS. Although ICS's academic quality was never doubted, none of the eight universities approached by ICS in the past showed any interest in a formal relationship. Fernhout and Pitt argued that since experience has shown this avenue to be blocked, the government cannot continue to insist that private institutions must affiliate to get access to degree-granting power.

Members of the OCUA committee in addition to Nelles included William Broadhurst, Peter George, Colin Graham, Suzanne Fortier, and Diana Royce. P



Left, Harry Fernhout answers questions from OCUA's Freestanding Institutions Committee following Clifford Pitt's presentation January 31.

Photo by Carol-Ann Veenkamp

# Interim brings together "Gretzky of art history"

Singing, laughter, sitting in a darkened room watching pictures projected on a screen, lectures, questions, challenges, arguments, agreements, prayers, soup, sandwiches, reading, writing, talking, rubber balls bouncing — all this and more made up the January interim class this year at ICS.

A diverse group of students and instructors gathered in Toronto to spend three weeks investigating "Problems in Art History: Current Options and a Christian Look." As one student put it, this unique and exciting course brought together "the Wayne Gretzky of art history" in the form of four teachers in aesthetics and art history from four Christian schools: Charles Young from Calvin College; Graham Birtwistle from the Free University of Amsterdam; John Walford from Wheaton College; and the host, Calvin Seerveld of the Institute for Christian Studies. The students, too, came from all over — Pittsburg, Pennsylvania; Ann Arbor, Michigan; Charlottesville, Virginia; Calgary, Alberta; Buffalo, New York; Ancaster, Ontario; Grand Rapids, Michigan, and Toronto. While most are in the field of art or art history, some are specialists in other fields, like philosophy, music, historiography, and simply interested in matters art historical.

## Rembrandt: saint or misanthrope?

Together, we sampled and considered a wide range of approaches to the study of paintings, painters, and their contexts. What appeared initially to be a straight forward and objective discipline proved to have many complexities. For instance, one writer wrote of Rembrandt as a saintly man in difficult circumstances painting inspired pictures; the next pictured him as a misanthrope who painted as he was told to by those commissioning the paintings. In terms of theory and methodology, some of the texts we examined advocated analyzing the formal structures of paintings — the lines, colors, and shapes. Others examined the items represented in paintings, to see what, in the symbolic language of the time, the paintings "meant." Still others examined paintings as social documents, to see what can be learned from them of the society in which they were produced.



"Gretzky of art history:" Four scholars combined their knowledge to lead a course in art history this January. From left to right are: Calvin Seerveld, ICS, Graham Birtwistle, Free University of Amsterdam, John Walford, Wheaton College, and Charles Young, Calvin College.

Photo by Carol-Ann Veenkamp

Some even chose to focus on the effect of the painting on the modern viewer, claiming we can have no real knowledge of the past. The differences in opinion were, we found, often prompted by a difference in basic beliefs; influences of Marxism, Hegelianism, positivism, humanism and deconstructivism were noted. But we also found that none of these focuses needed to be ruled out of court *a priori* for the Christian; rather, they can serve as corrections to each other's distortions, each focusing on a different and important aspect of art in God's world.

## Diversity of concerns

So, it seems that the properties of the painting, the training and life of the artist, the society which inspired and bought the painting, the effects of that painting on later works, the beliefs and theories of all involved; that all these are within the scope of the art historian. How to approach this diversity of concerns? Should the art historian adopt a theory that relates all of these elements in a method? Or is it better to delve into the art of a time and place and use whatever theories or methods seem to

shed the most light? Here, for the professional and would-be art historians present, the questions were no longer academic, and the discussion became heated — and fascinating! On the one side, there is the unhistorically theoretical approach; on the other, work that is uncritical of its own theoretical presuppositions.

"May I interject a small comment..." (lasting 15 minutes!). "That's gobbledygook!" "Yes, but you've got to remember..." "You'll pardon my saying so, but..." "I don't want to seem dogmatic, but..." but...but...but...!

## The question of faith

In all this, the question of faith and its import for work was not lost (though occasionally mislaid, to be brought back with the question: "but what's *Christian* about that?"). Faith and professional conduct, faith and the shaping of theories, faith and the doing of art — these matters came up again and again. And while we were never handed answers to be set in stone, we were pointed in the direction answers might lie. More than that, while witnessing and

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# After College: Visionary Scholarship, Leadership and Relevance

The following is the text of a speech delivered by ICS's senior member in aesthetics Dr. Calvin Seerveld at the convocation of The King's College in Edmonton, Alberta, April 30, 1988.



Dr. Calvin Seerveld

**1988 graduates of The King's College, faculty, President Van Andel, and administrative staff, senators, students, parents, supporting friends and guests:**

Life becomes more complicated for you after college. You know more; so you are more responsible to God, your neighbour, and in caring for God's world. You are also less protected from the results of mistakes, because the life-decisions you make now happen outside the classroom. Marriage is not a laboratory experiment. A pregnancy is not "academic." If you do not find your calling by the time you are thirty years old, you cannot re-write the story of your twenties. So, after college, after The King's College, after the precious gift of having had the time to be cultivated and to grow reflectively and redemptively in understanding features of the world and its history in this peculiarly concentrated, studied way: after college the pressure on you to do what is right with your life does not ease, but becomes even more critical.

So it is a happy thing that you as grad-

uating class selected Habakkuk as your spokesman for the Word you want to follow. The vision God told the prophet to put down in writing so people could read it again and again is this (2:4):

**Whoever at heart is not doing right is an inflated person. But the tried-and-true in their trusting faithfulness [before God] shall continue to live.**

God adds, as if to underscore the vision of "inflated people:"

**Intoxication is always treacherous ... (2:5a)**

## Visionary Scholarship

By "visionary scholarship" I do not mean to say each of you should enroll in a graduate program at the Institute for Christian Studies in Toronto. I also do not refer to specialized research or theological and philosophical thinking which is romantically inspired to paint a picture of the millennium coming if only we would do such and such.

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*"I realize 'visionary' is a dirty word in our pragmatistic society . . . ."*

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I realize "visionary" is a dirty word in our pragmatistic society, which lives basically to get the next job done, before you get the next job done — does it work? — is what counts. And utopian, idealist visions have often taken God's people captive and misled the saints on crusades that have been utterly foreign to the good news of Jesus Christ's giveaway salvation revealed in Scripture. Of such self-serving dreams and "holy wars" we Christians should be corporately ashamed.

But by "visionary" scholarship, leadership, and relevance I mean the down-to-earth perspective God gave the prophet Habakkuk. Human lives need the biblical vision of the Lord God's sure

rule coming on the earth, and the clear directive for us simply to do what is right, and so to "test out," trusting God to keep providing openings that lead us to bear good fruit. "Visionary" here means the scripturally-led vision of Jesus Christ's glorious return to accept our offerings of disciplined, humbled service that bear the mark of holy spirited compassion and wisdom.

As I understand it, you graduates have received visionary scholarship in The King's College educational program. In your beginning to focus on knowledge in a given field like music or chemical science, theology or literature, you have not made mastery of detail the sum total of learning. Knowledge has not been reduced to information and predigested into neat packages so you can eat it in little bites. Your professors have asked you to be exacting in what you examine, rigorous in specifics, yes, but the clue has been to relate what you grasp, interrelate what you discover, so that the panoramic encyclopedia of the number of chromosomes, a Picardy third, chiasmic hermeneutics, and the 'achieve of' Ursula Le Guin's *The Left Hand of Darkness* gradually drives home to you the miracle we people inhabit — the burning bush of God's creation! So it becomes normal in study to search for the text's context, to hone a skill as a ministry, and to appreciate an exam not as proof of what you can memorize but as an opportunity to cut your teeth on retelling the fascinating way God set things up.

Visionary scholarship is not career-oriented, but lets a person explore where one's gifts lie and prospect for a meaningful place to exercise them for a generation. Visionary scholarship is also not a rerun of the Great Books program, attended by prayers, with the expectation that a budding mind, well-stocked by the best that has been said and thought throughout the ages, will bloom syntoptically with wise solutions for the massive hunger afoot in the world or know how to treat the cut-throat desperation of the drugged subculture in Western metropolises.

Visionary scholarship is neither geared to solving current issues nor congenial to armchair philosophy, but does give priority to developing in community a disciplined historical consciousness that prepares one to give leadership in one's generation. That's why The King's College should never have problems satisfying any board of examiners the Province of Alberta may send to check



out your standards. Visionary scholarship not only runs the race of being professionally competent, but goes the extra mile of knowing where our culture came from, where we as a communion of the saints stand, so we are apt to have a deeper idea of what's going on, and are aware that instant remedies are bogus.

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*"Nobody is born yesterday, even though many of us tend to act as if the world started when we arrived on the scene."*

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Nobody is born yesterday, even though many of us tend to act as if the world started when we arrived on the scene. Every native Canadian, every WASP child, every urban immigrant's baby is never born yesterday, but is born into a number of impinging traditions, all of which ages-old conditioning baggage or blessing comes to be sorted out as a person grows slowly toward self-conscious, self-critical maturity. And it is a mark of visionary scholarship, I believe, also to take such historical reality seriously for our many sided culture.

For example, you don't treat "language rights" in Canada as the obscurantist, expensive death wish of an obstinate minority once you realize that language is not just a technique for communicating facts or transacting business, but a language holds a world of precious memories and is a living carrier of historic events in the lives of people, and deserves to be treated with the utmost respect. Rather than "settle" the legitimacy for a people to live their life in their mother tongue, visionary scholarship will create a climate for encouraging any Christian to be at least bilingual, to put your neighbourly love and regard for traditions other than your own into semantic deed.

You don't look at art as if it were born yesterday either, even if it were to be hung impressively that way in an art gallery. Once you gather how painterly art has developed for a couple of thousand years, you begin to see how threadbare and arbitrary it would be to make-be-

lieve Edmonton's collection of paintings should remind one of 68th Street in New York City during the sixties. If that ever proved to be the policy of your head curators, anyone touched by the Habakkuk vision of doing what is "right" for Albertan artists would not be bluffed by the establishment money (would also not be nostalgic for the Dutch Gouden Eeuw), but would notice how flat and thin in its pretentious sophistication approved art has apparently become, and will wonder how a public art gallery might become more like a library than a showcase, and how it could lead skilled artists of this province now, north and south, to serve and engage the populace in cultivating imaginative insight rather than becoming disenchanted and disenfranchised elite for its own art sake.

Or take political activity by Christians: until one has gotten a researched sense of the Roman Catholic, Anglican, Lutheran, Reformed, Baptist traditions on politics — and here careful study of Plato and Aristotle becomes extremely relevant — one is liable to think politics is power politics, just as profit is the bottom line of a business; so, if we (other-worldly?) Christians enter the political arena, you have to lobby or form a party or infiltrate in order to get a cut of the power, to make laws for (our?) "moral" ends, of course. But once one undergoes the painstaking, historical assessment made by visionary scholarship, one comes to know that politics is not power politics any more than business is business. It is the nature of politics to enforce justice in society and to free those who are blocked from exercising their God-given responsibilities, so that from a biblical point of view (of Mark 10:35-45), the usual political governing needs to be deflated, and "lordship" must be reconceived as a ministering, an enabling of the weak to flourish rather than the executive willing of the strong, or the majority!

I mention language, art, and politics to you graduates and The King's College community not just to indulge in a little convocational rhetoric about "visionary scholarship," but to put in words something of what I think you students in English literature, music, history, commerce and other studies have undergone, and to make plain to those who may not understand the pressure scholarship generates because of its naturally unfinished character while always setting a definite, life-or-death direction: I want to say that, God helping you, persevere in this redemptive task

to which The King's College is called, because it is a gift of God to bless those whom it touches with a taste of shalom.

Life after college becomes more complicated, right. But it is wrong to covet simplification of life in our day. Scholarship true to Habakkuk's vision tries to provide a redemptive, historically aware *integration* of life's complexities in God's world hurt by our human sin. God does not want simplification, but God uses the integration of visionary scholarship, which honours complexity, to protect us from the stiffness of parochial pride, and to discourage anyone from joining ideological bandwagons with all their fixated intoxication of having "the final (one-sided) solution." Scholarship breathing Habakkuk's vision can anchor one, however, even more firmly, given the rootage of faith in Jesus Christ, ground you ever more solidly in the glorious, patient, enriching love of God that affords genuine wisdom.

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*"... you may need, like Moses, to find an alternative to the Egyptian universities."*

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So, as you prospect for advanced scholarship after college, if you do, remember that where the scholarship lacks scriptural vision, it produces dangerous knowledge, and you may need, like Moses, to find an alternative to the Egyptian universities (cf Hebrews 11:23-28). Or, if the secularized center of learning is the only place for you to achieve your medical diploma or law training or Ph.D. in biological science, when they change your name to Belteschazzar, never forget that "God is my judge" (that's what the name "Daniel" means), not the acclaim of a prestigious degree.

And if you come to spend most of your time now after college in the home, or at a paying job, as a volunteer in service at an office, on a mission field, or in farming food, don't pack up The King's College education in a box and store it in the attic or hang your "visionary scholarship" like a souvenir on the wall. Put the scholarly bread and fish Christ's disciples distributed to you here to work in relevant leadership.



## Relevant Leadership

To lead a crowd can be intoxicating, so many people bent to your will. To stand behind a lectern, or a pulpit, to lead a gathering gives you tremendous power, which easily goes to your head and makes you an "inflated person." Television, which depends for its impact on simplified images in quick change without contexts is stage-managed by many of our leaders in government, industry, church, the arts and entertainment, to promote the impression in society that "leaders" are bigger than life, better than normal, a flawless presence (until they are discredited). You never ask whether a leader has holes in his socks or a shiny seat to his pants. But what does a leader (in German that's called *Fuhrer*) have to do with Jesus Christ after college, and Habakkuk's vision? If we all become leaders, who will be the followers?

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*"... leadership is the protective act of going first to bring somebody else where they need to go."*

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As I understand Scripture, leadership is the protective act of going first to bring somebody else along to where they need to go. A child leads an elderly person with poor eyesight by the hand through a dark room to where it is light. A wife may lead her husband past breakdowns of confidence, tendering support by a look of affirming love as invisible and as sure as a beam of laser light carrying him over the cracks. A teacher leads a student through a difficult piece of music by playing the hardest parts slowly, demonstrating the fingering, highlighting the phrasing, unraveling what is confusing. To lead is not meant to be a power trip, but is a deed of limited assistance in a given field, providing direction. Leading depends on trust, is fraught with care, and is normed by putting your own life activity surely on the line. And visionary leadership, that is, direction-giving informed by Habakkuk's injunction to live with integrity, faithfully trusting God's Word to point you the Way to go: visionary leadership in our culture, I dare say, will

be marked by sacrifice.

So! Is that my going-away present for you graduates? After college: visionary leadership and relevance spells sacrifice!?

I do not mean it lightly, and I do not mean it somberly, but I do mean it. The warmth of willing, buoyant sacrifice is the thrust of the prophetic biblical text you chose.

Let me be as concise, clear, and gentle as possible, since it is your life after college we are talking about.

Your Christian profs do not make the rules on the streets of Canada. In fact, neither does the church of Jesus Christ. So, if you have been able to enjoy the truth of Psalm 1 at King's, Psalm 78, Psalm 105, now after college you may come to thank God especially for Psalm 23, 32, 91 or even 130. The god to whom most people on the streets of North America bow down today is not the God of Habakkuk revealed in Jesus Christ, but is SUCCESS.

The deity of SUCCESS is a harsh taskmaster for its own disciples, with no grace for failures. And SUCCESS anticipates making mincemeat out of little Christian college graduates who step outside with an inkling of the wholesome integrated complexity God wants in society, and have just a beginning sense of how historically deformed our success-ridden culture is, yet are convicted in their hearts of the biblical calling to give leadership relevant to the idolatries of our day. You graduates are asking for trouble if you follow the vision God had Habakkuk put in writing ... so all of us could read it, and obey.

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*"Instead it mugs you in your home around the TV set, or gets you at the office with promotion increments and privileged pats on the back, so you become a little 'Christian' success story."*

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Not that the principalities and powers of SUCCESS will dramatically ruin you somehow, and you turn up as a headline in *The Globe and Mail*. SUCCESS avoids making martyrs of God's children. Instead it mugs you in your home around the TV set, or gets you at the office with promotion increments and privileged pats on the back, so you become a little "Christian" success story.

God does not call you to fateful Armageddon after college. The Lord, in a low-key way, only asks you to put the vision of Habakkuk you were given at The King's College into praxis, that is, to lead, under its holy spirited blessing, wherever God gives you authority.

For example, if you begin a home, then you are called to make it a place free for laughing and crying, for reading, for playing homemade games, for making music, and noise, with good room for talking face-to-face across two, maybe even three generations. It takes leadership to turn eating food into family meals, and family prayer into genuine talk with God rather than an unctuous formality. To lead in building an integrated home-life in your generation may take prime time away from becoming a professional success, and will demand great ingenuity to outwit the Beast which convinces people that a home must be a house of luxury since comfort is the source of satisfaction (and therefore the Beast kills hundreds of thousands of families with dissatisfaction). Homes don't need to be gentrified. Homes need to be rooted in bonded love, and securely neighbourhooded, open to visitors who are homeless or strangers to Habakkuk's redemptive vision, if the home would "continue to live."

When you move into regular employment after college, if you do, or some kind of work routine, and the very complicated network called "standard of living" begins to evolve under your hands, you are called to cash in the Habakkuk visionary cheque The King's College wrote out in your name. What kind of leadership will you give to those close to you, your friends and associates, in the face of the ruling god Mammon? Because the commercialization of life is truly epidemic! What is priceless is put up for sale, whether it be intimacy or non-renewable resources of energy, and what cannot be sold is neglected, like dropouts, outcasts, and compassion for the weak. And all the time we are bombarded by this incessant, ubiquitous machinery of advertising, that seems to me to be selfishness



incarnate, devilishly good in tugging at us to buy this and to buy that until we become consumptive. God knows who we are and will judge us by our garbage. We dearly need young visionary leadership in this area of "inflated living," before you too are caught by possessions, double garages and fancy bathrooms.

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*"... the false god of success is confusing even Christians who have political interests into sounding militaristic, as if destroying the human enemy equals winning a war against Ism."*

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I do not need to mention, do I? How the false god of SUCCESS is confusing even Christians who have political interests into sounding militaristic, as if destroying the human enemy equals winning a war against Ism. And in the flush of nationalistic righteousness some seem to forget that a dropped napalm bomb successfully incinerates the living human flesh of noncombatants as well as, if only more haphazardly, than Auschwitz did.

Even the church these days can fall into the orientation of justification by SUCCESS, and aim to cure its lethargy and cultural irrelevance by targeting growth statistics! But you get the point? Would any of you graduates be ready now after college to commit yourself to a lifelong engagement in preparing to give visionary leadership in Canadian political life? In redirecting more scripturally the confession and outreach of some church communion? Of firing up a Christian school by teaching kids to read literature and learn history imaginatively and critically so that God's children not be illiterate or think they were born yesterday? And so on, according to your gifts, living out the Habakkuk vision you learned at The King's College.

Such a response will bring with it sac-

rifice, I said, because your tried-and-true testimony to the redemptive, creaturely Way the living God asks us to live will be given in the face of the dominant, ruthless idol of godless Success. But this "sacrifice" is not the dreary, guilt-ridden, ascetic desperation to win credits, or the resignation wrung out of one upon not knowing how to cope with overwhelming odds and troubles.

"Sacrifice," according to the Scriptures, for those covered by the once-and-for-all sacrifice of Jesus Christ's death for sinners ... and Christ's resurrection and ascension and coming again: sacrifice for Christ's body is the jubilant act of becoming a living sacrifice (Romans 12:1-2)! One holy passion to serve God, a single-minded — that's not "simple-minded" — a single-minded joy of faithfully doing-what-is-right (Philippians 1:9-11), come what may. Even if there be no visible fruit after one's lifetime of work — what the secularized world jeers as "failure" — "I will still rejoice in the LORD," sings Habakkuk at the close of this book, "My strength and my salvation" (3:17-19)! Whoever does not shrink back (says Hebrews 10:19-39 quoting Habakkuk 2:3-4) but follows through on our confession of hope, and lays down his or her life for Christ's sake, will receive it back a hundred times over in the communion of the persecuted, suffering saints (cf Matthew 10:16-42, Luke 18:1-30). But there is no alienation of despair with the obedient sacrifice of God's children exercising their royal priesthood (1 Peter 2:9-10): only intense thanksgiving as one is refined to pure gold (cf Job 23:10).

I congratulate you graduates on your having persevered so far in forming a biblically-led conception of the human task. I also thank you for encouraging me and all those present, especially the older generation here who saw the vision of The King's College in Alberta. It is heartening to know that what you younger generation wanted to remember as you leave here with your degree or diploma is this warning and good news from God's Word:

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**Whoever at heart is not doing right is an inflated person. But the tried-and-true in their trusting faithfulness [before God] shall continue to live.**

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## Selected Reading

Isaiah Berlin, "On the Pursuit of the Ideal," *The New York Review of Books* 35 (no. 4, 17 March 1988): 11-18.

Terry Fenton, "The Picture Book" (produced with the generous assistance of the Canada Council, Alberta Culture, and the National Museums of Canada Corporation). The Edmonton Art Gallery, 1978.

John Stanley Glen, *Justification by Success*. Atlanta: John Knox Press, 1979.

Bob Goudzwaard, *Grote taak voor kleine mensen*. The Hague: Anti-revolutionaire Partij-stichting, 1969.

Georges Gusdorf, *L'expérience humaine du sacrifice*. Paris: Presses Universitaires de France, 1948.

Roelf Haan, *Economie van de eerbied*. Kanttekeningen bij het bijbelse spreken over geld en goed. Delft: Meinema, 1985.

Shedev Kumar, "Frogs' Legs and Famine: Third World Toils to Feed the West," *The Globe and Mail*, 15 April 1988, p. A7.

William Rowe, "Our Simplicity," Inaugural address at the Institute for Christian Studies, Toronto, 7 November 1986.



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Graham Birtwistle makes a point while Charles Young, left, and Derek Ottens, right, look on.

Photo by Carol-Ann Veenkamp

participating in the exhilarating (and sometimes very confusing) debates to these scholars, we saw men who often disagreed deeply do so openly and honestly, with love and respect for each other and for the students. And so, though at first it seemed that only the graduate students and professors would have anything to say, an atmosphere was created in which all could ask questions and suggest answers. The last three days of class consisted entirely of presentations led by students and discussions.

### Cultural riches of Toronto

After class, the cultural riches of Toronto were there to be explored. We saw a controversial exhibit of "deconstructed" furniture/sculpture by Ian Carr-Smith, the paintings of the Canadian Group of Seven, and an impressive retrospective of the work of Christian artist Henk Krijger, who signed his North American work with the name Senggih. We attended an excellent concert of mid-20th century music by the Esprit Orchestra, and a strange, funny and oddly relevant play by Eric Overmeyer, *On the Verge* (concerning three Victorian women who set out to explore "terra incognita" and find themselves exploring time itself). As individuals, many of us sampled the wide variety of ethnic cuisines available in Toronto's restaurants.

So passed three exhilarating and ex-

hausting weeks. We gathered as a group of strangers; we parted friends, hoping someday to meet again. And the rubber balls? They were thrown out during one of the student presentations as an object lesson in the importance of play; or rather, as an invitation to "have a ball." P

by Barbara Douglas, ICS  
and James Leach, University of  
Michigan



Calvin Seerveld, interim class host

## Interim students view Krijger works

The students of ICS's interim class in art history accompanied Dr. Calvin Seerveld to the opening of the Krijger exhibition, "Hommage à Senggih," held at Redeemer College in Ancaster, Ont. January 20.

We were eager to view some "live" art after weeks of theorizing about it.

But it wasn't only our desire to see the art that brought us to the Krijger exhibition; it was also our curiosity about how a Christian artist could integrate his faith and work.

Henk Krijger (1914-1979) came to North America in 1969 to work as the master artist at the Institute for Christian Art (ICA). ICA, later renamed the Patmos Workshop and Gallery, promoted Christian excellence in the visual arts and tried to gain the support of the Christian community.

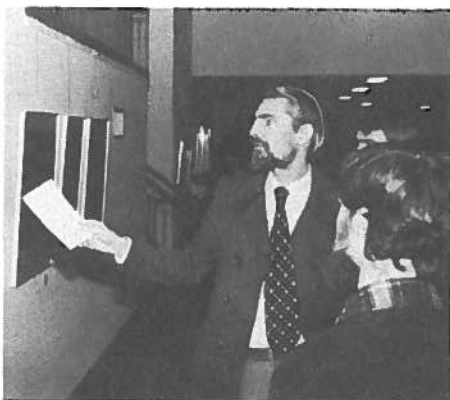
Henk Krijger adopted his childhood Indonesian nickname Senggih for the four years that he lived in North America. He returned to Holland in 1973 and died in 1979 — the same year that Patmos folded.

I don't think that any of us on the way to the exhibition knew anything about Patmos. Nevertheless, we all now benefit from its fruits: a greater appreciation of the arts in the Christian community, (evident in the growing art departments at Christian colleges) and this exhibition, showcasing the work of a Christian artist.

Henk Krijger saw the world's need for Christian artists; but he was skeptical about being creative under the banner "Christian Art!" According to Krijger a Christian artist should simply do his work as a craftsman, without first forming doctrinal standards for his craft.

In the opening address, Seerveld said that Krijger identified with the first son in the parable Jesus tells us in Matthew 21:28-32. A father told his son to work in the vineyard. The son refused but later repented and went. Seerveld explained, "Krijger's constitutional bent was to tell the Lord he wouldn't paint as a Christian artist, but then Krijger-Senggih went and did it redemptively as an artist." P

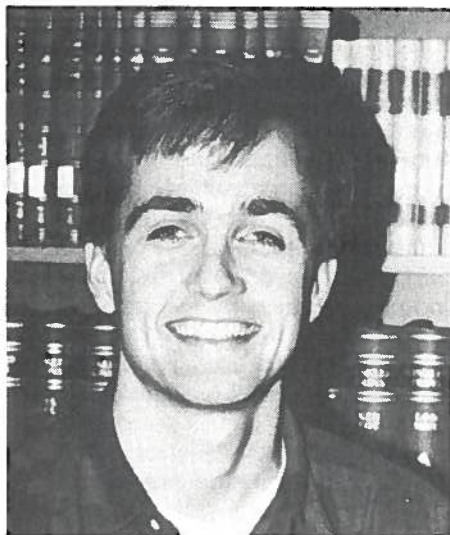
by Margaret Van Dyke  
Redeemer College



John Walford and ICS student Nigel Douglas explore Krijger exhibition.

Photo by Derek Ottens

## Meet a student: Peter Jonker



Peter Jonker

Most people seem to come to the Institute for Christian Studies to fulfill a need which hasn't been met by their own tradition and to ask questions which they haven't previously been able to ask. I, however, represent a minority at ICS; from birth I have been steeped in the kind of worldview which characterizes the Institute. All the same, my coming here never really seemed to be a matter of destiny; actually it didn't even seem likely.

Sometime during my first year at Queen's University in Kingston, Ontario, my hometown, I decided, somewhat naively, to become a pastor. Quite a decision for a youth who was just learning that actions do indeed have consequences and that school was something that deserved more than lip service!

In what seemed like no time, I found myself at the seminary of the Christian Reformed Church, Calvin Seminary. Reality was coming ominously close. Most of my classmates were married with children and had already seen more than their share of reality. I had not. Reality scared me and caused me to ask questions I hadn't asked before. It occurred to me that much of what I believed I had just gathered to myself without thinking. These doctrines were a bunch of unsupported propositions hovering in space like a house with shaky foundations.

By the grace of God, my father knew better than I what was wrong with me. He suggested that I try a year at the Institute and very soon 229 College Street became my home.

ICS has turned out to be the perfect place to reinforce, renovate and understand what is foundational to my doctrinal formulations. It has led me to examine my roots both through its curriculum and through the opportunity it provided me to rub shoulders with people of varying traditions. The great variety of people I've experienced here has been invaluable in determining who I am and ICS facilitates this by letting everyone be themselves, free to pursue their own questions. There are no attempts to push a party line; there is only the nurturing of the individual in a spirit of love.

The growth I've experienced here has made me excited to return to Calvin Seminary and pursue my career, which now, by God's grace is an audible calling. *P*

## Meet a trustee: Dan Van Beilen



Dan Van Beilen

Dan Van Beilen, 55, is serving his first year as a member of ICS's board of trustees and currently also serves on its board of directors. A member of Brampton Second Christian Reformed Church, Van Beilen is a director of development and engineering with the City of Brampton's engineering department.

Van Beilen agreed to run for the position of trustee because he felt that his education and experience would allow him to contribute especially in the area of building and property concerns as ICS faced major decisions in that area.

He added, "I serve on the board because I believe ICS is a much-needed institution in our community to provide Christian intellectual leadership at the university level."

Van Beilen hopes that ICS will prove successful in providing this leadership and that its financial situation will improve to a point that it can give that leadership unfettered.

A graduate of the University of Toronto, Van Beilen holds a Bachelor of Applied Science. He and his wife Aleida have four children and two grandchildren. Their daughter, Aileen Van Ginkel, served as ICS's director of development for four years. *P*

## Meet a senator: Barbara Pell



Barbara Pell

Barbara Pell, 43, is an associate professor of English at Trinity Western University in Langley, British Columbia. She brings to her senate position a B.A. from the University of Toronto (1966), an M.A. from the University of Windsor (1972), and a Ph.D. from the University of Toronto (1981).

Pell accepted her appointment to serve as a senator at ICS because she wishes to encourage and assist the work of the Institute.

"During the two years I taught at Redeemer College, I was converted to the concept of Christian scholarship and education. I greatly admire the intellectual excellence, spiritual commitment, and especially the ecumenical character of ICS."

Pell hopes that ICS's commitment to Christian scholarship, student body, physical and financial resources, and acceptance in the larger academic world, will continue to grow. She stresses that in order to attain these goals, ICS needs the active and prayerful support of all of its members.

Pell is married to Dr. A. J. Pell, rector of Holy Trinity Cathedral (Anglican) in New Westminster, B.C. The Pells have two children, Lisa, 24, who is working on an M.A. in English at the University of Western Ontario, and James, a senior in high school.



# Wright's "Quest" draws capacity crowd to ICS

From the story-filled walls of the Institute for Christian Studies came a sound of the recent past. A sound that was not unfamiliar to those who filled the main lecture hall July 8 and 9, 1988. It was the familiar voice of a scholar and a Christian who was back again, this time to deliver the 1989 ICS Christianity and Learning Lectureship.

Dr. N. Thomas Wright, New Testament lecturer and chaplain at Worcester College, Oxford University, delivered a three-part lecture series to a packed house, January 31 and February 1. Titled, "The Quest for the Historical Kingdom," his lectures focused on the historical relation of Jesus to first century Judaism, the significance of Jesus's death, and the importance of Jesus to the world and the church today.

For first century Judaism, according to Wright, Israel's problems were traced to either an internal lack of holiness or to an external oppression by the Romans, or to both causes. In the first case, Yahweh's constant presence, in grace, to forgive his people, is exemplified by the temple and the sacrificial system. In regard to the Roman occupation, Israel looked to Yahweh for redemption. Jesus pointed out that Israel, in worshipping the nation and its symbols of temple and Torah, was seeking to be like Rome. What the Jews thought of as an external problem was really an internal one. Israel, called by God in order to redeem the world, itself needed redemption.

## Message of repentance

Jesus knew that his message of repentance from zealous nationalism would not be well received. He also knew that a confrontation with Rome would ironically lead to the destruction of that which all the Jews held dear — temple, land, and Torah. In this context Jesus's claim to replace the temple (and, by implication, Torah and land as well) takes on a new significance: if Israel does not accept his message of imminent judgement, does not accept his Kingdom, when Jesus is vindicated by God in his resurrection, Israel will be left behind.

Jesus identified with Israel's sin and



Dr. N. Thomas Wright

disobedience, and took on himself the results of sin; he bore the destruction of the temple, and brought Israel's story to a climax, for in him "all the nations of the earth shall be blessed" (Genesis 28:14). It was not simply in the cross that Jesus identified with Israel; his entire ministry was one of fulfilling that calling. His work pointed to the creation of a renewed Israel in and around himself. In Jesus we meet the historical God of Israel, dwelling with and helping his people, "the King of the Jews," enthroned between two thieves and vindicated in his resurrection.

According to Wright, Protestants tend to turn the story of Jesus into a "compensia of doctrine and ethics" and have thus ignored its crucially important narrative-historical form. That is, Christians often have failed to see the Gospels as a literary art, a story, a "widescope lens," and have turned them into mere statements of static, general truths. Rather, the Gospels were written as the climax of Israel's story and the story of God dealing with evil. In that light, not only is it God's story, it is our story as well.

## Parallel mission


Wright's formula for relating this story to the life of the church today is: "As Jesus (in the flesh) to Israel, so the church (Jesus in the Spirit) to the world." In essence, Jesus's mission was to Israel as the church's mission is to the world. The task of the church, then, is to image God (as revealed by Jesus Christ and the Spirit) to the world and to summon the world to be what it was meant to be — imagers of God.

We must understand Jesus both in the context of first century Palestine and how he now plays a role in our society. We must then open ourselves to the spirit of Jesus, thereby "centering ourselves in God," and welcome all of humanity into our arms. We have to translate what "Kingdom of God" means for our society, as being "seized" by the Spirit of Christ, and therein turning from idolatry and be freed.

The lecture series was enthusiastically received by the participants who crowded the small lecture hall. The audience ranged from students, pastors, and business people who all were anxious to hear something new about Jesus.

## Meets with ICS

During Wright's visit he was also able to meet with junior and senior members outside of the lecture environment in order to engage in questions and answers.

Wright has written *Colossians and Philemon* (IVP, 1986), a biblical commentary in the Tyndale series; he revised and updated Stephen Neill's *The Interpretation of the New Testament: 1861-1986* (Oxford, 1988), and co-authored *The Glory of Christ in the New Testament* (Oxford, 1988). 

by Jeremy E. Fisher  
with Marcille Frederick  
ICS junior members

**Tapes of the 1989 Christianity and Learning Lectureship featuring N. Thomas Wright are available from ICS at a cost of \$10 for the three lectures. To order, simply drop us a note and a cheque for \$10. Our address: ICS, 229 College Street, Toronto, Ont. M5T 1R4**

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## Development Notes by Ross Mortimer

In the June 1988 issue of *Perspective* we announced the decision of the board of trustees to sell the ICS building at 229 College Street to a partnership. The financial ramifications resulting from that sale need to be clarified for you, our supporters, so I'll take a stab at it in these *Development Notes*.

As we have so often said, we are grateful to all of you who have been so consistently supportive over the years. It is no overstatement to say that without your support we would not exist today.

As you may have read in a previous issue of *Perspective*, the combination of accumulated debt, deterioration of the building, and lack of funds to do the necessary repairs made it imperative for us to sell approximately half of the building to an interested group of friends and supporters of the Institute. This partnership between ICS and its friends is committed to completely retrofitting the building beginning some time this year. We believe it is only good stewardship to maintain this historic old building. Funds from the sale of the building have made it possible to pay off ICS's debts and enabled us to start a new year with the knowledge that we will be able to occupy these premises for many years to come.

Although our occupation of these premises is assured, our operational budget is not. We must strive to maintain a high standard of quality for our graduate students and not close the doors to any deserving student for lack of funds. We thank you for your ongoing prayers and financial support; we pray that we will continue to merit these in the future. May the Lord bless you as together we educate concerned young men and women dedicated to the cause of Christ in our time. [P]

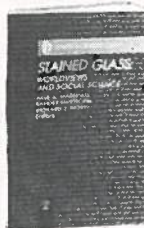
## They're here! Those new and beautiful books from ICS!



*On Being Human: Imaging God in the Modern World*  
by Calvin Seerveld  
Strikingly illustrated biblical meditations on the beauty and the responsibility of being people in God's image. \$ 7.95 \_\_\_\_\_



*The Holy Spirit: Renewing and empowering presence*  
George Vandervelde, editor  
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*The Greatest Song: In Critique of Solomon*  
by Calvin Seerveld  
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NOTES: Fernhout pioneers course at OISE [Philosophical Issues in Christian Educational Thought], [Pitt and Fernhout address OCUA], Interim brings together "Gretzy of Art History" [Problems in Art History: Current Options and a Christian Look], After College: Visionary Scholarship Leadership and Relevance [ convocation speech by Dr. Calvin Seerveld at King's College in Edmonton April 30th 1988], Wright's "Quest" draws capacity crowd to ICS [Christianity and learning lecture series: The Quest for the Historical Kingdom: 1989],

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