

Rowe calls for spiritual single-mindedness at ICS

by Carol-Ann Veenkamp

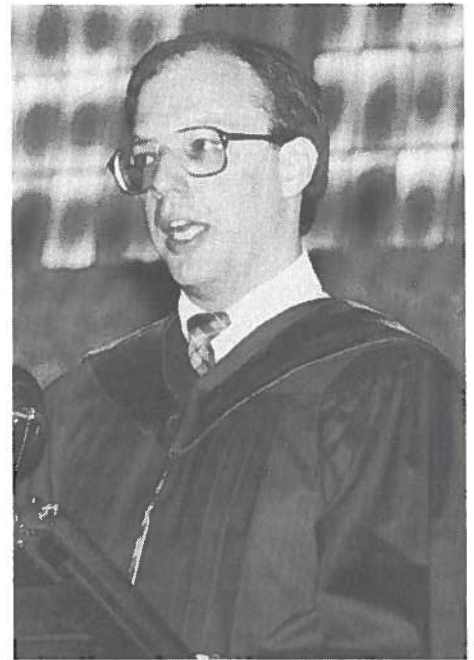
Following the inaugural address of ICS's newest senior member Dr. William Rowe required intense concentration, mental gymnastics, a rudimentary knowledge of Latin and smidgeon of Greek. But the essential message was clear. The Institute must strive in its theoretical work to make single-mindedness in the service of Jesus Christ its vocation.

Rowe began his November 7 address by paying tribute to his predecessor, Dr. Albert Wolters, who was his mentor while a student at ICS, and who continues to be his good friend. Wolters taught history of philosophy at ICS from 1974 through '84; he now teaches at Redeemer College in Ancaster, Ont.

Rowe noted that although he is not the first senior member to be appointed in history of philosophy, he is the first person appointed to the Institute as someone's successor.



Dr. William Rowe sends point home.



Dr. William Rowe gives address.

"Greater than that distinction, however, is the honour of being appointed the successor of Albert Wolters. Those who know Dr. Wolters will understand me when I say that this is also something more than an honour, it is an assignment."

He spelled out his intention to carry on the work which Wolters has done at ICS. To that end, Rowe chose the same topic for his inaugural address as Wolters did in 1974. That topic involves the relationship between the Institute and what has happened, and is happening, in the history of philosophy. However, Rowe chose to emphasize the mark which that history may be placing upon us rather than our place in that history.

The mark of simplicity

Specifically, Rowe dealt with the mark of something he calls simplicity on the history of philosophy. Although the

continued on page 3

Perspective

Perspective newsletter is published bi-monthly by the Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada M5T 1R4.

Editor: Adriana Pierik

Managing Editor: Carol-Ann Veenkamp

Editorial Committee: Carol-Ann Veenkamp, Robert VanderVennen, Harry J. Kits, Adriana Pierik

Authorized Second Class Postage paid to the USA and Territories, mailed from Box 110, Lewiston, N.Y. 14092.

All other copies mailed under authorized Second Class privileges from Toronto, Ontario.

Send all address changes and other inquiries directly to ICS, 229 College St., Toronto, Ontario, Canada M5T 1R4.

In This Issue

You're sitting in your favourite armchair. Sipping the last of the eggnog and nibbling leftover peanuts and chips. The Christmas tree needs dismantling; its needles are starting to drop. The holidays have peaked. It's almost time to get back to the familiar grind. But there's a new issue of Perspective just arrived in the mail. The Christmas tree can wait.

Welcome! I hope you'll enjoy spending the next half hour or so with us here at ICS as we fill you in on all the news of November and December. These months were packed so full, we hardly had time to sit down and recap these events for you.

But history must be recorded. On November 7, ICS witnessed the installation of a senior member and the convocation of nine more students. And we celebrated, with a unique contribution from J. D. Eppinga, that evening.

Also, we kicked off a full-scale fundraising campaign which we pray will eradicate ICS's crippling deficit. If that is your prayer as well, we have no doubt that 1988 will indeed be a blessed new year!

CAV

2 Perspective, December 1987



From the President's Pen

By Clifford C. Pitt

O Little Town of Bethlehem

*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.*

Nothing else even begins to compare with the wondrous gift of God's own Son, the gift of love, of sins forgiven, of hope of heaven. I wish for you this Christmastide, and for each of your loved ones, a *fresh* and deeply moving sense of awe and wonder and thankfulness at this miracle: God giving Himself to us, a giving which throws the shadow of a cross athwart the Bethlehem manger.

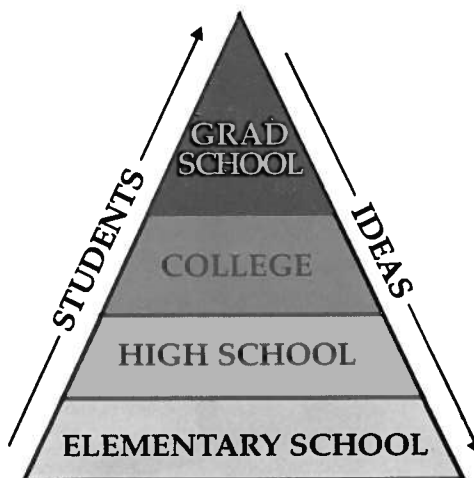
But this is only the beginning of God's generous giving to us! In the last *Perspective* I spoke of the charisma, the giftedness, of *individuals*. Sometimes though, God's gift to us is of an institution or a community, a *team* of individual gifts. Such are *Calvinist Contact*, Redeemer College, Salem, a local church in Neerlandia, Alberta, or Montreal, Quebec: and such, of course, the Institute for Christian Studies!

What sort of gift to the Church is ICS? ICS is first and foremost a *Christian* graduate school. To make this clearer, let me first describe the role of the *secular* graduate school.

□ *The secular graduate school is seen by the secular world as the most strategic and important part of the educational system.* That is illustrated by the pyramid on this page. The graduate school is the crown of any university. The graduate school is the place where society has concentrated its core group of highly creative thinkers. The graduate school provides society with two things intended to shape that society's future:

- i) it produces the future's new ideas; and
- (ii) it produces professors to pass on those ideas to college students.

Some of these students will become elementary and high school teachers. Do you get the picture? Ideas and values generated by the graduate school at the top of the pyramid filter down to the most elementary levels. Those values colour the thinking of a whole, vulnerable next generation. They will reach into almost every nook and cranny of that society's future.



I described ICS as a graduate school to a group of Brampton, Ontario, Christian businessmen recently. They said to me afterwards, "Be sure and make clear to our supporters the difference between a graduate school (ICS) and undergraduate colleges such as ICS offers graduate degrees. These are master's degrees (in ICS's case the Master of Philosophical Foundations), and doctoral degrees (Ph.D.)."

□ To begin with, colleges award an undergraduate degree called a B.A., which stands for Bachelor of Arts. A graduate school such as ICS offers graduate degrees. These are master's degrees (in ICS's case the Master of Philosophical Foundations), and doctoral degrees (Ph.D.).

Whereas admission to college requires high school graduation, admission to ICS requires a bachelor's degree.

continued on page 3

"Pen" continued from page 2

While a college B.A. requires three to four years of study, a Ph.D. demands an *additional* six years, including time spent in a Master's program.

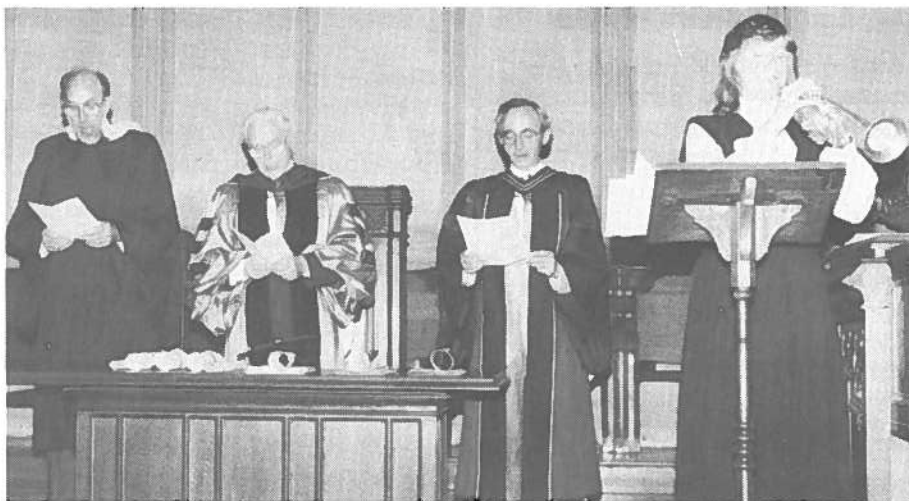
□ Our Christian colleges and ICS do not compete with one another: they complement each other in serving completely different levels of students. The colleges do a tremendously important job which deserves the support and prayers of us all. One of their chief functions is to prepare the student for still higher levels of education. For example, you must have a college bachelor's degree (or part of it) if you want to enter the professional schools such as engineering, education, law, medicine, etc., and you must have a bachelor's degree if you want to enter a graduate school. ICS's function is quite different: *its job is to produce professors* who will teach in those undergraduate colleges or professional schools. ICS awards the Ph.D. degree because it is practically the "union card" for becoming a professor. In terms of its small size ICS does a superb job of producing professors! Last year five of our alumni took up professorships at Christian colleges: Redeemer, Trinity (Chicago) and The King's. Altogether, some 45 to 50 ICS alumni presently hold professorships across North America and elsewhere. Throughout their career, they will influence with a biblically-based reformational vision perhaps 250,000 young people destined to become leaders in church and society!

□ Society puts its money where its mouth is when it says that the graduate school is the most important part of the educational system. Ontario, for example, will pay an undergraduate college about \$15,000 to produce one bachelor's degree and over \$100,000 for one Ph.D.!

We presently have seven Ph.D. candidates. That means, God willing, seven Christian professors a few years down the road. One measure of the importance of our student body to society is the fact that, had we been government-funded for the past two years, *ICS would have received one million dollars from the Ontario government!*

I hope that all of this may help you to see the difference between ICS as a graduate school on the one hand and the Christian colleges on the other. Both have their place in God's Kingdom and both deserve the prayerful support of God's people.

□



From left to right, board of trustees chairman Fred Reinders, president Clifford C. Pitt, chancellor Peter Schouls, and trumpeter Barbara Stevens at November 7 ceremony.

"Rowe" continued from page 1

philosophical tradition forbids one to define simplicity, Rowe pointed out that this traditional objection to defining the simple should not be discouraging. Rather, this refusal to define should serve as a clue to the meaning of simplicity, he said.

The word simple derives from the Latin *simplex*, which means one-fold, not a one. If different things get folded up together, they make a complex. In folding, the simple is doubled over; it is related only to itself. When one thing folds, it folds inward, thereby folding away from everything outside. Simplicity, then, is the closing off of a one unto itself or a self-relation in the form of closure, he explained.

It is this definition of simplicity which lies behind contemporary talk about the closure of philosophy since Hegel, Rowe stated. The early works of Karl Marx and his collaborator Frederick Engels reflects this closure. In fact, it is Marx who closes the traditional, metaphysical separation of theory from practical activity, a simplicity which spells the end of philosophy.

Marx believed that philosophy had been brought to a culmination by Hegel, and all that remained was to turn philosophy upside-down. By turning it away from its traditional theoretical mission, Marx made philosophy into a revolutionary force, Rowe pointed out.

Closure began with Greeks

However, he said, a careful reading of the history of philosophy shows that closure is not something that begins and ends with Marx's interpretation of philosophy. Rather, closure dates back to

Greek metaphysics which depended on a belief in a simple ground that is self-grounded. That is, Plato and Aristotle allowed for a human experience of self-sufficiency by means of an activity done entirely for its own sake. This activity is theoretical thinking or *theoria* which makes the knowledge of principles possible.

When the Romans took up Greek science and philosophy, they named the special kind of competence the Greeks called *theoria*, *contemplatio* or contemplation. But the verb *contemplari* belongs to the Roman science of divination, which had to do with interpreting signs of divine approval for human plans. Only the priest or *augur* had authority to solicit signs from the gods. The art of securing these signs was called augury, from which the term inauguration is derived. The inaugural science of soliciting auspices was governed by rules of contemplation.

Seeking a sign required partitioning off a special area, and the area which the priest mapped out was called a *templum*. To partition the sacred space of the *templum* is called *contemplari*. Originally, *contemplari* had nothing to do with careful inspection of the *templum*. Later, the term *contemplatio* was applied to the watchful looking of the augur himself.

The Roman use of *contemplatio* for *theoria* indicates an interpretation of theorizing as the ability to separate different regions. As a result, later epochs came to see theorizing as a withdrawal from the ordinary into a sacred enclosure — into the fold of the *templum* cloth, Rowe said. Philosophy became a with-

continued on page 4

"Rowe" continued from page 3

drawal into self-related simplicity based upon abstraction and compartmentalization. In this way, closure became a persistent motif in the history of philosophy.

But, since Hegel, philosophy has suffered a closure of the traditional difference between the sacred enclosure and ordinary space, between what is fundamental and what is grounded in the fundamental, between first principles and everything that follows from them, in Marx, Rowe said.

Closure affects university

This is a decisive closure because it coincides with the closure of metaphysics itself. It is this closure, which Rowe calls the *simplicity* that threatens to leave its mark upon the whole endeavor of the modern university, and in the case of the task of the Institute, upon the directional reformation of philosophy.

Rowe gave some credence to the suggestion that the university, as known traditionally, is approaching its end. For just when the university is growing in resources and influence, and becoming serviceable to a broader social base, it is losing its theoretical focus. In fact, despite the rapid growth of institutions of higher learning, theoretical work is increasingly rare, he said.

Rowe argued that this trend is a symptom of simplicity, and of the closure of philosophy as knowledge of first principles. In accord with this closure, our society has begun to lose its taste for foundations and principles, he said.

"Our culture – if we can still use this expression – is folding over and shriveling into an acceptance of itself as a simple fact. As it yields to closure and acquiesces in simplicity, our society ceases to feel its need for the university in the traditional sense."

Life through death

However, Rowe pointed out that the university is alive at the Institute for Christian Studies. But its vitality has only been accomplished by a death to the self which is required of all who draw life from the death of Jesus Christ, he said.

The messianic circumcision of the human spirit on the cross is not merely a covenantal sign, it is the covenantal foundation upon which every effort of directional reformation is based, he said.

Students of Dutch philosophers Dooyeweerd and Vollenhoven have inherited the idea of a biblical reformation of philosophy just at a time when philosophy seems ready to disappear into the self-enclosure of simplicity, Rowe said.

Our age is one in which foundations have become obscure, and the danger of "complicity with simplicity is that it masquerades as a kind of reformation," while in fact it closes off the very possibility of a directional reformation of philosophy, he warned.

Biblical vocation of simplicity

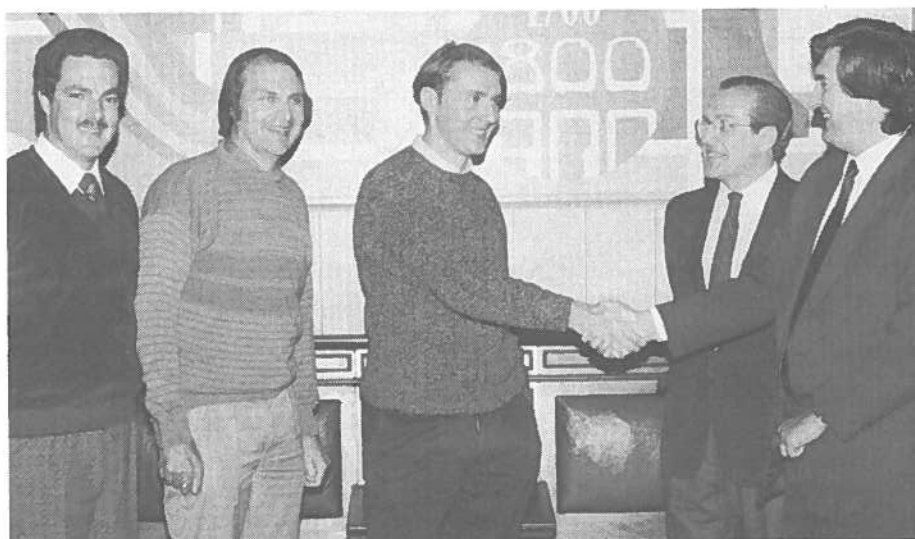
However, Rowe declared that the Bible calls ICS to a simplicity of a radically different kind than that which

has placed its mark upon the philosophical tradition.

"This simplicity is spiritual single-mindedness in the service of Jesus Christ," he said.

Rowe also referred to Philippians 1:27-28 where Paul calls his fellow believers to "stand firm in *one* spirit, with *one* mind striving together for the faith of the Gospel; in no way alarmed by opponents, which is a sign of destruction for them, but of salvation for you."

"Let us strive, through the grace of God, in our theoretical work to make this single-mindedness, and this alone *our* simplicity," he concluded. [P]



David Woods, center, is congratulated by his mentor Dr. Paul Marshall after successfully defending his thesis. Other senior members on his examination committee included Dr. Harry Fernhout and Dr. James Olthuis, left, and outside examiner Dr. Abraham Rotstein, right.



From left to right, Dr. Hendrik Hart, Dr. Calvin Seerveld, graduate Jeff Dudiak, his mentor Dr. James Olthuis, and outside examiner Dr. James Ferris.

Nine students complete ICS programs in 1987

Saturday, November 7 was a day of celebration for the Institute for Christian Studies (ICS) as nine students were awarded sheepskins for completing a variety of graduate level programs.

Trumpeted in by ICS student Barbara Stevens, accompanied by organist Lynnell Julien, the graduates were part of a colourful procession which included chancellor Dr. Peter A. Schouls, president Dr. Clifford C. Pitt, academic vice-president Dr. Harry Fernhout, board of trustees chairman F. J. Reinders, and faculty.

Reinders opened the event with a word of welcome and prayer and Fernhout read Psalm 111. The audience participated in a liturgical reading and sang "Praise, My Soul, the King of Heaven."

Schouls then conferred degrees upon **Jeffrey Dudiak, Jeffrey Wells, Kenneth Van Wyk, and Bernice Moreau. David Woods, J. Richard Pearcey, Donald Knudsen, and Sung-Hagch Choe** received their degrees in absentia. **Jeffrey Martin** received the Certificate in Christian Studies in absentia as well.

Six of the nine graduates received the Master of Philosophical Foundations degree. Three of these students majored in philosophical theology with Dr. James Olthuis. They included Jeff Dudiak, Rick Pearcey, and Jeff Wells.

Wrote on Karl Jaspers

Dudiak, who received his B.A. from Malone College, wrote his thesis on "Philosophy and Faith: A Critical Examination of Karl Jaspers' Philosophy of Religion." His hometown is Ridgetown, Ont. He is currently enrolled in ICS's Ph.D. program.

Pearcey wrote his thesis on "Yes and No: Carl F. Henry and the Question of Empirical Verification." He hails from St. Louis, Missouri and came to ICS with a B.A. from Augusta College and an M.Div. from Covenant Theological Seminary.

Wells wrote on "Being and Being Known: The Place of Revelation in a Marcellian Ontology." He attended both Prairie Bible Institute and Mc-

Master University before coming to ICS. His hometown is Dundas, Ont.

Dr. Paul Marshall, senior member in political theory, served as mentor for David Woods as he wrote his thesis on "Karl Polanyi and the Social Embeddedness of Economic Life: A Critique of the Rationality Assumption in Economics." Woods graduated with a B.A. from Queens College, Cambridge University before coming to ICS. He returned to his hometown of Surrey, England.

On Martin Heidegger

"A Crushing Truth for Art: Martin Heidegger's Meditation on Truth and the Work of Art in *Der Ursprung des Kunstwerkes*" was the title of a thesis written by Knudsen to obtain his degree in aesthetics. Dr. Calvin Seerveld served as his mentor. Knudsen came to ICS with a B.A. from Northwest University and an M.A. from Boston College. His hometown is Roslyn, Pennsylvania.

Van Wyk did his research in the area of psychology and wrote his thesis on "Sigmund Freud's Model of Transference: A Developmental History." He is a graduate of Trinity Christian College, and came to ICS from Denver, Colorado. He is currently a therapist with Christian Counselling Services in Toronto.

continued on page 6



From left to right, Dr. Harry Fernhout, Dr. William Rowe, graduate Jeff Wells, his mentor Dr. James Olthuis, and outside examiner Dr. David Goichechea.



From left to right, Dr. Calvin Seerveld, Nancy Pearcey, graduate Rick Pearcey, his mentor Dr. James Olthuis, Dr. Hendrik Hart, and outside examiner Dr. Clark Pinnock.

"Graduates" continued from page 5

Bernice Moreau and Sung-Hagch Choe completed ICS's new master's level program in Christian studies. However, since the Government of Ontario has not yet amended ICS's Charter to include the new program, actual degrees could not be awarded.

Moreau came to ICS from Halifax, Nova Scotia where she obtained a B.A. and M.A. at Dalhousie University. She is currently a doctoral student at the Ontario Institute for Studies in Education.

From Korea to ICS

Choe traveled to ICS from Kyung-Nam, Korea where he had received a B.A. from Chong-Shin College.

Jeff Martin received ICS's Certificate in Christian Studies. He is a native of Stoney Creek, Ont. and came to ICS after graduating from McMaster University.

After the degrees and certificate had been conferred, the students made a special presentation to ICS academic administrative assistant Dorothe Rogers. In a brief speech Moreau, on behalf of the students, thanked Rogers for her help to the students above and beyond the call of duty.

A standing reception rounded out the event.

[P]

Staff Activities

Robert VanderVennen spoke at Wilfrid Laurier University October 8 on "Christian Worldview for Science" at a meeting of the Waterloo branch of the Canadian Scientific and Christian Affiliation (CSCA) at the invitation of ICS trustee Graham Morbey, who is a campus chaplain in Waterloo. On October 31 VanderVennen, who is chairman of the board of CSCA, chaired its annual general meeting which was on the subject "Teaching Science in a Climate of Controversy." One of the CSCA's major outreach projects is a part-time campus ministry to science students and faculty by ICS alumnus Dr. Donald McNally.

VanderVennen served as elder delegate of Classis Toronto of the Christian Reformed Church at the biennial meetings of the Council of Christian Reformed Churches in Canada held November 2 through 6 at Camp Shalom near Cambridge, Ontario.

[P]



From left to right, Dr. Harry Fernhout, Dr. William Rowe, graduate Donald Knudsen, his mentor Dr. Calvin Seerveld, and outside examiner Dr. Albert Wolters.



From left to right, Dr. Hendrik Hart, outside examiner Dr. Harry Van Belle, graduate Ken Van Wyk, his mentor Dr. James Olthuis, and Dr. William Rowe.



This fall Ph.D. student Carroll Guen completed her oral comprehensive examination. Now she begins to write her dissertation. Present for the exam were, from left to right, Dr. Calvin Seerveld, outside examiner Dr. Constantine Boundas, Dr. William Rowe, Guen, Dr. Hendrik Hart, and Dr. Paul Marshall.

Eppinga's slide show brings standing ovation

by Carol-Ann Veenkamp

You know it's inevitable. Your friends have been abroad. They've taken lots of slides. They invite you over for coffee and cookies and you end up watching slides all night. But if you've overdosed on home slide shows, you take your cue. When the lights go out – so do you.

So when Rev. J. D. Eppinga, silhouetted against an eight by eight foot screen, announced his intention to take an audience of 200 to Europe via a slide show at ICS's inspirational evening November 7, a polite assembly inwardly groaned.

But Eppinga, a retired minister and 19-year veteran columnist for *The Banner*, a weekly publication of the Christian Reformed Church, drew a standing ovation after showing the final slide in his collection of eight.

A wordsmith by trade, Eppinga chose to depict his recent trip abroad through narration alone. The only photographs the audience saw depicted on the screen were those he painted with words.

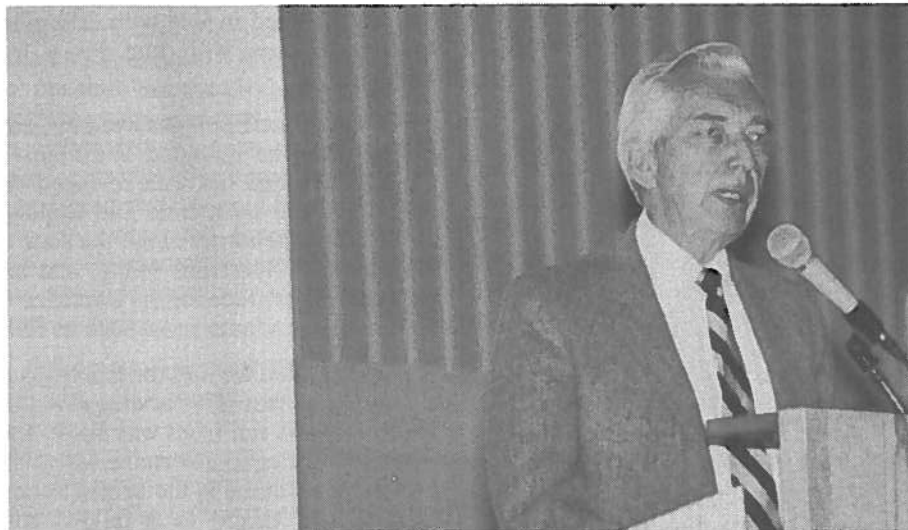
Upon retirement from the pastorate of LaGrave Avenue Christian Reformed Church in Grand Rapids, Michigan, the congregation presented the Eppingas with tickets for a voyage on the Queen Elizabeth II from New York to the port of Southampton, England. However, Eppinga noted dryly that the tickets were one-way and that the ship was in dry dock for repairs at the time.

Of clerical collars and canes

The show began with an imaginary slide picturing Eppinga, wearing his clerical collar, and his wife, wielding a cane, at the airport. He said his wife wasn't happy about having to use a cane until they were allowed to board the plane first with the very young, very old, and the infirm.

His collar came in handy too, he said, for in Ireland everyone mistook him for a priest – that is until his wife joined him. Then the looks of respect changed to those of suspicion.

Eppinga concluded that he behaves much better towards strangers while wearing his clerical collar because people immediately identify him with the body



Flanked by an 8 x 8 foot slide screen, Eppinga delivers a unique slide show at ICS evening November 7.

of Christ. He surmised that if all Christians could be recognized by the clothes they wear, we might all be a lot nicer than we sometimes are.

Slide two showed the Eppingas traveling through Harlem, New York in a taxi. Around them the buildings are boarded up; there are derelicts, drug addicts, alcoholics, and prostitutes, contrasted with people wearing \$1,000 furs and suits.

Commenting on the slide, Eppinga said he couldn't help but think of Sodom as they drove through Harlem, and again when they visited Picadilly Circus in London, England where they saw "Praise Satan" slogans worn on T-shirts. Amsterdam, in the Netherlands, also seemed particularly open to evil, he noted.

"In the taxi I felt very self-righteous and judgmental," Eppinga said. But his attitude soon changed. "I have heard many sermons about the coming judgment and hell . . . but maybe God would be more pleased if he heard more pleas on behalf of the cities of today." He underscored his point by referring to the biblical passage where Abraham intercedes on behalf of Sodom (Genesis 18).

Of kidney stones and ships

In the third slide we see Eppinga on his hands and knees on board the Queen

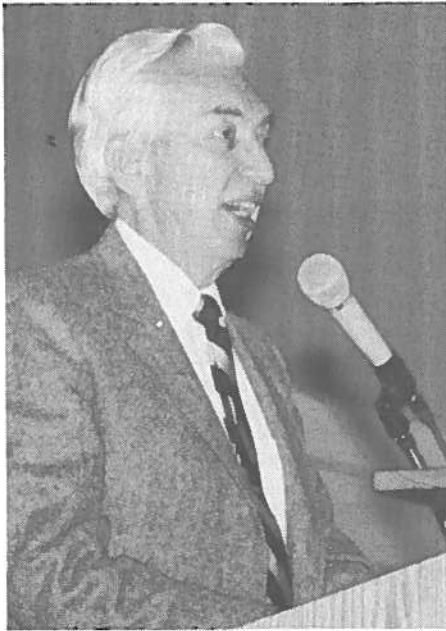
Elizabeth II. But he is not pleading for the lost cities of our world. Rather, he is recovering from treatment for a kidney stone attack which has left him feeling as if he has been mugged and kicked in the kidneys.

After five "wonderful" days and nights aboard the floating hotel, Eppinga next took the audience to Scotland, one of five countries they were to visit, including Wales, England, the Netherlands, and Friesland, he quipped. Those up on their Dutch geography and politics know that Friesland is a province of Holland which has always considered itself autonomous.

In Scotland the Eppingas were invited to stay at the home of a man who met them at the train station. At first, Eppinga said, they thought the Scot was just being extremely hospitable. But they soon discovered his home to be a bed and breakfast arrangement with a price tag.

Over breakfast there they met a Dutch couple and found themselves trapped into a discussion about rifts in Dutch Protestantism, something Eppinga wished to avoid. So he returned the conversation to his hometown of Detroit, Michigan only to find out that his host had taught navigation in Detroit, and

*continued on page 8
Perspective, December 1987 7*



Eppinga warms up audience.

Chatham, Ontario during the Second World War and had also participated in emergency food drops over Holland during those years.

In the fourth slide, we see the Eppingas feeling their way down the dark unfamiliar streets of a Welsh town; he is burdened down with all their luggage. Against his wife's advice to wait until the next day to set out for a resort town, Eppinga decided they would journey forth. They ended up missing a train and arriving after most people had retired for the evening. A friendly train conductor told them to head down to Number 7 located on a side street if they hoped to find accommodation for the night.

Of elfin women and prayer

Having no option but to trust the conductor, the Eppingas found the address and rang the door bell of the darkened house. Immediately the lights came on and an "elfin lady" threw open her arms and said, "Your room is waiting for you!"

Heartened by the warm reception, Eppinga turned to his wife who said, "You know, I prayed the whole way."

Eppinga's prime reason for wanting to visit Wales was to hear the male choruses. On a Saturday evening they caught two performances. At one performance the conductor asked the audience to tell which countries they represented. When the Eppingas said they were citizens of the United States, the

8 Perspective, December 1987

chorus, at a signal from the conductor, launched into the American national anthem. Eppinga said he was so surprised that he forgot to stand up!

The renowned veterinarian/author, Dr. James Herriot, is shown with the Eppingas in the fifth slide. The good doctor was receiving visitors at his clinic the day the Eppingas arrived in Thurst and they waited in line with 200 other tourists to chat with him for a few minutes.

In 1970, the Eppingas lived in Cambridge while he attended Westminster College. He and his wife revisited the campus in the sixth slide and Eppinga reflected momentarily about the state of students in universities today, and expressed his gratitude for the existence of a Christian graduate school such as ICS.

In Friesland we find the Eppingas in a newspaper shot. This is slide seven. A Detroit Tigers fan from way back, Eppinga was trying to determine where his favorite team stood in the World Series. Earlier he'd talked to a fellow from Ontario who had informed him that the Toronto Blue Jays were three games ahead of the Tigers. But in Friesland Eppinga found a newspaper headlining the Tigers's victory. His subsequent celebrative whoop caused him to admit, "In Friesland I really made a fool to myself."

Of ducks and Dutch

A gift of money from the LaGrave congregation allowed the Eppingas to take a leisurely cruise down the canals of Holland with 13 other passengers, all of whom turned out to be American. Eppinga alone could talk Dutch. So when one of the passengers asked him what the Dutch word for duck was, he replied "eend," which is pronounced "aint."

"Ain't isn't a word," the inquirer responded. "No, it's a duck," he told her.

By the last evening, Eppinga said he had the group singing Dutch songs. As an example, he began to sing a song about ducks, and those in the Saturday night audience who were immigrants from Holland added their voices to his.

Another passenger on the canal tour boat turned out to be a Hollywood director. When he discovered that Eppinga was a minister, he confided that he was attempting to write a play about a man who had lost his faith, but he couldn't write the ending.

After talking for awhile, Eppinga learned that the play was somewhat

autobiographical, and that the director was going through a crisis of faith.

"I prayed, 'Lord, tell me what to say to this man'," Eppinga said. And together they talked about the writings of C. S. Lewis, faith, and their relationship with Jesus Christ.

Of television and witnessing

Eppinga also pointed out that while recent events have made many television evangelists subject to skepticism, the director had managed to hang onto his faith in part due to Billy Graham for whom he had directed two films.

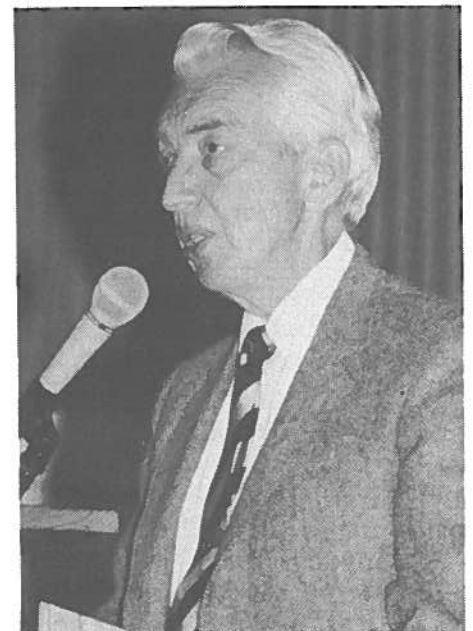
The director told him this anecdote. It was Graham's custom to pray with the cast and crew before the shooting began. He asked the director if he could have a few minutes to pray and did so. After Graham said "Amen," the director's call of "Lights, action!" was met with a power failure. Out of the eerie darkness came Graham's voice, "I guess I had a bad connection!"

After telling that story, Eppinga mused that Graham's "true blue" faith had served as a witness to the troubled director.

"If we live what we believe and we are the only Bible the world reads, we may bring someone to the Lord by our lives," Eppinga concluded.

With that he clicked off the imaginary slide projector and found his chair at the head table in the midst of a standing ovation.

□



Dry wit is an Eppinga trademark.

When school meets government: Christians formulate response

by Dr. Harry Fernhout

The government's interest in education does not give it the right to control education. Government must make it possible for parents to educate their children in a way that is in harmony with their life-orientation. Christian schools should nail their theses to the door.

Those were some of the statements made November 2 and 3 by three featured speakers at a conference entitled, "When School Meets Government: A Christian Response" attended by about 50 people.

Co-sponsored by several groups with interests in Christian education, the conference was coordinated by the Institute for Christian Studies in an effort to help Christian school supporters develop a framework for dealing with Ontario's shifting educational landscape. The extension of government funding to Roman Catholic schools and the unsettled status of the Shapiro report raises many questions for Christian school supporters.

The conference brought together many representatives from a number of Christian school 'families'. The Ontario Conference of Seventh-Day Adventists sent a strong delegation. The League of Canadian Reformed Christian Schools and the Ontario Alliance of Christian Schools were represented as well as a number of schools from the Association for Christian Schools International, Eastern Canada, (such as The Peoples Christian School of North York, Ontario).

In addition, members of Citizens for Public Justice, the Ontario Association of Alternative and Independent Schools (OAAIS), and the Alberta Association of Independent Schools and Colleges participated in the two-day event. Several conferees commented afterwards that opportunity for face-to-face interaction with people from different Christian school traditions was an extremely valuable experience.

The state and education

The conference featured three main speakers, the first of whom was ICS's senior member in political theory, Dr. Paul Marshall. His topic dealt with "A

Christian View of the State, and Implications for Education." Marshall stressed that the state has the God-given task to maintain justice in society. In administering justice, government should create room for various other social institutions to carry out their tasks. Out of its concern for justice, the government does have an *interest* in education, but this does not give government the right to *control* education.

With respect to the issue of funding, Marshall proposed an important distinction. When government distributes funds, it must always do so *publically* (i.e. fairly and out in the open). This does not mean, Marshall argued, that those funds may only be *used* by the recipient for public purposes. There are many instances in which funds distributed by government are used for non-public purposes, such as family allowances or grants to corporations. This means that the argument that government should not fund 'private' schools is not well-founded, Marshall concluded.

Shaping public awareness

The assistant inspector of independent schools in British Columbia, Gerald Ensing, spoke on "Making Principles Work in School-Government Relations." He stressed the importance of trying to shape the public's awareness of these issues, which he called a form of evangelism.

Ensing argued that government must make it possible for parents to educate their children in a manner that is in harmony with their whole life-orientation. But, he added, if Christian school supporters advocate parental choice, they must also make sure that parents are thoroughly involved in the functioning of their schools. This way the government can recognize that the notion of parental choice has genuine depth.

A measure of solidarity among Christian and other independent schools is also important when approaching government, Ensing advised. Otherwise, government authorities can use a divide and conquer approach to avoid difficult decisions.



Dr. Paul Marshall



Gerald Ensing



Bryan Finlay

Photos by Glenn Woolner

The law and schools

"This is the Law: The Legal Framework and Legal Prospects of Independent Schools in Ontario" was the title of Toronto lawyer Bryan Finlay's presentation. Finlay led the conferees through several case studies which demonstrate, in his judgment, that independent schools have a legal right to exist, and a right to teach a particular (religious) perspec-

continued on page 10

Perspective, December 1987 9

"Response" continued from page 9

tive. However, he stressed that those same cases also establish the government's right to step in when an overriding social interest is at stake. Defining the line between these rights is a difficult challenge.

Finlay also drew attention to the definition of "satisfactory instruction" given in the Shapiro report. He argued that if this definition is inscribed in law, the religious and philosophical freedom of Christian schools would be impaired, and urged the conferees to actively oppose the legal entrenchment of a point of view which might limit the freedom of Christian schools.

"Nail your theses to the door," Finlay said in urging Christian schools to operate out of a position of strength.

Following these presentations, the conferees reflected within their school family groups on the implications of what they had heard.

Public rights and responsibilities

The next stage of the conference divided the participants into groups to tackle various issues raised by the document "Public Rights, Public Responsibilities." This paper is a statement of principles for school-government rela-

tions adopted by OAAIS member-schools in 1982.

Each workshop group focused on one topic addressed in the document, including those of curriculum goals, program evaluation, and teacher certification.

In one workshop Norman Keith, executive director of Christian Legal Fellowship, made a helpful presentation on the implications of recent legislation, such as amendments to the Human Rights Code, for employment practices in Christian schools.

A strong theme which emerged from the plenary session following the workshops took the form of the realization that Christian schools have much work to do in spelling out what they stand for and in developing clear principles to apply to various aspects of school-government relations.

Talk leads to action

Instead of letting differences divide them, the conferees took a step toward developing a platform of principles by making positive suggestions for revisions to the document on "Public Rights, Public Responsibilities."

The plenary session was highlighted by an encouraging speech given by

Patricia Hughes, a representative from the Ontario Ministry of Education. Hughes displayed an excellent grasp of the issues under discussion and conveyed a spirit of genuine support for the interests of independent schools.

Some of the participants have already taken further steps to carry on the kind of dialogue which the conference stimulated. In this way the conference fulfilled its task of helping to generate a Christian response to Ontario's educational situation.

Sponsors of this conference included Christian Legal Fellowship, Citizens for Public Justice, Evangelical Fellowship of Canada, League of Canadian Reformed Christian School Societies, Ontario Association of Alternative and Independent Schools, Ontario Conference of Seventh-Day Adventist Churches, and The Peoples Christian Schools.

ICS is planning to print a conference report which will include the three major presentations. These will be made available for distribution.

Fernhout, a senior member in the philosophy of education at ICS, served as chief coordinator of the conference.

P

Meet a student: Marci Frederick



G. Marcille Frederick is a junior member in philosophy of history at ICS.

10 Perspective, December 1987

I come from Rockford, Illinois (an industrial city of 200,000), and from the Church of the Brethren (which dates from 1708 and stems from the German Anabaptist and Pietist movements). Closeness to agriculture and blue collar work, reinforced by Brethren emphases on peace and service, demonstrated to me the need for a close relationship between faith and life. Yet the *how* of that connection was not always clear, especially with regard to study.

At Beloit College in Wisconsin the supposed autonomy of study with regard to faith drove a wedge between the two, which I tried to overcome with Inter-Varsity Christian Fellowship and church activities. But the cleavage between study and faith remained. Thus, though it has long been my goal to teach history at the university level, I put off graduate study. I reasoned that if God had no role in the major portion of my life which was scholarship, that eventually "through one stage of concession after another" (as H. Evan Runner put it),

God would disappear from my life entirely – or at least from any meaningful portion of it. If this was to be the case, I must integrate my Christian faith and learning, or leave the faith (or scholarship) altogether. I was determined not be a "Sunday-only" professor. Neither I nor Jesus Christ, who is Lord of all, would be satisfied with such double-mindedness.

But I despaired of finding an unforced, uncontrived way of uniting faith and scholarship. Thus, when I read in the ICS academic calendar, "If we let the basic biblical insights of Christian faith work their way out, from the bottom up, then in a most integral manner, our Christianity can decisively affect our studies," I let out a "Huzzah!" (and several other expressions of relief and joy) and started on my application to ICS. It is exciting to know that in and through my studies here I can serve my Lord and prepare to serve my future students.

P

Meet a senator: Gordon Spykman



Gordon Spykman

Gordon Spykman, 61, has been involved with ICS's curate and senate for the past seven years. A member of Plymouth Heights Christian Reformed Church, he is a professor of religion and theology at Calvin College in Grand Rapids, Michigan.

Spykman agreed to his appointment to ICS's curate and senate because he has been an advocate of ICS from its beginning and welcomed the opportunity to serve the Institute from the inside. Along with the rest of the senate, he shares responsibility for appointing faculty and guiding the pedagogy and curriculum of ICS.

He feels ICS is important because he sees it as the "only real attempt at reformational scholarship at the graduate level" in North America.

He hopes that ICS will expand and upgrade its current programs, and do that increasingly in cooperation with other institutions of higher learning both in Canada and the U.S., while attempting to locate the task and place of ICS in relation to these undergraduate schools.

Spykman also stresses that the theoretical work done at ICS must serve the purposes of practical Christians. As he emphasized in his speech given at the annual ICS membership meeting last May, ICS must attempt to form contact

points or bridges to other areas such as the home, church, school, politics, society, labor, art, and science, as well as other institutions.

He hopes that ICS's membership strives to "keep the vision of *reformational scholarship* alive and continue to support ICS as the Lord blesses us."

Reformational scholarship is one way to give concrete expression to our biblical worldview, he explained.

"That is to say, it sweeps the whole front of life; it is not just creedal or ecclesiastical. It is reformational. Transformational. It touches life at all its points."

Spykman received an A.B. from Calvin College, a Th.B. from Calvin Seminary, and a Th.D. from the Free University of Amsterdam.

He and his wife live in Grand Rapids.

[P]

Meet a trustee: Aukje Masselink



Aukje Masselink

Aukje Masselink is serving her third year as a member of ICS's board of trustees; in fact, she occupies the position of vice-chair and serves on the executive committee as well. Profession-

ally she is an educational counsellor with the Scarborough Board of Education, and her church membership is with First Christian Reformed Church in Toronto.

Masselink agreed to her nomination to the board because she felt she had something to offer in the field of education, especially since her teaching career has spanned elementary to university levels.

As a trustee, Masselink hopes to make ICS increasingly known in Canada first, and then throughout North America. She also stresses the value of Christian graduate education in providing leadership in churches, schools, and colleges. To that end, she hopes that the younger generation of Christians will continue to support Christian higher education with the same faithfulness that their parents have shown.

Masselink hopes there will be closer cooperation among Christian undergraduate schools in Canada and the U.S. by means of sharing faculty and providing students for ICS.

An increase in both full and part-time students is also a goal which Masselink hopes ICS will soon attain. She has boosted enrolment this fall by adding herself to the registration list. Each Tuesday evening Masselink participates in Dr. James Olthuis's course on "Human Nature, Counselling, and the Christian Faith."

"It's exciting to study with people who bring their work experience to class," Masselink said, referring to her classmates, most of whom hold down full-time jobs as well.

Finally, Masselink would like to impress upon ICS's membership the proven track record of the school's graduates.

"Look at the important positions our graduates assume. They are giving leadership in many different areas, and carrying on what they have learned at ICS. Many are professors at colleges all over the world," she said.

Masselink obtained a B.A. in psychology and an M.Ed. in applied psychology from the University of Toronto. She currently lives in Don Mills, Ont.

[P]

Keeping up with ICS Faculty

ICS's senior member in philosophy of education **Dr. Harry Fernhout** served as chief coordinator of a conference entitled, "When School Meets Government: A Response" held November 2 and 3 in Paris, Ont.

On October 31 **Dr. Paul Marshall**, senior member in political theory, spoke on "Individualism and Collectivism in the Charter" at the Law School of the University of Western Ontario. His address was part of a conference on the Charter of Rights and Freedoms sponsored by the university and the Canada-U.S. Law Institute.

"A Christian View of the State and Implications for its Role in Education" was the topic of his lecture for the ICS-sponsored conference, "When School Meets Government" on November 2.

A gathering of ministers and elders representing the Christian Reformed Church and the Reformed Church of America at Camp Shalom in Cambridge, Ont. was the setting for Marshall's paper on "Communicating the Reformed Faith" November 3.

On November 19, Marshall traveled to Grand Rapids, Michigan to participate in a Reformed University in North America (RUNA) sub-committee meeting.

Marshall's contribution to *Liberty and Law: Reflections on the Constitution in American Life and Thought*, edited by Ronald Wells and David Askew (Eerdman, 1987) recently appeared in print. The article, "Anglo-Canadian Perspective on the United States Constitution" reviews Canadian views of the U.S. constitution, with special concentration on the thought of George Grant.

ICS's senior member in philosophical theology **Dr. James Olthuis** spoke on "The Entrenchment of Community" at Waterloo Christian Reformed Church on November 6. The ICS "dessert evening" saw about 60 people participate in the discussion and attend a musical performance by Rev. Peter Slofstra, campus chaplain at the University of Western Ontario.

CKO Radio in Toronto interviewed Dr. James Olthuis on the proposed Pornography Bill C-54 November 19 in his capacity as spokesperson for the United Church of Canada Committee on Pornography. Olthuis's comments on the bill were also taped in a separate interview by Interfaith Communications, which distributes interviews to various radio stations.

"Depression and Anger" was the topic of a talk Olthuis gave on November

29 as he visited with the Willowdale, Ont. Christian Reformed Church young people's group.

Dr. William V. Rowe gave his inaugural address, entitled, "Our Simplicity" for ICS on November 7. On December 27 through 30 he attended a meeting of the American Philosophical Association, Eastern Division, in New York City.

"Both More and Less than a Matter of Taste" was the title of a paper prepared by **Dr. Calvin Seerveld**, ICS's senior member in aesthetics at the annual meeting of the American Society for Aesthetics held October 29 through 31 in Kansas City, Missouri.

Seerveld also presented a paper on "Herder's Revolutionary Hermeneutic and Aesthetic Theory" at an international, inter-disciplinary conference organized by Stanford University in California November 5 through 8.

At the annual meeting of Canadian art historians Seerveld presented a paper on "A Way to Go in Writing Art History (with contributions from Bryson and Badt)" in Halifax November 13 through 15. Although presenting papers in different sections, Seerveld and Redeemer College art professor Mary Leigh Morbey joined forces at the meeting, which was sponsored by the Universities Art Association of Canada together with the Native Art Studies Association of Canada. [P]

Seervelds journey to Australia, Indonesia

For one month of their sabbatical year (1986-87), Dr. Calvin Seerveld and his wife Inès were guests of the Association for Christian Scholarship (ACS) in Australia. Seerveld lectured daily to audiences of quite diverse confessional backgrounds. He also spoke at various Christian grade schools (Mountain District and Mount Evelyn) in the Melbourne area which have developed art programs where Seerveld's book, *Rainbows for the Fallen World* has helped set thinking for this curricular area.

Seerveld also gave seminars at the invitation of Professor Doug Blomberg, who heads the Institute for Christian Education (ICE), which gives an M.Ed. diploma and uses *Rainbows* as a text. He lectured and discussed Christian *12 Perspective*, December 1987

educational philosophy with faculties of Christian grade schools in the Sydney area (St. Paul's Grammar and Kindalin) where the perspective of Reformational integration of faith and teaching is sought after.

The Seervelds witnessed two performances of "The Greatest Song" which he introduced in Melbourne, and he preached at the downtown church led by evangelist John (God's Squad) Smith. They met Robert Banks in Canberra when ACS arranged for Seerveld to lecture at the Anglican Church of St. John the Baptist there, sponsored by Zadok Institute for Christianity and Society. In Sydney, Seerveld lectured and held a seminar for people in the art world who are members of a professional arts group called CARA.

The Seervelds also spent a couple of weeks visiting Satya Wacana, a Christian university in Salatiga, Central Java, Indonesia, where he held several

seminars for professors who teach courses similar to what North Americans call worldview and philosophy, and for instructors in English language and literature. Satya Wacana is perhaps the most important institutional source of Christian school teachers in Indonesia, Seerveld said. [P]



Seerveld atop Borobudur temple

Photo by Inès Seerveld

Reformed perspective, books influence Korean study groups

by Kuk-Won Shin

The reformational worldview is gaining respect among Korean Christians — especially university students as they struggle to integrate their faith with action. The recent publication of several books written in the reformed tradition shows that this philosophy is spreading. ICS Ph.D. student Kuk-Won Shin explains why Korean students are attracted to the reformed perspective in the following article.



Kuk-Won Shin

The amazing numerical growth of the Korean church is well known. Indeed, it has spread like wildfire. However, has it also matured with a sense of responsibility? It is true that there is strong enthusiasm for evangelism and foreign missions. But what about the nation's social and political situation? Korea's unstable political situation, coupled with rapid economic growth since the late '70s, has led to many national crises and struggles. Has the church acted as the salt and light of the world?

In coping with the situation, the age-old division in the church got widened. The liberal church incorporated liberation theology in producing *Minjung* (people) theology, launched opposition against the government, and became involved in social issues, such as the labor movement. The conservative church (chiefly fundamental Presbyterian-

ians) has put their effort on evangelism in initiating 10,000 Church Movements and sending missionaries to foreign lands while shunning the "non-religious" matters. This puzzles the students who grew up in the conservative church. They were taught that historical Calvinism has very positive cultural implications. Yet, in practice, the church only seemed to discourage active involvement in social and political situations and seldom suggested any positive alternatives. Often these students felt inferior to those who were politically active. It seemed that political involvement and the conservative faith were practically incompatible. The students suffered from a lack of confidence in coping with the pressing situation.

However, the picture began, I believe, to change as some of those students got together in the early '80s as a study group in the Calvinist perspective. At that time in Korea, there were many other university student study groups for social and political awareness — many of them called themselves "conscientization groups" which often became training camps for street demonstration leaders. The orientation of the new study group was quite unique. It was a group of Bible-confessing (as firmly as any other fundamentalists do) Christian students who want first to incorporate their faith with their study, and, then with the concrete situation in which the Lord placed them.

The study group has been encouraged by a few people. Dr. Bong-Ho Son, a graduate of the Free University of Amsterdam, inspired it with the fascinating substance of the reformational worldview. Before, although the reformed tradition was not totally unknown, it was only understood superficially. Most of the original members of the study group were his students in undergraduate philosophy classes. Wesley Wentworth (a civil engineer for the US Army) also was with the movement. He has been helping theological students by supplying them with books written in English for more than 20 years. He helped the study group by supplying basic materials in the re-

formational perspective. The group responded by seriously studying those materials in group discussions. As they studied, they also translated and have now even published them, mainly through Korean InverVarsity Press. So far Kalsbeek's introduction to Dooyeweerd's philosophy, *Contours of a Christian Philosophy*, VanTil's *Defense of Faith*, Hooykaas's *Religion and the Rise of Modern Science*, Goudzwaard's *Idols of Our Times*, Rookmaaker's *Art Needs No Justification*, Sire's *Universe Next Door*, Walsh and Middleton's *The Transforming Vision*, and other's books and articles have been published in Korea. They are still preparing for more. Now the study group itself has transformed into *The Association for Christian Studies*, which has many different study groups on various subjects. Membership of the study group is constantly growing.

Until now the fundamentalist aspect of reformed theology has prevailed in the Korean conservative church. But, now it is time to discover the active worldview of the same tradition. If conservative theology contributes to the numerical growth of the church, the church may well mature herself by implementing the active sense of responsibility in the light of the reformational worldview. I believe that the study group has just made the first move.

It was inspiring to see from the books that almost every translator expressed the hope for their work to be a humble contribution to God's kingdom and his glory. Even in this, their enthusiasm for the kingdom of God is clearly evident. But it is only a beginning. Only a few books have been translated and published. There is only a humble association of study groups. However, I believe that with this humble beginning, soon it will grow to the point of contributing to the world. Learning and appropriating the western development of the reformational worldview has just begun in Korea. Soon, I hope, there will be another "wildfire" burning in the Korean church.

Kuk-Won Shin is a doctoral student at ICS. Upon completion of his Ph.D., he plans to return to Korea where he hopes to teach reformational philosophy at the university level.

[P]

Keeping up with ICS Jr. Members

Thomas Corbett, a student systematic theology at ICS, was recently appointed acquisitions editor by one of Canada's largest religious book publishers, G. R. Welch Company Limited, based in Burlington, Ont.

Corbett, who is also busy writing his thesis for ICS, is in charge of soliciting and reviewing manuscripts for publication by Welch. He came to the job with degrees in journalism and theology.

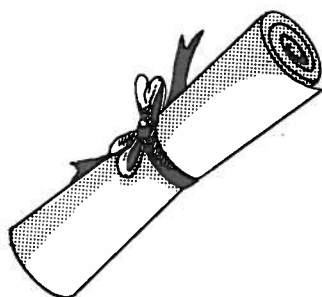
ICS junior member in aesthetics **Priscilla Reimer** gave a lecture on the history of art at an October 17 and 18 conference entitled, "Christian Art in Focus" sponsored by Grace Presbyterian Church.

Reimer's three-part lecture dealt with creativity as a backdrop for cultural activity; art as an appropriate cultural response; and the normative, historical development of art.

ICS Ph.D. students **Kuk-Won Shin** and **Kanji Fuki** recently received scholarships in the amount of \$500 each from the Synodical Committee on Race Relations (SCORR), which is run by the Christian Reformed Church of North America. Shin and Fuki are the first students from ICS to receive this particular scholarship.

According to Bing Goei, executive director of SCORR, based in Grand Rapids, Michigan, the scholarship was given to these students to help them "prepare for Kingdom service in the Christian Reformed Church, and we pray that you would be encouraged in your studies at the Institute for Christian Studies."

P



BUY OUR BEST-SELLING BOOKS

<i>Theories at Work</i> by M. D. Stafleu	\$21.95	_____
Lucidly shows how scientific theories were used during the "scientific revolution" and how they work today – our newest book.		
<i>Transforming Economics</i> by Alan Storkey	\$14.95	_____
With a focus on unemployment Storkey presents a new radical understanding of markets, capitalism, finance and the welfare state.		
<i>Keeping Our Troth</i> by James Olthuis (hard cover)	\$18.95	_____
The joy and struggle of staying in love through the five stages of marriage.		
<i>I Pledge You My Troth</i> by James Olthuis	\$ 9.95	_____
Still a favourite guide to maintaining fidelity in our personal relationships in marriage, family and friendships.		
<i>A Hermeneutics of Ultimacy</i> by James Olthuis et al.	\$11.50	_____
A constructive proposal for more consistent biblical interpretation, in dialogue with contemporary theologians and philosophers.		
<i>Telling the Next Generation</i> by Harro Van Brummelen	\$20.95	_____
The history of educational development in Calvinist Christian schools from Dutch roots to the present.		
<i>Thine Is the Kingdom</i> by Paul Marshall	\$11.75	_____
A biblical perspective on the nature of government and politics today.		
<i>Rainbows for the Fallen World</i> by Calvin Seerveld	\$ 9.95	_____
A variety of essays showing the way in which God's people can live aesthetically obedient lives.		
<i>Promises Broken; Promise Kept</i> by Harry Fernhout	\$14.95	_____
How God kept His promises to His often unfaithful people as told in the biblical books of Samuel.		
<i>The Transforming Vision</i> by Brian Walsh and Richard Middleton	\$ 9.95	_____
A passionate call to Christians to shape and live a Christian worldview in today's secular culture.		
<i>Creation Regained</i> by Albert Wolters	\$11.95	_____
An appreciation of the biblical themes of creation, fall, and redemption can give new direction to our lives.		

NEW ACADEMIC PAPERS

<i>Abraham Kuyper's Philosophy of Science</i> by Del Ratzsch	\$ 1.50	_____
<i>Imaginativity</i> by Calvin Seerveld	\$ 1.00	_____
<i>Theology of Hope and the Doctrine of Creation:</i> <i>An Appraisal of Jurgen Moltmann</i> by Brian Walsh	\$ 1.00	_____
<i>A Survey of the Problems of Order and Control in Social Thought, Relative to Sociology</i> by Brad Breems	\$ 2.50	_____

Sub-total \$ _____

Add 10% for mailing (min. \$1.00) \$ _____

Total (payment enclosed) \$ _____

We now accept payment by VISA credit card. Give us your card number and expiry date and we will charge your account.

Send to ICS, 229 College Street, Toronto, Ontario M5T 1R4.



Development Notes

by Harry J. Kits

PLEASE HELP US TO CLOSE THE GAP. ICS is currently undertaking a special campaign to eliminate our deficit budget. Over the past several years the income which ICS has received has not kept up with our expenses even though our income has increased during that time.

Graduate education, such as ICS provides, is expensive. As you know, ICS would have received approximately \$1 million from the government of Ontario over the past two years as a public university. Since ICS wishes to be distinctly Christian, the government refuses to provide such aid for our contribution to society.

ICS therefore relies on many faithful supporters who believe that Christian education is important. This year, in order to close the gap between income and expenses, ICS is undertaking a special campaign. We are asking our supporters to continue their generous support, **BUT IN ADDITION** we are seeking both new donations and donations over-and-above regular giving.

Our appeal campaign has three phases:

Phase I We have already raised an initial \$60,000 from half a dozen people.

Phase II We have begun approaching a slightly larger group for a matching \$60,000 to bring our total to \$120,000.

Phase III We have sent letters to our regular supporting community to match

Total two-year expenses
(June 1986-June 1988)

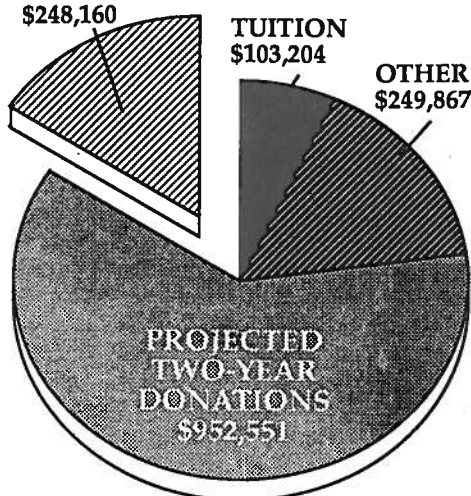
\$1,553,782

Total two-year income
(June 1986-June 1988)

\$1,305,622

TWO-YEAR
GAP*

\$248,160



that small group's donations with a special donation this year to help us close the gap.

Please respond today to our appeal. Readers of *Perspective* who do not regularly receive our appeals but feel able to donate to this special campaign are urged to do so.

By this campaign we anticipate gaining a more solid financial footing through God's blessing and a beginning for our ongoing task of broadening our support base.

ICS participates in EFC symposium

by Harry J. Kits

Ten of the speakers and workshop leaders who participated in the National Symposium on Life put on by the Evangelical Fellowship of Canada (EFC) in Toronto October 1 through 3 were ICS members and supporters. Many more ICS supporters, students, and alumni were delegates to the symposium.

The three-day symposium was intended to "further the cause of the protection of human life" through study, discussion, and prayer and by being a catalyst for further activities. Sponsored by EFC, a Canadian organization of evangelicals of which ICS is a member, the symposium brought together several hundred participants.

ICS's senior member in political theory, Dr. Paul Marshall, played an influential role in the symposium. He is currently chairman of EFC's Social Action Commission, which proposed and organized the event. Marshall led a workshop on "The Christian Task of Government." He also made public the "EFC Declaration on Human Life" to which he was a major contributor.

Marshall's wife Diane, an alumnus of ICS, gave a major plenary address on the difficulties experienced by inner city women in particular, which have a bearing on their decision to carry a child. In a passionate and personal way, she called for many social and cultural changes which could play a role in helping women and men decide to choose for life.

ICS senator Ian Rennie, who is also dean of Ontario Theological Seminary, outlined the positions various churches in Canada have taken on life issues, especially abortion. ICS adjunct faculty member Stan Skarsten, who is also clinical director of the Institute of Family Living, called for better marriages to provide loving homes for children.

ICS's display and book table was attended throughout the conference by associate director of development Harry Kits. The display got extra coverage since it was used as a backdrop for on-location reports on the conference by the Christian television program *100 Huntley Street*.

Voluntary Income Statistics

Total needed by June 30, 1988	\$515,000
Total received by November 30, 1987	140,500
Total still needed by June 30, 1988	\$374,500
Extra income needed by June 30, 1988	\$248,160
Extra income pledged/received by Nov. 30, 1987	58,500
Extra income still needed by June 30, 1988	\$189,660

* June 30, 1988 is ICS's fiscal year-end.

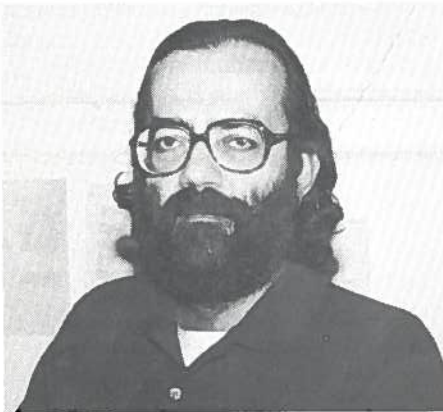
Perspective

newsletter (USPS 335-530) is published bi-monthly by the Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada M5T 1R4. Telephone: (416) 979-2331.

ISSA 0384-8922. All other copies mailed under authorized Second Class Reg. No. 2091, Toronto, Canada. Send all address changes and other inquiries directly to ICS, 229 College Street, Toronto, Ontario, Canada M5T 1R4.

Is your address correct?
Address change requested
Return postage guaranteed

Alumni action



Dr. Massimo Rubboli

In 1976 Dr. Massimo Rubboli came from Italy to explore the integration of his Christian faith with his philosophical perspective at ICS. Now 10 years later he is striving to bring together Protestant ministers in Italy for a conference which he hopes will lead them to bridge their Christian faith, the Church, and areas of research.

"My goal is to ask everyone to present a paper in a second meeting on the relationship between their faith and research, and later to revise these papers and have them published by InterVarsity Press," he said.

Last year, Rubboli published a book entitled, *Religion and Politics in the United States*, which looked at the religious and political history of the U.S. This book is now being used as a text in some U.S. history classes at the University of Florence.

Rubboli currently works full-time as a research fellow in the department of history at the University of Florence. On November 17 he participated in ICS's weekly chapel service while visiting Toronto.

16 *Perspective*, December 1987

PART-TIME STUDY OPPORTUNITY FOR CREDIT*

Four evening courses for winter

Here's an opportunity to expand your mind and Christian worldview. Starting on January 5, 1988, the Institute for Christian Studies offers an opportunity to take one or all of these informative courses for credit*. Join Dr. Paul Marshall, Dr. Harry Fernhout, Dr. Mary Stewart Van Leeuwen and Dr. Stan Skarsten for courses in psychology, counselling, education and politics.

New directions in the psychological perspective of women

Dr. Mary Stewart VanLeeuwen

(For information about times and places, contact ICS.)

The seminar will focus on recent developments in research and counselling psychology as they especially affect women. Topics will include biological factors, intellectual abilities, marriage and motherhood, women in the workplace, domestic violence, and women in therapy.

For registration and further information contact:



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

Marriage and marital therapy

Dr. Stan Skarsten

Tuesday evenings:
7-10 p.m.

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 common cultural assumptions and major therapeutic approaches relating to marriage and marital therapy. There will be some opportunity for learning and practicing therapeutic techniques.



Knowledge and the curriculum

Dr. Harry Fernhout

Wednesday evenings:
7-10 p.m.

This course will explore basic models of curriculum with particular emphasis on understanding the nature of knowledge embodied in each. We will look at the impact of these orientations on Christian educational practice; then we will examine the implications of a biblical perspective on knowledge for educational issues like curriculum, teaching, and learning.



Christianity and politics

Dr. Paul Marshall

Tuesday evenings:
7-10 p.m.

How should Christians deal with the major public issues of our day? This course will examine the role of politics and the law in God's world and consider a biblical understanding of issues like economics and the welfare state, international relations and nuclear arms, abortion, church and state, human rights, broadcasting and education.



*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 program.

Institute for Christian Studies Institutional Repository

ARTICLE: 19872106

TITLE: Perspective (Institute for Christian Studies)

AUTHOR: Institute for Christian Studies

ISSUE DATE: December 1987

TYPE: Journal

SERIES/JOURNAL: Perspective; v.21, no.6

KEYWORDS: Institute for Christian Studies, ICS, christian graduate school, Dr. William Rowe, convocation, graduates, Jeffrey Dudiak, Jeffrey Wells, Kenneth Van Wyk, Bernice Moreau, David Woods, J. Rivhard Pearcey, Donald Knusden, Sun-Hagch Choe, Jeffrey Martin, Rev. J.D. Eppinga, christian education, education and state, Marci Frederick, Gordon Spykman, Aukje Masselink, Cal Seerveld, Doug Blomberg, Satya Wacana, christian perspectives, Korean students, human life, value, seminars

NOTES: Rowe calls for spiritual single-mindedness at ICS, [ICS's gift to the Church by Clifford C. Pitt], Nine students complete ICS programs in 1987, When school meets government: Christians formulate response [conference], Seervelds journey to Australia [and] Indonesia, Reformed perspective [and] books influence Korean study groups, ICS participates in EFC symposium [National Symposium on Life],

CITATION FORMAT: Perspective. Toronto, ON: Institute for Christian Studies, 1987.

dc.creator: Institute for Christian Studies

dc.contributor: Veenkamp, Carol-Ann

dc.contributor: Pitt, Clifford C.

dc.contributor: Fernhout, Harry

dc.contributor: Kuk-won Shin

dc.contributor: Kits, Harry J.

dc.title: Perspective (Institute for Christian Studies)

dc.date.issued: 1987-12-31

dc.date.accessioned: 2012-05-10

dc.type: journal

dc.format.mimetype: application/pdf

dc.language.iso: en

dc.subject: Humanities

dc.subject: Institute for Christian Studies--History

dc.subject: Institute for Christian Studies--Aims and objectives

dc.subject: Institute for Christian Studies--Influence

dc.subject: Rowe, William V.--Inaugural address

dc.subject: Philosophy--History
dc.subject: Institute for Christian Studies. Master of Philosophical Foundations
dc.subject: Hegel, Georg Wilhelm Friedrich, 1770-1831
dc.subject: Marx, Karl, 1818-1883
dc.subject: Eppinga, J.D.
dc.subject: Institute for Christian Studies--Congresses
dc.subject: Christian education--Seminars and Conferences
dc.subject: Institute for Christian Studies--Seminars and Conferences
dc.subject: Education and state--Seminars and Conferences
dc.subject: Institute for Christian Studies. Board of Trustees
dc.subject: Institute for Christian Studies--Students
dc.subject: Institute for Christian Education
dc.subject: Institute for Christian Studies--Faculty
dc.subject: Blomberg, Doug
dc.subject: Seerveld, Calvin
dc.subject: Reformed philosophy--Influence--Korea
dc.subject: Learning and scholarship--Religious aspects--Christianity--Korea
dc.subject: Life--Religious aspects--Christianity
dc.subject: Values--Religious aspects--Christianity
dc.rights: Copyright, Institute for Christian Studies, all rights reserved.