

Perspective

Newsletter of the Institute for Christian Studies

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“Spirit” Conference Challenges Christians to Spiritual Renewal

by Martin Mobach

“The Spirit – Empowering Presence” was a conference title that proved to be popular for not only theologians but also pastors, teachers, farmers and students from many disciplines. A newspaper editor and workers in a youth ministry group joined with others of various interests at the Institute for Christian Studies. For three and a half warm July days, they listened to and discussed papers presented by theologians who shared an interest in the presence and work of the Holy Spirit.

The task of the conference was to explore “the person and work of the Holy Spirit and his renewing presence manifested in the church and world today.” The mixed nature of the audience meant the challenge of the conference would be to make this theological exploration meaningful for all Christians.

The conference participants were treated to excellent papers presented by theologians such as James Dunn from England, Gerald Sheppard and Richard Gaffin from the United States, Jan Veenhof from the Netherlands, and Ian Rennie and George Vandervelde from Canada. The respon-

dents were equally distinguished and insightful.

Richard Mouw, professor of philosophy at Calvin College in Grand Rapids, Michigan, opened the conference with an address entitled, “Life in the Spirit in an Unjust World,” in which he covered various themes that were picked up again in the following days. Mouw pointed out that Christians tend to play favourites with the persons of the Trinity; some Christians pray to the Father, others to Jesus and still others to the Holy Spirit. Such predispositions affect the moral styles of Christians. Some relate to God the Law-giver, others attempt to imitate the life of Jesus, while still others seek individual renewal through the Holy Spirit.

Those who have emphasized the work of the Holy Spirit have, traditionally at least, not engaged themselves in social action. This, Mouw said, is related to an other-worldly escapism or an emphasis on individual renewal, which comes out of a wrong understanding of the Spirit. Mouw indicated that with an understanding of the Holy Spirit as the Spirit of the God who seeks justice, this lack of social concern would not be present. The Spirit moves people to join communities, and uses communities by using members’ talents. Membership in the church universal, Mouw insisted, should sensitize us all to the injustices in the world, because the Spirit opens our eyes to see both Jesus and the suffering around us. The universal church is thus a suffering church.



Attentive audience



Speakers and respondents: standing (l - r) James Dunn, Gerald Sheppard, Richard Gaffin, John Bolt, Richard Mouw, Clark Pinnock, Jan Veenhof; seated (l - r) George Vandervelde, John Stek, Ian Rennie, David Holwerda.

These two themes – the communal aspect of the presence

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In This Issue . . .

What keeps us busy at ICS during the summer? You may have wondered how we spend our time during the "off-season" when classes have recessed and students work independently of ICS. Read on, and your questions will be answered.

Our major summer activity revolves around conferences. You'll read reports about three of the conferences – on technology, the classics and the work of the Holy Spirit – held here at ICS in June and July. The four annual family conferences held across Canada will be covered in the September/October issue of *Perspective*.

Although book publication is a year-round activity, this summer we happily received some exciting new additions to the list of books written by members of the reformational community. Bob VanderVennen proudly reports on these books by Paul Marshall, Bob Goudzwaard and Gerald Vandezande.

Summer is an especially good time for sitting back to evaluate activities of the past year. Bernard Zylstra's "Annual Report" is the most important and visible product of such evaluation. You'll find Zylstra's report to be more than a dry list of what we did in 1983 - 84; he also provides insight into the significance of what went on last year.

Dick Pierik's address to the annual membership meeting, "Teacher, Beware!", is the other major contribution to this issue. We hope that you'll find ways of applying it to your own life as well as to the work of ICS.

Our efforts for Christian higher education continue throughout the twelve months of the calendar year; God's blessings on our effort also come to us without ceasing. Please join us in this issue in recognizing those many blessings and in praising God for them.

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and working of the Spirit, and the Spirit-filled church characterized as a suffering church – found their repeated echo and elaboration in the various academic papers presented over the course of the conference. These included papers on the work of the Spirit in the Old and New Testaments, on the Holy Spirit and eschatology, on British Protestantism in the nineteenth century, on prophecy, and on the nature of the gifts of the Spirit.

The conference tended to emphasize theoretical understanding of the Spirit, rather than the experience of the Spirit. Even some pastors found the papers to be too "intellectualistic." On the final day, however, the emphasis lacking in the conference to that point began to come into its own.

John and Sandra Maaskant, farmers from Clinton, Ontario, led the opening devotions on that final day. In a moving testimony of their own faith, they told of how they had seen the Spirit working in their lives and of how they tried to be in tune with the Spirit. They said to the theologians and pastors present, "We need you to teach us about the Spirit out of your theological and historical backgrounds." They expressed their wish to see greater openness to the gifts of the renewal of the Spirit, and to that end read Ephesians 1:17 - 20 and 3:14 - 20 as a prayer for the conference and the lives of the participants.



Prof. Jan Veenhof

George Vandervelde, in giving the final paper of the conference, led the transition from strict academics to an experiential understanding of the presence and work of the Holy Spirit. In his paper he wrestled with the place of prophecy in the church today.

Clark Pinnoch's response to Vandervelde's paper made the transition complete. He affirmed Vandervelde's belief that there should be no conflict between prophecy and an emphasis upon the authority of the Holy Scriptures. Only a community steeped in the Scriptures and in tune with the Spirit can weigh the content of any prophecy. He then issued a challenge to the listeners: "Up to this point," he said, "this conference has stayed on the safe side. But if we are serious when we say that the church needs the gifts of the Holy Spirit and needs a charismatic renewal, if we truly believe that a church that has only teachers and no prophets is handicapped and immature, then we must seek prophecy and the gifts of the Spirit. We must pray for it. We as preachers and teachers must go back to our congregations and teach our people not to quench the Spirit, and we must make room in our tightly organized liturgies for the promptings of the Spirit. And finally, we must fellowship with those who have the gift of prophecy, and learn from them in humility as brothers and sisters who need one another."

Pinnoch warned that if we indeed follow through on this challenge, there will be opposition. "If your finger is frozen you experience much pain when you try to thaw it out. But the final question is: will we be humble enough to be spiritually renewed, or will we just think about it?"

Following Pinnock's challenge, the participants laid aside their academic concerns and interests and began to share their own experiences and heartfelt questions and concerns. Dr. John Stek, an Old Testament theologian from Calvin Theological Seminary, shared his experience of different types of ecstasy, from spontaneously singing favourite hymns at the top of his lungs while plowing his father's fields with two horses and two oxen, to the more controlled but much deeper love he now experiences toward God. Is one experience more Spirit-filled than the other? Others present responded to him on this same level, being moved by his openness, and tried as a body to answer each other's questions and to build one another up.

The conference ended with all bowing before God in prayer. Tillers of fields, teachers of ideas, pastors and students, all parts of Christ's body asked God for his Spirit to empower the entire body in its service to him. One of Vandervelde's hopes – that the conference would help create a closer relationship between theology and the needs of the church – was realized here.

The conference is over. The lectures can be reread, but the challenge remains: Will we just think about the Holy Spirit, or are we humble enough to be spiritually renewed?

Martin Mobach is a student in theology and will enter Calvin Theological Seminary in September.

Can there be "Responsible Technology"?

by *Tim DeJager-Seerveld*

Is technology going out of control? Are we able to avoid the nightmare of Frankenstein?

This question needs attention at all levels, including that of Christian scholars. During the academic years 1983 - 84 six scholars from various academic fields worked together at Calvin College to try to understand what it means to have a "responsible technology" in our society, and to develop biblically and creationally normative direction for technology.

On June 15 - 16 they came to Toronto to share publicly their thinking as it has been developing. The Institute arranged for a different person to give a prepared response to each talk, following which there were general discussions.



Dr. Egbert Schuurman

Dr. Egbert Schuurman, professor at the Free University of Amsterdam and a member of the Dutch Senate, opened the conference on Friday morning with a very comprehensive paper entitled, "Cultural Mandate for Technology." A very lively and interesting response was given by Dr. William Vanderburg of the University of Toronto. Dr. Vanderburg is an authority on the well-known critic of our technological society, Jacques Ellul. This discussion was

followed by a careful analysis of the historical roots of technology and its relationship to science, presented by Dr. Arie Leegwater, Professor of Chemistry at Calvin. Respondent to this paper was Edwin Plantinga of Hamilton.

A more practice-oriented paper was given by Dr. Lambert Van Poolen of Calvin's Department of Engineering, on the topic of "Technological Design," to which Prof. Charles Adams of Dordt College responded. Engineers in attendance



found this discussion particularly helpful because it presented some hints toward a concrete formation of a responsible technology. In the following paper on "Political Responsibility" Dr. Stephen Monsma, a former Michigan State Senator, took into consideration the role of the state in promoting justice in the sphere of technology. Mr. Dirk de Vos of the Science Council of Canada responded.

Dr. Clifford Christians of the University of Illinois Department of Communications gave the final paper, "Prophetic Witness and Responsible Technology." Respondent was Dr. D. de Kerckhove, a long-time colleague and friend of Marshall McLuhan and currently co-director of the McLuhan Institute of the University of Toronto.

The conference was exciting and thought-provoking. It was valuable as a forum for the Calvin Center members to present their work and receive critical and constructive criticism. But perhaps its greatest worth was in the meaningful dialogue that took place between people of different viewpoints. It was fascinating for people with a reformational perspective to explore understanding and assessment of technology with people who are highly articulate in such alternative Christian viewpoints as those of Ellul and McLuhan.

Tim DeJager-Seerveld is presently studying for the M.A. degree at the University of Toronto's Department of History and Philosophy of Science and Technology.

INSTITUTE FOR CHRISTIAN STUDIES

Rome and Athens Revisited

by Theo de Bruyn

Twenty-five people with varied interests in Graeco-Roman culture – a vanishing breed – gathered at the Institute for Christian Studies in the first week of June to discuss Christian approaches to classical culture. Coming from various points in North America and representing several different disciplines, they all had a common concern: to explore, for the benefit of Christian classicists today, the insights of Christian classicists of the past. Christians in the West have invariably had to reckon with classical culture, because it has informed so much of their civilization. The question is: in what ways have Christians come to terms with their classical heritage, so compelling in its aesthetic and theoretical achievements, but also so problematic in its religious and moral orientation?



A wide spectrum of papers was presented at the conference. They ranged through the history of western civilization from the patristic period to the present. They dealt with many aspects of Graeco-Roman civilization and represented a variety of approaches. By the end of the conference all the participants were impressed with the diversity of Christian responses to classical civilization.

Not surprisingly, the historical context of each of the figures considered shaped the view taken of Graeco-Roman culture. For example, an anti-intellectual tendency among young Christians prompted Basil in fourth-century Cappadocia to prepare guidelines for the study of the classics as preparatory to Christian philosophy. Nine centuries later in

medieval Paris the challenge of a new-found Aristotelian science moved Aquinas to articulate a view of philosophy which would satisfy the terms of the new inquiry, while still leading the inquirer to the study of the faith. Then in the Renaissance, in response to both anti-intellectual piety and speculative propositional theology, Erasmus championed a practical, rhetorical classicism as the avenue to a more profitable reading of the Scriptures. And so in each instance the historical setting significantly qualified the Christian's approach to classical culture.

Nevertheless, some patterns emerged in the variety of responses. There were the few who perceived such an antithesis between Christianity and the classics that, like the sixteenth-century Calvinist educator Lambert Daneau (who elaborated a Christian physics based on Scripture rather than on Aristotle), they tried to entirely separate the one from the other. There were also the few who saw such a continuity between the two that they absorbed the classics into Christianity without qualification; representatives of this sort were the Renaissance humanist Ficino and the nineteenth-century philosopher Hegel. By far the majority, however, took the middle road, rejecting some aspects of classical culture but accepting others. Thus in one company together, though with different avenues of appropriation, travel Augustine, Aquinas, Erasmus, Calvin and the German pietists (to name only those discussed at the conference).

All who participated found the papers interesting and informative. Some suggested a second conference to deal more specifically and concretely with problems facing Christian classicists today. If the event comes to pass, perhaps more students of the classics will emerge from the shadows of the past. For the moment we are flung even further afield: our able convenor, Wendy Elgersma Helleman, has left for the Philippines – to carry on a tradition some nineteen centuries old. Classicists (and the classics) die hard.

Theo de Bruyn is a Ph.D. candidate at the University of St. Michael's College, Toronto. He presented one of the papers at the Conference on Christianity and the Classics.

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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.

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Teacher, Beware!

by Dick Pierik

Dick Pierik, trustee for Region 7, is campus chaplain at the University of Toronto. This article is the text of the speech he delivered at the Annual Membership Meeting of the Institute for Christian Studies on June 2, 1984.

I consider it a privilege to be invited to speak here today. That sense of privilege stems from my own deep conviction about the importance of the work of the ICS. My own journey with the ICS began some twenty-five years back, first as a member of the Groen Van Prinsterer Club, and then through AACSS conferences where with great consistency I heard about the radical implications of the gospel of Jesus Christ crucified.

Ever since then I have understood the ICS community to be solidly committed to the development of a truly Christian mind that in turn will foster a truly Christian way of life. To this day I see that as the task of the ICS, and I am as enthusiastic about it now as I was then.

James on Teaching

I have chosen to let the words of James 3 set the tone of my speech. James sounds a deeply serious warning to all would-be teachers regarding the grave risks attached to wanting to be a mouthpiece of God, be it in the role of preacher, teacher, or any reasonable facsimile of those professions.

I will begin by reflecting on those words of James, then spend some time asking what we mean by wanting to be both biblical and reformed, and finally draw some practical conclusions about how we as academic community may best work at unity within diversity. So as not to mislead you from the beginning, let me say that I mean to apply the words of James and everything I say not only to the teaching staff of the ICS but to all of us as we come together in our common commitment to the enormous challenge of being obedient to the Lord Jesus Christ in the area of educated thinking.

First, then, let's look more closely at what James tells us about the office of teacher. One commentary I consulted suggests that the teachers James had in mind functioned more or less as the "wise men" of the early church. They seem to have had the task of translating the teachings of the apostles and the prophets into ordinary living of God's ordinary people. To this day that's a good way to look upon the role of the Christian teacher: *teaching* to help people with *living*.

Should someone object that James must have been thinking about a more narrowly defined "ecclesiastical office" attached to the "institutional church," I would point out first that it is highly unlikely that James thought in terms of such nice Kuyperian distinctions. But secondly, I would ask you to wonder with me whether James' *teacher* was not a kind of undifferentiated Christian-teacher prototype whose teaching covered all aspects of Christian living. If my hunch is right, then James'

words of warning hold a serious message for *anyone* who opens his or her mouth to teach anything in a Christian context.

I would paraphrase James' words like this: "Don't anyone of you lightly aspire to be a teacher of God's people. The teaching profession is hazardous. Come judgment day teachers will find themselves in a higher judgment bracket. Since no teacher is perfect, and since every teacher will make many mistakes, the teaching profession more than any other can get you into deep trouble with the Lord."

For the sake of brevity let me just mention some of the salient points James seems to imply:

1. The decision to teach is a matter of human choice as much as of divine calling. *We* decide to teach, and *what*, not God; and that places the responsibility for our teaching squarely on our shoulders.
2. To aspire to the office of teacher in the Christian community is to presume that you know something about the will of God with respect to the subject you wish to teach.
3. Teaching within the context of the Christian community always has a "thus says the Lord" air about it, even if the teacher does not claim to be infallible. In an important sense the Christian teacher always presumes to speak "in the name of the Lord," even when he or she proclaims falsehood.

"To this day that's a good way to look upon the role of the Christian teacher: *teaching* to help people with *living*."

4. Teaching within the Christian community unavoidably exposes one to the grave risk of leading astray even just one of God's "little" people. Jesus says that it is better to have a manhole cover tied round your neck and to be thrown into Lake Ontario than to do that. (I might add, for the sake of balance, that keeping silent when we should speak is considered as serious an offence, according to Scripture.)

5. If my hunch about the broad job description for James' teacher is right, then his serious warning applies to all Christian teaching, whether it holds forth on the doctrine of the trinity, on highway safety, acid rain, the nature of marriage, international economic tariffs, the risks of nuclear winter, or what have you.

To drive home the seriousness of his warning James uses several vivid illustrations, his way of saying that the tongue, like the pen, is mightier than the sword, and sometimes more devastating. The bridle that controls the mighty warhorse, the small rudder that guides the big ship to safety or peril, and the carelessly discarded match that destroys a huge forest are all illustrative, says James, of the

tongue's impropportionate power to sow good or evil. The tongue lends itself as readily for cursing as for blessing. So, James tells us, for the love of God and for the love of neighbour, guard your tongue, teacher.

You can see what that has to do with the ICS. The ICS community has pledged to do scholarship in humble submission to Jesus Christ whom it acknowledges as the foundation of truth, the same Jesus to whom teacher James bent the knee. Can there be any doubt that we should bring the same seriousness to our teaching office as James brought to his?

On Being Reformed

Now I will leave James aside for a while in order to reflect on two words we have used to characterize the nature of Christian academics at the ICS, the words *reformed* and *biblical*, in that order. Because the meaning of these words is somewhat in dispute among us we need to pay them some attention.

The word *reformed* obviously links us with the sixteenth-century event of the Reformation, when against the presumed authority of the pope, the church and human tradition, and against the declared supremacy of human Reason, the reformers unflinchingly asserted the authority of the word of God alone. *Sola Scriptura* was the heart of the

reformed confession. You could call the Reformation a kind of back-to-the-Bible movement.

To reform is to reshape, to reorder. The reformers resolved to reshape the theology, life, and structures of the church to conform to Scripture. But the very nature of Reformation faith made it impossible to contain the Reformation within the walls of the church. The Reformation brought a fresh awareness that all of life is under the sway of God's sovereign authority. The Christian is not redeemed out of this world; rather, world and all is redeemed. "Life is religion." These two emphases, the back-to-the-Bible idea and the life-is-religion emphasis, two sides of the same coin really, are what being *reformed* means to us.

The specific task of the ICS applies that two-track confession of the Reformation to all theoretical thinking. The founders of the ARSS were so bold as to declare that with respect to the area of Christian theorizing at least, the Reformation did not get much beyond a promise. Reformed thinkers since the Reformation have amply demonstrated that the malaise of the pre-Reformation church and its surrounding culture was due, to a great extent, to an

unholy marriage between Christian and pagan thought. Addressing that situation as it continues today is the task of the ICS.

At the ICS we have set ourselves to the task of "leading every thought captive to Christ," to quote the apostle Paul. For us being reformed means that it is our serious intention to place all our thinking, and that of others, both ancient and contemporary, under the scrutiny of Scripture, with the understanding that the Bible is our fundamental source of truth. In the light of Scripture and under the guidance of the Holy Spirit, we have pledged ourselves to the task of laying bare the false roots of secular thinking, of exposing the intrusion of paganism into Christian thought, and of forging a

just a few very explicit chapters on such issues as abortion, nuclear arms, the cruise missile, etc.

The obvious fact that the body of Christ is seriously divided on what is biblical and what is not compels all Christians to continually reflect on the question of how certain anyone of us (or any group of us) can be that this or that position truly reflects the will of God as revealed in Scripture, especially when the Bible simply is not that clear on the issue. One thing I dare say we all agree on: the risk of putting words into the mouth of God is equally great and equally serious on the side of conservatism as it is on the side of liberalism.

From the fact that the Lord has not seen fit to

on the not-so-clear things, often of lesser importance, that we brothers and sisters in Christ spend an inordinately large amount of time and energy disagreeing and bickering.

If throughout history sincere Christians keep coming up with opposite conclusions on issues like women in office, infant baptism, just war, charismatic gifts, numerous social and ethical issues, etc., is it not fair to conclude that the evidence from the Bible regarding the particular issue is less than crystal clear, no matter how loud the shouting on either side?

The third major reason for our dividedness over what the Bible says again lies with us. While it makes good sense to say that all of us submit to the same Bible, it also makes good sense to say that each of us walks around with a slightly different, personal Bible in our heads. Not only what the Bible brings to us but also what we bring to the Bible divides us. Talk to a Baptist, a Calvinist, a peace activist, a feminist, a just war proponent, or a nuclear hawk and you sense that our disagreements are not merely about this or that Bible passage, but about the Bible itself, and about the meaning of life in light of the Bible. And the trouble is that each of us likes to think that the Bible in our head most closely resembles the Bible the Lord reads. If only all of us could read the Bible the way God reads it! We would have no more disagreements. The apostle Paul tells us that that time will come when all that is imperfect passes away. Until that time we will have to live with the imperfection we all bring to our Bible reading, and be tolerant of each other. Meanwhile we should follow James' advice to be "quick to listen, slow to speak and slow to become angry." (1:19)

Fourthly, differences among us may result from the fact that some deliberately exchange the truth of Scripture for their own preferred interpretation. If it should appear that some among us wilfully twist the meaning of the word of God, the matter is of course much more serious. Then we will have to admonish each other and call each other to repentant submission to what the Lord teaches instead of what some may want him to teach. If such admonition does not resolve the matter we should part company, not because we are suddenly no longer brothers and sisters, but because our community may not knowingly tolerate what seems to be the teaching of falsehood.

Even if we do not come to the point of actually accusing one another of falsehood, the presence of deep differences of opinion relating to the question of biblical right and wrong can cause more aggravation than we in wisdom should tolerate. In the mistaken belief that we should always stick together and keep badgering each other in close company we often do untold damage to the Christian community. Differences we can accept in "outsiders" become too much to bear if they are found in our own backyard. If all conciliation fails, why not amicably part before we become enemies?

"Reformed thinkers since the Reformation have amply demonstrated that the malaise of the pre-Reformation church and its surrounding culture was due, to a great extent, to an unholy marriage between Christian and pagan thought. Addressing that situation as it continues today is the task of the ICS."

as it comes to expression in clashes of persons, of personalities, emotions, personal histories and personal agendas.

Listen to how James continues his admonition to teachers: "Who is wise and understanding among you? Let him show by his good life, by deeds done in the humility that comes from wisdom. But if you harbour bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such 'wisdom' does not come down from heaven, but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure; then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness." (James 3:13 - 18)

The following chapter of James starts with these words: "What causes fights and quarrels among you? Don't they come from your desires that battle within you?" (4:1) I see no reason to doubt that James here sums up the heart of his pastoral admonitions to teachers. If our sinfulness is indeed one main reason for our dividedness over the question of what is biblical, then the old-fashioned remedies of repentance, forgiveness, reconciliation, and tolerance are step number one on the road to a more unified understanding of the Bible.

That leads me to a second reason for dividedness: the Bible itself or, if you will, the God behind the Bible. Surely the Lord could have given us a Bible with all the answers, or at least a Bible with a lot more answers than we now have. Imagine how helpful it would have been if the Lord had given us

give us a Bible with all the answers we can draw two important conclusions: a) the Lord must not mind that we live with sometimes distressing ambiguity among ourselves, and b) it must be that the Lord expects us to make the best of what he has revealed to discover the answers he has not revealed, admittedly always with the appropriate fear and trembling to which James alludes.

I get the distinct impression from Scripture that the Lord may be more patient and forgiving of us when we sincerely draw even the wrong conclusions from our reading of his word than we often are of each other. Psalm 103 says this about him: "As a father has compassion on his children, so the Lord has compassion on those who fear him, for he knows how we are formed, he remembers we are dust." And what would you expect from dust? Infallible Bible interpretation? God holds no such illusions about us; why should we?

Even James, apostle of the Lord, inspired writer of the Bible, frankly admits: "we (teachers) all stumble (make mistakes) in many ways." Precisely because he knows how imperfect we are in our reading of the will of God for our lives, James warns us not to be too eager to teach. And when we do teach after all that, he reminds us not to make the mistake of thinking that our interpretation is the perfect one nor, for that matter, to demand such perfection of others. Paul says similar things in I Corinthians 3, when he admits that his own prophesying and his own knowing are imperfect.

I do not wish to leave the impression that in my opinion the Bible is vague on most things and clear on few. I see it the other way around; it is clear on most things, especially on those relating directly to our salvation in Jesus Christ. Unfortunately, it is

I am aware that I have spoken mostly about what divides Christians in their Bible reading, less about what may unite us in the future. But in speaking as I did I have tried to address both sides of the issue by pointing out the main causes for our dividedness, so that by overcoming them we may dwell in greater unity. We can be sure that the prince of darkness laughs in hell when again and again he succeeds in throwing the believing community into unholy disorder over this or that issue by generating fierce debate and alienating distrust among the people of God.

We can also be sure that the possibility of true unity depends much more on the question of how open our lives are, individually and collectively, to the life-giving presence of Christ in us than on whether we agree on most issues, let alone on how relentlessly we try to convince others of our point of view. A fighting people is an unlikely dwelling place for the Prince of Peace, and without his presence we can accomplish nothing.

Rather than try your patience any longer with greater elaboration on all this, let me sum up my own conclusions regarding how we ICS people can walk together more harmoniously:

In our fellowship with each other let us emphasize the wonderful things in Scripture that are clear and that we do agree on; let's celebrate those together so that we may feel less intimidated by our differences.

Let us be humble about our certainties in each other's company – we all see through a glass darkly truly Christian mind. All this we do with the humble awareness that we are not the only ones seeking to do so and that we inevitably bring to our task the same imperfections as others.

“Being reformed is being committed to a continuous changing of our minds, if you will, to a continuous repentance.”

Continuing Reformation

Unfortunately the word *reformed* fails to convey that reformed thinking is of necessity a continuing process rather than a finished product. The word *reformed* suggests that the task of reforming our lives in church and culture, begun in the sixteenth century, was once for all accomplished when the dust of the Reformation settled, and that all we need do now is preserve our “reformed heritage.” But at best that can be only partially true. If reformation is an ongoing process that seeks to bring our thoughts and actions into harmony with Scripture, then in this life that task is never done. Being truly reformed is to acknowledge that our entire lives, convictions, worldviews, teachings, behaviour, creeds, allegiances, everything about us, are always at best one step on the way to what

God wants them to be, and are therefore in need of ongoing change.

I do not mean to suggest that nothing in our lives is certain or abiding, as though what is white today is likely to become black tomorrow, or vice versa. But I do mean that our white of today may prove grey tomorrow, or our grey black. All of us can think of significant changes in lifestyle between the lives of our parents and ours, things our parents felt prohibited from doing by the Lord which we now do with clear conscience, or things they did without hesitation which we consider wrong in the sight of God. Yet both our parents and we draw our conclusions Bible in hand. Admittedly some changes we adopt may simply indicate that we have set aside what the Bible clearly teaches, and that's wrong. On the other hand, truly reformational living is open to the possibility of discovering the previously misunderstood emphases of Scripture, or rediscovering neglected or new ones.

Things are even more complicated than that. Our way of seeing life is simply not the same as it was in biblical times, and we make changes accordingly. Slavery is most often mentioned in this connection. The people of biblical times accepted slavery as normal; we consider it wrong. The people of biblical times looked upon the place of women in society in ways that none of us would tolerate today, no matter how we vote on the women-in-office question. A close look at the kinds of punishments the Bible prescribed for people who transgressed the law quickly reveals that we have long abandoned many biblically sanctioned forms of punishment – including capital punishment for an amazing number of offences – as no longer acceptable in our era.

It would be interesting to dwell on the question of what criteria the Christian community uses to move from position A to position B, but that is not the topic of my speech today. Suffice it to say that in our continuing search to be obedient to the mind of Christ we are constantly faced with the need to make different choices than brothers and sisters who have gone before us, if only for the simple reason that we live in different times.

Signs of the Times

It is a normal human need to want certainty, stability and changelessness, especially in our rapidly changing world. But not even the Bible promises us such restfulness. While it emphasizes page after page the comforting knowledge of a changeless God who is the same yesterday, today,

and tomorrow, it never allows us to assume that our “status quo” is automatically acceptable to the Lord. Quite the contrary; the Bible reminds us with shocking regularity that God's own people lived out of communion with the Lord most of the time, no matter how convinced they were of the rightness of their way of life. The call to “turn around,” to repent, is heard on almost every page of Scripture.

What should concern us about twentieth-century Christianity, particularly about the North American brand, is its unshakable optimism about itself, its tacit assumption that God must be unreservedly on its side, its tendency to think that the Lord's enemies always belong to another religion, another culture, or another country, and its slowness to put its hand in its own bosom with respect to the screaming injustices of our world. To be sure there are in North America many Christians who resist the evils of our culture, and there are numerous signs of the Spirit's renewing work in church and society. But as a culture we show all the signs of decadence and spiritual adultery for which God repeatedly rebuked his own people in the Old Testament and for which he sent his ten tribes into no-return exile. Our secularism, our immorality, our materialism, our blatant self-seeking in the global marketplace, our callous disregard for the world's poor, and our connivance with their oppressors, cry out for divine judgment.

The Bible never allows us to take our own righteousness for granted. It consistently calls us from where we are to where often we do not want to go. Both the Bible and the Holy Spirit require of us a continuous self-examination and reshaping of our lives. That is what being reformed means. One New Testament word we translate with *repent* literally means “change your mind.” Being reformed is being committed to a continuous changing of our minds, if you will, to a continuous repentance.

Transformation of Culture

There's one more use of the word *reformed* I wish to briefly touch on, and that is the thought that being reformed commits us to work for the transformation of culture. I agree with the basic thrust of that idea, but feel a few cautions are in order. That we are called to work for the transformation of culture follows naturally from the meaning of our redemption in Jesus Christ. And it makes good sense as well that it is at least partially through our redemption that Jesus Christ redeems the world; we *are* the salt of the earth and we *are* the light of the world.

But let's very often remind ourselves that the Bible places primary emphasis on the need for transformation in our own lives, and that the very possibility of our transforming culture depends directly on the renewing presence of Christ in us. Separate those two and you have dangling activism, not reformation. Christ is the Redeemer of the world; we are not. We must learn from the negative examples of too many well-intentioned Christians and Christian institutions who run to and fro trans-

forming culture, apparently forgetting that branches cut off from the vine cannot possibly bear good fruit, no matter what impressive evidence may be pointed to to convince us of the contrary. Redemption of the world happens only there where Christ is the Redeemer.

The success or failure of the transforming work of the ICS likewise depends on how firmly we branches are connected to the vine, Jesus Christ. We are an active community, but are we a Spirit-filled, a Christ-filled community? We have rightly disagreed with those who make personal and communal spirituality an end in itself. Our own tradition, however, is in constant danger of activism without personal and communal "spirituality," as unlikely to transform the world as the former.

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On Being Biblical

If being reformed means that we shall constantly strive to place ourselves under the authority of Scripture, we must also address the question of what it means to be biblical. This is really a much more sensitive issue because it concerns ultimate authority. It is also a fiercely divisive issue. Who of us has not agonized over the obvious fact that serious Christians of the most diverse theological stripe and contradictory lifestyles invariably claim the Bible as their source of authority? If there is one Spirit of God who enlightens all God's people, how is it that within the body of Christ we can come to such radically different conclusions about what is biblical and what is not?

I see four main reasons for our painful dividedness. The first one has nothing to do with the Bible, but everything to do with us, with our sinfulness. We should all be slow to flatter ourselves with the thought that our own contribution to the dividedness over what is biblical stems from the most lofty, pure and respectable desire to defend God's truth from falsification by others. Not only as a matter of honesty, but also as an indispensable condition for overcoming division, we need to come face to face with the stark reality that our troublesome differences are always first of all a result of our sinfulness—making as much room as possible for different conclusions drawn from the same Bible.

When circumstances require of us that we speak or act decisively, even without a clear word

from the Lord, let us do so with courage. Has not the Lord promised the presence of his Holy Spirit to lead from error into truth?

When we do decide to speak and act so, let us do it after serious listening to our own broader community. There's more safety in a multitude of counsellors.

Let's be careful not to proclaim opinions as though they are the Lord's latest news, hypotheses as though they are unassailable biblical truths. The believing community thrives better on tentative positions proved right than on firm convictions proved wrong.

Let us agree that academic freedom must of necessity mean that no teacher should be coerced

into believing what he or she does not believe, nor prohibited from believing what he or she does believe.

As a corollary to the previous point, let us also agree that the academic freedom of the teacher is of course limited by the academic goals and the confessional vision of the larger community. If teacher and community seriously disagree, let them part company.

Let's find more effective ways of testing our educational product before we package it for public consumption. Medicines are thoroughly tested in laboratories before being marketed; why should not ideas be tested before being proclaimed from the rooftops, all the more so if harmful side-effects are predictable?

In all our common educational efforts, let us remind ourselves that our warfare is "against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms," rather than against flesh and blood, particularly our own.

Like healthy, fruit-bearing branches, let us above all abide in Christ, for without him we can do nothing.

One concluding thought. Judging from much of North American churchianity we might get the impression that the gospel of Jesus Christ is a popular cause. That's a lie, of course. The gospel of Jesus Christ, biblically preached, taught and lived, is singularly unpopular with its enemies inside and outside the church, because it turns upside down all humanly contrived little kingdoms to make way for the kingdom of God. The call of the gospel is always a call to cross-bearing.

Though at the ICS we could do with a little more popularity, opposition to our work is not of itself a sign of being wrong. Even Jesus sent off his disciples with the surprising warning: "Woe unto you if all men speak well of you." May the ICS never be so fortunate as to be well spoken of by *all* people.

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"A Time of Self-Examination"

ICS Annual Report, 1983 - 84

by Bernard Zylstra, President

The 1983-84 academic year introduced a time of self-examination at the Institute for Christian Studies. Our normal work continued, in many ways flourished. Here I will report on the highlights and the major facets of that work, without going into the details which our *Perspective* newsletter focuses on. I will briefly comment on the *Institute for Christian Studies Act*. Then I will turn to the question of the direction of the Institute as raised by the Board of Trustees. Thirdly, I will highlight our academic work, in teaching, publications, and conferences. Fourthly, I will discuss our financial situation. And finally, I will mention changes in our staff. The entire report will be framed in the theme of self-examination.

The Charter

We started off the year in a spirit of expectancy. In June, 1983, the Ontario Parliament adjourned before the ICS Charter was passed. We made sure that when Parliament reconvened in the fall, no obstacles would stand in the way of its passage. And on October 25 "An Act respecting the Institute for Christian Studies" was passed. On November 9 it received Royal Assent.

Many persons have assessed the significance of this event. I will not add much here to what has been said. It means that the ICS can now legally grant the degree of Master of Philosophical Foundations. This is a very significant matter: it is a public recognition of the Institute's right to engage in graduate university education. This victory does not mean that every battle is behind us. Just because the Ontario government gives the ICS a Charter does not mean that each university has to accept our graduates. But the Charter means that we have a legal base from which we can introduce our graduate as *bona fide* "Masters" in their field of study.

The significance of the Charter, however, transcends the legal status of the ICS. The founders of the ICS argued in the 1950s that the training of Christian



leaders cannot simply be entrusted to the public universities, which were increasingly becoming secular, and that an alternative model of Christian university education is necessary. They built the ICS as such an alternative model. The Charter vindicates our founders' goals.

But the Charter does not mean that we can now rest on our laurels. Only in a very limited way is the Charter the end of a path for us. In a much broader sense it is a *beginning* — the start of a period of intense self-reflection about the possibility of a Christian university in Canada. That's what our founders set out to accomplish. But that is also what the Institute *by itself* cannot become. What then? The entire Reformed community, which gave birth to the ICS, is now challenged to examine itself whether it has the spiritual, intellectual, and material resources to establish a Christian university during the next generation. I believe it has. But these resources can be directed to that proper end only if the Reformed community can overcome the tensions within itself and if that community adopts a posture of co-

operation with evangelical Christians, especially those with Calvinist moorings, throughout Canada. To be specific, the goal of a Christian university is attainable if the three Canadian institutions of Christian higher learning — the ICS, The King's College and Redeemer College — pool their resources. I can think of no more significant cultural contribution which the Reformed community can make to Canadian society in our time than the establishment of a biblically directed university. The pieces for this are falling into place. The ICS Charter is one of the pieces. That's what makes it doubly significant.

The direction of the ICS

The Charter challenged us to examine our future. Actions of the Board of Trustees forced us to examine our present direction. In the fall of 1982 the Trustees appointed a task force to make recommendations concerning "ways and means to communicate to our constituency the confessional stance of the ICS and the relevance of research work of the ICS." It produced a brief document which in effect is an effort at in-depth self-examination. In order to present the flavour of its work, I will quote from the section called "Findings."

We stress at the outset that it is not our opinion that the ICS is facing a specially acute short-term crisis in its relationship with the constituency. Nor do we feel that the present conditions are dramatically different from previous years.

Rather, we are concerned in this report with accumulative evidence of a slow but sure erosion of the support base of the ICS, with evidence of a growing loss of trust in the ICS and in some of its senior staff, and with the apparent inability to generate increased financial support, without which the very survival of the work is in jeopardy. Communicating the confessional stance of the ICS to our constituency faces all these obstacles at once.

In November the task force presented a preliminary report to the executive committee of the Board of Trustees. This committee, usually referred to as Directors, decided, early in 1984, to call a special meeting of the Trustees and the Curators. They were prompted to do this not only by this preliminary report, which deals with long-range problematics, but by more immediate developments which substantiated the diagnosis of the task force and which required more direct action. Among these developments were increased expressions of concern by constituents about publications by certain senior members, the disappointing response to the Charter campaign in December, Al Wolters' decision to apply for a position at Redeemer College, and the Directors' interviews with each of the senior members early in the year. When the Directors called for the special meeting of the Trustees and Curators, they formulated a report with the grounds for their emergency action. I quote from their opening paragraphs:

The Directors are of the opinion that there are a number of areas of concern contributing, in varying degrees, to the

staff; our image and perception in the supporting community; our apparent failure to find a legitimate place on the continuum of Christian education in the reformed community; the question of the lines and flow of authority, or lack of it, within the Institute; the hesitation or inability of the Board of Trustees to act decisively; and our relationship, or lack of it, with such institutions as The King's College and Redeemer College.

The report continues by dealing with divisions in the academic staff. The special meeting of Trustees and Curators was held at the end of March. Rev. James Joosse, Chairman of the Board of Trustees, has informed the members and supporters of the Institute of the nature of this meeting in a letter dated April 23, and Dr. Harry Groenwold, professor at The King's College and ICS Trustee, has summarized the decisions reached in the April issue of *Perspective*. There is no need to repeat what they said. But I do want to articulate here what in my view the significance of these developments is in the history of the Institute.

As an organization we are nearly thirty

because the stance taken by members of the staff on controversial issues seemed to indicate substantial differences. The controversial issues reflect the controversies of our entire society: abortion, homosexuality, the role of women, etc. In dealing with such issues academics tend to defend their "academic freedom." The question to be resolved concerns the scope of academic freedom in an institution which confesses this as its constitutional basis:

The supreme standard of the Institute shall be the Scriptures of the Old and New Testaments, here confessed to be the Word of God in the sense of the historic creeds of the Protestant Reformation.

This is the underlying question which the Board of Trustees faced at its special meeting. I think that its response to the question showed a remarkable degree of wisdom and insight. In the first place, the Trustees reaffirmed that in matters of confessional direction, the Trustee themselves have the final authority, not the staff. The Trustees are precisely that — they are *en-trust-ed* by the membership at large to govern the Institute on the basis of the Scriptures and in the light of the Institute's Educational Creed. In the second place, the Trustees concluded that there is no evidence of deviation from the Scriptures and the Educational Creed on the part of any of the staff members. In the third place, the Trustees, aware of the differences within the staff, appointed a task force to advise them as to how the single confessional stance of the ICS should function in the diverse academic work of the staff and in its approach to complex cultural and ethical issues.

In all this the Trustees acted firmly. They listened to advice from staff and Curators, but decided on their own. They acted calmly. In situations of this kind people tend to act in haste, in panic, especially because the Institute is so vulnerable financially. But the Trustees did not act hastily; they initiated a process which will allow for ample time to reach to the core questions. In all this, the Trustees acted wisely. They introduced a time of in-depth self-examination in a manner which deserves the restoration of confidence that may have eroded among ICS' support base.

Our academic work

During the spring of 1984 this institutional self-examination absorbed a good deal of the attention of both staff and



present difficulties encountered by the Institute. The difficulties tend to fall into two categories that are distinct but inseparable in the sense that the Institute's financial problems are, we believe, to a large extent the result of more serious, underlying, nagging and growing fear and concern that the uniquely reformational character and founding purpose of the Institute are in jeopardy.

We believe that the areas of concern include: the serious divisions among the

years old. Not very old, but old enough particularly as far as Christian academic institutions go to face the question of confessional direction and confessional clarity. History has shown that Christian academic institutions tend to accommodate to the spirit of the time in the first place in the work and witness of the academic staff. During the past number of years there has been an increasing expression of concern about the confessional stance of the Institute's staff, particularly



students. That is understandable in a small institution. At the same time the normal work continued. As a matter of fact, from many angles the last year was particularly fruitful. I will only mention highlights.

Several of our students completed their work with a Master's degree. The ones who completed their work before November 9 were granted the Master of Philosophy degree; later ones received the degree of Master of Philosophical Foundations – the designation required by the Charter. Here is a list of this past year's graduates, their thesis topics, and the names of the senior members who supervised their research:

Steve Bouma-Prediger, "Bonhoeffer and Berkouwer on the World, Humans and Sin: Two Models of Ontology and Anthropology" (*Jim Olthuis*)

Jonathan Chaplin, "Dooyeweerd's Theory of Public Justice: A Critical Exposition" (*Bernard Zylstra*)

Bruce Clemenger, "Human Action and Economics in the Liberal Thought of Ludwig von Mises" (*Bernard Zylstra*)

Timothy DeJager-Seerveld, "Commitment and Meaning in Biology: Michael Polanyi's Critique of Reductionism" (*Hendrik Hart*)

John Hiemstra, "Trudeau's Political Philosophy: Its Implications for Liberty and Progress" (*Bernard Zylstra*)

Malcolm MacRury, "Debating the Past and Future: An Analysis of Conflicting Views of History within the Mackenzie Valley Pipeline Inquiry, 1974 - 77" (*C.T. McIntire*)

Johanna Selles Roney, "The Spirituality of Labour: Simone Weil's Quest for Transcendence" (*Bernard Zylstra*)

The very names of our graduates reveal what over the years has become an outstanding feature of the ICS: the broad ethnic range of our students. While the roots of the ICS are in the "Dutch" Reformed community, its horizons and hence its impact lie far beyond that. It is good to take note of the work these alumni are engaged in immediately upon completion of their ICS studies. Steve Bouma-Prediger is studying at Fuller Theological Seminary in Pasadena, California; Jon Chaplin is working towards a Ph.D. at the famous London School of Economics, hopefully preparatory to an academic career in England; Bruce Clemenger plans to work towards a Ph.D. in the history of economic theory, but first he plans to spend a few years in practical work; Tim DeJager-Seerveld is continuing his studies for a Ph.D. in the history of science at the University of Toronto; John Hiemstra is Alberta representative of Citizens for Public Justice (CPJ); Malcolm MacRury is now working as an independent researcher, as a stepping-stone to a full-time journalism career; and Johanna Selles Roney will continue her

studies in the department of religion at McMaster University in Hamilton.

Vaden House and Bob Rogers completed the ICS requirements in the Ph.D. program jointly sponsored by the ICS and the philosophy department of the Free University. Vaden is working with Hendrik Hart as mentor; Bob will continue to work with Al Wolters, also after Al's departure to Redeemer College. The Ph.D. arrangement between the ICS and the Free University is subject to the new Ontario law respecting the granting of degrees. (This is the legislation that would have eliminated ICS' degree-granting status if we had not received our Charter.) Today it appears that the Minister of Colleges and Universities will grant the necessary "consent" for this arrangement. If that is given, ICS students, particularly those in philosophy, can complete the substance of their course requirements for the Ph.D. degree at the ICS, and then continue to write a doctoral dissertation under the supervision of a Free University philosophy professor, aided by an ICS mentor.

Apart from our M.Phil.F. and Ph.D. students, there are many who do not work toward a degree but spend a year with us on a full-time basis or take one or two courses at the ICS while studying at a nearby university, particularly the University of Toronto and York University. The ICS is in effect a think tank with a core of full-time students and a wide range of others who may not be enrolled at the ICS but whose spiritual direction and worldview formation are dependent upon the guidance given by our senior members. Our proximity to the University of Toronto, one of the most outstanding universities in North America, is conducive to this. In this setting the ICS has developed into a unique model of Christian university education.

Educational services

Teaching and supervising students is only one dimension of the impact of the ICS as a graduate school. Publications and conferences are two other major dimensions. Here we move into an area which we have organized largely under Educational Services, directed by Robert VanderVennen.

A number of important books by senior members have just been or will soon be published. C.T. McIntire's *England Against the Papacy* appeared in 1983. This book was written in the first



place for scholars, particularly historians. Reviewers have responded very positively to it. Paul Marshall's *Thine is the Kingdom: A Biblical Perspective on the Nature of Government and Politics Today*, written in the summer of 1983, has just come off the press. Paul was invited to write this book by Marshall, Morgan and Scott, a publisher in Great Britain, in order to provide a framework for political action and reflection. This book should be in the home of every ICS supporter. It does for today what Dr. H. E. Runner's *Scriptural Religion and Political Task* did for yesterday. Al Wolter's book on biblical worldview will be available in the fall. It is interesting to note that both Paul's and Al's books grew – in part – out of their work for the summer staff training program of the Pittsburgh-based Coalition for Christian Outreach, in which they have been involved for several years. Hendrik Hart's *Understanding our World* was published at the end of the summer. It is his *magnum opus*, the most outstanding philosophical publication issued until now by a senior member, intended for professors and students in philosophy. It relates the main themes of reformational philosophy, particularly Dooyeweerd's, to contemporary North American debates on the foundations of philosophy and science. It was published by University Press of America, with which ICS has a special publishing arrangement, initiated two years ago by Robert VanderVennen. Bob also played a key role in having Peter Steen's doctoral dissertation, *The Structure of Herman Dooyeweerd's Thought*, published by

Wedge Publishing Foundation.

Scholars today publish a good part of their research results in journals, not books. This is in many ways true of the ICS senior members as well. George Vandervelde, half-time on leave to the Willowdale Christian Reformed Church for two years, published a significant essay on Edward Schillebeeckx, the most outstanding – and controversial! – Dutch Roman Catholic theologian. Al Wolters published so many scholarly articles – many of them a result of his sabbatical in 1981 - 82 – that I won't begin to mention them here. James Olthuis published a fundamental essay on "Self or Society: Is There a Choice?" in *Your Better Self: Christianity, Psychology and Self-Esteem*, edited by Craig W. Ellison, and published by Harper and Row Publishers.

Then there are the conferences. George Vandervelde initiated a week-long workshop for pastors, led by Dr. Bastiaan Van Elderen of Calvin Seminary. Susan Bower organized the second Discovery conference in January especially for undergraduate students who are searching for a biblical worldview. Wendy Elgersma Helleman, a missionary on leave from the Philippines, initiated a seminar early in June on Christianity and Classical Culture. The Calvin Centre for Christian Scholarship team brought the initial results of its 1983 - 84 research to the ICS late in June, under the direction of Dr. Arie Leegwater, historian of science at Calvin College.

Alongside these academic conferences were the faculty lecture series in Ontario and British Columbia. I myself spent 10 days in B.C. in the fall, speaking in a number of places. The Ontario Faculty Lecture Series were held in London and Toronto, with lectures given by various senior members.

August and September were amply filled with the popular conferences in Alberta, B.C. and Ontario. Topics dealt with in 1983 were technology (Alberta), music and liturgy (lower mainland B.C. and Washington state), human rights (B.C.'s Bulkley Valley), and the economic crisis (Ontario). It is interesting to note that these conferences, which started twenty-five years ago in Unionville, then a little village just north of Toronto, have radically changed in character. They began as highly intellectual conferences intended for students, teachers and professors. Today they are in effect family retreats intended to deepen the spiritual commitments of the conferees and to relate a biblical worldview to the concrete problems of everyday life. The Sunday worship services are outstanding events. Children and teenagers accompany their parents by the hundreds. Twice last year I encountered an eight- or nine-year old child, whose parents were on vacation elsewhere. So I asked, "Why aren't you with daddy and mummy?" To which I received a quick answer, "I like this much better!" So the vision of the ICS is covenantally passed from generation to generation, like the



Olympic torch from one runner to the next.

Constituency relations

This brings us to our next theme: constituency relations. Organizationally this "belongs" to the area of development, headed by Aileen Van Ginkel, Director of Development. I would like to discuss this area of our work by returning to my main theme of self-examination. Above I stated that the Charter challenges us to an examination of our future as an academic institution; further, that the board has initiated an examination of the academic staff with respect to its spiritual direction and cultural leadership. And then I discussed in broad outlines the content of our academic work.

There is a third area of self-examination: our present supporters in Canada and the United States will have to ask themselves (1) whether they want to continue their spiritual, moral and financial support of the Institute; and (2) whether they will vigorously assist us in expanding our support base in the immediate future.

Here I think it is best to focus specifically on the "financial picture," since the long-range financial health of the Institute is a reflection of its spiritual condition and the perception of that spiritual condition in the constituency.

The accompanying financial statement reminds us that the 1982 - 83 fiscal year ended with an operating deficit of \$122,343. In view of that, the Trustees adopted a realistic austerity budget for 1983 - 84. They knew that we would not be able to break even immediately, and thus built an operating deficit of \$47,706 into the budget. Phil Travis, our business administrator, kept a careful check on our expenditures throughout the year. As a matter of fact, our expenditures were lower than originally planned. We ran a tight ship! And yet we ended the 1983 - 84 fiscal year with a deficit of \$61,115. This is \$13,500 more than we had planned. This means that our major problem was on the income side. We had budgeted for an income of \$730,300; we actually received \$707,598.

How should we respond to these figures? Our first response should naturally be one of immense gratitude for the *continued* faithfulness of our members and supporters. They have maintained

their overall level of support, and their number is increasing. While the response to the Charter campaign at the end of 1983 was not as we had hoped, the response to the Trustees appeal in May and June was outstanding - coming close to the amount given during the height of the 25th anniversary campaign at the end of 1981.



And yet — these figures force us all to ask some fundamental questions. Have we reached a ceiling in our support? Can the number of our supporters not be significantly expanded? Do The King's College in Edmonton and Redeemer College in Hamilton siphon support away from the Institute? Is the public leadership of the Institute staff too "controversial"? Is the graduate level, foundational type of Institute work too far removed from the "grassroots"? Is our development team understaffed? Is our support community losing its vision for the mission of Christian scholarship? Is that community becoming so "conservative" that it fears every expression of innovation so indispensable to theoretical reflection?

In short, these financial figures, seen

in the light of our financial performance since 1981, should challenge us to *examine together the future of the Institute and its central ministry: graduate Christian scholarship*. I personally cannot imagine that our supporters throughout Canada and the United States might entertain the possibility of eliminating the mission of Christian

graduate scholarship from our ministry to church and society. The Institute is an embodiment of the conviction that Christian college education is not enough precisely because the worldviews of college professors are shaped by their graduate work. If we surrender Christian graduate scholarship, we invite secular worldviews into our grade schools, high schools and colleges — and via that route into our homes and churches.

What then are we willing to sacrifice for Christian graduate scholarship? Concretely, what is the ICS worth? Those are the questions we must face up to in the self-examination which the financial figures force upon us.

In a broader context, it is encouraging to take note of the fact that under the leadership of Robert VanderVennen a

number of Christian organizations have for the second time in two years met to address the question of their financial base, and explored avenues for cooperation in fundraising.

Changes in the staff

During the past year we experienced several changes in our staff. In the area of development, Nick Terpstra, who had been field representative in Ontario for one year, was not reappointed because of our austerity budget. Nick continues his Ph.D. studies at the University of Toronto. In December Nick Loenen was elected to the City Council of Richmond in the larger Vancouver area. Since January he divides his time on a 50/50 basis between his political task and his role as Institute representative in western Canada. As of now, this appears to be a very satisfactory arrangement. We continue to be on the lookout for a fundraiser to assist Aileen

Van Ginkel in the understaffed development division.

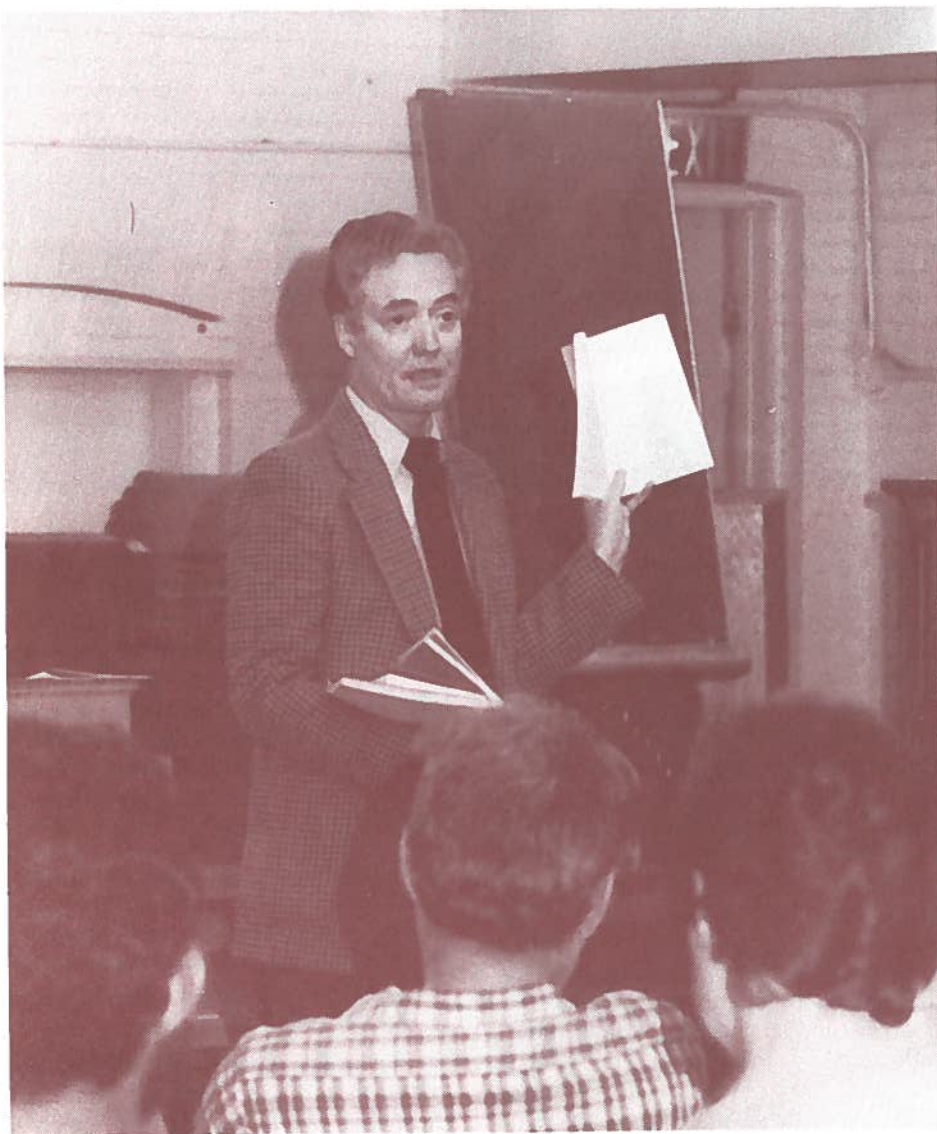
There were also some significant changes in the area of educational services. Betty Polman, who for years had been coming into the office to type manuscripts for publication – short and long! – decided to spend more time with her family. Rosanne Sweetman left for Europe with her husband Bob. She was our extremely versatile conference coordinator. She too was not replaced on a regular basis and thus left a big gap, which was filled in part by two volunteers – Aukje Masselink and Nick Terpstra, who helped us immensely in preparing, organizing and running the 1984 Niagara conference – our major annual public event. Malcolm MacRury, who has been our student recruiter for two years, decided to freelance, under the auspices of Citizens for Public Justice (CPJ), as an independent



researcher for various Indian bands, hopefully on the way to a career in journalism. Malcolm also completed his M.Phil.F. thesis under C.T. McIntire's supervision. Sue Bower, who has supervised the entire "Hearing and Doing" ministry, is also moving to CPJ and to further studies at the University of Toronto. Sue took several important initiatives while working with us. She organized the Discovery conferences for students in January of 1983 and 1984. She expanded the campus outreach program (which organizes world-view courses taught by a team of ICS junior members for students at nearby universities) into a broader adult education program which also served some local churches and other groups, and called the entire program "Hearing and Doing." She also coordinated a seminar for downtown business persons with Rev. Graham Tucker of the King-Bay Chaplaincy. Malcolm and Sue, who worked part-time, will probably be replaced by one full-time person.

Tine Houtman has worked for years – again, on a part-time basis – for both the development and educational services areas in maintaining our mailing lists. She did this with utmost devotion, knowing that each address represents a person or family or congregation which we can reach only by means of a correct address. She, too, is leaving for a new challenge. Margaret Venema joined our "front office" in September 1983, as part-time receptionist and typist.

In mentioning these names two things stand out – the selfless devotion of our support staff and the sobriety in our



staffing. Our staff knows how to implement an austerity budget!

Finally, two senior members have left the regular employ of the Institute. C.T. McIntire accepted a position at Trinity College of the University of Toronto. For a number of years, McIntire had established several formal links with the University of Toronto. He was instructor at Trinity College, an associate member of the graduate faculty of the Centre for Religious Studies, and a member of the historical department of the Toronto School of Theology. But his home base was at the ICS. Now his home base will be Trinity College. This appointment is an honour, not only for McIntire but also for the ICS. We are now trying to work out a reverse arrangement so that McIntire can be cross-appointed to the ICS. In that way our junior members can continue to benefit from his services "across the street."

Al Wolters decided to accept an appointment at Redeemer College. He had been shifting the focus of his academic work in part from philosophy to biblical studies, as his recent publications indicate. And he had not been entirely happy with certain features of the ICS. So when a new challenge appeared, he seized it.

We'll miss McIntire and Wolters, though we know that both will help us firm up our links with the University of Toronto and Redeemer College. Their departure gives us an opportunity to have a new look at our curriculum - to examine that significant facet of our work - before we appoint successors.

Peter Steen

On Saturday, June 23, the Lord called Dr. Peter Steen home. His death is also a change in our staff. For several years Pete, under the umbrella of Christian Educational Services, had been ICS

representative and student recruiter in the larger Pittsburgh area. But Pete was much more than a part-time representative. In the decade before his death he was the most visible embodiment of the vision of the ICS in the United States. Some servants in the Kingdom of God cannot be replaced. Pete was one of those. But for decades to come his impact will be felt, in part via the many students he sent to Toronto.

Conclusion

The 1983 - 84 academic year lies behind us. It began with the granting of the Charter. It ended with the death of Peter Steen. From a human point of view, a high and a low. But in the Charter and in the ministry of Pete, we see the blessings of a faithful covenant God. His gifts are our tasks. In that lies the meaning of history. In that lies the meaning of the Institute for Christian Studies.

ICS Comparative Budgets and Operating Results

		(Pre-audit)		(Audited)
Income	Budget 1984 - 85	Actual 1983 - 84	Budget 1983 - 84	Actual 1982 - 83
Donations	315,000	316,519	345,000	314,040
Church	30,000	29,627	45,000	29,390
Dues	60,000	52,050	57,500	50,346
Tuition	28,000	28,295	36,800	28,156
Educational Services	43,300	36,644	39,500	53,616
Rental Income	218,000	195,170	194,500	176,624
Smit Library Project	---	40,207	---	24,860
Other	12,000	9,086	12,000	17,128
TOTAL	706,300	707,598	730,300	694,160
EXPENDITURES				
Academic Expenses	174,000	244,937	271,700	263,543
Smit Library Project	---	47,604	---	35,838
Educational Services	101,114	122,358	105,350	114,567
Student Aid	38,000	34,643	33,800	45,215
Curriculum Development Centre	---	---	---	2,000
Administration & Development	273,639	197,512	210,287	233,898
Building	135,872	121,659	156,869	120,346
Other (Charter)	---	---	---	1,096
TOTAL	722,625	768,713	778,006	816,503
Surplus (Deficit)	(16,325)	(61,115)	(47,706)	(122,343)

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1983 - 84**

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Paul Marshall, Ph.D., political theory
C.T. McIntire, Ph.D., history
James Olthuis, Ph.D., theology
Calvin Seerveld, Ph.D., aesthetics
George Vandervelde, Th.D., theology
Bernard Zylstra, S.J.D., political theory

**Administrative and Educational
Services Staff**

Bernard Zylstra, President
Susan Bower, Campus Outreach (part-time)
Tine Houtman, Development (part-time)

**MINUTES OF THE ANNUAL MEMBERSHIP MEETING OF THE
INSTITUTE FOR CHRISTIAN STUDIES**

held Saturday, June 2, 1984, at 229 College Street, Toronto, Ontario.

1. The President of the Board of Trustees, the Rev. James Joosse, calls the meeting to order, welcomes all who came out for the occasion, and invites Mary Vander Vennen to accompany us in the communal singing of "For Your Gift of God the Spirit." He then makes some opening remarks, reads Psalm 60, reflects briefly on it, and leads us in opening prayer. Approximately 90 members are in attendance.
2. Rev. D. Pierik gives the keynote address, "Teacher, Beware!" based on James 3. We sing, in response, "Rejoice, the Lord is King."
3. Dr. C. T. McIntire is introduced and leads us in the degree-awarding ceremony as Malcolm MacRury and Johanna Selles Roney receive the M.Phil.F. Michael Ophardt (M.Phil.), Jonathan Chaplin (M.Phil.), John Hiemstra (M.Phil.) and Timothy DeJager-Seerveld (M.Phil.F.) also received degrees since the last annual meeting. These were awarded on other occasions. The Chairman congratulates the graduates and their families. The meeting then breaks for coffee and tea.
4. a) Psalm 47 is sung as we reconvene.
b) It is moved to confirm the new Trustees: Leo Jonker, Wietse Posthumus, Herman Praamsma and Sam Van Randen. *Carried.*
5. a) Rev. Joosse presents the "Report of the Board of Trustees" and entertains questions, after Bob VanderVennen presented the impressive work of Educational Services.
b) Changes in the formulation of the Preamble, Name, and Educational Creed are presented by the Secretary of the Board, Herman Praamsma, *for information.* He attempts to answer questions from the floor.
6. Ary de Jong, Treasurer, presents the Statement of Revenue and Expenditures for the year ending June 30, 1983, as well as the Balance Sheet for the same period. He next reads the Auditor's Statement. These are all *received for information.* Ary de Jong then introduces the Budget for 1984 - 85, which is moved, seconded and *adopted.* Finally, the Treasurer suggests that Mr. Gruner be appointed as our Auditor for the current year. So moved and *adopted.*
7. The President, Bernard Zylstra, reports. He focusses in his remarks on those who have left ICS during the past academic year and who will soon leave us: Nick Terpstra, Nick Loenen (who is now part-time), Malcolm MacRury, Susan Bower, Tine Houtman, Margaret Venema and Rita Vander Veen. "... their quiet, diligent and faithful work in support of ICS makes our task possible..." Zylstra also refers to Peter Steen, who has struggled with cancer for ten years now, and who, together with his wife and family, needs our prayers. Finally, Zylstra addresses words of appreciation and farewell to Rev. James Joosse, who has served on the Board since 1960, with brief interruption, and who has been President of the AACs/ICS since 1978.
8. Rev. Joosse makes some concluding remarks, and leads us in a round of appreciative applause for the work of C.T. McIntire and Al Wolters. He indicates as well the appreciation of the ICS for the work of Aileen Van Ginkel and Bernard Zylstra, assuring them both of our support and prayers.
9. The Rev. Graham Morbey leads us in closing prayer, and we stand adjourned.

J. Joosse, *Chairman*

H. D. Praamsma, *Secretary*

Nick Loenen, Western Field Representative
(part-time)
Malcolm MacRury, Admissions (part-time)
Dorothe Rogers, Institute Assistant
Philip Travis, Business Administrator
Kathy Vanderkloet, Administrative Assistant

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Robert VanderVennen, Director of Educational
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Aileen Van Ginkel, Director of Development
Margaret Jager Venema, Secretary (part-time)

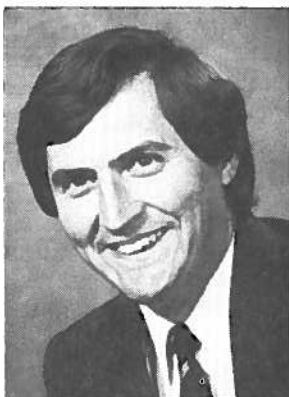


Serving Through Public Education

by Robert E. VanderVennen

Christians for Political Responsibility

Good news in a year of high political awareness in Canada and the United States — two books have just been published, written by people at the Institute for Christian Studies and Citizens for Public Justice.



Paul Marshall

Paul Marshall has written *Thine Is The Kingdom: A Biblical Perspective on the Nature of Government and Politics Today*, published by Marshall, Morgan and Scott in England.

In this book Marshall, who is Senior Member in Political Theory at the Institute, contends that current "Christian" politics tends to be secular ideology with only a veneer of faith. His aim in the book is to provide a Christian framework for understanding politics. He stresses that politics

is neither a realm apart from the gospel nor the centre of the gospel. It is one part of our overall Christian service, whose goal is that all aspects of human life should be reconciled by God through Jesus Christ.

Marshall provides a thorough biblical understanding of politics as an institution and offers a Christian analysis of policies related to the welfare state and international relations, especially the nuclear arms race.

The whole discussion is set in the context of our age, in which the Kingdom of God has come, but in which sin remains until the return of Christ.

This book of 160 pages can be purchased from the Institute for \$6.95 plus \$1.00 postage and handling.



Gerald Vandezande

Gerald Vandezande, Public Affairs Director for Citizens for Public Justice, has written a book during his recent sabbatical leave with the title *Christians In the Crisis: Toward Responsible Citizenship*, published by the Anglican Book Centre, Toronto. His aim is to reach alert Canadian Christians with the challenge and means to express the implications of their faith in the arena of public affairs and politics. Keenly aware of the deepening anguish and torment in the world,

Vandezande offers a message of hope, a way of responding to Christ's message of redemption and renewal, stewardship and love, justice and peace. But the hope will be an empty promise

if Christians, who have special responsibility in a broken and divided world, do not act.

The book outlines a Christian view of social, economic and political responsibility that will enable us to respond to the crisis of our times with hope and vision. A special strength is that the author, a long-time political activist himself, sets principles in the context of action, with examples of how Christians in our time have acted responsibly in public affairs. Also of particular interest are the responses of thirteen leading Canadian Christians across the religious and political spectrum to ten key questions which ask the leaders to identify the major problems and issues confronting us, and to suggest ways to address them.

This book of 240 pages deserves to be widely read and discussed. It can be purchased from ICS for \$11.95 plus \$1.00 for mailing.

A third new important book dealing with important public issues is *Idols Of Our Time* by Bob Goudzwaard, translated by Mark VanderVennen and published by InterVarsity Press. Goudzwaard says that we have trusted the



Bob Goudzwaard

gods of progress and prosperity, undergirded by technology and scientific planning, but now we discover that they have failed us. We have been captured by the ideologies of revolution, nationalism, material prosperity and guaranteed security from foreign enemies. The only hope for the world, as was the case in Israel at the time of the judges, is that people turn from these idols and ideologies to trust and obedience in the only living and loving God.

Is Goudzwaard right? This book will either be hotly debated, or it will be ignored because it touches too many nerves. You can purchase a copy from ICS for \$6.55 plus \$1.00 for postage.

ICS LOAN PROGRAM

If you have funds available and are willing to put them to work at ICS, consider our loan program. Interest rates for loans repayable on 30 days notice are set quarterly in tune with interest rates for daily interest savings accounts; interest for 3-year loans is at 9%, for 5-year loans at 11%.

- ☐ Please send me more information about the ICS Loan Program
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Development Notes

by Aileen Van Ginkel

Let me begin with some good news. The fiscal year-end fundraising effort finished off in early July with an excellent showing. The donations income which we received in the two months of the appeal (May and June) came to a total of \$128,000 – the second highest total for a drive that ICS has ever had! Here are some comparative figures:

25th Anniversary Drive (Fall, 1981)	\$150,168
Fiscal Year-end (Spring, 1983)	\$104,790
Charter Campaign (Fall, 1983)	\$109,251
Fiscal Year-end (Spring, 1984)	\$128,934

A very encouraging aspect of the drive was the high number of individual responses to the appeal. That number – 359 – is only 20 fewer than the number of persons who responded to the twenty-fifth anniversary drive in 1981.

I'm convinced that the total donations amount and the total number of responses were as high as they were because of the involvement of the Trustees and the local members. Their follow-up work was essential in adding a personal note to the original appeal letter. To all those persons who helped in the telephone work: a very special thank you!

Now, what effect did the drive have on our financial picture? In the months of May and June, the drive enabled us to bring our deficit down from \$118,000 to \$61,115. For that we are very grateful. However, our goal was to meet the budget, which had a projected deficit of \$47,706. Although the figures initially indicated that we had met our goal, the final accounting showed that we were actually \$13,409 short of that goal. Therein lies the not-so-good news.

But we should remember that graduate-level education, undertaken from a reformational perspective, is not a luxury for Christians in North America. It's a *must* if we are to fight the battle against unbelief in the university. And it's also a *must* if we are to keep alive the efforts of Christians to act obediently in all that they do. Such efforts will die if they do not work with Christian understandings and theories to guide them.

You, as supporters of ICS, have attempted to carry out this kind of work through the Institute. And the Lord has greatly blessed those activities, especially as they touch the lives of students at ICS. But unless others join in support of these efforts, we will have to ask whether the call to be obedient in higher education needs to be answered in a different way than we have been used to.

In the next two to three years, we will be holding local membership drives and lecture series in various parts of North America. We'll need your help to make them successful. Please work with us to make others see the importance of the work of the ICS.

I'm looking forward to reporting to you a year from now that we've met our budget and the deficit was zero!

Keeping up with ICS Staff and Students

On June 27 Senior Member **Paul Marshall** spoke to the staff of the National Office of World Vision of Canada in Mississauga, Ontario, on the theme of "modern idols." The talk was very well received. On July 2 he travelled to Rutgers University, New Jersey, to attend the successful defence of a dissertation on John Locke by David Snyder, a Rutgers' student and graduate of Dordt College. Marshall had been serving as an outside member of Snyder's doctoral dissertation committee and, for this purpose, was appointed temporarily as an adjunct member of Rutgers' Graduate Program in Philosophy.

Marshall's article, "Quality of Life: Measuring the Unmeasurable," published in the March 1981 issue of *Catalyst* (the magazine of Citizens for Public Justice), has been reprinted by Calvin College and will appear in a supplementary reader for use in Calvin's introductory economics course.

Marshall has also been invited to speak on the topic, "Justice - A Christian Perspective," at the annual meeting of the Christian Legal Fellowship, scheduled for October 25 - 28 in Niagara Falls, Ontario. He is also on a panel at the same meeting whose members will respond to a major address by William Ball on "Religious Freedoms and the Charter of Rights." Lawyers who wish to have information about this meeting or about the Christian Legal Fellowship can contact

its Executive Director, Marty Klein, 60 Bowden Street, Toronto, Ontario M4K 2X4, telephone (416) 469-5216.

Junior Member **Rick Pearcey** was awarded a scholarship for the first half of the next academic year by the Creation Social Science and Humanities Society (CSSHS). The CSSHS is based in Wichita, Kansas. Rick spoke on July 14 at Saturday Night Open in Port Credit, Ontario, on the topic of "Discipleship, Faith and Reason."

In a recent volume of selected essays entitled *Man and Nature/L'Homme et la Nature*, edited by James Merrett for the Canadian Society for Eighteenth-Century Studies, Senior Member **Calvin Seerveld** has a professional lecture printed. "Canonic art: pregnant dilemmas in the theory and practice of Anton Raphael Mengs" deals with the problem of giving artistic leadership. Seerveld asks whether there are ways to posit artistic norms – canons for art – that will be neither dogmatic nor laissez-faire. He also shows that Mengs (1728 - 79) hit upon a framework for writing art history that has merit and is arguably the first "modern" art historiography.

Senior Member **George Vandervelde** kept himself busy in the last few months with organizing the conference on the Holy Spirit (see report elsewhere in this issue). He also presented a major paper at that conference.

Good Reading from ICS

Hendrik Hart: <i>Understanding Our World: Toward an Integral Ontology</i> *	Cost
Hart's brand new major technical work on the ontological foundations of reformational Christian philosophy (published by University Press of America)	\$22.95
Paul Marshall: <i>Thine is the Kingdom</i> *	\$ 6.95
New book giving a basic biblical perspective on the nature of government and politics today (published by Marshall, Morgan and Scott)	
Gerald Vandezande: <i>Christians in the Crisis</i> *	\$11.95
New book challenging Christians to work out the implications of their faith in the arena of public affairs and politics (published by Anglican Book Centre)	
Bob Goudzwaard: <i>Idols of our Time</i> *	\$ 6.55
New book urging us to flee the idols of revolution, nationalism, material prosperity and military security and turn in faith and trust to the living God (published by InterVarsity Press)	
Peter Steen: <i>The Structure of Herman Dooyeweerd's Thought</i> *	\$10.00
Now published for the first time, Steen's 1970 doctoral thesis is a major critical study of Dooyeweerd's concept of religious transcendence, a concept vital in Dooyeweerd's philosophy (published by Wedge)	
Hendrik Hart and others: <i>Rationality in the Calvinian Tradition</i>	\$19.50
Papers presented at a 1981 conference at ICS by major Calvinist philosophers showing how Calvinists have understood the crucial subject of rationality (published by University Press of America)	
Calvin Seerveld: <i>Balaam's Apocalyptic Prophecies</i>	\$ 3.95
Seerveld's classic and highly readable presentation of alternative ways of reading historical passages of the Bible, with the use of the Balaam story as a case study (published by Wedge)	
Calvin Seerveld: <i>Rainbows for a Fallen World</i>	\$ 9.95
A much-discussed book which breaks new ground toward a Christian appreciation of the arts (published by Toronto Tuppence Press)	
Bob Goudzwaard: <i>Capitalism and Progress</i>	\$10.95
A powerful critique of aspects of capitalism in which the author contends that the idea of human progress has driven capitalism in such a way as to produce major problems in our culture (published by Eerdmans)	
Arnold DeGraaff and James Olthuis: <i>Toward a Biblical View of Man - some readings</i>	\$ 5.50
Eight papers which develop a biblical view of the human person as a unity before God rather than a duality of body and soul (published by ICS)	
Paul Marshall and others: <i>Labour of Love - Essays on Work</i>	\$ 3.95
Meaning and satisfaction in work come when work is an expression of love to God and other people. Essays by P. Marshall, E. Vanderkloet, P. Nijkamp, S. Griffioen and H. Antonides (published by Wedge)	
Alan Storkey: <i>A Christian Social Perspective</i>	\$24.95
A reformational approach to understanding social relationships and the social sciences (published by InterVarsity Press)	

Egbert Schuurman: <i>Technology and the Future</i>	\$19.95
A major study giving a philosophical analysis of modern technology from a Christian perspective (published by Wedge)	
Rockne McCarthy and others: <i>Society, State and Schools</i>	\$12.50
A definitive argument for public recognition and funding for independent schools, based on a biblical case for structural and confessional pluralism in society (published by Eerdmans)	
Marinus Stafleu: <i>Time and Again</i>	\$19.95
A systematic analysis of the foundations of physics using the philosophical systematics of H. Dooyeweerd (published by Wedge)	

ICS INAUGURAL ADDRESSES:

C. Seerveld: A turnabout in aesthetics to understanding	\$ 1.25
C.T. McIntire: The ongoing task of Christian historiography	\$ 1.25
A. Wolters: Our place in the philosophical tradition	\$ 1.25
P. Marshall: Human rights theories in Christian perspective	\$ 2.00

ICS MASTERS DEGREE THESES:

H. Anastasiou: Faith, knowledge and science: A systematic exposition of the thought of Michael Polanyi (130 pp)	\$ 6.00
J. Chaplin: Dooyeweerd's theory of public justice: A critical exposition (221 pp)	\$ 8.50
T. DeJager-Seerveld: Commitment and meaning in biology: Michael Polanyi's critique of reductionism (124 pp)	\$ 6.50
H. Fernhout: Man, faith and religion in Bavinck, Kuyper and Dooyeweerd (109 pp)	4.00
C. Goon: A critical exploration of Jane Austen's <i>Persuasion</i> (173 pp)	\$ 8.50
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C. Joldersma: Beliefs and the scientific enterprise (174 pp)	\$ 8.50
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L. Zuidervaat: Kant's critique of beauty and taste (490 pp)	\$14.50
L. Zuidervaat: Refractions: Truth in Adorno's aesthetic theory (Ph.D. thesis, 227 pp)	\$10.00

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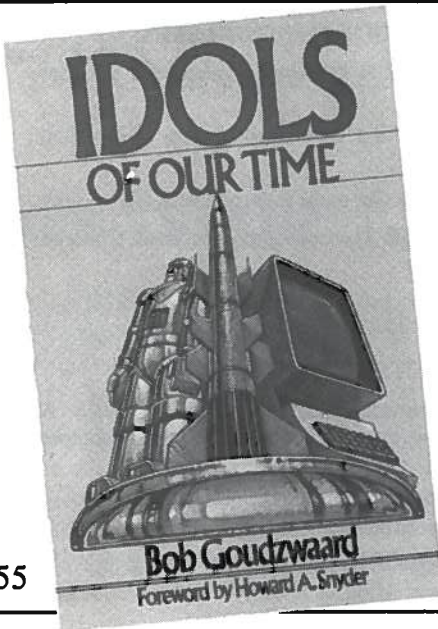
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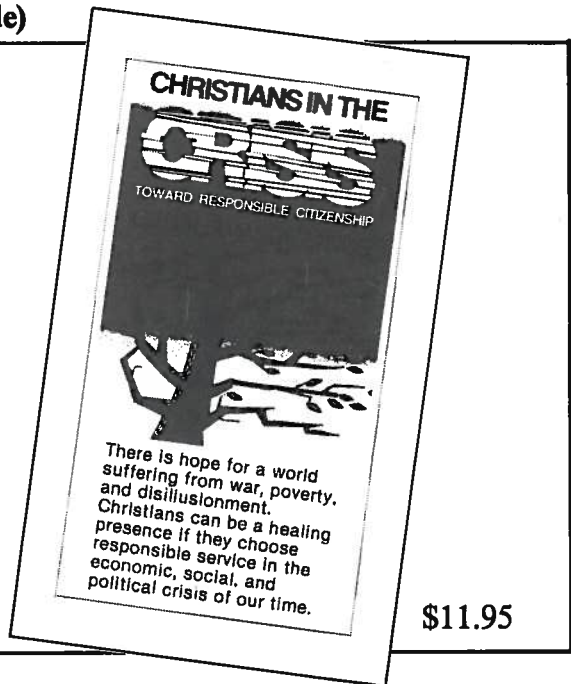
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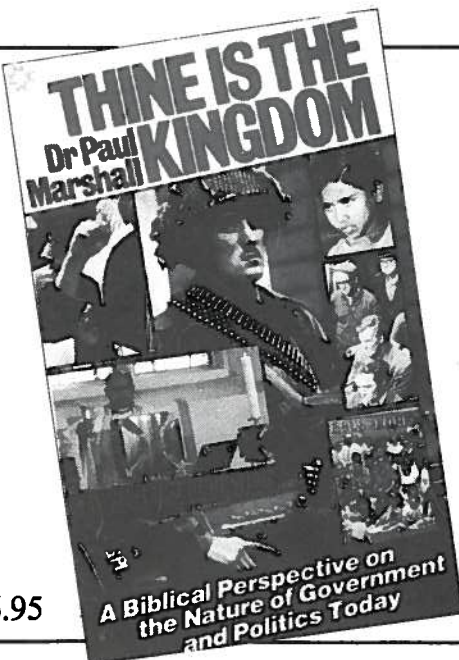
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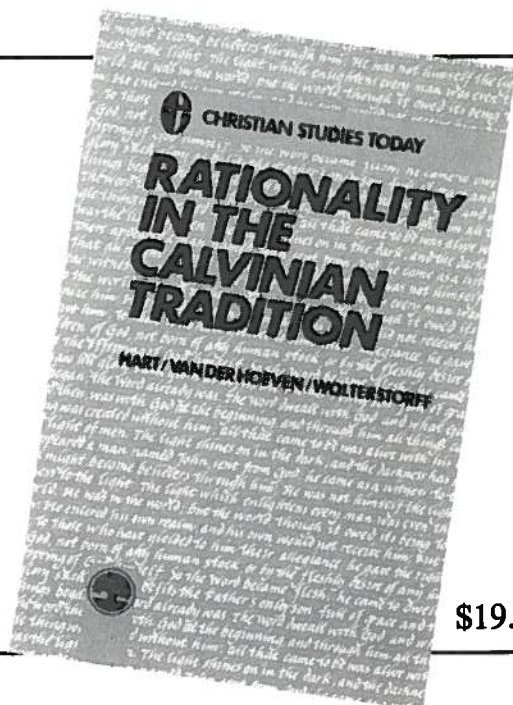
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