

250 attend ICS fall convocation

by Carol-Ann Veenkamp

Scuffed shoes. Baggy cords. Faded red shirt with frayed cuffs. Thick mop of salt and pepper hair in need of a trim.

Squeaky new shoes. Pressed grey flannels. Navy blue blazer over subtly striped light blue shirt topped with burgundy tie. Black academic robe with red and green hood. Thick mop of salt and pepper hair freshly trimmed.

These are two pictures of Dr. Brian Walsh. The first Brian is the one normally seen around ICS. The second Brian is the one who turned up at the ICS convocation November 12.

A convocation was called because ICS wished to celebrate the inauguration of its first senior member in worldview studies as well as the graduation of three junior members. Such an august occasion usually dictates a certain amount of decorum, the kind for which the second Brian was dressed. But since the event was orchestrated by the first Brian, (with the help of academic vice-president Dr. Harry Fernhout and junior member

Nicholas Arner) the atmosphere was as warm and comfortable as a faded red shirt.

U of T's Knox Chapel with its austere architecture took on a golden glow as the grey weather outdoors receded in the wake of original music by Brian's wife Wende Bartley, as well as vocals and instrumentals by Martha Krueger, Fergus Jemison-Marsh, and Michael White, members of *Open Door*.

Celebrative hugs rather than formal handshakes became the order of the day as students received diplomas and speakers were introduced.

Glenda M. Hildebrand flew in from Winnipeg, Manitoba with her husband Bruce to receive her diploma from ICS's chancellor Dr. Peter Schouls. Glenda successfully defended her thesis in October to obtain a Master of Philosophical Foundations degree in philosophical theology. In the absence of her mentor Dr. James Olthuis, Glenda was intro-

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Knox Chapel filled to capacity as 250 guests assembled to celebrate a graduation and inauguration on November 12.

Photo by Carol-Ann Veenkamp

Perspective

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In This Issue

The theme which emerges from this issue is one of Christianity and culture. Marci Frederick tells us about Brian Walsh's exploration of a Christian response to the secular influences shaping our culture. Bob VanderVennen and Aileen Van Ginkel report on two ICS conferences which explore how Christians in Canada and also, specifically, within the Christian Reformed Church (CRC) approach society. The consensus is that Christians need to be active in this world; the disparity arises in the approach each denomination takes. Those at the CRC conference discovered there is even room for a variety of approaches within a denomination.

We hope you find this issue stimulating. With the arrival of the anniversary of Christ's birth, it seems to be a good time to think about our interaction with culture.

CAV



From the President's Pen

By Clifford C. Pitt

Dear Friend of ICS,

How silently, how silently the wondrous gift is giv'n.

So God imparts to human hearts the blessings of His heaven.

No ear may hear His coming; but in this world of sin,

Where meek souls will receive him, still the dear Christ enters in.

How silently . . . How silently . . . according to a Christian friend, a literal translation of the Hebrew of Zephaniah 3:17 declares:

He is silently planning for thee in love.

Am I wrong in thinking that God is "silently planning . . . in love" not only for Israel but for all the works of His creation? For Christian enterprises in general? For ICS in particular? Do I need to remind myself of this when I become deeply anxious about some problem threatening ICS? Or when we're scraping the bottom of the barrel in our dire need for resources? Perhaps wondering whether we will meet our next mid-month payroll? Or when our staff are working frantically because we are short-staffed?

Surely I need to remind myself that behind and beyond and far above my little goings-on, *all the time*, a Sovereign all-powerful God, a caring, I-know-your-need-before-you-do God, is silently planning for the Institute in love. How could we at ICS have known, a few short years ago, that God was silently planning this year to send "to the Institute with My love"

- a Brian Walsh, senior member in worldview studies
- a more than doubling of new students
- a major role in assisting several thousands of Christian university students in Indonesia, Australia, and Korea through our publications
- a solution to our building problem which wipes out ten years of deficits
- a fresh surge of confidence and trust in ICS
- a doubling of support from Chris-

tian Reformed Churches

- 13 Ph.D. students at ICS and 17 ICS graduates studying elsewhere for the Ph.D.: together, a total of 30 more Christian professors-to-be a few years from now
 - a band of about 50 prayer-partners praying for a particular ICS need each day of the month
 - half a dozen Christian business-people laying extraordinarily generous gifts of dollars at our door
- And, at a thousand points, His guidance in things there is no room here to recount. So He plans for Israel . . . He plans for ICS . . . and He plans for you and me!

Silently planning for us in love! What a wonderful security lives in these words! How has He been moving in your life and mine over this past year? Perhaps a dear one threatened in some evil way and the threat overcome? A potential disaster in business suddenly and miraculously averted? Or not averted but bringing in its wake a flood of blessing from another quarter? A job suddenly lost and a more fulfilling one regained? God deeply revealing Himself in our reading and meditation? Some event that brings a new appreciation of dear parents or friend long gone? A grandchild divinely recovered from some physical ill?

Occasionally perhaps, an overwhelming stirring of the heart as you kneel before Him in prayer? Or that same profound sense of God occasioned by a glorious sunset, the newborn baby, a very personal evil overcome or a very private good that only you know about. What can all these blessings possibly come from but from the fact that "He is silently planning for thee in love."

What then shall be our response this Christmastime? If we did not praise Him with voice and hand (and pocketbook, too) the very stones would cry out in outrage! It is at Christmastime that you faithful supporters of ICS traditionally give us

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"Pen" continued from page 2

your largest donations. This column was supposed to be a stewardly plea for your stewardly dollars but somehow it took a different turn! No matter, if the Lord is better served!

But I would call on both of us, you and me, to meditate in quietness and perhaps at some length this Christmastime, on how our God has been "silently planning for (you and me) in love" over this past year — and the years that went before.

It is my wife Dorothy's and my personal Christmas wish to you that, as you do so, you may be flooded with an overwhelming sense of His goodness, of His power, and of His knowing what you *most* need. Coming out of that, may you and I rededicate ourselves and all we have to Him. It is no more than our reasonable service!

Everyone at ICS joins me in the wish that you and your family may have a most blessed Christmas! P

Clifford C. Pitt



P·E·A·C·E · O·N · E·A·R·T·H



Graduates Harry J. Kits and Glenda M. Hildebrand join in the celebrative singing at the November 12 convocation.

"Walsh" continued from page 1

duced by Harry Fernhout.

Harry J. Kits defended his thesis in February to obtain the Master of Philosophical Foundations degree in political theory from Dr. Schouls. Harry's mentor Dr. Paul Marshall introduced him as the prototype of an ideal Christian Reformed student who pursued his studies from that perspective.

Raymond F. Watts successfully completed the new master's program in worldview studies and his diploma was presented in absentia. The program's director Brian Walsh explained that Ray and his wife Dini are currently in Kenya where they work for Africa Inland Mission. Ray serves as academic dean of Kapsabet Bible Institute.

After an introduction and some heckling by ICS president Dr. Clifford C. Pitt, Brian gave his inaugural address, which ICS junior member Marci Frederick reports on in detail on page 4 of this issue of *Perspective*.

Liturgical dance performed by ICS part-time student Barbara Rudd to the song "Send us Out," which was written by John Michael Talbot, rounded out the ceremony and sent Brian's message out once again in musical form.

*"Send us out to proclaim the reign of Your kingdom
send us out to proclaim and to heal,
send us out with Your power and Your authority
To overcome and heal the world."*

P

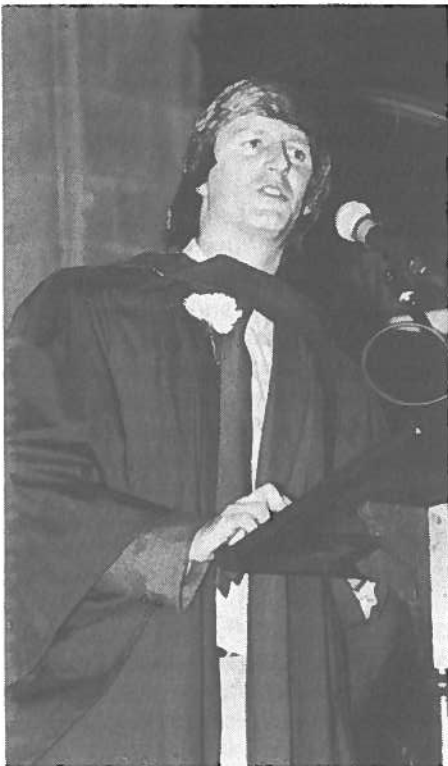


Doctoral student Kanji Fuki passed his oral comprehensive examination October 21. Present for the exam were, from left to right, Drs. William Rowe, Hendrik Hart, Fuki, James Olthuis, and external examiner Graeme Nicholson. In his dissertation Fuki will explore the philosophical influences behind liberation theology.

Photo by Carol-Ann Veenkamp

Walsh states: Healing brilliance of gospel needed to enlighten culture

by G. Marcille Frederick
ICS Junior Member



Dr. Brian Walsh delivers inaugural

The University of Toronto's Knox Chapel was filled to capacity as 250 students, fellow academics, family, and well-wishers turned out to hear Dr. Brian Walsh's inaugural address, "Who turned out the lights? The light of the gospel in a post-enlightenment culture" November 12.

In the past, a new senior member has typically taken the inaugural address as an opportunity to gauge the temperature of his discipline and sketch out a path to follow with Christian insight. However, since there is no such discipline as worldview studies — except at ICS — and no predecessors in whose steps to follow, Walsh's first task was to explain what one studies and teaches as a senior member in worldview studies.

"The discovery of worldview thinking by many Christian scholars is . . .

related to the tradition of the nineteenth century Dutch theologian Abraham Kuyper — the tradition out of which ICS was born — and it is therefore appropriate that ICS should be the first institution to appoint a senior member in worldview studies," Walsh noted.

Walsh explained that a worldview is a view of culture, of order, of the patterns of reality, and of social relations. A worldview purports to show the way things really are. It is a kind of pre-theoretical knowledge that we share by virtue of the time and place in which we live, by virtue of our common faith in the stories through which worldviews are transmitted.

A view of the world

"The stories we tell . . . like anything else we do, are themselves embedded in the fundamental story of ourselves and our place in the world; these stories are expressive of fundamental attitudes which are rooted in a worldview. A worldview is a vision of life; it provides its adherents with a vision of the world, a perspective through which to make sense out of life. A worldview always has a story because a worldview is a vision of life in history, in time. It provides us with a story that tells us who we are in history and why we're here. It provides us with the insights to determine good from evil in history and gives us a sense of where we're going."

A worldview is also a vision for the world; it not only shows what is, but what ought to be, and is thus a call to action. By providing an orientation in life for its adherents, a worldview bears cultural fruit, Walsh said.

As an example of such cultural action, Walsh pointed to the bank towers which dominate the Toronto skyline. They represent the kinds of values central to our dominant cultural worldview.

"Their place in our cityscape and lives functions to orient, to direct our lives in the path of the worldview of which they are an expression."

Source of dreams

One's worldview does not have to do primarily with the intellectual concepts one holds to be true. Rather, it is "the source of one's dreams, the source of what you dare to imagine life could be like, the source of passion for what you believe life should be like and therefore it makes you impatient with life as it is."

A worldview education, then, will not be just theoretical, but will direct itself to all of life, and for action. A Christian worldview education will recognize that it is in conflict not with mere intellectual constructs, but with 'principalities and powers.'

In the second part of his lecture, Walsh attempted to situate worldview studies in the context of the post-enlightenment culture in which we live. This culture's worldview story is the myth of progress. According to this myth, history is a process of cumulative development leading up to modern times and Western culture. We are the culmination of the story. "According to this myth, progress is inevitable if we only allow human reason to freely and scientifically investigate our world, so that we can acquire technological power to control that world, in order to re-

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Walsh explores "Who turned out the lights?"

"Healing" continued from page 4

alize the ultimate human good, which is an abundance of consumer goods and the leisure time to consume them."

The enlightenment worldview espoused in this myth absolutizes the modern; its common faith is in reason freed from the shackles of culture's religion. This worldview, by stressing the control of the human and natural environments, has brought desolation, insecurity, and a sense of fated destruction. The enlightenment promise of plenty has proved empty. As a result, this worldview and those who hold it are in crisis. Since this worldview has been the dominant one in Western culture, the culture of modernity itself is in crisis.

Lights are fading

In setting out the context of what worldview education is called to do, Walsh explained, "the lights are going out not because human scientific, technical and economic activity is wrong, but because that activity is not a lasting source of cultural illumination. The light of an absolutized or idolized scientism, technicism, and economism illuminates a very narrow and focused dimension of life in such a way that the rest of life is distorted and eventually these distortions loom so large that they overpower the idolatrous light of our culture."



President Clifford C. Pitt congratulates Walsh following his inaugural address.



ICS senior members participate in convocation. From left to right are Drs. George Vandervelde, William Rowe, Hendrik Hart, Calvin Seerveld, Paul Marshall, and Brian Walsh

What is the light of the gospel in this darkened culture? How can worldview education bring light? Walsh sees "a worldview-focused education dynamically rooted in the biblical story [which] will speak directly to our darkened, post-enlightenment culture, because the God we meet in the biblical story is revealed to us as Light."

We can choose to deny the darkness or acknowledge it, "enter the darkness, embrace it in all its horror, and trust God to turn the lights on." Walsh envisions a God who is in the illuminating business, transforming endings into new beginnings, "a God who uses the death and darkness of the cross as the way to the brilliant light of resurrection." We need not be overwhelmed by our culture's malaise, Walsh said, for God is busy reversing things; as Isaiah 60 reminds us: "Arise, shine for your light has come and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light and kings to the brightness of your dawn." Jesus invites us, in the darkness of our darkened culture, to see and refract his light — as through a prism the rainbow of God's light in all the dimensions of life.

A healing brilliance

Walsh's vision for worldview studies, then, is of an education for

stewardship and justice, an education which dreams kingdom of God dreams, an education which gives hope for the healing and redirection of our culture under the guidance of the Spirit of God. While such an education (like all acts of cultural obedience) cannot itself bring God's kingdom, it can anticipate and illumine, "That the light of the gospel might shine forth with all of its healing brilliance in the darkness of a postenlightenment culture." P



"Open Door" member Martha Krueger sings "Where is the light?"

Photos by Carol-Ann Veenkamp

CRC approach to Canadian culture varies

by Aileen Van Ginkel

Living with a variety of approaches to Christian social involvement within the same faith community is not easy, participants in a conference held October 24 and 25 discovered.

"The CRC and Canadian Culture," a conference sponsored by the Institute for Christian Studies (ICS) and the Council of Christian Reformed Churches in Canada (CCRCC), held on the campus of Redeemer College in Ancaster, Ont. brought together a number of people who are busy relating their Christian faith to Canadian society.

The intention of the conference organizers was to provide an occasion to reflect on the ways in which the Reformed community has dealt with Christ and culture questions in the past, and how it may deal with them in the future.

Harry Kits, executive director of Citizens for Public Justice (CPJ), Harry Groenewold, professor of history at The King's College, and Aileen Van Ginkel, research and communications associate with CCRCC, presented papers at the beginning of the conference to provide some historical and sociological background for the discussions which took place throughout the remainder of the conference.

Panelists respond

These discussions were sparked by short presentations given by eight panelists, including Gerald Vandezande, CPJ public affairs director; Nick Loenen, member of the Legislative Assembly of British Columbia; Al Wolters, associate professor of religion and theology at Redeemer College; Ed Vanderkloet, executive director of Christian Labour Association of Canada (CLAC); Kathy Vandergrift, director of CPJ Alberta; Harry Fernhout, senior member in philosophy of education at ICS; Adrian Peetoom, senior editor, Scholastic Publishers, Harry Antonides, CLAC research director; David Koyzis, assistant professor in political theory at Redeemer College;



Conferees meet at Redeemer College to discuss "The CRC and Canadian Culture" October 24 and 25.

Photo by Harry J. Kits

and Arie Van Eek, executive secretary, CCRCC.

The limits of a short article make it impossible to summarize each presentation, but the above list of panelists indicates the various avenues which members of the Reformed community have taken in bringing to life their vision that all of life must be directed by obedience to God's Word.

A digest of the many formal and informal discussions which took place at the conference, were it possible to provide one, might go some way in conveying what took place during the two days. Better yet, however, would be the summing up undertaken at the end of the conference by George Vandervelde, senior member in systematic theology at ICS.

Opens new avenues for discussion

Vandervelde's conclusions indicate that the conference attendees found themselves engaged not in restating basic principles, such as Christ being Lord of all of life, nor in developing new "cultural strategies" for Christians in Canada. Instead, the confer-

ence was remarkable for its establishment of new ways for discussing important principles and strategies.

Vandervelde observed that the conference participants had begun to "relativize their place as 'neo-Calvinists' (those concerned with social action) in church and society." Their triumphalism of earlier years has disappeared, he said, with the discovery of their positions relative to geography (Western Canadians claimed their difference from Central Canadians throughout the conference), to the next generation of Reformed Christians and to Christians of other traditions, whose vision and critiques have infused new elements into Reformed ways of thinking and practice. Such factors have allowed neo-Calvinists, said Vandervelde, the ability to have a more joyful approach to the calling to represent Christ in Canadian society and a more relaxed attitude regarding the gift of a particular worldview which they can bring to Canadian society.

Disillusionment over triumphalist attitudes could lead to cultural pessimism and relativism. Vandervelde

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"CRC" approach"
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warned against that when he acknowledged that principles can so easily become slogans, but went on to urge the conferees not to be afraid of large visions. "But be concrete about them," he said, "and don't expect big changes overnight."

Learning to live with differences

If neo-Calvinists are to take up their cultural task alongside other Christians, then they need to remember, Vandervelde said, that they can be clear about their confessional identity and about that of their partners without being fearful that their identity will be submerged, their gift lost. He noted that neo-Calvinists are learning to live with differences; those at the conference all experienced that persons were neither writing each other off when differences arose, nor were they glossing such differences over.

Living with pluriformity within the same faith community is not easy, suggested Vandervelde. The greater spiritual awareness and sensitivity, which he saw in the relaxed and joyful attitudes especially evident on the second day of the conference gave Vandervelde some hope that neo-Calvinist Christians are gaining a better understanding both of themselves and of the Canadian nation of which they are a part.

The positive mood which developed as the conference progressed was facilitated by the excellent guidance to discussions given by Robert VanderVennen, conference chairman. As conference coordinator, Kathryn Posthumus also played an important role in undertaking much of the pre-conference organizational work and in ensuring that the conference proceeded smoothly.

While the conference helped to provide an overview, it did not provide an assessment of the cultural strategies which have been adopted by members of the Reformed community in the past and of those which are being currently developed. Many of those who attended the conference expressed the wish to build on what had been established there by undertaking the next, albeit risky, important step in the ongoing process of determining effective patterns for Christian involvement in Canadian society. [E]



Rev. Derk Pierik delivers the keynote address under the parachute at the fifteenth annual ICS-sponsored family conference held in Bulkley Valley, British Columbia July 29 through August 1. Pierik, who is campus chaplain at the University of Toronto, took the conferees on a "Journey Through the Sermon on the Mount."

Photo by L. F. Kwantes



Conferees enjoy a time of fellowship during Sunday dinner at the annual ICS-sponsored Southern British Columbia conference held at Cultus Lake September 2 through 5. Keynote speaker Dr. Al Greene spoke on "Touchstones to Distinctive Christian Thought."

Photo by John Stadt

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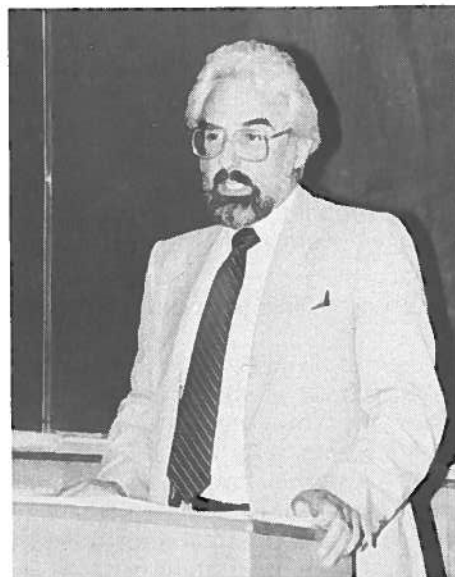
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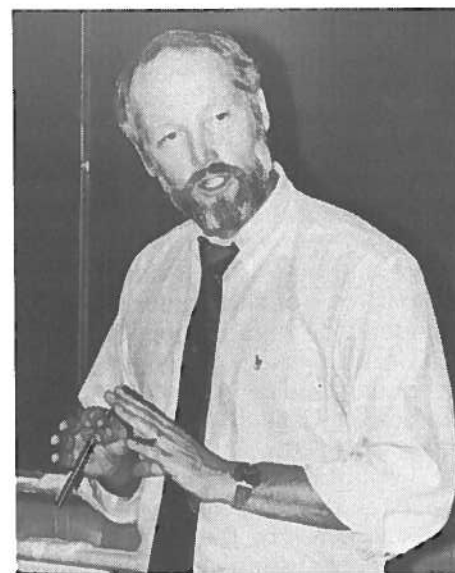
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Christianity and culture participants:



Daniel Sahas, Greek and Ukrainian Orthodox Churches



Brian Fraser, Vancouver School of Theology, Presbyterian Church



Lee Cormie, Roman Catholic Church

ICS hosts landmark conference on Church and Canadian culture

by Robert VanderVennen

Most Christians see themselves and their churches as wanting to transform secular society, while they see most other Christians as mere culture-conformers observed Paul Marshall, senior member in political theory at the Institute for Christian Studies, in his opening address to participants in a landmark conference on "Christianity and Canadian Culture." The conference, jointly sponsored by the Institute and the Evangelical Fellowship of Canada (EFC), was held October 20 through 22 at ICS.

Since our faith shapes all of our life, changing our society for the better is more than just a matter of changing the laws, or of promoting justice for the weak, or of calling for higher standards of morality, Marshall added. He urged Christians to examine the root of culture, namely belief, since culture is belief incarnated.

Virtually all the major denominations in Canada were represented by speakers who described how their churches have tried to be salt and light in Canadian society.

Evangelicals get involved

Brian Stiller, EFC's executive director, said that evangelical Christians in general have moved away from the attitude of "You manage society and we'll deal with the prime issues of personal salvation, church growth and personal piety." The hazard now, he



Ian Rennie, Ontario School of Theology

said, is that Christians will be bought out by increasing affluence, education and self-confidence to a complacent conservatism which turns a blind eye to the battle of darkness and light in our society.

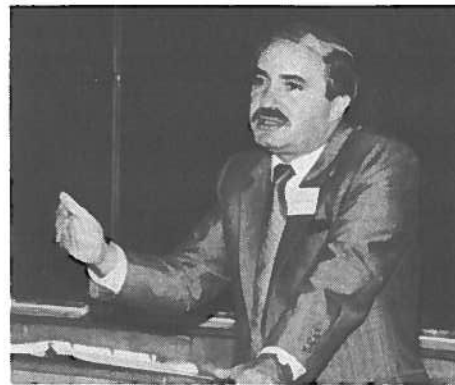


David Lochhead, United Church

David Pfrimmer of Waterloo Lutheran Seminary said that Lutheran two-kingdom theology means that Lutherans do not flee the worldly kingdom to live only in the kingdom of Christ, but they live affirmatively in both. Although many Lutherans serve in government positions, Lutherans do not try to Christianize public social institutions because structures cannot redeem people. Experiences in World War II showed Lutherans the importance of working together with other Christians, with the resulting merger of Lutheran denominations and their active participation in ecumenical coalitions to promote social welfare in Canada.

Window on Orthodox churches

Daniel Sahas of the University of Waterloo opened a window on the Orthodox churches of Canada, especially the Greek and Ukrainian churches. He said that Orthodox theology has a positive attitude toward culture and that Orthodox Christians have a strong tradition of philanthropy.



Wayne Dawes, Pentecostal Assemblies

George Rawlyk of Queen's University, speaking mostly for Convention Baptists of Ontario and the Maritimes, identified Tommy Douglas and William Abernethy as Baptists who were champions of the oppressed.

Wayne Dawes, Pentecostal Assemblies pastor in Chatham, was beautifully open about the historical lack of involvement of Pentecostal Christians in social affairs, but maintained that their pre-millennial theology had not been a factor that held these Christians back. Since 1983 they have had a full-time coordinator of social concerns.

Mennonites serve society

It was clear from the low-key presentation of William Janzen of the Mennonite Central Committee (MCC) that Mennonites in Canada, though only one percent of the nation's population, are more effective in social service in Canada than their numbers would suggest. Although initially Mennonites were separatistic, in recent years their charitable and internationalist attitude has led to major innovative programs to benefit the down-trodden in Canada and overseas.

Harry Groenewold of The King's College reviewed the nineteenth-century Dutch history which has shaped Dutch Calvinist interaction with culture in Canada since the 1940s. Dutch Calvinists see a nation's public culture as the arena of the conflict between good and evil, he said.

He identified the period of 1969-74 as a time of change in strategy from stridency to a posture of cooperation with Christians of other traditions, both in institutions they founded, such as Christian schools at all levels, and in working together with ecumenical groups.

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Harry Groenewold, Calvinist

menical coalitions.

Shift toward ecumenical cooperation

Many other Canadian churches experienced a major turn toward ecumenical cooperation at the same time, affirmed such speakers as Brian Hogan and Lee Cormie of the Roman Catholic Church, Cyril Powles of the Anglican Church, and David Lochhead of the United Church. Canadian Christians and their churches seem to find themselves receding to the edge of a secular culture and needing to hold together in order to present effectively the call for justice in an increasingly self-centred society.

The conference was probably the first time in Canadian history that representatives of churches met to put on the table their denomination's approach and actions to change Canadian society for the better. In his closing remarks Ian Rennie, dean of Ontario Theological School, stated that the evangelical community in Canada seems to draw its social awareness primarily from the Mennonite and the Christian Reformed churches.

Although Rennie identified certain topics and churches omitted in conference discussions, Presbyterian church historian Brian Fraser of the Vancouver School of Theology urged that the presentations be published as a book, which, he said, would serve as an excellent basic textbook on church and culture in Canada. [P]

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Keeping up with ICS Faculty

ICS's senior member in philosophy of education **Dr. Harry Fernhout** attended the annual convention of the Ontario Christian School Teachers Association on October 27.

Recently, Fernhout was appointed a member of the executive committee of the Ontario Moral/Values Education Association. Fernhout tackled the issue of moral/values education in his doctoral dissertation, which he completed in 1986.

On November 7 Fernhout presented a lecture on the formative role of the biblical story in the development of a Christian worldview for ICS's Biblical Foundations class, which is normally taught by Dr. Brian Walsh.

Fernhout gave a talk on what the Bible means by knowledge at Ann Arbor Christian Reformed Church in Michigan on November 20.

The *Reformed Journal* published **Dr. Paul Marshall's** review of H. M. Kuitert's *Politics is Everything but Everything is not Politics* in its October issue. Marshall is ICS's senior member in political theory.

Marshall's article, "George Grant: Radical Christian Conservative," was published in the November 4 issue of *Calvinist Contact* and his article on "Equality: Who Needs It?" was published in the October 11 edition of *ChristianWeek*.

From November 18 through 20 Marshall attended a major national invitational conference on evangelicals and American public life called "To Serve the Present Age" where he presented a paper entitled, "The Choice Between Liberalism and Pluralism."

Marshall extends his thanks to all those who inquired about his health following emergency surgery in September, and reports that his recuperation is progressing well.

From November 9 through 13 **Dr. James Olthuis**, senior member in philosophical theology, attended the historic first International Conference on Christian Counseling held in Atlanta, Georgia. Olthuis gave three presentations entitled, "Spirals of Love and Healing," "Developing an Integral Psychotherapeutic Model," and "The Stages of Intimacy in their Rele-

vance for Marital Therapy."

On November 27 Olthuis spoke to the young adults group at Willowdale Christian Reformed Church in Willowdale, Ont. on "The Dance of Intimacy."

ICS's senior member in aesthetics **Dr. Calvin Seerveld** presented a paper at a combined session of the annual meeting of the American and Canadian Society for Aesthetics held in Vancouver October 27 through 29. Seerveld's paper, "Methodological Notes for Assessing What Happened 1764-1831 in Philosophical Aesthetics" dealt with the problem of how to write a normative history of aesthetics. Dr. Lambert Zuidervaart, a professor of philosophy at Calvin College and graduate of ICS, responded to Seerveld's paper.

"A Biblical Charter for Christian Cultural and Economic Activity" was the title of a speech given by **Dr. Brian Walsh**, senior member in worldview studies, to the King-Bay Chaplaincy in Toronto November 8.

On December 11, Walsh spoke at Toronto's Danforth Baptist Church Learning Centre on "A Transforming Vision of Work."

In October, **George Vandervelde**, senior member in systematic theology, participated in a consultation with Pentecostals and non-Pentecostals on the unity of the Church, held in St. Louis, Missouri.

On October 25 Vandervelde served as the wrap-up speaker at a conference entitled, "The CRC and Canadian Culture" held at Redeemer College in Ancaster, Ont. under the sponsorship of ICS and the Council of Christian Reformed Churches in Canada.

Vandervelde's article, "BEM (Baptism, Eucharist, and Ministry) and the 'Hierarchy of Truths': A Vatican Contribution to the Reception Process," appeared in the current issue of *Journal of Ecumenical Studies*. [P]



Development Notes

by Adriana Pierik

Recently I had the privilege of attending the annual three-day conference of the Canadian Council of Christian Charities. This conference is designed to equip people who raise funds for non-profit organizations with new ideas, strategies, and skills to do their jobs better. I'd like to mention some specific things which made a lasting impression on me.

First of all I experienced a sense of solidarity. Mingling with a crowd of about 300 people involved in similar work, representing many kinds of Christian organizations, made me feel part of a large team. It was important for me to learn how others cope in similar situations.

Secondly, I became newly aware of the countless Christian organizations that provide services vital to the well-being of society. Throughout the world, they have become an indispensable part of Christian service to humanity. All of them are non-profit and most of them depend on voluntary donations from individuals, businesses and corporations for support. Without them numerous services to the community would not exist.

The designation "non-profit" tells that these organizations exist not for their own personal gain, but as a service to others. It was repeatedly pointed out that those of us who raise funds ought not to feel apologetic in asking for financial support; rather we should feel proud that we may serve these institutions in this way.

Also, the spiritual quality of the conference caught my attention. I would not have thought that a conference about methods and techniques in fundraising could be a spiritually uplifting experience. But I was pleasantly surprised. The seminars were led by dedicated Christians whose personal commitment to Christ and to biblical givens about stewardship, service, and integrity, dictated the methods they taught. Biblical stewardship rather than secular methods of fundraising techniques was focal.

Part of the conference dealt with areas of deep concern facing non-profit organizations. The greatest concern is the dramatic decline in financial support which many institutions are experiencing. Although statistics show that after tax, disposable income for most people has never been higher, the level of giving has steadily declined over the past few years.

Statistics also indicate that the higher people's personal income bracket, the lower their percentage giving to non-profit organizations. Working young people give by far the lowest percentage of their income. Even more shocking are the statistics about corporate giving. The percentage of corporate gifts to charities is less than one percent of corporate profits after taxes.

All this adds up to a bleak future for non-profit organizations. Some organizations are responding by increasing the frequency, intensity and sophistication of fundraising solicitation. Others are resorting increasingly to secular and mechanistic fundraising techniques and programs.

Even our governments have come to realize the declining trend and thus tax reforms have been introduced to make giving more inviting and tax rewarding (as reported in the October issue of *Perspective*). But tax incentives are not in themselves good motives for giving. The problem must be addressed at a deeper level — by people adopting the principles of Christian stewardship. As one person put it, "Genuine altruistic charity must become a distinctive mark of what it means to be a Christian in our society, for there has been a loss of such distinctiveness."

Attending this conference proved to be beneficial in many ways. In my capacity as director of development I am very much in need of help, encouragement and inspiration for my work. I was taught many practical and concrete methods which I can implement in development work. But more importantly, I was very much inspired

and spiritually refreshed.

I share this experience with you to let you in on my own needs and to ask you to support those of us involved in trying to raise the necessary funds for ICS. With a new year just around the corner please renew your commitment to supporting ICS with regular financial and prayer support. Please consider sending your gifts by postdated cheques and please keep in mind that inflation and the increased costs of our programs require increased funds. I hope that this information will be of help to you when you decide how much you will give to ICS in 1989.

Finally, I want to express our gratitude to all of you who have made 1988 the best year ever! Thank you so much.

Blessed Christmas and a happy new year to all. P

Alumni Markings

ICS graduates **Jon Chaplin (1983)** and **Mark Roques (1986)**, along with longtime ICS friend Richard Russell, participated in a conference entitled, "Political Philosophy in Christian Perspective" held in Bath, England November 26.

Chaplin, who is currently completing a Ph.D. thesis at the London School of Economics on Dooyeweerd's pluralist concept of justice, served as the main lecturer.

ICS alumnus **Per-Ake Myrin** of Sweden spent three weeks in October visiting with ICS faculty and sitting in on various classes. He said he came back ICS to take a "personal refresher course" after spending the last couple of years in a secular setting.

Myrin spent the academic year of 1976-77 at ICS as a special student. As a biochemist, he was especially interested in integrating the Christian faith and science. Myrin currently administers a course on the interrelationship of science, technology, and society at the University of Stockholm. P

Perspective

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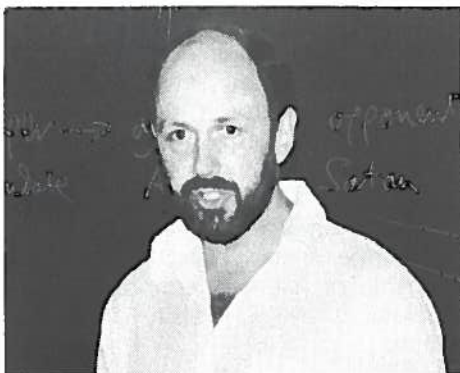
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Wright to return for 1989 series

British New Testament scholar N. Thomas Wright is coming back to ICS by popular demand. Last July, the author of *Colossians and Philemon* (IVP 1986), a biblical commentary in the Tyndale series, led a two-day seminar at ICS on the Gospel of Mark. In January, Wright returns to present the ICS *Christianity and Learning* Lectureship.

The title of the lecture series is "Quest for the Historical Kingdom." The lectureship will begin Tuesday, January 31 at 7:15 p.m. with "The Battle for the Kingdom: Jesus and the Temple," continue with "The Victory of the Kingdom: Jesus and the Cross" on Wednesday, February 1 at 1:45 p.m., and conclude with "The People of the Kingdom: Jesus, the Church, and the World" at 7:15 p.m.

The lectureship series is being offered by ICS free of charge to those with a special interest in biblical studies.



N. Thomas Wright

PART-TIME STUDY OPPORTUNITY FOR CREDIT*

3 evening courses to be offered by ICS this winter

Here's an opportunity to expand your mind and Christian worldview. Starting in January of 1989, the Institute for Christian Studies (ICS) offers an opportunity to take one or more of these informative courses for credit*. Join Dr. Harry Fernhout, Dr. Stan Skarsten, and Dr. George Vandervelde for graduate-level courses in education, psychology, and theology.

Education 1510

Dr. Harry Fernhout
Senior Member in Philosophy of Education

Thursdays 5:30 to 8:00 pm

Philosophical Issues in Christian Educational Thought
Recent contributions to philosophy of education by thinkers representing a variety of Christian traditions will be critically analyzed in this course, with particular attention to Catholic and Reformed perspectives. Works which address issues relevant to general education and religious education will be considered, and a framework for organizing and examining various philosophical models will be introduced and employed.

January 5-April 6

For registration and further information contact:



INSTITUTE FOR CHRISTIAN STUDIES
229 College Street,
Toronto, Ontario
M5T 1R4
(416) 979-2331

Psychology 1330

Dr. Stan Skarsten
Adjunct Faculty Member; Clinical Director of Institute of Family Living

Wednesdays 7:00 to 10:00 pm

Marriage and Marital Therapy
Is marriage still viable in our society? If so, how can we help those in trouble? We will critically examine, from a Christian perspective, some of the major therapeutic approaches relating to marriage and marital therapy. There will be some opportunity for learning and practicing therapeutic techniques.

January 18-April 19

Theology 1920

Dr. George Vandervelde
Senior Member in Systematic Theology

Wednesdays 7:00 to 10:00 pm

Spirituality and the Renewal of the Church
The aim of this course is to explore the communal dimensions of spirituality. We will examine the following: the relationship of charismatic renewal to church renewal, the relation of charismatic gifts to "professional" leadership in the church, the role of women and men in ordained ministry, the task of the church in face of the needs within and outside the immediate community, and the unity and brokenness of the church.

January 18-April 19



*Those wishing to take courses for credit must have a four-year B.A. degree. Auditors need only obtain the permission of the instructor. Courses may be taken as part of ICS's one-year Master's programs in worldview studies and education.

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NOTES: 250 attend ICS fall convocation, Walsh states: Healing brilliance of gospel needed to enlighten culture [Who turned out the lights?], CRC approach to Canadian culture varies [CRC and Canadian Culture]

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