

“Pietistic Daniel” outlines shared heritage

by Carol-Ann Veenkamp

It isn't often that a speaker receives a burst of applause for **not** providing an answer to a crucial question, but the Dean of Ontario Theological Seminary (OTS) managed to do so with flying colours at the annual general membership meeting of the Institute for Christian Studies (ICS) held May 3.

Perhaps in deference to the Calvinist work ethic, Dr. Ian Rennie, who is also an ICS senator, left the audience with the task of figuring out for themselves how to maintain their reformational heritage while sharing it with other Christian traditions.

“How are you going to hold together the confessional, the pietistic, the Kuyperian . . . ball of wax?” he asked before concluding, “I guess that's your issue.”

During a 40-minute lecture entitled, “ICS and Canadian Church History,” Rennie outlined the roots of the similarities and differences between Dutch Calvinism and Anglo-Saxon evangelical Protestantism.

“Pietistic Daniel”

Prefacing his remarks by saying he felt like a “pietistic Daniel in the den of reformational lions” since he comes from the Anglo-Saxon tradition, Rennie said that as orthodox and biblical Christians, both groups have far more that unites them than divides them.

“To spend all our life trying to show how different we are from everybody else seems to me basically non-Christian,” he said.

Out of the early Christian centuries comes the common ground of the theology of Nicea, the Christology of Chal-



Dr. Ian Rennie

cedon, Augustinian sin and grace, and the early church's worship and evangelism; and out of the Dark Ages comes the commonality of the great mission to the barbarians of Western Europe, Rennie pointed out, adding that most of those in the room were of that barbarian stock.

Out of the medieval church, the two groups share the understanding of the doctrine of atonement, and that legislation, education and welfare are all to be “impregnated” with the concept that God deals not only with individuals and with the church, but also with nations.

The Institute and most of Canadian Protestant church history comes out of what historians call the “magisterial” side of the Reformation, which means they also agree on justification by faith alone, stress the authority and power of the Bible, and believe the Holy Spirit works with us directly as individuals and

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Perspective

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In This Issue

Now that summer has arrived I hope that all our readers are enjoying more time with family and friends or enjoying a vacation.

At the ICS too there is a more relaxed pace. The busyness of annual meetings, conferences, appeals and mailings is over for a while. Time now to assess results and set new goals.

To highlight some past happenings in this issue of *Perspective* we include notes on Dr. Ian Rennie's stimulating address at the membership meeting and Nick Terpstra's report on Board actions.

ICS student, Thom Corbet, brings us face to face with the problems of inequality and injustice in our world. Hopefully Tom's study at the ICS will give him some ideas about how to come to grips with such issues.

Rika Vanderlaan summarizes for us some of the ideas expressed recently at a conference on medical ethics sponsored by the ICS and Calvin. The conference was excellent, stimulating, and thought-provoking.

Last but not least, read about the activities and happenings of faculty and alumni. We hope you will get a sense of excitement about the many ways in which the ICS is spreading its message about the kingship of Jesus Christ in higher education.

Have a great summer, and I hope you will enjoy this issue of *Perspective*.

AP



From the President's Pen

By Clifford C. Pitt

"Well, it's all true! The legendary Western hospitality is everything it's said to be!" That's what I told you after returning from last October's trip to Alberta and Saskatchewan. That's what I say now after this May's visit to British Columbia!

It all began with the unforgettable flight from Vancouver to Smithers . . . first the receding Vancouver cityscape dramatically framed by its mountain background . . . the lovely panorama of coastal water . . . islands and inlets . . . hundreds of miles of inhospitable, snow-covered ranges, great glaciers, secret valleys far below . . . Romans 1 speaks to the air traveller afresh, massively, powerfully, clearly, two things: His *eternal power* and His *divine nature* are declared through Creation. In worlds where man has neither Scripture nor Christ, *Creation alone* properly commands two expectations: that man should *glorify Him* as God, and should *be thankful* for all His gifts . . . how infinitely greater must be the response of you and I who hold His Scripture in our hand, the risen Christ in our heart!

So we descend through the clouds to Smithers and the warm hospitality of John and Irene Bakker and their friends . . . Dick Groot welcomes me to his enormous lumber and planing mills and the highly complex pressed board plant . . . next day to Terrace and the enthusiastic hospitality of the Luke Janssens . . . off to the Calvinette Father and Daughter banquet at Rev. Peter Sluy's Church with my own provided-for-the-occasion daughter . . . a great long-after-midnight discussion with ICS friends . . .

Back to Vancouver to be met by dedicated, Reformed community leader, Nick Loenen, who, surely, properly bears the title "Mr. ICS British Columbia" after close to nine years of faithful service to the Institute . . . a most friendly welcome from my hosts, Prof. Ed and Shirley Piers . . . then the outstanding ICS evening chaired by Nick, when 150 ICS friends sat down to a delicious potluck dinner in Coquitlam's Christian Reformed Church of Pastor Evert Busink . . . the church choir was absolutely superb! . . . a chance for

me to share the vision of the Institute for Christian Studies, "The Graduate School with a Difference," which, as far as I know, is the only graduate school in North America devoted solely to the biblical searching out of a Christian perspective for *all* of life, seeking especially a Christian voice in the academic disciplines of the university . . . Ed Piers gives a thoughtful, splendid appreciation of Dr. Bernard Zylstra . . . \$1,900 is pledged for the Zylstra Scholarship Fund . . . for me, the best of all is the chance to meet personally so many faithful and generous supporters who have stood by ICS through thick and thin . . . and new ones who hadn't before realized how strategic to God's Kingdom ICS really is . . . one colourful, exciting day at Expo (the British Columbians are right, Canada! You must not miss this once-in-a-lifetime extravaganza!) . . .

Syrt and Diny Wolters looked after me handsomely in Victoria . . . particularly profitable were the hours of discussion with Syrt and his guests, Pastor Bastian Nederlof especially, and Gerry Ensing, formerly with the B.C. Christian Schools and now supervising them for the B.C. government (that's like Miriam being paid by Pharaoh's daughter to nurse the baby Moses!) . . . Nellie Stadt was a delightful help . . . much enjoyed the dinner she arranged for University of Victoria undergraduates . . . later we joined 25 to 30 adults for dessert and more ICS . . . I particularly valued the opportunity to speak on Sunday morning and evening at the First and Second Christian Reformed Churches . . . back to the mainland again, this time to the generous hospitality of Geerlof and Maria Bomhof . . . together with ICS development director Adriana Pierik, made presentations of Institute degree programs to faculty at Regent College and Trinity Western University . . .

Finally, back home to Toronto, there to thank God for the thousands of wonderful people across Canada and the USA who, with their fathers before them, under God, have brought the Institute for Christian Studies from dream to reality. I'm glad you've let me in on it, too! [P]

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then baptizes us into the body of Christ, with the Holy Spirit not necessarily working through ecclesiastical structures.

Shared individualism

"So we all agree, yes, we do have a kind of incipient individualism, be we Dutch, be we English, if we share the magisterial Protestant background," he said.

Out of the Reformation also comes the Calvinistic heritage that the Institute and Canadian Protestant Christianity share, and out of that Calvin's theme of union with Christ by the Spirit, as well as an ascetism shared by the Anabaptists and Calvinists.

Then, there is the common Calvinistic understanding of certain aspects of the Church, particularly with viewing the Word of God as the regulative principle.

"We're always a little bit restive with anything that's a bit lavish and a bit emotional; we like something that's fairly simple and somewhat cerebral," he said.

Rennie said Calvinists and Anabaptists are the only people who know anything about discipline in the church.

Transformation of society

In addition, the Reformation ensured a shared belief, on the Calvinistic side, of the transformation of society for the glory of God.

Dutch Calvinism is the only form of continental Protestantism that shares Puritanism with Anglo-Saxons, and out of that shared Puritanism comes a dynamic combination of orthodoxy and life – not the separation of orthodoxy and life leading to the dead, sterile, scholastic orthodoxy proposed by theologians from other parts of continental Europe, Rennie said.

The Institute and Anglo-Saxon Puritanism also share the Puritan vision of the godly Christian in the godly church in the godly nation.

"We also share the same spiritual decline of the early eighteenth century and the Enlightenment, and of the kind of ghost of hyper-Calvinism rattling around in the background that's always made us a bit scared, and probably very wisely," Rennie said.

Evangelical awakenings

The Anglo-Saxon and Calvinists



ICS members listen to Dr. Rennie's speech

also share the two or three evangelical awakenings of the late eighteenth and nineteenth centuries. They don't share the first awakening – 1735 to 1785 – which gave rise to Methodism, the emphasis on conscious experience, and post-millennial optimism on the Anglo-Saxon side. But the second awakening, 1785 – 1825, was experienced by both groups.

At this time Dutch history records the Reveil or the Erweckung, and da Costa's and Groen van Prinsterer's conversion. But each Protestant tradition and heritage sought to digest and domesticate this dynamic evangelical movement, which leads to differences.

During the third awakening, late 1850s to 1880s, conversions similar to that of Kuyper (1863) were happening all over the Anglo-Saxon and Dutch world.

Discontinuities between the two traditions also exist, Rennie acknowledged. The more obvious ones are those of national differences, disparity of size, and the pluralism of Anglo-Saxon Protestantism, which is not paralleled in the Dutch scene.

Also, the Anglo-Saxon world had very little in the way of revolutions in the eighteenth and nineteenth centuries – no French revolution, nor the revolutions of 1830 and 1848, which is part of the Dutch Calvinist tradition.

Evangelical success

Instead, during this time there's the remarkable evangelical success in the Anglo-Saxon world, Rennie said.

The Institute's tradition of confessionalism is also not found in Anglo-Saxon Protestants who still have a very optimistic sense at this time.

Rennie asserted that confessionalism was born out of fear of liberal

theology, of the resurgence of Roman Catholicism, and that the Erweckung was not theologically strong enough to stand against these movements.

Kuyper's structure of thought behind his emphasis upon society and his stress on divine sovereignty, on common grace, and on sphere independence also created important differences.

Also, where Kuyper was already beginning to fight secularization of society by erecting alternate structures, the Anglo-Saxons still thought Christianity was flourishing, and so the two traditions were operating out of different worlds at this point on some key issues, he said.

Rise of fundamentalism

The last point of discontinuity which Rennie pointed out was that of conservative evangelicalism as it emerges into the twentieth century to become known as fundamentalism. Although it was concerned with the same issues as the Kuyperians, it was pre-millennial and anti-social gospel. It tended to have the idea that in the divine philosophy of history, church and society were heading to irremediable ruin, and so there wasn't much point in getting too deeply involved in social concerns.

However, there is also convergence despite the discontinuities which Rennie attributed in part to the fact that "all you good Dutch folk are here."

"You have invaded the Anglo-Saxon world and that, may I say, is a great thing. And I think, if I understand rightly, . . . some of you wanted to "reformationalize" Canada . . . So here was a desire for some kind of relating."

And on the Anglo-Saxon side, the rejection in many places of pre-millennialism, and recognition of the vast secu-

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larization of society has led to convergence, he said.

Many Anglo-Saxons are now saying, "We've got to do something; there's nobody else around, except maybe some of our Dutch brethren who are doing what we feel has to be done," Rennie said.

Convergence

"So, I find that there is this convergence of so many of the Anglo-Saxons of evangelical tradition looking to you folk to give a lead.

"Now it seems to me that this must present lots of problems for you. How are you going to maintain your reformational heritage and yet do something positive in relating to people who want to relate to you? When people want to relate to you, and almost beat the door down, it's very hard to live in a ghetto. That's one way of retaining one's heritage: just go off in a corner by oneself, draw everything around, and say, 'We've got the truth and that's it; we're here.' Well, if other people want some of the goodies you have, that's hard to maintain. Anyway, it's kind of self-defeating. You're not getting out and sharing a lot of the good things you have. At the same time, you can be so open when you get in touch with other groups that you lose all those good things of the past. What a tension to live under! There doesn't seem to be an easy answer."

Rennie didn't propose any solutions, but at this point left the burden of finding an answer to those of the Institute tradition. P

Skarsten and Van Leeuwen appointed

Dr. Stan Skarsten and Dr. Mary Stewart Van Leeuwen have both accepted their appointments as adjunct faculty members at ICS.

Both Skarsten and Van Leeuwen will be teaching courses in the new master's program in Christian studies, which will be concentrating in the area of psychology/counselling in 1986-87.

Skarsten currently works at the Institute for Family Living in Toronto and Van Leeuwen is a professor of interdisciplinary studies at Calvin College in Grand Rapids, Mich. P

Trustees and Senators from across N. A. meet at ICS

by Nicholas Terpstra, Trustee

Twice yearly, over 20 people from across North America come together in Senate and Trustee meetings to conduct the business of the Institute for Christian Studies. While the Senate reviews and previews courses, publications, and professors, the Trustees oversee finances and administration. At the completion of the meetings held April 30 through May 2, two impressions remain: on one hand there's the large amount of business done, while on the other there's the continual reminder of how much energy is poured into the ICS through the course of the year by members of the academic and administrative staff and volunteers from the supporting community.

Our business decisions reflect the strong commitment on the part of Senators and Trustees to growth and diversification. Three professors in full-time positions at other universities and one psychologist will be joining ICS as part-time faculty members to teach courses in philosophy, psychology and history. Heartened by your 40% increase in donations this year, we could approve a budget which projects a reduced deficit while restoring the vital position in the History of Philosophy and adding a second fundraiser to our development staff. And with changes imminent in the

Free University's Ph.D. program, we could approve negotiation revising our current joint doctoral program with that university in such a way that the ICS may soon be able to offer Ph.D. studies in a wider range of subjects.

These are only some of the decisions which arose out of the reports and recommendations presented to the two bodies. The more significant thing arising out of those reports was a picture of the dedication and service which maintains the daily operation of the ICS. It's a picture which gets pieced together from the complaints and commitments crossing various reports. Faculty members have warned that increasing teaching and administrative duties are cutting severely into research time – yet all have agreed to increase their work in the new master's program in Christian Studies. President Pitt wonders whether his part-time appointment is sufficient to handle the work – yet refuses to 'work-to-rule' (or seek a Christian Labour Association contract!). So it continues throughout the school. All responsible supporters should recognize that the work of the ICS is carried out by an academic and administrative staff which is often over-

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Senator Peter Schouls, flanked by Pitt, left, and Marshall, right, makes a point at the senate meeting

They came by thumb, by bike, by car

by Carol-Ann Veenkamp

In 1968 a Dordt College student from Granum, Alta. packed a suitcase, slung a sleeping bag over his shoulder and hitch-hiked from his summer job in the Interior of British Columbia to Bolton, Ont.

Three years later three young people from St. Catharines biked 145 miles in 14 hours to Delaware, Ont., raising \$1,000 along the way.

The college student was Don Sinema who later became a full-time junior member at ICS and the three bikers were Cathy Hoogendam, Peter Van Geest, and Walter VandeKleut. And all four were on their way, by thumb, by bicycle, by any means possible, to a summer conference sponsored by the Institute for Christian Studies (ICS) – the highlight of the summer for many.

Although the summer conference phenomenon hasn't seen 30 years yet, its 28 years of association with ICS warrants inclusion on this page, which is reserved for 30th anniversary feature articles.

The first conference was held September 1, 2, and 3 at Unionville, Ont. with 60 participants. The roster of speakers included such revered names as H. Evan Runner, Hendrik Van Riessen, and A. L. Farris.

That first conference spawned satellites in Alberta, British Columbia, Pennsylvania, Michigan, Iowa, New Jersey, and Washington.

Fills a gap

Although the Association for the Advancement of Christian Studies (AACS), the forerunner of ICS, had swelled to nearly 2,000 by 1959, the time wasn't ripe for the establishment of a university or graduate school. During the intervening years, from 1959 through 1967, the summer conferences were held as a means of providing Reformed perspective for Christian university students.

After almost a decade of conferences, Everett Baker, wrote in *Perspective* fol-



Conferees at Cultus Lake, B.C. pose for a group shot in 1969

lowing a Bolton conference, "The large crowd (260) gave substance to the realization that the conferences are here to stay." The conference had come of age.

Participants of those early conferences often felt profoundly challenged by the lectures. For example, in 1969, May Drost wrote in *Perspective*, "It is hard to say why the Bolton conference was so successful. Certainly the topics discussed left no room for false optimism about the state of affairs in North American society. In addition, we had reason to feel less than proud of our own record too, as members of the Body of Christ. But judging by the new books tucked under arms and animated, arm-swinging discussions, many must have vowed to make a spectacular effort. It was good to have been there."

Broader appeal

But after the opening of the Institute, the focus of the conferences shifted slightly to take in a broader range of issues, which would appeal to people in the working world as well as students. And to ICS supporters, the August Civic holiday weekend gradually became

known as the ICS family conference.

In 1970, the Ontario conference, held at Niagara Christian College received the largest crowd of attendants ever with 571, including students, parents, and other children.

Of this conference, John Olthuis, then executive director, wrote, "This is the best conference we ever had; the response is overwhelming, the spirit is tremendous, and the lectures are incisive."

Norman headlines

Larry Norman, a contemporary Christian rock musician, headlined the 1971 conference held at Belvoir Centre at Delaware, Ont. and attendance figures rocketed to 885.

Eventually, ICS summer conferences became concentrated in Canada with one held annually in Ontario, Alberta, Skeena-Bulkley Valley, B.C. and Southern B.C.

Topics and names of speakers at conferences varied along with prevalent

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concerns as the turbulent '60s shaped the more subdued '70s. In the 1980s, ICS summer conferences have almost become as much of an institution as the Institute itself.

Last year, 962 people attended the Ontario conference, which featured ICS senior member, Dr. James Olthuis, and Western Canadian supporters attended conferences featuring Rev. Andrew Kuyvenhoven in Alberta, Rev. Henry DeRooy in Skeena-Bulkley Valley, and Rev. Derk Pierik in Southern B.C.

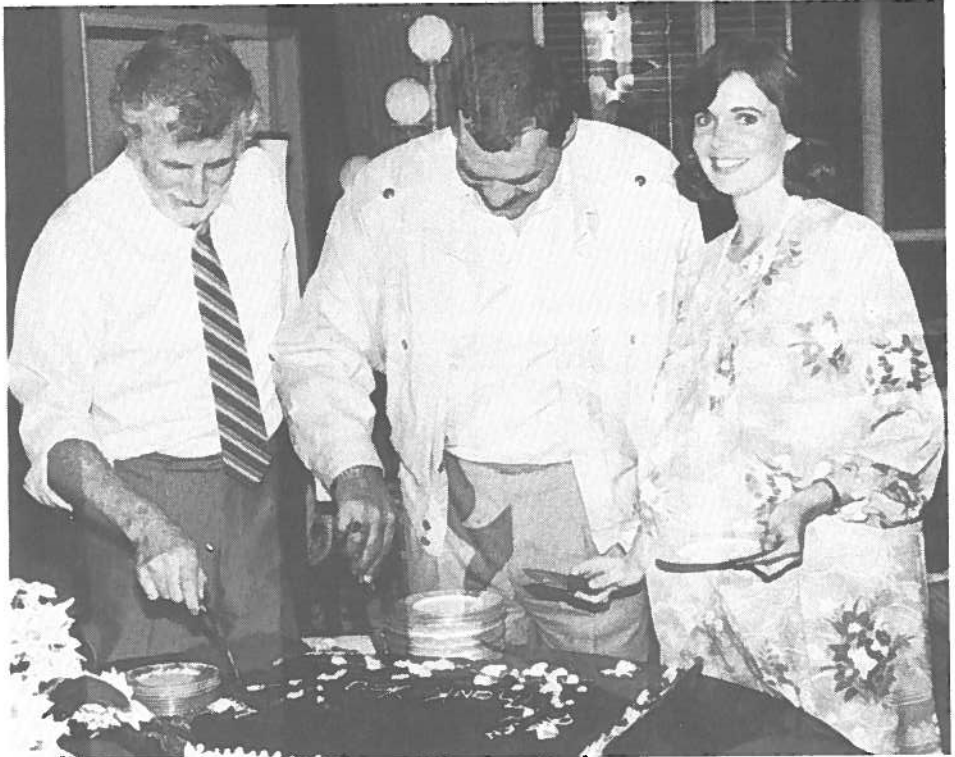
Already, staff and volunteers across Canada are gearing up for the 28th annual Civic Holiday and Labour Day conferences. Sharing the fruits of research done under the auspices of ICS in the form of conferences is a part of the Institute's mandate and an indelible part of its history. P

ICS alumni remain active

ICS 1975 graduate, Dr. Don Sinnema, was recently appointed to a chaplaincy at Fredericton, New Brunswick. After receiving his doctorate from University of St. Michael's College in Toronto, Sinnema attended Calvin Seminary. He is currently serving as an intern pastor at Calvin Christian Reformed Church in Ottawa.

Sinnema is also a member of the CRC synodical committee for translation of the Canons of Dort. An article which he co-authored with ICS adjunct faculty member Dr. Al Wolters, "Serpents and Commas in the Canons" appeared in the June 9 issue of *The Banner*.

Another ICS graduate, Brain Walsh, 1979, gave a paper entitled, "Theology of Hope and the Doctrine of Creation: An Appraisal of Jurgen Moltmann" at the annual meeting of the Canadian Theological Society held at the University of Manitoba June 4. Walsh is currently a Ph.D. student at McGill University in Montreal. P



Departing trustees Pierik and Posthumus and staff member Van Ginkel prepare to slice the cake at a combined farewell party held May 24.

Trustees continued from page 4

worked and definitely underpaid. And while complaints are sometimes heard, the commitment of everyone is consistently renewed.

We are gratefully recognizing that this staff commitment is also increasingly being re-inforced by qualified volunteers who are helping us to improve all aspects of the ICS. A recently established Finance and Property committee has put long hours into sorting out our building management, reviewing the budget, and getting us on the path back to a balanced budget. The Trustees were relieved to note in this connection that the time-consuming headache of day to day building management has been transferred to a property management company, with costs equitably distributed among all tenants. We are now appointing an Administrative Review committee to help us simplify ICS operations, and a Personnel Committee to ensure that if our staff ever do turn to the CLAC, it won't be out of despair. We recognized too that the volunteer who has given most over the past year has been Business Director Rosalind Deck, who has singlehandedly clarified our accounting and financial reporting procedures, and directed us into the computer age of financial management. We're now look-

ing to supporters to help us test these computerized accounting procedures. They can handle deficits; now we'd like you to help us see if they handle surpluses equally well.

Some of our last items of business were expressions of thanks to one senator and two trustees who are resigning after having enlightened and enlivened our meetings for many years. Senator John Olthuis and Trustee Wietse Posthumus have reached the end of their terms. Their long hours of work and legal expertise steered us through complicated charter negotiations and building management problems. Board of Trustee President Derk Pierik is retiring as his wife Adriana takes over as the ICS Director of Development. Only the knowledge that he will continue to work on ICS projects could persuade the Trustees to accept the resignation of a man whose wisdom and leadership will be sorely missed.

In all our meetings we could see the blessings which have come through the prayers and support of the whole ICS community across North America. Please continue to pray that God would send us the students, the funds, and the wisdom to do the work which He has given us faithfully, honestly, and well. P

Meet a new student: Thom Corbett



Thom Corbett

One year ago I was watching hundreds of half-starved scavengers maul through a 100-foot high pile of stinking and disease-ridden garbage in hope of finding a few cents worth of scrap. For their eight hours of back-breaking work under a merciless blistering sun, a single scavenger wouldn't make enough money to pay for a Coke in Canada.

The longer I watched the more it seemed that nothing short of violent revolution would see justice done in this small corner of the Philippines.

If violence wasn't the answer (and wasn't I a pacifist?) then what was the Church doing to ensure that justice be done in countries where millions live in conditions which, if you or I subjected our pet cat or dog to similar circumstances in Canada, we would face legal action for cruelty to animals?

As I watched children as young as three and grandmothers of 80 – bent into the shape of a pretzel by decades of sifting through other people's discarded affluence – it occurred to me that I had seen this situation repeated numerous times in Canada.

I remembered the Maritime fisher-
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Keeping up with ICS Faculty

On May 23, **Harry Fernhout**, senior member in education, spoke on "Moral/Values Education: 'Challenge and Opportunity'" at a meeting of the Christian Teachers Fellowship in Hamilton, Ont. The audience consisted largely of Christians teaching in public schools. A number of non-teachers interested in the topic were also present.

The following week, also in Hamilton, Fernhout attended a conference on "Interpreting Scripture" at Redeemer College.

From June 17 through 19, Fernhout participated in a working conference in Lansing, Ill. on the future of Christian education. The conference was sponsored by a group of Illinois teachers from elementary and secondary schools as well as colleges.

In the second week of July, Fernhout will be joining Agnes Struik, educational consultant with the Curriculum Development Centre, in conducting a seminar/workshop on the themes, "The Curriculum and the Learner." A one-day preview of this seminar was presented to the teachers of Calvin Christian School in Hamilton on June 26.

An article entitled, "Curriculum: Acid Test of a Christian School", co-written by Fernhout and Struik, appeared in the May/June issue of *Faith Today*.

On May 7, **Paul Marshall**, senior member in political theory, met with the executive director of the Evangelical Fellowship of Canada (EFC), Brian Stiller, and Hudson Hilsden, head of EFC's Social Action Committee, regarding EFC's stand on current human rights legislation.

Marshall's article, "A Christian View of Economics" was printed in the March, 1985 issue of *Crux*, which recently appeared.

On June 6, 7, and 8, Marshall attended meetings of the Canadian Political Science Association in Winnipeg, Man. While there he chaired sessions on "Solidarity" and on "Faith and Reason", and was a respondent to papers on Thomas Aquinas and Leo Strauss.

Senior member in philosophical theology, **Dr. James Olthuis**, attended the annual meeting of the Canadian Society for the Study of Religion and of the Canadian Theological Society held

at the University of Manitoba in Winnipeg. While there, he presented a paper outlining a holistic, multi-dimensional anthropology, which he is developing, entitled, "Be(com)ing: Humankind as Gift and Call".

During May, **Dr. Calvin Seerveld**, senior member in aesthetics, gave a lecture at Calvin College in Grand Rapids, Mich. on "Reading Literary Texts with Christian Antennae." Faculty members and students from the German, French, and Spanish departments of Language and Literature were present, as well as members of the English department.

In mid-May, Seerveld presented a day-long conference on the arts in Brooklyn, NY sponsored by the New York Cooperative Academy for Reformed Theology. His lectures were on "The ABCs of Christian Aesthetic Theory" and "The XYZs for Christian Artists." Artists from Philadelphia, Long Island, and metropolitan New York attended and performed music, dance, choral reading, and song, and showed paintings, engravings, and lithographs, for a critical session. Pastor Paul Szto (Queen's CRC) and Steve Schlissel (Messiah's Congregation, seeking affiliation with the CRC) and Jan Mohl were the organizers of the conference.

"Promise for Art Historiography" was the paper read by Seerveld at the third annual meeting of the Canadian Society for Aesthetics in Winnipeg on May 30. Seerveld is co-president of this society, and chaired its business meeting during the meetings of the Learned Societies of Canada held this year at the University of Manitoba.

Seerveld remained in Winnipeg to present a lecture on June 2 on "A Comparative Critique of Kurelek and Krijger" at the Ukrainian Cultural Centre, as arranged by Manitoban artist, Gerald Folkerts. The topic attracted an audience from Ukrainian and Mennonite communities as well as the Dutch Christian Reformed public.

"The Grammar of God's Self-Expression: Karl Rahner's Thought as Watershed for Contemporary Theology" was the title of the paper presented by **Dr. George Vandervelde**, senior member in systematic theology, at the Canadian Theological Society on June 2 in Winnipeg. [P]

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men waiting for a "pogey" check so they could buy some white bread and molasses; a vacant-eyed Toronto teenager shuffling from one government agency to another hoping that perhaps one could actually help him; a downcast native Canadian confined to a desolate reservation in a country where his once proud ancestors had freely roamed for thousands of years.

The question still remained.

How was I contributing to the task of ensuring that justice be done to all men in a world created by God with enough resources to ensure a life of dignity for all peoples?

Perhaps a more relevant question one year after my 10th visit to that mountain of rubbish in Manila is, "What am I now doing at ICS with my nose in a book while so many other noses face the stench of rotting garbage?"

The answer is perhaps most plainly stated in a theme which runs throughout *The Confessions*, by Saint Augustine, a book I recently read. In his book, Augustine continuously notes how God uses certain circumstances and people to lead His children in a direction which will see "His will done on earth as it is in heaven."

ICS is one such "circumstance" in my own life. An opportunity to pause, reflect, meditate, and to gain new ammunition in a struggle to ensure justice for those whose voice often has been reduced to a whisper. Voices which cry out for total salvation, not only in the glorious life to come, but here and now.

Thom Corbett and his wife Sue have a two-year-old daughter, Nicole. Thom is a student in systematic theology at ICS. [P]

York to use Marshall's book

York University in Toronto will use Paul Marshall's *Thine is the Kingdom* as part of the assigned reading for a graduate seminar in political science.

Marshall said the book will be used as an example of a contemporary Canadian Christian approach to political theory. [P]

Two-day conference explores Christianity and medicine

by Rika VanderLaan

Approximately 30 people gathered at the Institute June 6 to reflect on some very current and difficult issues related to Christian Faith, Health and Medical Practice. The two-day seminar was lead by a number of Fellows of the Center for Christian Scholarship at Calvin College.

This interdisciplinary team, headed by Dr. Hessel Bouma III, a biologist with a special interest in genetics, has interacted over the past year to grapple with some of the crucial issues which confront medical and health care practitioners on a daily basis.

Team members included Dr. Douglas Diekema, a physician, training in the field of pediatrics, and Dr. Allen Verhey, an ordained minister and professor of religion and ethics at Hope College. The sociologist/anthropologist on the team, Dr. Theodore Rottman is a professor at Calvin, while the philosopher member, Dr. Edward Langerak, teaches at St. Olaf College in Minnesota.

Thoroughly versed in the current research and thinking, the team sought to express a Christian response by examining the issues in a framework that proclaims Christ as the resurrected Lord of Life and recognizes all humankind as image bearers of God. In the light of that confession, members of the team proposed some tentative answers to questions related to issues such as the structural and political dimensions of our health care system and medical practice, the development and use of technology, the role of Christian health care practitioners, the underlying principles related to decisions surrounding the end of life, and the abortion debate.

The results of some of their work, presented at the Institute, were five outstanding papers. Following each of the papers, invited respondents presented their reactions to the papers. The respondents included three physicians, Drs. Thomas Zeyl, from Grimsby, James Rusthoven, Sunnybrook Hospital in Toronto, and Ian Taylor, professor at

the University of Toronto School of Medicine. Also responding were Dr. Abbyann Lynch, director of Westminster Institute for Ethics and Human Values, and Major Harold Thornhill, director of Scarborough Grace Hospital. The responses were as articulate as the papers, stimulating eager discussion and exchange of ideas.

Saturday morning, with the assistance of two more team members, Ken Faber and Kurt Kooyer, five questions concerning living wills, the place of the disabled in God's covenant, problems related to the Canadian health care system, and other topics were presented for discussion.

The papers and discussions created new appreciation for the awesomeness of the decisions that need to be made, and the need for collaboration and cooperation between medical and health professionals and patients and their families in reaching decisions in situations where the choices are, in Dr. Verhey's words, "irremediably ambiguous". To borrow further from Dr. Vehey's paper, the Christian faith, he asserts, acknowledges the tragedy of suffering, but also sustains the hope to look beyond the tragedy to the triumph of God. The story of the cross calls to those who would follow Christ to minister to the suffering. This calling can nurture and sustain the vocation of medicine to heal and to care, to intervene if possible against the evils of suffering and premature dying, but never to abandon the patient even if and when the intervention does not provide a happy ending to the sad story. The calling, however, is not restricted to those whose daily work involves healing and caring. The issues touch all of our lives and the responsibility must be shared by the Christian community at large.

Those who were unable to attend the seminar should note that Eerdman's will be publishing the results of the Calvin team's work. [P]



Serving Through Public Education

by Robert E. VanderVennen

ICS goes to the university campus

The ICS again this year has taken its Christian vision in higher education to university and college campuses in the Toronto area. Five of our graduate students have brought "Christian Perspective" courses to Christian students on the secular campuses where the struggle of spirits for the hearts of students is as strong as ever.

Again this year these courses have had a life-changing impact on some students. As one of Bob Rogers' students at York University put it, "The course opens up Christians to ideas that they have never been exposed to." One of Nancy Pearcey's students at Erindale College of the University of Toronto wrote in an evaluation, "I would like this course to continue for the whole summer."

The courses were taught once a week, in cooperative relation with Inter-Varsity groups or campus chaplain programs. The courses all concentrated on Christian worldview, a basic biblically Christian understanding of issues and viewpoints that students face. Textbooks were chiefly two new books written by ICS people: *The Transforming Vision* by Brian Walsh and Richard Middleton, who taught these courses while they themselves were graduate students at ICS, and *Creation Regained*, written by Albert Wolters while he was on the ICS faculty. Also helpful were *All of Life Redeemed* and *At Work and Play*, both written by members of Pittsburgh's Coalition for Christian Outreach.

ICS student Harry Kits, majoring in political theory, faced the challenge of making Christian thinking relevant to technology-oriented students at Ryerson Polytechnic Institute. Most of them were students from evangelical and fundamentalist Christian backgrounds who wanted to understand their study and later professional work in Christian terms. Harry tailored the second half of the course to their particular interests, and at one point invited Ryerson prof Bob Groot to talk about issues in his specialty, landscape architecture. Stu-

dents said that "the course was an awareness-stimulator" and that "the book opened my eyes to Christian history and thought, and also the prevailing worldviews of today's society, which I am thankful for."

David Woods took the bus to Hamilton each week to meet with McMaster University students brought together by campus chaplain Aren Geisterfer. David came to ICS from England and has become excited about the worldview perspective of ICS. It is interesting to have a person with his background teaching this course to students from Reformed churches, including three students from Redeemer College.

Mark Roques couldn't find many University of Toronto students for his course, so he went to the highways and byways and found some recent university graduates, such as a physiotherapist, mechanical engineer, psychiatrist and several people in the business world. They found the course to be enjoyable and challenging.

Perhaps the greatest benefit of these courses comes to the ICS students who teach them. It takes courage to take your Christian ideas to the university campus, and skill to articulate them if you are going to keep the interest of overworked students who don't receive university credit for your course. Our students get very excited as they find that they have something that university students want to learn. The training is also important for those who will become teachers and communicators of Christian ideas.

Through these courses the Christian perspective of ICS reaches out to many students who would not come to ICS to study. Some of them do later study at ICS, either part-time or full-time. In general the courses bring ICS to the attention of many university people who would not otherwise know of us.

It is important for ICS to test in the secular university world the Christian worldview perspective that is our main

strength. We need always to refine what we have, to test it against what people experience in the larger academic society. ICS students need to be sure that what they are learning is the "real stuff" that the world needs, and that they are being equipped with the right kind of ideas. This year's experience tells us we are meeting the test. We ask for your prayers and support for this crucial witness.

P

What's in a name?

In the last few months I've had some quizzical looks, not the mention some strange reactions, when I've been introduced to others as Adriana Pierik.

Some have queried if this Adriana is perhaps a daughter of Rev. Derk Pierik (my husband) and others have wondered if she is a relative of his. So let me explain.

At my birth I was given the name Adriana Wilhelmina Maria. Since this was a rather big label for such a little tyke, my parents called me Adri for short. And for the first 10 years of my life I went by that name. But then my parents immigrated to Canada. Soon my name underwent an evolution in both pronunciation and spelling. I ended up being called Audrey.

However, in recent years I have increasingly come to appreciate the old tradition of carrying on some family names from generation to generation. I decided I wanted to go back to my original name.

But this was easier said than done. So when we moved to Toronto some years ago and when I began my studies at the University of Toronto, I resolved that this was my chance. I again started using my given name - Adriana.

However, my friends who have known me for many years still call me Audrey and by that I am certainly not offended, but my new circle of friends call me Adriana. This is the name I like best.

So, please, don't think that I am going through some sort of an identity crisis. I'm just going back to my roots.

P

Development

Notes



by *Adriana
Pierik*

It is a well known fact that changing one's job or career rates close to the top on the stress scale. This I would certainly affirm with a resounding "Amen"!

For the past few weeks I have tried to get a bit of a handle on my new job as director of development. I'm sure I won't be bored. My dreams, or more aptly stated, my nightmares, for the last little while would provide a wonderful case study for someone doing a major in psychology.

I am tremendously challenged to work for ICS and to continue the work already begun a long time ago by my predecessors. They have left a solid structure firmly in place upon which I can build.

But, at the same time I am also a bit awed by the task that lies ahead of me. However, my anxiety is greatly reduced by the fact that I do not have to do this job alone.

As you all know by now, Harry Kits and I will share this task and we will work as a team in the development department of ICS. I am very grateful that the board saw their way clear to hire two people to replace Aileen Van Ginkel. That says something about the size of the shoes we have to fill as well as the size of the mandate ahead of us. But sharing this mandate with Harry gives me a sense of comfort.

Already, Harry and I have done a lot of brainstorming together. We can bounce our ideas off each other and work through problems. So, I look upon our working relationship as a partnership; each with different areas of responsibility, but with a common mandate.

For this we ask your prayers, for Harry and myself, but especially for the Lord's continued blessing upon ICS. This is your graduate school. You have a stake in its success.

I count it a real privilege to use my gifts in the service of ICS. I pray that God will bless us richly. P



Former director of development, Aileen Van Ginkel, shows off a new addition to the ICS community, her daughter, Alison Diane, born June 23. Alison is the firstborn of Aileen and her husband, Ed. She weighed in at 8 lbs. 3 oz.



*Dr. Clifford Pitt talks with the author of *Telling the Next Generation*, Harro Van Brummelen, and his wife, Wilma during a recent trip to B.C.*

Photo by Dr. Edward Piers

As most of our readers know, ICS's first president, Bernard Zylstra, died of cancer at the age of 51 on March 4. The February issue of *Perspective* carried a tribute to him. Readers responded to the news in correspondence to ICS and to Zylstra's widow. Here, Josina Zylstra takes the opportunity to thank the ICS community for their support.

May 15, 1986

Dear Friends,

Because of the large number of people who expressed their sympathy after Bernard's death, it is impossible for me to thank each one of you individually. By means of this public letter, however, I would like to express my sincere appreciation to each and everyone who in whatever way did so. I would also like to thank you for having allowed us the maximum amount of privacy together during Bernard's illness, since this meant that we were able to experience the time we had not dared hope for as a particularly blissful period. Those months turned out to be the happiest of our life and enabled us to prepare together for the inevitable end.


Sincerely,

Josina B. Zylstra

Reserve these dates

Reserve Thursday, October 30 and Saturday, November 1 for ICS's 30th anniversary celebrations!

On October 30, ICS intends to host an evening of drama by Trinity Players and the official anniversary ceremony will take place November 1.

More details will be released in upcoming issues of *Perspective*. 

Featured speakers

President Clifford Pitt and vice-president Paul Marshall are featured speakers at the forthcoming conference "Christianity in the Marketplace," October 16 - 17 in Toronto, sponsored by the King-Bay Chaplaincy. If you wish to consider attending, you can write KBC at Box 175, Toronto Dominion Centre, Toronto, Ontario M5K 1H6.



Worldview reading from ICS

B. Walsh and R. Middleton – <i>The Transforming Vision: Shaping a Christian Worldview</i>	\$ 9.75	_____
A. Wolters – <i>Creation Regained: Biblical Basics for a Reformational Worldview</i>	\$11.25	_____
B. Frey and others – <i>All of Life Redeemed</i>	\$ 6.95	_____
B. Frey and others – <i>At Work and Play: Biblical Insight for Daily Obedience</i>	\$10.95	_____
B. Goudzwaard – <i>Idols of Our Time</i>	\$ 6.95	_____
A. De Graaff and J. Olthuis – <i>Toward a Biblical View of Man: Some Readings</i>	\$ 6.00	_____
H. E. Runner – <i>The Relation of the Bible to Learning</i>	\$ 5.95	_____
H. Hart – <i>The Challenge of Our Age</i>	\$ 3.25	_____
K. Hermann – <i>University Study in Christian Perspective</i>	\$.75	_____
C. T. McIntire – <i>The Focus of Historical Study: A Christian View</i>	\$.75	_____
J. Olthuis – <i>On Worldviews</i>	\$.75	_____
K. Hermann – <i>Every Thought Captive to Christ: A Bibliography of Resources</i>	\$ 5.50	_____

Biblical Studies

C. Seerveld – <i>Balaam's Apocalyptic Prophecies: A Study in Reading Scripture</i>	\$ 3.95	_____
H. Fernhout – <i>Of Kings and Prophets</i>	\$ 7.00	_____
D. Sinnema – <i>Reclaiming the Land: A Study of the Book of Joshua</i>	\$ 3.00	_____
J. Boer – <i>Biblical Quotations on Justice, Stewardship and Economics</i>	\$ 1.50	_____
H. Vander Velde – <i>A Study of the Book of Ruth</i>	\$ 1.00	_____
R. Vander Plaats – <i>Jeremiah and the Death of Judah</i>	\$ 1.00	_____
S. Bower – <i>Imaging God as Woman and Man Together: A Study of Genesis Two</i>	\$.75	_____

New and choice

Harro Van Brummelen – <i>Telling the Next Generation: Educational Development in North American Calvinist Christian Schools</i>	\$20.95	_____
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ICS Summer Conferences

Changes and Choices — Niagara Family Conference

August 1 - 4 at Niagara Christian College grounds near Niagara Falls, Ont.

Keynote speaker: **Dr. Richard Mouw**, Professor of Christian Philosophy and Ethics at Fuller Theological Seminary in Pasadena, Calif.

For registration information, contact ICS at (416) 979-2331 or write us at 229 College St., Toronto, Ont. M5T 1R4

Doing Justice — Alberta Family Conference

August 1 - 4 at Deer Valley Meadows Camp near Alix, Alta.

Keynote speaker: **Dr. Nicholas Wolterstorff**, Professor of Philosophy at Calvin College, Grand Rapids, Mich.

For registration information, contact Miranda and Hank Bestman at (403) 484-1501 or write them at 10319 - 155 St., Edmonton, Alta. T5P 2M1

Winds of Change - Our Response — Southern B.C. Family Conference

August 29 - September 1 at Columbia Bible Camp at Cultus Lake, B.C.

Keynote speaker: **Dr. Peter Schouls**, Professor of Philosophy at the University of Alberta.

For registration information, contact Sam Van Randen at (604) 521-2162 or write him at 7839 - 18th Ave., Burnaby, B.C. V3N 1J5

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