

# Perspective

Newsletter of the Institute for Christian Studies

Volume 19, No. 3 — June 1985

## Trustees' Report

by Derk Pierik

The Board of Trustees met during the third week of May to make some very weighty decisions affecting the future of the ICS. Most of those decisions related to the outlines of a five-year plan for ICS which will be developed further in the upcoming months.

Almost a year ago the Board of Trustees authorized President Bernard Zylstra to engage a consultant, the Greystone Group, "to provide the ICS with a professional . . . report that analyzes organizational problems currently faced by the ICS and recommends alternative courses of action to be taken by the ICS." The consultant sent out questionnaires to members and associates of ICS, and interviewed ICS personnel and board members.

Among other things, the consultant concluded that ICS should work at becoming an "institution" rather than a "movement." He added that though we are obviously "cash-poor," our financial situation is not critical in terms of net worth (our building). Despite criticism, he said, our constituency support is very strong, and growing.

Aware of the tensions that had been evident within ICS, the consultant said that he sensed solid, mutual commitments among all staff and board members. He found a common desire to find positive ways of dealing with differences and working together harmoniously. It was in the area of planning that the consultant gave us fairly low marks, and we have taken his comments to heart.

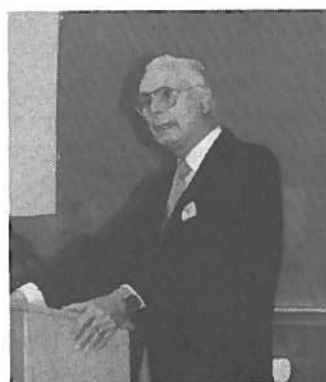
Some of the recommendations made by the consultant are as follows: ICS should a) shape itself into a "Christian Graduate School" and develop its entire program accordingly, b) make student recruitment a high priority, c) find much more positive ways of dealing with conflict, d) develop better materials for carrying its message to the public, e) seriously consider appointing a professor in the area of Christian education, and f) develop a functional long-range plan. Staff, Board and Senate have responded very positively to the report and its recommendations, and ways and means for its implementation are now being worked out.

### Appointments

The trustees made many weighty decisions at their meeting, but did so in a positive spirit. Much of that could be attributed

to the joyful experience of interviewing three very strong candidates for positions at ICS. We appointed Harry Fernhout in the area of philosophy of education, and offered a position in history of philosophy to Bill Rowe, another strong candidate who is now considering our offer.

We are most grateful for the appointment of Dr. Clifford Pitt as our new president. Dr. Pitt comes to us with a wealth of experience in higher education in Ontario (see interview



Dr. Clifford Pitt

on page 4). He was chosen for his evident personal godliness and the experience and competence he brings to the ICS presidency. We are very grateful that Dr. Pitt has accepted the appointment, and bid him the Lord's blessing in his work. We also appointed senior member Dr. Paul Marshall as vice-president, to aid Dr. Pitt in his task and to function as acting president in Dr. Pitt's absence.

### Finances

Having witnessed increased deficits during the last five years, the trustees felt they had to choose between a gradual erosion of the financial base of ICS or an all-out attempt to reverse the declining financial trend. Therefore, in order to implement the consultant's recommendations, and with a view to making the much-needed appointments mentioned above, the trustees adopted a plan that will seek to raise as much money as possible against the net-worth of the ICS building. We will then use those funds to set things in motion to radically improve the viability of ICS.

Our decision was taken unanimously, and with a sense of faith. From all indications the Board of Trustees is confident that everyone involved in ICS is united in their determination to realize the original goals of ICS — to provide Christian graduate studies in a reformational framework. But more than that we believe we are doing the Lord's work in this area of education; our decision is based on trust in Him.

*cont'd on Page 3*

# Perspective

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## In This Issue . . .

You may have noticed that *Perspective* reached your mailbox a bit later than it should have. We had been priding ourselves on the good timing of our previous issues; perhaps that's why we feel an excuse is in order.

And here it is: Because so much has been happening in the last two months that we wanted you to know about, we put off our deadlines so that we could report it to you right away. If we had waited until the next issue came around, you'd be missing all the excitement!

Derk Pierik's article about the Board of Trustees' meetings will give you the most immediate sense of the reasons for the added excitement at ICS during the past few weeks. The reports on the Senate and annual membership meetings reflect a similar optimism about the directions being set at ICS these days.

Featured in this issue is Dr. Clifford Pitt, the new president of ICS. We avoided cutting down the rather lengthy interview with Dr. Pitt because we thought you would like to join us in the delightful process of getting to know him.

Noticeably absent in this issue is Bernard Zylstra's "President's Point of View" column. Unfortunately, Bernard's illness made it impossible for him to write his final column as ICS President. We hope to renew this column from Dr. Pitt's point of view.

We hope that your enjoyment of this issue will make it worth the wait.

AVG

## Annual Meeting: It's Pitt

by Phil de Haan

The 1985 ICS annual membership meeting in late May focused on some very important matters. Perhaps the most significant point on the agenda was the first public introduction of the Institute's new president: Dr. Clifford C. Pitt.

Pitt, a veteran of academic administration, spoke briefly to the crowd of over 75 people. He called his appointment an honour and acknowledged the Institute's importance. He said ICS has "carved out an important area for itself in the work it's doing."

John W. Van Dyk, a former trustee, thanked Bernard Zylstra for his work during his 2-1/2 years as president. He noted the hard work Zylstra did in securing ICS' charter – a special event for all involved with the Institute.

Three Master of Philosophical Foundations degrees were conferred by chancellor Peter Schouls. Gary Shahinian was present to receive his degree. Receiving degrees in absentia were Chris Gousmett and Keith Pavlischek.

A panel discussion on the future of ICS addressed some of the Institute's problems and looked at solutions. Derk Pierik, chairman of the Board of Trustees, talked briefly about the trustee's recent decisions regarding a five-year plan for ICS. Harry Groenewold, vice-chairman of the Board of Trustees, reported on the return of George Vandervelde as full-time senior member and possible appointments in the history of philosophy and philosophy of education.



Left to right: Zylstra, Pierik, Posthumus, Groenewold

Wietse Posthumus said that ICS has reached a turning point. The time has come, he suggested, for ICS to become a graduate school of the kind first envisioned by the early fathers of the AACSB. Perhaps, he added, growth will have to come at the expense of the building. Finally, Bernard Zylstra commented briefly on the past, present and the future. He pointed with poetic delight to the unique backgrounds of the three M.Phil.F. graduates and said that ICS is a mission institute.

The final item on the agenda concerned the 1985-86 budget. Although it is again a deficit budget, its approval by the membership was a vote of confidence in both the Institute and its staff.

## Historic Senate Meeting

The mid-May meeting of the ICS Senate was a historic gathering: It was the first meeting of the newly formed body. The 1983 charter allowing ICS to grant degrees called for a revision of the Institute's decision-making bodies. Thus the disbanding of the Board of Curators and the creation of a Senate.

The Senate is a mixed group. It is made up of two junior members, four senior members, and eight members of the constituency. While the Board of Trustees shapes the overall direction of the Institute, it is the Senate which directs the academic flow of ICS.

In their first meeting the senators looked closely at the Greystone report, and met with presidential candidate, Clifford Pitt. The senators also recommended to the trustees the reappointment of George Vandervelde as a full-time senior member and the new appointments of Bill Rowe and Harry Fernhout.



*Peter Schouls*

Rowe, presently at The King's College in Edmonton, has been offered a two-year teaching appointment, beginning in 1985-86, as senior member in history of philosophy. The discipline is an important one for an institution which specializes in philosophy.

Fernhout has been offered a two-year appointment, beginning in September. He will be a sessional lecturer in the philosophy of education; on completion of his Ph.D. he will become a full-time senior member. Fernhout has been involved for some time with the Curriculum Development Centre (Toronto), a group which publishes Christian curriculum materials for elementary and secondary schools. His work in philosophy of education will be especially appropriate at a Christian graduate school.

Over the two days it met, the Senate examined many important areas of ICS. Most senators felt the meetings went well, although some noted there was simply too much material to cover. Senate chairman Peter Schouls echoed the complaints of those who felt the constraints of too little time, but said "it was an excellent first meeting."

### Trustees' Report *cont'd from Page 1*

We look to a period of approximately three to five years in which it will become evident whether ICS can deliver on its original promise or will have to drastically revise its present program. On one thing all of us are agreed: The kingship of Jesus Christ has enormous implications for North American higher education. ICS set out to proclaim that kingship, and by the grace of God we can live up to the challenge.

We appeal to all our members to make the future of ICS a matter of most serious consideration and prayer, also in

## Faculty Highlights

The trustees and senators made a number of decisions during their meetings which will affect the future direction of ICS. Crucial among their decisions are those affecting the composition of the ICS faculty.

George Vandervelde, senior member in systematic theology, will be returning to ICS on a full-time basis. During the past two years he had divided his time between ICS and the Willowdale Christian Reformed Church, where he was pastor for youth and outreach.

Paul Marshall, senior member in political theory, will be taking on administrative duties, along with his teaching, as ICS vice-president. He will now be at ICS full-time, giving us the one-fifth time position he held as research associate at Citizens for Public Justice, the Christian political organization housed on the third floor at 229 College Street.

Harry Fernhout, who has an M.Phil. from ICS, will take up his appointment in September. In addition to teaching a course on moral/values education, he will be setting up a program designed especially for teachers.

Bill Rowe, also an alumnus of ICS, has been offered the appointment in history of philosophy. If he accepts the offer, he would begin at ICS in September, 1986. Filling this particular appointment is important to ICS not only because it removes the vacancy created when Al Wolters went to Redeemer College but also because it is a crucial element in the Ph.D. program which ICS offers in cooperation with the Free University in Amsterdam.

### Zylstra Seriously Ill

Following the annual ICS membership meeting, Bernard Zylstra took ill with what he thought was a recurrence of a cold/flu virus made worse by exhaustion. Three weeks later, the news about Bernard's health took on a much more serious note.

Bernard's illness has now been diagnosed as terminal cancer. At the time of writing, we are hoping that chemotherapy treatments will help to extend Bernard's life.



Bernard, together with his wife, Josina, needs all of our prayers for strength and healing, and we all together need each other's prayers as we seek to understand the Lord's will for Bernard's life.

terms of financial support. Especially we appeal to the many small donors to ask themselves prayerfully whether they may be able to increase their donation. No donation is ever too small, but we feel that, in addition to the new sources of income that we will explore, we must make this urgent appeal to the membership. Needless to say, all monies raised against the building need to be paid back or we forfeit the building, our greatest financial asset. In faith we can work together to strengthen the mission of ICS.

# An Interview with Dr. Clifford C. Pitt

**Let's begin with the basics. Can you tell *Perspective* readers a bit about your family background and your current family situation?**

I was born in London, England. We were emigrants to Canada in the early 1920s when I was just about 5 or 6 years old. My dad, like many other immigrants in those days, had to work very hard. He was a tailor; actually, his father was an outstanding tailor in London, England. My grandfather had about 40 employees working for him just off Picadilly Circus.

I was educated at elementary and secondary school in East York township (just east of Toronto), and then took the one-year Toronto Normal School course and became a teacher. I began to teach in East York township at the grade 5 level in 1934, became vice-principal of a large 1,500-student school, and then principal of two smaller schools, all in East York.



*Dr. Clifford Pitt*

During this time, Dorothy and I got married, and we had two children. I have a very lovely wife. She is the most loving person I know, and that is reflected in how much she helps people in trouble, not as a professional of any sort, but simply as a loving Christian. She is a great blessing to me! Next year, God willing, we celebrate our 50th wedding anniversary. We have a family that's very dear to us. Our older son, David, has an honours degree in English and a master's degree in social work. For years he was the province's chief representative in dealing with all of the programs in Metropolitan Toronto for rehabilitation of alcoholics, drug addicts, the physically handicapped, mental hospital patients, etc. Now he's the liaison between the province's Ministry of Community and Social Services and Metropolitan Toronto's programs for mentally retarded children, youth and adults. Our other son, Paul, is a doctor. He's chief of family practice at Scarborough General Hospital. Our four grandchildren, one at university, are a source of great delight to us.

**You began your career teaching in East York, but moved on to other areas. Can you trace the further development of your career, as well as your own education?**

In 1944, I became Director of Psychological Services and Special Classes in East York. East York was quite innovative in those early days; we had classes for the gifted, the mentally retarded; we had sight-saving classes, classes for the deaf and hard of hearing, etc. Although an ordinary working man's community, with very limited resources, East York was very much a leader in those days so it was for me a very exciting world to be working in. I was at East York altogether for about fourteen years. During that time I worked on obtaining an extramural B.A. degree from Queen's University and also a Bachelor of Pedagogy degree in the psychology and education of exceptional children, and a Ph.D. degree in educational psychology and counselling, both degrees at Columbia University in New York City. After doing some teaching at Columbia, I returned to Toronto as assistant professor in educational psychology at the Faculty of Education at the University of Toronto.

**In 1962 you moved over to the Ontario Institute for Studies in Education. What kind of place was OISE?**

The Ontario Institute for Studies in Education (OISE) was a new venture, the special baby of William Davis, who was Minister of Education at that time. He and founding Director of the Institute, Dr. Bob Jackson, had this idea of setting up a higher quality research institution that would try to get some answers to education-related questions. What they ended up with was an institution that had three major thrusts. One was in graduate studies; we were associated with the University of Toronto for the purpose of awarding degrees. We provided programs for M.Ed., M.A. in Education, Ed. D. and Ph.D. in Education degrees. In fact, we became the largest graduate school at the University of Toronto, and the first or second largest graduate school of education in Canada. Roughly one-third of all the graduate degrees of the University of Toronto every year were awarded to OISE students. I went to OISE right from the beginning as Assistant Coordinator of Graduate Studies, and helped to develop a number of new programs which are now carried on in many centres throughout Ontario.

The second major thrust of OISE was in research and development. Very quickly it became a research institute of world stature, and I would say it would probably be among the top half-dozen education research institutes in the world outside the U.S.S.R. Indeed, the work of OISE is much respected and used in Paris, Munich and Australia.

Then there was a third thrust of OISE; that was the "So-what?" stage. Professors would research problems in education and ask: How can we pass on our work to the classroom teachers and adult educators? To facilitate the desired application of research findings, we established nine field centres throughout the province in an attempt to provide a bridge between what OISE was doing and the particular needs of local Boards of Education.

**You moved on from OISE to become president of the**



**Ontario College of Art and then back to OISE as president. What kind of experiences were those?**

My avocation, my interest, is art. I take up painting at seven-year intervals, and put it down again. On the average I paint about one picture every seven years. In my teen years I was fairly good, but no longer!

In any event, at that point the last thing the Ontario College of Art wanted was an artist president. They had just fired one, an artist who may well have had some very fine ideas for art education, but the college was left a shambles. It was total disaster area! I've never seen anything like it. We had a tremendous debt; the destructive interval warfare between the various factions cried out for Christian charity; we didn't know whether more than one or two hundred of the thousand students would return. Government expected the Ontario College of Art to disappear, perhaps expecting to send its dwindling residue of students to York University and/or Sheridan College.

The OCA experience turned out to be the most demanding, exciting and rewarding of my administrative life. With much prayer and the Lord's help, indeed, in my view, *only with the Lord's guidance and help*, the college made a 180 degree turnabout. There, in many ways similar to my work at OISE, my particular educational thrust was in terms of i) opening up the College's programs to part-time students, ii) providing a place for both the very avant garde conceptual artists and the traditional classical ones; the students could and did choose from both, iii) establishing a program of general studies, currently taken by 30 to 40% of the students, this as an alternative to the highly rigid, laid-on programs of specialist departments.

It was a terrible, terrible time of guerrilla warfare, but with strong and enthusiastic leadership, from certain faculty particularly, and with wonderful support from the students, the College righted itself. OCA is once again the largest and premier institution for artists and designers in Canada.

I had a wonderful time at the College of Art. I also had a wonderful time at OISE, where there are such competent people, such extraordinarily bright people. I'll talk about OCA and OISE for any four hours you've got.

**How did you deal with the question of how your Christian faith relates to your academic work?**

During my sabbatical, I proposed to study in Vienna and La Jolla with Victor Frankl, a Jewish psychiatrist who had done a lot of work on basic human need to find meaning in life. He thinks that after the basic needs for food and sex and so on are supplied, the need to find purpose and meaningfulness in life is of number one importance. That and other things began to impress me with the relationship between what secular psychologists and psychiatrists had to offer and my Christian position. The Ph.D. I got in 1956 was in educational and counselling psychology, and so I began thinking something like this: Here are my colleagues who, for the most part, are with integrity trying to find out all they can about the nature of man. On the other hand, here are the Scriptures, which I believe present the real picture of reality, including the real nature of human nature. So I said to myself, if both of these are so, then there must be at least some coming together of the two; as psychologists find out more and more accurately the nature of man, they must in fact be uncovering more and



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more of what the Scriptures say about man. Freud's work and the biblical teaching about the inherent sinfulness of man, in some basic respects, seemed to be saying the same thing. Then too, people like Erich Fromm were emphasizing the enormous importance of unconditional love, which is the kind of love that Christ offers to us. So here, much after the fact, the psychologists and psychiatrists, were beginning to say that the most important thing was what Christ had been teaching many centuries before. So I began, in some small ways, to search for connections between what I knew about psychology on the one hand and my Christian point of view on the other. For example, I began to explore particular theories, such as Erickson's view of the development of healthy personality, and tried to relate them to a Christian point of view. Lately I've been working on the subject of stress, emphasizing that, in fact, the belief of a devout Christian is probably the most powerful bulwark there is to protect us against psychological stress. So I've always been interested in that relationship of an academic area to my Christian faith. I would have to confess that in the first half of my career as a psychologist I reflected the dualism that ICS inveighs against so strongly. I kept these two separate — not completely separate, of course. I should like to think that my personal walk with the Lord made me a more compassionate and helpful teacher, perhaps a peacemaker amongst my colleagues, hopefully an employee doing his job, at least to some extent, "as unto the Lord." But all of that falls far, far short of what the Institute is after.

**I know that you have begun your work as ICS president with great enthusiasm. What excites you about ICS?**

I'm very excited about coming to the Institute for Christian Studies, primarily because as I see it ICS is developing a really comprehensive, theoretical base for a way of looking at an academic field such as psychology from a Christian perspective. That the Institute purports to do the same thing for sociology, history, literature and so on is simply tremendous! That's the thrust that I was saying a moment ago is so much beyond what I was trying to do as a Christian and as a university teacher. Such an undertaking is, in my view, of absolutely fundamental importance to the whole Church, the whole body of Christ. This is a high calling indeed! It is already clear to me that every member of the ICS faculty and staff sees it so and all of our loyal supporters as well. It is my sincere prayer that many more of the Lord's people will come to see the Institute's critical importance in God's strategies,

and will want to join us with a real sense of vocation, of being called to this work.

There is a tremendous amount of Christian content in, say English literature. There used to be a great deal of Christian content in the field of art; in the Middle Ages it was almost wholly Christian. It isn't so today at all. Now where has all that gone? Christ's Kingdom, Christians, have surrendered a whole lot of these fields to the enemy.

Now that doesn't mean to say that everything that the secular psychologists or sociologists have done is suspect or of no value. Not at all. There is a great deal that God, in his graciousness to us, has allowed non-Christians to discover which we Christians, and, indeed, all of humankind happily uses to advantage.

Nevertheless, enormous losses have been suffered, by the Christian church of today, on the battlefields of the academic disciplines, and in the wars of the so-called secular world of politics, medicine, economics, personal counselling, and so on. And I really do see the ICS faculty and students and the great body of supporters behind ICS as "The Invaders" — that's exactly the way I see them! I see them mounted on white horses with a shield on their arm and a sword in their right hand, thinking deeply and rigourously from strong biblical foundations, but also with the intellectual rigour of a beginning Christian philosophy. They are examining these foundations in order to challenge the secular world, hopefully to garner back to Christ, to his honour and glory and to the day-to-day helpfulness of the Christian and secular worlds, more and more of these academic disciplines, these areas of life sometimes seen by many as outside of "church-life."



*"... it's better to have three-quarters of a loaf for a hundred people than a whole loaf for five."*

I see the Institute for Christian Studies as militant, full of vigour, vitality and youth; and I don't mean youth in terms of years. You know, when I talk to a man like John de Groot — like me, he's in the so-called golden years, I think I'm talking to a young man in terms of his outlook, in terms of his willingness to be open to new ideas, indeed in his willingness to go after whatever is new and challenging and exciting and, above all, what best serves God's purposes. That's the way I see the entire Institute! Incidentally, I hope Mr. de Groot won't be embarrassed by seeing this comment in print. He shouldn't be, for I suspect that, in fact, he is but typical of many who support the Institute for Christian Studies at the

deepest levels of loyalty, first and foremost in prayer for us, and then in all the other ways that we need so much help and counsel. Perhaps I'm wrong, but I must say that my first impressions of the ICS supporters I've met thus far indicate a depth of commitment that I have not seen to the same degree anywhere else. This is surely the Institute's greatest strength.

The Scriptures say that without a vision the people perish. Okay, there's no one at ICS perishing! The people here *do have* a vision. It may be that for some that vision is dwindling; that's not so for the ones I've met. It's a vision that's mounting; it's becoming clearer; it's leading onward and upward, not sidewise.

### **Can you tell us about your personal Christian background and experience?**

I was an Anglican originally and I still am very much at home with the Anglican service and with the devoutness and reverence of the Anglicans I know. Then I met Dorothy, and started going where she was going, which was with the Plymouth Brethren. I was with them for 35 years or so. I seemed to have some gift of teaching which was used considerably at conferences and young people's camps and in our regular assembly services. I also gave pastoral counselling workshops in Ontario, Quebec and the U.S.A.

My most exciting Christian work during that time was as a leader of the Amicus Bible class at Greenwood Gospel Chapel, Toronto. We had hundreds of fellows through the years they'd be boys from about 14 to the early 20's. That class affected a great many young men; some of them became missionaries, pastors and other "full-time" Christian workers, largely as a result of one of the other leaders of the class. Bill McCrae, president of the Ontario Bible College/Ontario Theological Seminary, is a good case in point, but there were many others.

I developed an enormous admiration for the Brethren. Their outstanding characteristic was their reliance on the Scriptures as the prime authority in all matters. We did not have a paid minister who stayed with us; mostly the assembly worked with the gift that resided in the assembly — some would do the work of evangelist and would preach in the services; others would be teachers; others would be engaged in the work of deacons, elders and so on.

We had a very happy experience there. We then became associated with Glebe Mount Gospel Chapel, in Toronto, East York. We went to re-start that assembly at a time when it was about to fold; we were there for a number of years. It was the most loving church community that I've encountered anywhere — mostly simple working people; a few highly placed ones; but full of the love of Christ. That little group finally died out, simply because the gift moved away for perfectly legitimate reasons. From that point on, we joined a very large church, Yorkminster Park Baptist Church, and have been members there for the last ten years or so. There I have just relinquished the superintendency of the Sunday School which I held for the past three years. I have recently been appointed deacon.

Of all Christian endeavours, I've always been especially interested in the work of the Intervarsity Christian Fellowship. I've seen it as a wonderful bridge between the family and local church and young people attending high school and university. I felt it met an enormous need, especially at a time

when young people who had doubts and questions would find it very difficult to raise those doubts and questions in their own family circle or in their local church, and particularly at times when secular education, especially at the university level, was undermining their faith. I was in the early days president of the Teachers' Fellowship in Ontario. I suppose my chief service was as chairman of the national board of IVCF of Canada for seven years, at which time I worked very closely with the executive secretary, Wilbur Sutherland, whom some will know, in recent years, through Citizens for Public Justice and through Imago, this last an organization which supports a Christian presence in the arts.

**Since ICS stems particularly from the Reformed church tradition of the Netherlands, will it make any difference that you come out of a different tradition?**

At first, that was my greatest concern. I didn't know really what the Christian Reformed Church stood for, and so I began to talk to different people about it. One person I talked to is pastor of the Presbyterian church we attend when we go down to Florida. It's abundantly clear that the Presbyterian church in the U.S.A. holds very much the same point of view on all of the fundamentals of the CRC's theological position. I talked to others, and again felt great reassurance in finding that while, on the one hand, there were marked differences of vocabulary in the statement of ICS and the kind of vocabulary I would employ, on the other hand, there was almost complete agreement between the concepts which lay behind those two vocabularies. While I realise that there are theological differences between what the Christian Reformed Church stands for and what I do, I don't see those as problems. I see the commonality; I'm seizing on the commonality and finding a great deal of it.

My foremost concern was whether ICS was "liberal" in the sense of its position on the Scriptures. I find in fact that it probably has a fundamental view of the Scriptures which is virtually identical with my own. The Bible is the whole starting point, the source of all authority as far as I'm concerned, and I think it is for the CRC, certainly it is for the Institute for Christian Studies. My concerns have been very largely reassured. Now, it may well be that I shall encounter some landmines down the road that I don't presently know about; it may be that some interpretations of the Scripture would take a more progressive positions than I would myself. But in many problem areas I have to hold my views with a certain tenuousness, because it's quite evident to me that people whose ability and Christian dedication I respect may be found on both sides of a given question. That makes me slow up a bit. But on the validity of Scripture as the final authority, indeed the only authority, I find much reassurance.

The other thing is that I worried a little bit, as I read the ICS material, about the lack of emphasis on Christ as our Saviour from our sins, as the One who was made sin for us that we might be made God's righteousness in Him. I didn't see much about His being wounded for our transgressions, His being buried for our iniquities, about the chastisement of our peace being upon Him. I did find, more than I would find elsewhere, much of His joy in His people and His world. I did see the evangelical message recognized, acknowledged briefly from time to time, but I wasn't sure how important that really was, and how important a person's walk with God, as an individual, was. I saw so much emphasis on communal action as opposed to individual action, for example, and also

so much emphasis on the cultural mandate. Now I told myself, of course, this last is what ICS is all about, I should expect that. ICS has carved off a particular part of all of the work that the Lord wants to have done. Nevertheless, I was just a shade uneasy about it.

The thing that really helped me to make a decision in that area was my contact with people at ICS: initially the people on the search committee and then with others later. I got the distinct feeling as I was talking with them that I was talking with God's people, that although we came from greatly diverse backgrounds, these were my people; that we were on the same divine wavelength; that they with all their faults and me with all my faults, were one in loving the Lord wanting to serve Him.

These were two things that attracted me to ICS: One was the role that ICS had; and the other, the gut feeling that I had about these people as the Lord's people.



**What do you think will be your greatest contribution to ICS?**

I should like to think that I would be able to make a contribution to the thinking of the faculty and boards and students about degree programs, particularly in terms of a one-year master's program; and within the two-year Master of Philosophical Foundations program, broadening the range of special areas which might be examined at that level. In both of those areas I'm pinning a lot of my hopes on the possibility of using adjunct or associate professors who are perhaps graduates of ICS or, if not, professors at other institutions – or perhaps even practising professionals – who share our point of view.

A second thrust in terms of program is in terms of meeting the needs of our students and supporting constituency. We have our own views as to what is needed, what we think is most important. But what do the people out there – the teachers, the doctors, the housewives – what do they want most help in, in their Christian experience, that ICS might be qualified to give them? In that connection I would like to have a more accurate picture of what potential students would find

most useful. Now, that doesn't mean to say that therefore the Institute should provide those things, because we may not have the resources for it, for one thing. Nevertheless, I think it's very important that we know what those needs are.

The other side of that coin is, having found out what those needs are, we ought to take ICS to the students by providing evening courses, or by other means. All of those things are possibilities. I should like to see us entice a lot of part-timers into a course or two. That would be quite sufficient! If I know anything they will soon become hopelessly addicted to the quality and significance of what ICS has to offer. I recognize here that one important concern is to secure quality, which is very important to the Institute, and properly so. At the same time, at a certain level, my own educational point of view would be that it's better to have three-quarters of a loaf for a hundred people than a whole loaf for five.

Coming back to how I might help the Institute, I think I had a good relationship and contacts with government officials and with the academic community in Ontario. For seven years I was a member of the Council of Ontario Universities, the rather select group of twenty or so, comprised only of presidents of Ontario universities, Ryerson, OISE and OCA. I hope that whatever contacts and experience I've had in these areas might be placed at the disposal of the Institute.

You've asked me what I hope to give to the Institute; I hope the Institute will give me something too. I hope to have the great pleasure of working in a Christian community, and already I feel that. That's a great plus which all of us who have not done our work in the context of a Christian community miss; we probably don't even know that we miss it. The other thing is that I expect to grow personally in spiritual dimension. That could be a bit scary, but I shall be very disappointed – and much surprised – if that doesn't happen.

But there's one last thing I'd like to say, perhaps the most important of all. First of all though let me preface this last major comment by something else that cries out to be said. It is this: *the Institute for Christian Studies is a tremendously valuable Christian institution whose work is of the very highest quality.*

In my early inquiries about the Institute, I expressed to the dean of one of Ontario's largest theological seminaries a concern about whether the Institute was practical enough, whether its work was way up on cloud nine, so to speak. "Oh!" he reassured me, "I shouldn't worry about that. What ICS is doing will be far more important 200 years from now than what it is today even!" In short, he saw the Institute's work as seminal to the future growth and development of the church. (Vis a vis my original concern, it is now clear to me that ICS faculty, while they do indeed author books and articles of the highest academic level in the scholarly journals of theology and philosophy, they also almost invariably, do present their thinking at a popular level in a most attractive, lucid and appropriately-pitched fashion.)

In my further exploring of ICS I had occasion to talk to one of my former OISE faculty, a professor of philosophy of education. To my query, he said that he did know of ICS because he had four ICS students in his classes. "How do

they compare with other students," I asked. "They are excellent!" was his comment. Clearly he thought our students to be quite superior. Add to that the splendid book, *The Transforming Vision*, by two of our students, Brian Walsh and Richard Middleton, and you have generous evidence of the high calibre of our students, and how superbly they develop when they come to ICS.

I have been a professor of education or educational psychology in graduate studies at OISE and the University of Toronto for over 30 years and I can assure our constituency that the work of ICS is fantastic, really impressive! Perhaps you need an outsider like me to tell you this. This Institute is good, very good indeed, and all of us should rejoice in that knowledge and thank God for it.

But the main, last point I wanted to come to is this: ICS has a great contribution to make, not simply to the Christian Reformed Church but to the whole church of God in North America. Let me speak now directly to our readers: those of you who really sense what ICS is worth, under God, must somehow extend your vision and support to making this whole blessed enterprise a mission to the whole church, a wonderful present from the CRC to the rest of the Christian world.

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*Dr. Pitt was interviewed by Aileen Van Ginkel, ICS Director of Development.*

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## BOOK NOTES

*Thine Is the Kingdom*, the political primer written by ICS senior member Paul Marshall, will soon be available throughout North America. Eerdmans, the Grand Rapids publishing house, has secured the rights to publish the book in the U.S. and Canada. Marshall, Morgan and Scott, the book's British publisher, will continue to distribute *Thine Is the Kingdom* in the U.K.

Jim Olthuis' follow-up to *I Pledge You My Troth* will also be available in North America, but not for another year. The book, tentatively titled *Keeping Troth*, will deal with stages of intimacy in committed relationships, particularly marriage and friendship. Harper & Row, the prestigious New York publishing house, will be distributing the sequel. They also handled *I Pledge You My Troth*, which sold over 30,000 copies.



# Christian Compromise?

by Phil de Haan

Christians who are concerned about political problems must see politics as a corporate activity if they wish to make changes, according to ICS senior member Paul Marshall. Dr. Anthony Careless, a manager of policy development with the Ontario government, warns against a pluralistic, corporate approach to Christianity. There is a great danger, he says, that the Christian cause will become coopted by pluralism and rendered ineffective.

Both Marshall and Careless were members of a four-man forum held recently at ICS. Also present were Gerald Vandezande, public affairs director of Citizens for Public Justice, and Dr. Douglas Webster, a professor of theology at Ontario Theological Seminary. The meeting's focus on Christians and political action centered on recent books by Marshall and Vandezande: *Thine Is the Kingdom* and *Christians in the Crisis*.

Careless called *Thine Is the Kingdom* "a primer in the realm of Christians in politics. It is strong," he continued, "on theological exposition and tantalizing in application." He commended the book's delicate sense of balance, noting the strong sense of the idea of justice as a reciprocal relationship.

*Thine Is the Kingdom* was written, said Marshall, "to give people a framework from which to explore political issues." It was meant to reinforce the idea that Christians must act politically.



Left to right: Webster, Marshall, Vandezande, Careless

Vandezande's *Christians in the Crisis* is also a strong call for Christian involvement in the political arena. Although Webster criticized Vandezande's use of wide-ranging religious sources, saying the book is "more eclectic than ecumenical," Vandezande was unapologetic. In selecting various writings he was trying, he said, "to make people aware of the fact that the spirit of God is working in many different people in many different ways."

# Cosmos Conference Clarifies Creation

by Phil de Haan

In the 17th century very little interest was shown in determining the earth's age. A very rigid biblical framework, one in which a global flood played a major role, determined how discussions of the earth's age were approached.

Today, geologists, using extensive research into rock strata and formations, backed by radioactive-decay dating methods, are convinced that the earth is billions of years old. And there appears to be no compelling evidence for a world-wide flood.

At a public presentation held recently at ICS, Dr. Davis Young, a professor of geology at Calvin College in Grand Rapids, illustrated some of the things which have led scientists to this new understanding of an old earth.

Young's slide show, spotlighting the breathtaking beauty of the Colorado plateau, was part of a two-day seminar called "The Creation as Cosmos." It featured the Fellows of the Calvin College Center for Christian Scholarship. In 1984-85 the team of scholars worked toward a contemporary understanding of the world as God's cosmos. Through interdisciplinary research the group tried to clarify the relationship between an understanding of the Bible and an understanding of scientific investigation.



Dr. Davis Young

During the two days of lectures and responses, the center's fellows presented their findings on creation science, cosmic history, Genesis in its ancient near-Eastern context, and Genesis in the hands of the geologists.

During the slide show, Young, a professor at Calvin since 1978, explained that the geological evidence found in the rocks and structures of the Colorado plateau, an oval-shaped area found at the borders of Utah, Colorado, New Mexico and Arizona, presents powerful proof that our earth is simply much older than scientists once thought.

The Grand Canyon, layer upon layer of rock, is an immense textbook of proofs and theorems for 20th century geologists. Buried in the walls of shale, sandstone, and limestone is the story of an earth millions of years old. In the Grand Canyon there is evidence of sand become stone, lake becoming rock, events which, Young said, "don't happen overnight."



## Development Notes

by Aileen Van Ginkel

Elsewhere in *Perspective* you will have read about Bernard Zylstra's serious illness. I'm sure it need not take much for you to imagine how concerned we are about Bernard, and how much we'd like to see him come back soon in good health.

Despite our worries about Bernard, those of us who work with him have been able to keep up our spirits and work at the many tasks at hand. In a way, that came as a bit of a surprise to me, but I think there are good reasons for it.

For one thing, we did not find out how serious Bernard's illness was until quite recently. In the meantime, Dr. Pitt had agreed to begin his duties as president a bit earlier than planned. The transition came more abruptly than we had hoped, but we were not totally unprepared for it. Also the enthusiasm which Dr. Pitt has brought to his work has been a help to us all.

Another reason relates to a comment made by the Greystone Group, the consulting firm which Derk Pierik mentions in his report on the May Trustees' meeting. In its report, Greystone saw ICS as a movement on its way to becoming an institution.

The movement characteristics stem back, of course, to the days before ICS opened its doors to full-time students in 1967. Even after that, ICS' sponsoring organization – the

Association for the Advancement of Christian Scholarship (AACS) – continued to organize conferences and lecture series all over the continent.

ICS maintains its movement-type past through its links to a support base which is made up primarily of people who are not professors or students. That's unusual, especially since most graduate schools depend financially on government support rather than voluntary donations. But if that's a quirk, then it's one ICS has no intention of leaving behind as it becomes more "institutionalized."

One of the yardsticks that Greystone mentioned as a test for "institutional-ness" was the extent to which an organization depends on individual persons. If it's a movement, then it will collapse when a key person leaves the scene; if it's an institution it goes on with business as usual. And that brings us back to what I was saying about Bernard.

I guess we're not quite yet an institution, because it's not "business as usual" at ICS these days. Although we're excited about the prospects of working on new programs directed by a new president, there's a cloud hanging over us because we really miss Bernard.

But neither has ICS collapsed. The goals we have of strengthening ICS' Christian witness as a healthy and viable graduate school are still there for all of us to work toward. The fact that they are there at all is due to a very large extent to Bernard's efforts as president of ICS, and in that I'm sure he can take great comfort.

ICS may be more than the people who work here, but the people are still very important. That's why we're praying fervently that God will restore Bernard's health to him. And that's why we're hoping that you will add to those prayers and help to hold up both Bernard and Josina in these difficult times.

## From the Edge of the Pacific

by Nick Loenen

More than eighty people attended a public debate in Burnaby, British Columbia, on the problems of the modern welfare state. The debate – co-sponsored by ICS, the Christian Labour Association of Canada, and the Fraser Institute, a Vancouver-based economic think-tank – brought together Dr. Walter Block, senior economist at the Fraser Institute, and Dr. Sander Griffioen, a professor of social theory at Amsterdam's Free University.

A free-market economy is God-ordained, Block said. The genius of a free-market economy is a visible sign of God's handiwork, no different from the workings of the solar system or the truths of mathematics.

Griffioen argued that an unchecked market economy often disregards environmental concerns, favours the strong at the expense of the weak, and does not promote the common good.

He noted that a market economy promotes individualism

but in doing so creates a paradox: A market economy needs a responsible citizenry committed to the public order but its emphasis on individualism undermines such commitment.

Block stated that a market economy is mechanistic and thus neither moral nor immoral. It is a tool capable of producing both good and bad. The problem with the welfare state, according to Block, is threefold. It is demeaning to recipients, it creates dependency, and it reduces self-reliance.

He offered three principles by which welfare should be governed. It should come from private charity. It should be at a minimum level. It should come in the form of money.

Griffioen asserted that government cannot legislate morality or love for the poor. Government should strengthen society's intermediate structures – family, educational institutions, churches, voluntary organizations, private relief agencies – taking the pressure off the welfare state.

# Maps and Compasses for 20th Century Christians

by Phil de Haan

In 1969 the AACCS launched the Discovery lecture series, which probed issues affecting contemporary Christian living. For seven years Discovery offered guidance to people throughout Canada and the United States. In 1970 and 1971 the tour travelled to 22 locations. The themes were varied, yet reflected a desire to be both Christian and contemporary.

Now in 1985, ten years since Discovery was discontinued, a new series has gone through its first season. "Rediscovery" — the name changed, the focus remained the same. In a decade of computer crime, space defense systems, and a VCR status quo, it is sometimes difficult to chart our course. Rediscovery sought to provide maps and compasses by which to navigate these confusing times.

Aileen Van Ginkel, ICS Director of Development, began the series with the presentation, "Four Decades of Change and Continuity, 1945 - 1985." As the first speaker, she had the difficult task of presenting her own talk and laying the groundwork for the remainder of the tour. Her presentation included slides and small group discussions, which encouraged the audience to reflect on areas of change at both personal and societal levels.

Bob Goudzwaard, a professor in economic theory at the Free University in Amsterdam, followed with a lecture on the issue of technological change. Goudzwaard based his lecture on his recent book, *Idols of Our Time*, in which he deals with several issues, including the nuclear arms debate. His emphatic message to Christians living in this age of vast technological advances was clear: Christians live as children of an almighty God. We must live in hope. We must not allow

ourselves to turn technology into an idol. From God comes our help.

ICS senior member Hendrik Hart gave the series' third lecture, entitled "Setting our Sights by the Morning Star." Hart emphasized the role of the Bible in lighting the way for today's Christians, focusing on the image of the Bible as a lamp. In doing so Hart shifted from the image of the Bible as an inerrant textbook to the Bible as a book of guidance. It calls us to make rules for Christian living, following God's spirit, and it gives us models for doing so. We may struggle with a difficult situation in the light of Scripture, and find a solution that makes the light of Christ go on in our hearts.

Jim Olthuis, ICS senior member in philosophical theology, spoke on the growth in the faith and knowledge of the Lord which Christians experience. He linked the psychological development of the human being with the faith development of the human being as Christian, showing how events in our lives affect our relationship to God and those we relate to. Change on a personal level greatly affects our personality and faith development.

Finally Derk Pierik, campus pastor at the University of Toronto and president of the ICS Board of Trustees, outlined strategies for dealing with change. In wrapping up the "Maps and Compasses" series Pierik tried to review the messages and aims of the previous speakers while presenting strategies that allow Christians to be hopeful members of our society. His talk gave encouragement, and offered concrete ways for Christians to use biblical maps and compasses as 20th-century creatures of God.

## Keeping up with ICS Staff and Students

ICS senior member **Henk Hart** presented a paper on "Myth and Rationality" at a recent meeting of the Canadian Philosophical Association. He also responded to a paper on St. Augustine.

In May, Hart chaired a session of the Society for Christian Philosophers. In early June he spoke at an ICS-sponsored conference entitled "The Legacy of Herman Dooyeweerd." Hart spoke on "Dooyeweerd's *Gegenstand* Theory of Theory."

In April, **Paul Marshall**, senior member in political theory, gave a paper on "Religion, State and Education in Canada" for a workshop of the Christian Legal Society, Washington, D.C. In Washington he also spoke at the American Studies Program for the Christian College Coalition and met with staff of Justice Fellowship — an outgrowth of Charles Colson's Prison Fellowship and of the Association for Public Justice.

Marshall also took part in the June Dooyeweerd conference, speaking on "Dooyeweerd's Empirical Theory of Rights."

Senior member **Jim Olthuis** presented papers at meetings of the Canadian Society for the Study of Religion and the Canadian Theological Society. The papers dealt with "Stages of Faith/Stages of Self" and "Faith Development in the

Adult Lifestyle."

In June, Olthuis, an avid Toronto Blue Jays' fan, took part in two ICS conferences. He read a paper entitled "Dooyeweerd on Religion and Faith" at the Dooyeweerd conference and responded to a paper by Professor John Stek, Calvin Theological Seminary, at a two-day seminar featuring the Fellows of Calvin's Center for Christian Scholarship.

Senior member **Cal Seerveld** journeyed to Grand Rapids in April. He held a combined class session for art students at Calvin College, and gave a lecture on "Artists in Society: Toward an Understanding of Their Role." He also met with the Art Department faculty to talk about Christian methodology in writing art history and about the common task of artistic studies and philosophical aesthetics.

In May, Seerveld spoke at the Dordt College graduation ceremonies. To the class of '85, a group which included his son, he spoke on "Temptation, Education and Wisdom."

In April, senior member **George Vandervelde** spoke at a young people's rally in Bowmanville. He gave a speech entitled "Teaching the Concept of the Kingdom" at the Niagara Region Teacher's Conference in late May. Also in May, Vandervelde took part in a conference held at Redeemer College (Hamilton) on "Orthodoxy and Orthopraxis in the Reformed Community Today."

# Perspective

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## B.C. Lower Mainland Conference

August 30 - September 2 at Columbia Bible Camp, Cultus Lake

Registrar: **Jeff Wubs**

16050 - 92nd Ave., Surrey, B.C. V3R 1C6

Main Speaker: **Rev. Derk Pierik**

Campus Pastor, Toronto

Topic: **Sermon on the Mount and Christian Discipleship**

Theme: **Seasoning (in and out of season)**

### Advance Notice:

Hearing and Doing announces that the 1985-86 student conference **Discovery** will be held November 8 - 10, 1985.

This year's theme will be on "**Discerning the Spirits**",  
look for details in future issues of *Perspective*.

## Evening Classes at ICS

Beginning in September two ICS classes will be offered at night. Take advantage of this opportunity to sample from the Institute's menu of academic offerings!

**BIBLICAL FOUNDATIONS** — a seminar which emphasizes how to read and understand the biblical Scriptures. The first half of the course, taught by Dr. Calvin Seerveld, will include hermeneutics. The second half, with George Vandervelde, examines several themes: creation, fall, redemption, soul, body and image of God. Classes will take place Monday evenings at ICS. B.A. required.

**MORAL/VALUES EDUCATION IN CHRISTIAN PERSPECTIVE** — ICS' newest instructor, Mr. Harry Fernhout, will lead this course. It will deal with key issues in moral/values education . . . an important front in the ongoing struggle to determine the goals and directions of education in our society. Evening has not yet been finalized. B.A. required.

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