

Perspective

Newsletter of the Institute for Christian Studies

Volume 19, No. 2 — April 1985

TORONTO LIBRARY CANADA

Goudzwaard Gives Hope, Advice

During the month of January Dr. Bob Goudzwaard visited Canada and spoke to groups throughout Ontario as part of ICS' Maps and Compasses series. Goudzwaard, a professor of economics at Amsterdam's Free University, is a former member of Dutch parliament and author of several books. During his stay he was interviewed by ICS Development Assistant Phil de Haan.

What reasons lie behind your visit to Canada and ICS? Whose idea was it?

I've been coming since 1970. Once a year, once every two years, so this is, I think, the eighth time I've visited. It was summer time when I saw Bernie (Zylstra) and Paul (Marshall) at an International Conference for the Promotion of Christian Higher Education which was held in Holland. Because you have that fellowship relationship between the Free University and the Institute, the plan grew that it would be very useful to have a possibility of a visit to the people supporting the Institute. From the point of view of the Free University you can see it in this way: The parents and grandparents of people living here made the existence of the Free University possible. They supported it financially, often with great burdens, just as they now are doing with Christian schools in Canada. It would then be a very good idea if the Free University could pay something back of what was made possible in the past. Bernie suggested the idea of a visit to the Rector of the Free University, and he found it a good idea as well.



Bob Goudzwaard

So do you see yourself as an ambassador for the Free University?

Yes, I think you could say that. And of course I was aware of some difficulties in the internal processes of the Institute, and thought it would be good that I would be here sometime,

for more than only one week, and I think that has been part of the mission as well. Not so overwhelmingly, for the Institute deals well with its own affairs.

You haven't really tried to make the problems of the Institute a focus during your visit.

Sometimes just being there as a good friend of the Institute, giving an independent view if something is asked, is important. I insisted on never being in a position of making decisions; that's fully outside my purpose.

Your talk here dealt with idols of our time. Why did you feel it necessary to speak on this subject?

Well I was asked to do so. I wrote that book (*Idols of Our Time*) about a year ago and it was translated into English. Usually if you write such a book it needs also some comments to make it explainable. There was interest here in that subject in the context of the Maps and Compasses series. My deepest motivation was that if you live in such a time you can see that there are many frightening developments in modern technology, in armament and other things. Christians should be aware that they have a deeper hope than the fear which is suggested to them. So I tried to make understandable that what is going on in our society is deeply influenced by science, but that our deepest way of dealing with those problems is not just the scientific way, the economic way or



"The Dutch public sometimes begins by being cynical."

continued on Page 4

Perspective

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

Editor: Aileen Van Ginkel

Managing Editor: Phil de Haan

Editorial Committee: Phil de Haan, Kathy Vanderkloet, Robert VanderVennen, Aileen Van Ginkel

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

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

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

Inquiries from persons in British Columbia and Pacific Northwest states may be directed to Nick Loenen, ICS Western Office, 9331 No. 2 Road, Richmond, B.C. V7E 2C9, Telephone: (604) 274-3868.



From the President's Point of View

by Bernard Zylstra

Evangelism and ICS — Jubilee in Pittsburgh

One of the most enjoyable experiences I've had this academic year was attending the Jubilee conference, sponsored by the Pittsburgh Coalition for Christian Outreach, on February 22 - 24.

The Coalition was founded in the late sixties to reach students with the Gospel in colleges and universities in the larger Pittsburgh area. That area has steadily expanded, embracing 44 campuses in western Pennsylvania, Ohio and West Virginia. The Coalition employs 45 married couples and 65 single men and women. Its ministry is intensive. In many instances its evangelists hold positions on college and university staffs to effectively minister to students. In other cases, local churches employ Coalition evangelists to do campus outreach on their behalf. The Coalition, under the leadership of Dr. Robert Long, executive director, is one of the most outstanding evangelism ministries in North America.

It is outstanding, among many other facets, in that it emphasizes the need for the development of a biblical-reformed worldview on the part of its staff as well as the students they reach. This emphasis explains the links between the Coalition and ICS, fostered in the early seventies by Peter Steen.

One link is the Coalition staff training program, organized each summer for both present staff and new recruits. Since the mid-seventies one of the ICS senior members has participated in these programs by way of teaching an intensive two-week course in the contours of a reformed worldview. Seerveld, Wolters, Marshall and myself have engaged in this most enjoyable task. Another link has been the weekend retreat of the Coalition staff, in which ICS senior members have participated. For example, in 1984 Seerveld dealt with the theme, "How to Read the Bible." A third link has been visits of ICS staff members to campuses where the Coalition has a ministry. And the final link has been the by-now-famous Jubilee conferences, held in February in the Pittsburgh Hilton.

This year I was invited to lead a workshop at Jubilee. The topic suggested to me was "Russia, America and World Peace." In order to kill two birds with one stone, Mark Andrade, Coalition worker to Indiana University in Indiana, Pennsylvania (IUP), asked me to come a day early to help him in his ministry. Mark works closely with Dr. Vincent Miller, geography professor at IUP. Between the two of them they decided I should speak on the "impossibility of educational neutrality" at a meeting of both students and professors.

In This Issue . . .

In Toronto spring doesn't make its presence really obvious until mid-May. For March and April we can usually expect weather that's somewhere between winter and spring: neither cold and snowy nor warm and sunny, but chilly and rainy.

Inside ICS, however, the picture looks brighter. And that's the picture that we're hoping to present to you in this issue.

The major ingredient in brightening up the place is people. That's certainly true of the junior members at ICS; you'll read three sets of their impressions of ICS in the "Inside Track" column.

It's also very true of visitors, many of whom came to ICS during the last few months from other continents. Bob Goudzwaard and Sander Griffioen are more than visitors of course. It's not just that they spent longer periods of time with us, it's also their wonderful insights and personalities that make them treasured additions — albeit intermittent one — at ICS. Phil de Haan's interviews with Bob and Sander should give you some sense of what that means to us.

We don't need to rely on visitors only to send the end-of-winter blues away. There are lots of ongoing activities which keep ICS sparkling: the weekly seminars, the publications and conference plans, and Friday afternoon chapels. Cal Seerveld's recent chapel talk, reprinted in the "Moorings" column, will illustrate that point for you.

Pick up this issue of *Perspective*, and see if you can share with us the pre-spring warmth that we try to generate in our efforts to serve God in higher education. If the Toronto-type climate is something you're also all-too-familiar with, it may help you resist the temptation of a south-bound airline ticket!

AVG

Mark also arranged to have me speak in two regular classes on international politics. This was particularly interesting because two days before, Shevchenko, the famous Russian defector, had been on campus, and the students were thus particularly interested in comparing my comments on Russia with his. Finally Mark had arranged a meeting with other campus evangelists, from local evangelical churches, Campus Crusade, and Intervarsity. This visit to IUP was for me an intense learning experience!

And then Jubilee. Nearly 2,000 students in the hotel ballroom. Challenged in a profound manner by Dr. Os Guinness, British writer, lecturer and journalist. Before and after the speeches there was prayer, Scripture meditations and song. (Students have a lot of fun at Jubilee.) The workshops followed. In plenary session the students were given a basic biblical basis. After that, students were split into four groups: business, humanities, social sciences, and natural science. Then further differentiation by disciplines. In the politics track, Dr. Theodore Malloch and I gave brief presentations followed by intensive discussions. It was particularly interesting to work with Malloch, an ICS alumnus, former professor at Gordon College, and now with the State Department in Washington, D.C.

In between sessions, students mingle in restaurants and among booths set up by dozens of Christian organizations and institutions. The ICS booth was supervised by Anne Burghgraef, our student recruiter, assisted by Bob Vander Vennen (whose wife, Mary, was a workshop leader this year) and Mark Roques, ICS junior member.

You ask: Is this evangelism? This sounds more like an academic conference! No, this is evangelism, as seen by the Coalition — the gospel brought to bear on the lives of thousands of students in their daily work, in their coming to grips with the world, society and their careers. Commitment to Christ must be followed by service to Christ. That's biblical evangelism.

ICS is thankful for its part in this outstanding ministry!

International Visitors at ICS

On March 11 ICS sponsored **Dr. Daniel Cloete** in a lecture and discussion on the struggles of non-white Christians in South Africa. Dr. Cloete lives in Capetown, and is theology professor and pastor in the Dutch Reformed Mission Church.

He talked particularly about the "Belhar Confession," which he and others developed concerning the evil of apartheid. Cloete was in Toronto en route to a speaking engagement at Redeemer College, Hamilton. He is currently serving as multicultural lecturer at Calvin College in Grand Rapids, Michigan.

The Reverend David Birke visited ICS while in Toronto in order to consult with us about reaching university students to help them in Christian thinking about academic areas. Rev. Birke is a professor at Moore Theological College, in Sidney, Australia.

Dr. David Hanson spent a day at ICS on behalf of the International Association for Reformed Faith and Action (IARFA) of which he is the executive secretary. ICS has cooperated with this group for a number of years, especially when it published the *International Reformed Bulletin*, of which ICS Senior Member Bernard Zylstra was editor in the 1960s. Dr. Hanson, a surgeon in Leeds, England, was in Ontario to consult with Rev. E. den Haan, the president of IARFA.

Mr. J. G. van Oord visited Toronto in February. Van Oord is a Dutch businessman who is involved in a Toronto harbour project. He is also chairman of the Board of Directors of the Foundation of Reformational Philosophy. While in Toronto he stopped in to find out about the nature, goals and strategies of ICS.

ICS Remittance Form

The ICS is an association of over 2,000 members from 24 countries worldwide. Our purpose is to promote Scripturally directed learning and biblical reformation of scholarship. Our main project is providing graduate school programs for research and teaching.

Membership is open to all who agree with the purpose and religious position of the ICS.

Financial support is most welcome and needed, since most of our money must come from donations. Donations in support of our work are tax deductible for residents of Canada, U.S.A. and the Netherlands when sent to the organizations listed below. *Perspective* is sent free of charge to all members and donors. Non-donors are asked to pay a subscription fee of \$10 per year. *Perspective* is mailed to interested persons in a total of 44 countries.

Members and other friends can support ICS financially by making a donation to the following organizations:

U.S.A.

AACS Foundation
3201 Burton Street, S.E.
Grand Rapids, MI 49506

Netherlands

Calvinistic World Association
Potgieterweg 46
1851 CJ Heiloo
(gironummer 17 75 496)
(Specify for ICS)

Canada and other countries:
ICS
229 College Street
Toronto, Ontario M5T 1R4

- ☐ Please send more information
- ☐ Enclosed is a donation
- ☐ Enclosed is a subscription fee
- ☐ I would like to become a member. Please send me an application.

Name _____

Address _____

Postal Code _____

GOUDZWAARD — cont'd from Page 1

the logical way, but that it is the religious way. You cannot deal with what's going on in modern technology and modern economic development without looking to the presuppositions of those developments. The Institute looks behind modern science and modern technology asking and trying to lay bare its hidden presuppositions so that we can understand why things sometimes go so wrong in our society.

How do people in Canada, people that you've lectured to and talked to during this Maps and Compasses series, respond to your message? It seems to me that Europeans are probably more conscious of things like the arms race than North Americans are, and I wonder if you noticed a difference in the way Canadians respond to you?



"It has never happened that in one country, a church, by taking one step, follows exactly the same development as a church in a totally different culture and country."

I noted a difference and I think the difference was mainly positive. If you speak here you are accepted in a trust relationship from the beginning. The Dutch public sometimes begins by being cynical. You have to prove yourself and convince them. Here you find a willingness to share, and that gives you a possibility to say more than you usually do. The second difference was that the situation in relation to things link armament and modern technology, especially arms, is not so polarized as you find in the Netherlands. Here you are in an earlier phase, in the phase in which things can be said in an honest way and be accepted by persons, without giving you the impression that you hurt something deeply within them. That has been a problem in Holland. It is so heavily polarized that people do not even have the possibility within the church to speak with each other on those issues. That is not so here, and I hope sincerely that it will not come.

In speaking have you found possibilities for hope, for belief that here things will not become as they are in Holland?

Yes, I certainly think so. It was funny that after the discussions of the evening, when people wanted to discuss further, again and again the Dutch situation was seen as a very negative mirror. People believe that in all cases what has already happened there should not happen here. I can understand it because I share that concern, but at the same time some were using that as an argument to say you should never do this or that because that would lead you in the same path which has caught the Dutch in a trap. And that is a risky attitude. Then you take away from yourself responsibility. Then fear becomes the main advisor. And fear is never a good advisor to act responsibly. Just to add to that, it has never happened that in one country, a church, by taking one step, follows exactly the same development as a church in a totally different culture and country. It is a nonsense argument I think. It brings in wrong arguments as a way of dealing with difficult problems in our time.

How do people deal with these difficult problems? Is there optimism?

Optimism is not such a good word. I was very happy that many people have much courage and that they saw more clearly what Christian hope could mean. That was for me very affirming because I think that if you cannot live out of hope then you can be overwhelmed by the feeling of being threatened in our time. So it was in this context that I have a happy feeling going back, feeling that to some extent I could be of service.

You've been involved with the Institute now since the late 1960s. More than fifteen years. Have you noticed any changes? Are things different now than they were then?

Yes, I think so. In 1970 there was unity but at the same time a kind of triumphant elitism. It was too high. It reminded me



of the title of a Dutch book: *A Triumph Grasped Too Soon*. There was an element of what in Holland is called cultural optimism, and I think that has diminished. The Institute has become aware of the fact that dealing with differences of opinion within its own groups was and is a very good experience, because if you cannot cope with a variety of opinions within a Christian community then the Christian community has not had the real test that it is Christian. I have

a deep, deep conviction of every staff member, and I know them all very personally, that they have all chosen their life in the context of being loyal to Jesus in all circumstances. And that's different from the Free University. I am convinced of their personal faith commitment, and that is something which is perhaps the best thing of hope for the community's future.

Moorings

by Cal Seerveld

Paul's letter, called "to the Ephesians," is an encyclical to the churches at large in Asia Minor that begins with the longest sentence in the Bible. Ephesians 1:3 - 14 is a one-sentence hymn to the gracious God who chose to bless in Jesus Christ whoever receives the gospel of salvation Paul's letter brings. That sentence is a very non-speculative presentation of the electing God: You are elected by God now to hear the Word of life.

Your own efforts didn't bring you the blessing of facing salvation, writes Paul. It was by the grace of God that you motley group of people — Greeks and drop-out Jews, Samaritans, army career men, renegades, women and slaves — it's by sheer grace that you are becoming the one body of our Lord Jesus Christ, prepared to do what God wants done (Ephesians 2:8 - 10).

After three chapters of such statements of fact — that's the way it is, you are elect who hear my voice — then Paul writes three chapters of imperatives — so this is what you do now. (That's the way all of Paul's letters are set up: first the indicative, then the imperative.) Shuck the crooked way of doing things like a dirty set of clothes and pull on the clean underwear of thanking God, building up your fellow believers and submitting yourselves to one another because you respect Christ (Ephesians 4:7, 12 - 16, 20 - 24, 5:1 - 2, 21).

And then Paul ends the letter in Ephesians 6:10 - 20. This is the Word of God:

What to do now?

Keep on being filled with the dynamite of the Lord, the power of God's strength. Be clothed with the complete armament of God so that you will be able to keep on standing up to the wily strategies of the devil: Our wrestling is not with flesh and blood, but with antagonists who have clout, with the forces which make things dark in the world, spiritual thugs of wickedness who inhabit "heavenly" places. So I mean it, take up the complete armament of God so that you'll be able to take a stand in the evil day (coming), and having struggled through to the end, stay standing.

So get ready: Cover your loins with truth; put on the bullet-proof vest of doing what is right; get your feet geared up for the good news of (bringing) peace! For certain grab a big shield of faith with which you will have the power to knock out all the incendiary missiles of the wicked one. Wear the helmet of salvation. Wield the sword of the Spirit which is the living word of God.

Keep praying in the Spirit at every opportunity, with every kind of prayer and request — keep alert, be really persistent in pleading for the good of all the saints, for me too, so that I may be given the word, when I open my mouth, boldly to make the mystery of the good news known — I am an ambassador for the good news in chains, you know — pray that I may speak out the gospel very freely, as I ought to speak it . . .

It has always made me feel uncomfortable, all this armour: girded loins, breastplate, chin-high shield, helmet, sword — as unfamiliar and cumbersome as the armour of a Saul. I'd much rather be David in shorts and slingshot. By the time you put on all this defensive, metal weaponry, except the

sword, could you still walk, much less fight? The picture always struck me as out-of-date. Besides, an armoured knight off his horse becomes a sitting duck for more than the devil. And I'd really rather pray without a motorcycle helmet on.

But maybe we miss the point of the metaphorical armour.

Paul's message has been: Since you have been elected to hear the truth, the good news of the salvation provided for you, and since you have believed Jesus Christ is the Lord, and you have been sealed with the promised Holy Spirit (Ephesians 1:13 - 14), why are you down in the dumps? Act like light-hearted children who redeem their time by singing and giving thanks to God (Ephesians 5:8 - 10, 15 - 20).

Don't do things the old way, by push and shove. Although we walk around in flesh and blood, we are not fighting a bloody, fleshy human war (II Corinthians 10:3). Stay away from undisciplined controversies that only breed quarrels (II Timothy 2:23, Titus 3:9 - 11). And don't carry on as if you've got to save yourselves: God chose you to make you holy (Ephesians 2:13 - 22); so let God do it (I Thessalonians 5:23). Accept the protection the Lord has given you (I Thessalonians 5:8 - 11), since the sin with which we are contending is tricky. The devil is a pyromaniac, always starting fires of lies, dissension, distrust, and hopelessness (Ephesians 6:14 - 16). The devil will get you down if you're caught off guard.

Remember, says Paul, that the enemies of God's people are the devils, not the men and women beset by the devils (Ephesians 6:12). The forces which darken our sexuality in this world, which confuse our minds and twist our habits into knots, are self-gratifying desires that are wastefully out of whack (Romans 13:12 - 14). The powers and ideologies which karate-chop the best believers to the ground are often full of well-meaning self-righteousness.

But you don't have to fashion the weapons for this unearthly struggle yourself! Christ has already given you God's faithfulness — count on it! — God's setting evils straight, God's peace amid fearsome evils — accept it! — God's sure redemption, promises and staying power in spite of our disappointments and failure — rest in such an almighty embrace! (Colossians 1:13 - 14, Colossians 2:15).

That's what the spiritual armour is all about. It's not something morally strong we have to build, and laboriously dress up in, and parade around, incorruptible. God's armament is also not a magical uniform that makes us militia, both enlisted people and those drafted, impervious to temptation and the disruptive pleasantness of sin. But the LORD's tangible gift of the Comforter, the communion of the saints present right here, and the deeds of redemptive love as concrete as a cup of tea, a smile, or a descant, are evidence that the struggle Paul knew in chains, and we know in deficits and endless work, is *not* hopeless. The well-being of God's faithful people — and I didn't say "good" people — is as sure as the coming of Christ. So we should pray with wariness, humour, tears, certainty and joy, so long as God gives us breath.

This meditation was presented at a weekly ICS chapel. Cal Seerveld is senior member in aesthetics.

Griffioen Returns to Toronto Turf

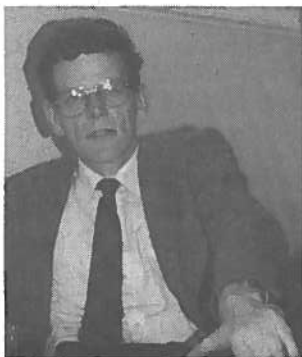
Sander Griffioen, a professor at the Free University and the University of Leiden, is in North America for a one-year sabbatical. Sander was senior member in economic theory at ICS from 1976 - 79. He participated this spring in the interdisciplinary seminar at ICS, and will be at Calvin College in Grand Rapids, Michigan, during its fall semester. He was interviewed by Development Assistant Phil de Haan.

I'd like to ask you a little bit about your background. How long have you been in Holland since you left ICS, and what prompted you to come to North America for a year-long stay?

I've been in Holland since 1979, that was six years ago. We've returned to Canada since then, but just for a few weeks. It was something of a wish, of a desire, to come back for a longer period.

Was there any specific purpose for coming here?

Well, it is important during a sabbatical to leave and to go somewhere, to be out of reach of the regular contacts, telephone calls. I could have stayed in Holland, but it's much better to go elsewhere. I think I learned that at ICS with the sabbatical leaves of my colleagues as an example. It's very important to me that when you are going abroad you have a place to go every now and then. To go somewhere, to only a library, is not a place where you can work. So here I have ICS and an office to sit and work.



Sander Griffioen

You are also involved here with CLAC (Christian Labour Association of Canada). What are you doing with them?

I've spoken at two banquets, at chapters of the CLAC, and I have regular contact with the staff. My visit to B.C. is co-sponsored by the CLAC. I've been involved with ICS and CLAC since the mid-1970s.

You taught at ICS, but I know very little of your experience before and after that time. What had you done before and since your years here at ICS?

As a student I studied economics, but while doing economics I also became a student in philosophy. I did the two pretty much together, although they were separate areas. In 1976 I finished my dissertation on Hegel, and then immediately afterwards I came to ICS as a senior member in economics. I insisted, however, on dealing with social philo-

sophy, since I wrote my dissertation on the subject, and it's really quite different from economic theory. Then when I went back to the Free University I ended up in social philosophy, so I'm now outside of economic theory, although I'm still quite interested in that boundary between social philosophy and economic theory.

What is the difference between social philosophy and economic theory?

Economic philosophy means you have to look at what the economists are doing, and be pretty close or as close as possible to economic theories. As a social philosopher I'm not looking at what economists are doing, although I am very interested in the many debates, say, on the welfare state. I'm quite interested in what the neo-liberals are saying. Social philosophy is the philosophy of social sciences. It is the philosophy of, in my case, cultural anthropology but also of political science, sociology. It is the philosophy of special disciplines.

What led to this shift on your part from economic theory to social philosophy?

There was a pretty simple reason: There was a vacancy in social philosophy at the Free University. That's the simple reason, but already when I worked at ICS I felt that my strength was not in, let's say, looking over the shoulder of economists and their very intricate theories. My bent was always more to problems of society. I felt that in order to do something really relevant I would need to do something that would focus on that. It was not an easy decision to leave ICS for the Free. It's a pity that there are so many Christian students in economics, but most of them go into business administration or related fields. It's very difficult to find committed Christian economists who can work in economic philosophy.

I suppose it's perhaps a matter of where the jobs are for persons who graduate with degrees in economics.

No, I don't think that's the only explanation. It's partly the way economics is being taught.

What do you mean by that?

It is very career-oriented. Nowadays there isn't much taught about, say, the history of economics. Often it is simply not being taught. The old, more traditional economic doctrines about the state, the household were gradually lost as economics became much more business-oriented. To some degree that was good, but it is simply now out of balance.

So what does that mean for the way the economy is shaped? How readily could something like the Canadian or American economy be shaped by Christian economic philosophers?

That is a hard question. The actual influence a foundational study has on politics is hard to pinpoint. Maybe by reversing your question, I can answer it more easily. The narrowness of a discipline helps to continue a certain trend. By keeping a diversity of opinions within a discipline you remind the fellow scientists of basic issues, basic questions, things they tend to forget. That's one important element. Secondly, philosophy helps students to go underneath, let's say, the world of science, the world of concepts. As a student of economics I lost interest in the subject, but philosophy helped me to regain that interest in my study of economics. I saw more clearly what was at stake.

In September you are going to be teaching at Calvin College. Are you going to try to implement some of these ideas in your work there?

I'm teaching two courses at Calvin. One on Hegel which may look at the social philosophy of Hegel compared to Dooyeweerd. The other course isn't really finalized yet.

What are your plans when you return to Holland in February?



Oh, well I don't know if there's much to plan. Work will present itself. It's really quite busy. Teaching at the University of Leiden one day a week and at the Free means that I'm more than full-time.

Do you have any sort of long-range goals? Any books in the works?

Yes. I feel an obligation to come out with a book. I'm going to have to decide what kind. I have hopes that Richard Mouw (of Calvin College) and I can do a book together. When Richard visited Holland we committed ourselves to a common book on social philosophy, but we'll just have to see how that goes. I don't think we'll have the manuscript completed by February, but someday . . .



Has it been a big adjustment leaving Holland and coming to Toronto?

It was quite an adjustment. I can say it best in the words of my children. When we asked them how would they like to move to Canada, they said, "If Loenen would be situated in Canada we would." Now Loenen means for them our house. We have quite a few fruit trees and a garden. A bit of a nomadic life does have its advantages, however.

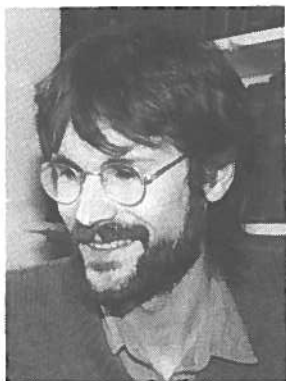
How so?

It's hard to explain, but it makes you more aware of your culture. Here I listen to the radio more clearly to understand the culture. Also if you're longer in one place obligations build up and then after a while it becomes very restricting. I wish everyone could take a sabbatical for a year. It's very important. I also like being at ICS. ICS is very different from the Free. First of all, there is so much in common that it's very easy to feel at home again, but the way you work here I've always liked it. The junior members obviously have an interest in coming here, and that means it's easier to make a course that's worthwhile. It's a good place.

On the Inside Track

by Phil de Haan

Peter Corps is a soft-spoken man. Peering from behind a stray bit of hair he talks earnestly about mathematics and Christianity. "If you can show," he says, "that a subject as apparently neutral as math is influenced by Christianity, that would undermine the whole secular education argument." Corps is a native of Britain, a country in which faith has long been excluded from academics. He calls this situation a tragedy and hopes that Christians can work to reverse it.



Peter Corps

Peter became interested in developing a Christian perspective on mathematics while working on a Bachelor of Science degree at Bristol University in England. Richard Russell, a former professor at Trinity Christian College, Chicago, attended the same church as Peter, and provided him with informative materials by Dooyeweerd and other Christian philosophers.

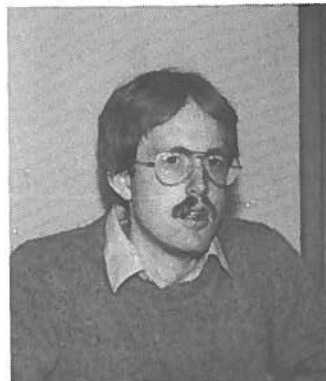
Although mathematics often seems like an area which would remain free from philosophical influences, there are, in fact, two well-defined schools of mathematics. Formalism asserts that math is simply formal structure, while ignoring historical and philosophical factors that might impinge on the discipline's purity. Intuitionism allows for philosophical thinking and, Peter notes, leads to different conclusions. Christianity might allow one to explore mathematics in a different way than any other school, and thus yield new ideas and conclusions.

Peter comes from a science-oriented family. His mother is a chemistry teacher; his father is a scientist with the Royal Aircraft Establishment. Although he carries on the family's love of science, Peter also writes poetry. In this area, too, he sees the influence of worldview on the work one does. "I'd like to write poetry," he says, "that exhibits a truly coherent Christianity." Rather than writing poetry that becomes stilted as it struggles to add Christian trappings, Peter strives to write in such a way that all work becomes unconsciously Christian.

Peter takes three ICS classes — biblical foundations, philosophical foundations and epistemology. While his work with Hendrik Hart in epistemology is only indirectly applicable to mathematics, the connections, he says, are there. They need to be fleshed out. In April Peter and his wife, Clare, are returning to England. Peter hopes to continue his study of the philosophy of mathematics while Clare trains to be a nurse.

With a Master of Science degree in chemical engineering **Bob Rice** is indeed qualified for graduate school work. But at ICS? "While I was working on my master's," he says, "I started thinking and realized how much more there is to the world than engineering." Bob became involved with Oratory,

a Roman Catholic fellowship, and Time-Out, staffed by people from the Coalition for Christian Outreach, and decided to study at ICS. For an engineer trying to make sense of where a recent conversion to Christianity belonged, ICS "seemed like a good choice."



Bob Rice

"It was hard," Bob continues, "in the sense that I didn't have any background in philosophy, but I'm getting a lot out of it." His study in epistemology has affected his view of engineering. Before ICS his thoughts were often aimless questions. "I used to think 'Why am I doing this? What good is it?' Now," he says, "I have more insights and ideas."

Bob grew up in New York state. After graduating from high school he attended New York State University at Buffalo and then Carnegie-Mellon in Pittsburgh, where he did his master's work. Bob and his wife, Mary (see further on), will return to Pittsburgh this year where Bob hopes to land a job in chemical engineering. Eventually he would like to complete a Ph.D. and teach. He feels that his study at ICS will be especially important to his role as teacher. Epistemology, dealing with how we know, will be a direct influence on the shape Bob gives to his teaching.

Mary Rice grew up in the heart of Pennsylvanian Amish country, attended a small college founded by the Presbyterian church, and now attends ICS, with its Dutch, Christian Reformed roots. At 23 years of age she has indeed been influenced by a variety of cultural perspectives.

Mary came to ICS from Chatham College in Pittsburgh, after graduating with a Bachelor of Science degree in biology.

At Chatham Mary became involved with several fellowship groups, including Oratory and Time-Out.



Mary Rice

Mary's association with Time-Out and friendship with members of the Coalition for Christian Outreach sparked an interest in Christian post-graduate education. Mary is in the certificate program and takes biblical foundations, philosophical foundations and philosophical theology.

Mary would like to do master's work in gerontology — the study of aging. She sees her year at ICS as valuable preparation for future study and work. "One thing ICS has helped me to do," she says, "is to critique a worldview." Having a concrete worldview of one's own enables one to look carefully at what others are saying.

Mary plans to work as a consultant to nursing homes after finishing her studies and "give an alternative to ways of looking at old people." She would also like to teach gerontology in order to influence societal views of the old at a foundational level.



Serving Through Public Education

by Robert E. VanderVennen

Books

Two new books by former ICS faculty members have just been published by Eerdmans. The work on the books, written by Albert Wolters and C.T. McIntire, was done while they were members of the ICS faculty.

The 98-page book *Creation Regained: Biblical Basics for a Reformational Worldview*, as Al Wolters says in his Acknowledgements, "... arises out of my teaching at the Institute for Christian Studies." Its source is the biblical foundations course that Al taught at ICS for several years, together with summer courses and lectures for the public that he gave over a period of years. He begins with the question "What is a worldview?" and follows through on it with chapters on the meaning and implications of creation, the fall into sin, and redemption in Christ. He emphasizes that everything was created by God who "saw that it was good." and that the fall and redemption touch all of creation. The concluding chapter, "Discerning Structure and Direction," gives examples of the practical implications of the worldview for the societal, personal and cultural lives of Christians. Taking the view that the structure of creation (scientific lawfulness, for example) was not affected by sin, but that the direction of the hearts of people is turned away from true service of God, Wolters deals with issues of personal renewal such as aggression, spiritual gifts, sexuality and dance. Wolters' conclusion is that a biblical worldview provides a distinct and biblical way of framing the important questions of life.

On the cover of the book Nicholas Wolterstorff is quoted as saying: "This is the best statement I have come across of the 'reformational' Christian worldview. It is lucidly written, includes a lot of helpful analogies and illustrations, and is throughout generous in its spirit."

C.T. McIntire teamed with Dr. Ronald A. Wells of Calvin College to co-edit a book of eight essays under the title *History and Historical Understanding*. McIntire himself has a chapter titled, "Historical Study and the Historical Dimension of Our World." Other contributors are Langdon Gilkey, Martin E. Marty, George Marsden, M. Howard Rienstra, Robert T. Handy, Robert P. Swierenga and Dale Van Kley. The papers of Gilkey and Marty were first presented as "Christianity and Learning" lectures at the Institute.

The common theme of these essays is the attempt to get at the insights Christian faith may bring to our understanding of historical process and historical knowledge and study, and then the exploration of what we may gain from such insights. They represent attempts to regather our thoughts as Christians in this secular age of crisis.

Dr. Lewis W. Spitz of Stanford University had this to say about the book: "Some of the essays rise to the level of brilliance, and all offer insights of great value to professional historians, philosophers of history, and to the many students of history. . . ." This book will be welcomed by all Christians who wish a better understanding of the meaning of history.

A very helpful bibliography of Christian study resources has been prepared by Kenneth W. Hermann of the Radix Christian Studies Program, Kent, Ohio. Hermann gives lists of books arranged by subject area and organized in three levels of difficulty. He also has a very helpful list of periodicals and professional organizations in which Christians develop distinctive thinking and action.

This 56-page resource, titled "Every Thought Captive to Christ," can be purchased from ICS for \$5.50 plus \$1.00 for mailing.

New and Choice Books from ICS

Qty.	Title and Author	Each	Cost
_____	Creation Regained: Biblical Basics for a Reformational Worldview, by A.M. Wolters	\$10.50	_____
_____	History and Historical Understanding, by C.T. McIntire and R.A. Wells, eds.	9.25	_____
_____	Every Thought Captive to Christ, by K.W. Hermann (compiler)	5.50	_____
_____	The Transforming Vision: Shaping a Christian World View, by B.J. Walsh and J.R. Middleton	9.35	_____
_____	Thine is the Kingdom, by P. Marshall	6.95	_____
_____	Christians in the Crisis, by G. Vandezande	11.95	_____
_____	Idols of Our Time, by B. Goudzwaard	6.55	_____
_____	Understanding our World, by H. Hart	25.95	_____
_____	Plotinus "On Eros", by A.M. Wolters	11.95	_____
	Subtotal		_____
	Please add 10% for mailing		_____
	Total		_____

Order from ICS, 229 College St., Toronto, Ont. M5T 1R4

Name: _____

Address: _____



Development Notes

by Aileen Van Ginkel

I'd like to lead off my column this month by relating to you a short story that illustrates something which I've heard many people talk about: Will the reformational vision still be around for the next generation to take hold of?

A few weeks ago Bernard Zylstra wrote a piece for his "Cross Examination" column in *Calvinist Contact* (a Reformed weekly periodical published in St. Catharines, Ontario) which generated an interesting response. In his column, Bernard talked about the "line of reformation" which has run throughout the history of the Christian church, from one generation to the next, carrying with it the insights about God's revelation in Christ and the call for our obedient response to it. These insights have shaped significantly the thinking that takes place at ICS.

What prompted Bernard to write about that theme was a meeting he had with a group of philosophy students at The King's College. Bernard was invited to talk with the students by Bill Rowe, a graduate of ICS and now an assistant professor of philosophy at The King's. What Bernard saw there was the "line of reformation" at work, running as it does through ICS and one of its students to The King's College and yet another generation of students, all eager to develop a biblically directed worldview that can be meaningful for their lives and studies.

Just this week we got a letter in response to Bernard's column that illustrates another angle for viewing how the "line" runs from one generation to the next. The letter was written by the mother (I'll call her Mrs. J.) of one of the students Bernard met at The King's. In her letter Mrs. J. showed how the line runs through homes as well as through educational institutions. She reminded Bernard of a visit he had made to her home a number of years ago, and she said this about her son: "He was one of the little kids around our dinner table when you were visiting us . . . who wanted to be excused so badly, because we 'grown-ups' were talking and lingering over the dinner so-o-o long. And now to see him interested in the same discussions. . . ."

Bernard called his experience in meeting with Bill Rowe and his students "heart-warming" because it was evidence to him of God's work in carrying on the light of His Word from generation to generation. I think that all of us can echo what Mrs. J. wrote to Bernard when she said, "I want to join you with a sense of awe at God's faithfulness in forging lines of reformation from generation to generation."

Two things about this story hit home for me. One was made clear in Bernard's column: It's always wonderful to read about the ways in which the Lord produces fruit through the labours of ICS in its graduates – in this case, Bill Rowe.

The second was made clear in Mrs. J.'s letter: The "lines of reformation" can't be forged without the help of those who share the vision for developing always-deeper understandings of the world which God has placed us in.

You don't need to be a student or professor to live out in your own family and among your friends the belief that Christ asks us for our love and service in all areas of life. ICS develops theories about this basic belief, and thus promotes in one sense the "line of reformation," but it takes people who live in that belief to make it real to the next generation.

That's a challenge we can all pick up; let's do it then with the same sense of awe at God's faithfulness that Mrs. J. wrote about in her letter.

A last-minute P.S. We recently received another letter from a student at Calvin College which illustrates the point that her parents were busy at forging reformational lines. Check it out – it's reprinted in part elsewhere in this issue.

Letters

As a pastor I am greatly concerned by the lack of impact in western culture by the western church. I was pleased to read *The Transforming Vision: Shaping a Christian Worldview* by Walsh and Middleton which is one of the finer books I have read on the Christian's place and function within society.

Lincoln, Nebraska

I am now leading study groups in which the Christian perspective on some major fields (history, science and technology, education, philosophy) is studied. Thus I need study materials on several academic fields. Will you kindly send me the latest catalogues of papers, books and other materials available from your Institute?

Korea

We are so thankful that prayers have been answered — as is evident by the several conferences covering areas from east to west during the past year and also the new books published by members of the faculty.

Sarasota, Florida

I'm a freshman, living in the dorms at Calvin College and I miss seeing *Perspective* and all the other mailings from ICS my parents received when I was at home. Could you please send me some information about membership, a statement about the objectives of ICS (so I can know exactly what I'm talking about when it comes to telling others what it all means) and how much a subscription would cost.

Grand Rapids, Michigan

Keeping up with ICS Staff and Students

During February and March ICS Senior Member **Hendrik Hart** journeyed through southern Ontario and into Manitoba as part of the Institute's Maps and Compasses series. Hart spoke on the Christian's walk in following Jesus Christ, the Morning Star, who helps us set our sights on the Scriptures. He spoke to good crowds throughout the series, including a group of 35 persons in London — in the middle of a crippling two-day snow storm.

Paul Marshall, a senior member in political theory, attended and spoke recently at a prestigious conference at Wheaton College, Wheaton, Illinois. The conference, held at the Billy Graham Center, was entitled "Christian Theology in a Post-Christian World: Perspectives from an Evangelical Point of View." Marshall spoke on "Vocation, Work and Rest."

In mid-February Marshall spoke on "Judging the Trends" as an introduction to a course on Megatrends, sponsored by the King/Bay Chaplaincy and George Brown College. He also led a course at Little Trinity Anglican Church in Toronto, focusing on Genesis 1 - 11.

Senior Member **Jim Olthuis** also participated in ICS' Maps and Compasses series. His talk, entitled "Growing in the Faith and Knowledge of the Lord," was well received throughout the tour. In late February Olthuis spoke to the Young People's Society of the Willowdale Christian Reformed Church on relationships, and led a seminar on sex and romance at the University of Waterloo for InterVarsity Christian Fellowship.

Cal Seerveld, senior member in aesthetics, spoke at York University, Toronto, in March on "Problems in Art Historiography." The symposium of graduate students and professors explored conflicting ways of writing art history.

Seerveld explained his own cartographic methodology.

Also during March Seerveld spoke at Syracuse University to an audience of artists and students of religion on the eccentric position of artists in our world. The event was arranged by ICS alumnus Richard Middleton. In February Seerveld took part in an introduction, demonstration and workshop on liturgical dance held at the Saturday morning breakfast session of the Rehoboth Christian Reformed Church. A vigorous discussion took place.

Director of Development **Aileen Van Ginkel** spent two weeks recently in Canada's western provinces doing fund-raising and promotional work. In Vancouver she spoke to a group on "Three Generations in Canada: How Reformed Christians Have Related to Canadian Society from 1945 - 1985." She discussed the different worldviews which have influenced the ways in which the Dutch, Calvinist community in Canada has approached the question of how its Christianity relates to its cultural setting.

Bernard Zylstra, president of ICS, has travelled across the continent in recent months. In late January he flew to Washington, D.C., for a meeting of the Christian College Coalition, and attended President Reagan's National Prayer Breakfast. In February Zylstra attended the installation of Dr. Hendrikus Van Andel, a former ICS trustee, as president of The King's College in Edmonton, Alberta.

Also in February Zylstra travelled to Pennsylvania where he spoke at Jubilee '85 and at Indiana University of Pennsylvania on the theme, "America, Russia and World Peace." And finally, in mid-March he journeyed to Princeton Theological Seminary, where he sat in on a committee meeting of the World Alliance of Reformed Churches, acting as an observer for the Christian Reformed Church in North America.

Call For Nominations

ICS members in the following regions are asked to send in nominations by May 17, 1985, for Board of Trustees elections to be held this summer.

Region 4 (U.S., east of the Mississippi River):

— needs one representative

Dr. John W. Van Dyk has served two terms, and is not eligible for re-election.

Region 5 (Southwestern Ontario):

— needs one representative

Mr. John De Groot is eligible for re-election.

Region 6 (Hamilton/Niagara/Kitchener-Waterloo):

— needs two representatives

Rev. Graham Morbey is eligible for re-election.

Mr. Ben Vandezande is not eligible for re-election.

Advance Notice

All members are invited to the
**Annual Membership Meeting
of the ICS**
to be held

May 25, 1985 at 2:00 p.m.

Details will follow, but please
reserve the date now!

Perspective

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

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

Is your address correct?
Address change requested
Return postage guaranteed

A Rich Summer Season of Conferences

June 3 - 5: The Legacy of Herman Dooyeweerd

Celebration of the 50th anniversary of the publication of Dooyeweerd's *New Critique of Theoretical Thought* with major papers:

- A. M. Wolters: "The Intellectual Milieu of Herman Dooyeweerd"
J. H. Olthuis: "Dooyeweerd of Religion and Faith"
C. G. Seerveld: "Dooyeweerd's Legacy for Aesthetics: Modal Law Theory"
C. T. McIntire: "Dooyeweerd's Philosophy of History"
P. A. Marshall: "Dooyeweerd's Empirical Theory of Rights"
H. Hart: "Dooyeweerd's *Gegenstand* Theory of Theory"

Respondents include professors Lambert Zuidervaat, John Kok, Roy Clouser and Hendrik Geertsema.

June 7 - 8: The Creation as Cosmos

Presentations by Fellows of the Center for Christian Scholarship, Calvin College:

- Robert E. Snow: "Creation Science: Sectarian Science or the Science of Tomorrow?"
Howard J. Van Till: "The Coherence of Cosmic History"
John Stek: "Creation as Cosmos"
John Suk: "Genesis in its Ancient Near Eastern Context"
Davis Young: "Genesis in the Hands of the Geologists"
Clarence Menninga: "Cosmogony and Curriculum"

Respondents include James Othuis, Paul Dion, Robert Garrison, T. Harry Leith, Herman Proper and Donald McNally.

July 2 - 12: Theories in Science

A two-week seminar by Dr. M. D. Stafleu showing how theories function in science, illustrated by the historical development of science in the period of the Copernican Revolution from Copernicus to Newton.

August 2 - 5: Imaging God

The 27th annual Niagara Family Conference deals this year with the issue of what it means to be human. Keynote speaker is James Olthuis, preacher is Derk Pierik, singing led by Cal Langejans and Syd Hielema, concert by Peter Slofstra, and much more. A holiday weekend filled with inspiration, worship, learning, relaxation.

August 2 - 5:

The Alberta Family Conference moves this year to a new time (from the Labour Day weekend to the August long weekend) and a new place (from Gull Lake to Alix). Keynote speaker this year is Rev. Andrew Kuyvenhoven, editor of *The Banner*.

August 2 - 5; August 30 - September 2:

The Bulkley Valley and Lower Mainland Family Conferences will be held this year same time, same place. Details for these conferences, as well as those in Alberta and Ontario will follow.

Institute for Christian Studies Institutional Repository

ARTICLE: 19851902

TITLE: Perspective: Newsletter of the Institute for Christian Studies

AUTHOR: Institute for Christian Studies

ISSUE DATE: April 1985

TYPE: Journal

SERIES/JOURNAL: Perspective; v.19, no.2

KEYWORDS: Institute for Christian Studies, ICS, meditation on Ephesians, armour of God, Sander Griffioen interview, Peter Corps, Bob Rice, Mary Rice,

NOTES: Goudzwaard gives Hope, Advice [an Interview with Dr. Bob Goudzwaard], Moorings [Cal Seerveld meditates on Ephesians], Evangelism and ICS - Jubilee in Pittsburgh, Griffioen Returns to Toronto Turf,

CITATION FORMAT: Perspective. Toronto, ON: Institute for Christian Studies, 1985.

dc.creator: Institute for Christian Studies

dc.contributor: Zylstra, Bernard

dc.contributor: Seerveld, Cal

dc.contributor: de Haan, Phil

dc.title: Perspective (Institute for Christian Studies)

dc.date.issued: 1985-04-30

dc.date.accessioned: 2012-04-16

dc.type: journal

dc.format.mimetype: application/pdf

dc.language.iso: en

dc.subject: Humanities

dc.subject: Institute for Christian Studies--History

dc.subject: Goudzwaard, B.--Interviews

dc.subject: Pittsburgh Coalition for Christian Outreach

dc.subject: Institute for Christian Studies--Faculty

dc.subject: Bible N.T. Ephesians--Meditations

dc.subject: Griffioen, S.--Interviews

dc.subject: Institute for Christian Studies--Students

dc.rights: Copyright, Institute for Christian Studies, all rights reserved.