

Perspective

Newsletter of the Institute for Christian Studies

Volume 18, No. 1 — February, 1984

Preaching from the Gospels

by Jack Vos

During the second week in January the Institute for Christian Studies sponsored a workshop for preachers. Weary from the previous holiday season, they were in for an exciting and refreshing time. The workshop, which centered on the theme "Preaching from the Gospels," was led by Dr. Bastiaan Van Elderen, professor of New Testament at Calvin Seminary since 1959. This past year the Free University in Amsterdam expressed its respect for his scholarship by appointing him to its chair of New Testament studies. Van Elderen will be assuming his new duties there this February. This was therefore the last opportunity for many to benefit from his knowledge of and love for the New Testament.



Workshop for pastors proved to be "exciting and refreshing."

The workshop itself proved to be excellent. It focused on the gospels of Matthew, Mark and Luke which, together with the gospel of John, are preached from more often than any other books of the Bible. Growth in understanding these gospels will directly improve the messages preached to the congregations.

Many people have noticed how the gospel writers tell seemingly similar events and parables in somewhat different ways and often in different settings. Many church-goers have also noted that preachers often hop, skip and jump through the gospels, thereby giving the impression that the stories and parables mean the same thing in each context. Whether one reads about the cursing of the fig tree in one gospel or another,

the meaning is assumed to be the same. This approach brings with it a strong temptation to harmonize differences, differences which the gospel writers have inserted under the inspiration of the Holy Spirit. One overlooks the role that a story plays in the gospel in which it is found. It leads to unnecessary poverty in reading and preaching.

Dr. Van Elderen therefore updated the participants on what is current in gospel studies. Strong emphasis is placed on paying careful attention to the integrality of each gospel and its unique features. Furthermore, the impression that many of us have had of the gospels is that their contents often are a mass of details thrown together rather haphazardly. Careful study of the gospels shows this to be a wrong perception. Each gospel is a carefully crafted piece of writing in which the author gives each story its wording and place with great care. Preaching from the gospels, therefore, requires disciplined listening to the unique characteristics of each gospel, its language, structure, content and focus.

Of all Jesus' teaching, it is perhaps the parables that awaken the greatest fascination. In this workshop they received special attention. In the history of the church they have been given widely differing interpretations, and for centuries the allegorical method reigned supreme. Gradually, however, the need for more discipline in interpretation was recognized. One must carefully note the nature of the parable, its structure, the people to whom it is addressed and its setting in the gospel. Only then can one come to a responsible use of it for today.

Take, for example, the parable of the lost sheep as it appears in Luke and in Matthew. In Luke this parable is found in the larger context of what is required for becoming a disciple of Jesus and is addressed to those who murmur about Jesus' contact with tax collectors and sinners. In Matthew it has as its setting Jesus' instruction to his followers about their care for one another, and is addressed to the disciples, who were debating the issue of who is the greatest in the kingdom. When one recognizes these differences, there is no need for harmonizing them; one sees instead how beautifully they complement each other.

Professor Van Elderen shared with the participants some of the rich results of his years of careful study. His presentation was enriched by his extensive knowledge of biblical archaeology. Because the focus was placed on a disciplined understanding of the text of the gospel, the major themes of the gospels — the kingdom of God, faith, witness, repentance, love — were referred to but not analyzed in detail. A workshop with a focus on such a biblical-theological analysis would be an excellent follow-up.

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Perspective

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In This Issue . . .

There are times when the purpose and work of the ICS may seem distant and remote. *Perspective* newsletter is one of the most important ways that we at ICS can overcome that distance and keep in contact with you who support and benefit from our work. We're hoping that some changes in *Perspective* will help to improve on communication with our friends.

We're introducing three new items which will be regular features in *Perspective*. "Groundings" will be an avenue to remind us all of the confessional vision that motivates us; "Highlights" will focus on specific persons or programs that contribute to ICS' witness in higher education; and "Serving through Public Education" will bring attention to the ways in which ICS is busy outside of the classroom.

This issue of *Perspective* describes the coming and goings of senior members and guest scholars. You'll note transitions in programs and staff with George Vandervelde going from full-time to part-time and Margaret Venema joining our office staff. Charter-related news draws to an end (for now at least), but you'll see just the beginning of news about students receiving the new Master of Philosophical Foundations degree. Six ICS students offer challenging opinions and important insight into what ICS is all about.

Our cover story underlines ICS' role in educational services. We were very pleased that ICS could be a forum bringing together two professional theologians and pastors who were enthusiastic about making use of their theological work.

Putting names and faces to ICS is more than an attempt to make ICS seem like a friendly place (even your neighbourhood bank does that). It's our way of letting you know that ICS plays a meaningful role in many lives. But more important than familiarity with names and faces is the worldview which we share with you and which needs to be kept alive to keep our programs going.

In this new year of our Lord, 1984, let's all dedicate ourselves to renewing both our knowledge of and our enthusiasm for the vision that Christ demands obedience from us in all areas of life, including our thoughts and ways of thinking!

AVG

(continued from page 1)

Some workshops are probably close to a waste of time. Others are such that one cannot afford to pass them up. "Preaching from the Gospels" was one of the latter. Yet surprisingly few people attended. Maybe the price was too low! More likely, many preachers considered themselves too busy. If they did, they were wrong. This kind of workshop leads to saving time in sermon-making. One develops a better sense of what questions to ask and what to look for. If consistories knew how enriching such workshops can be, what contributions they can make to more responsible sermons, and how small the cost is, they would threaten their pastor with deposition if he didn't go!

The ICS performed a fine service in organizing this workshop. Holding it reinforces the place of the Institute as a valuable link in the ministry to God's people.

Jack Vos is pastor of the Covenant Christian Reformed Church in St. Catharines, Ontario.



From the President's Point of View

by Bernard Zylstra

Feedback from our friends

The Institute gets a lot of feedback from its friends, members and supporters. It comes to us in conversations at meetings, in telephone calls, and in letters. Quite often people will append a note to their donation, with a brief comment about this or that.

The feedback we get is almost always constructive; it reflects a real love for the Institute, and is multicoloured. We have received many expressions of congratulations about the Charter in recent months. We always receive expressions of gratitude – for a conference we've organized, for a student we've helped, for a publication that filled a particular need. Not a week goes by when we do not receive an expression of encouragement in the face of difficult obstacles. People know it's not easy to be a Christian graduate school in a secular academic environment. People know that money is not easy to come by nowadays.

Congratulations, gratitude, encouragement – these are some of the sentiments that come through. But there is more. We also receive expressions of concern. The concerns may deal with many things – postal delays, tax receipts, donation appeals, and the like. They also deal with more substantial matters, like the views of Institute senior members, and especially the different stances they take on controversial issues such as abortion, feminism, the church's role in politics, etc. Some friends of the Institute have gone so far as to express concern about its entire direction.

We take these expressions of concern seriously!

We work from the assumption that the Institute does not belong to its staff but to you, its members in Canada, USA and beyond. This means that the Institute staff is accountable to the membership. For this reason we do not fear the

feedback from our friends; we welcome it. We would much rather have you tell us directly what's on your mind than complain about us behind our back.

What then do we do when we receive expressions of concern? Suppose we get a dozen letters about one article by professor A. Do we, in sudden panic, tell him to cool it because the constituency doesn't like what he says? No! That unthinking reaction would unfairly limit the room for responsible expression that professors need. Or do we say, "Write what you like. The more opinions the better, because in the conflict between those opinions the truth will emerge"? Again, no! That would amount to intellectual license, not academic freedom.

What then? What binds our members and our staff? The Bible, which is the basis for our Educational Creed! In the Creed we confess this about academic freedom:

That scholarly pursuits are to be undertaken in the God-given freedom of a complete and voluntary submission to the Word of God and the divine laws that govern human life. The responsible freedom of the scholar must be protected against any constraint or domination of church, state, industry or other societal structure.

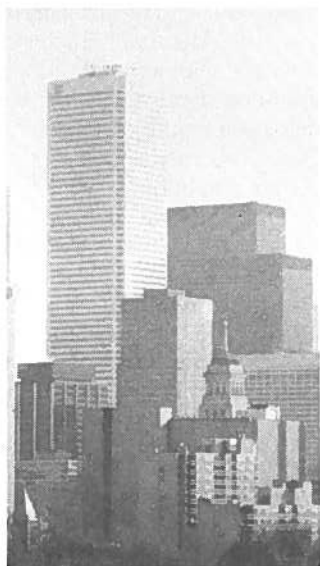
This means that, in the final analysis, the range of freedom of the ICS staff must be shaped by the Word and law of God.

There are various ways in which the Word disciplines our work. In the first place, each individual professor must ask himself again and again: "Is my work in tune with the Word?" When we receive expressions of concern from our members and friends about the views of a particular professor, we expect these expressions to challenge him to personal self-examination. That's what's happening today.

In the second place, when concerns pertain to the entire ICS, its staff must engage in mutual self-discipline. As a team, the staff ought to be willing to say, "Indeed, we're on the wrong track; we must change course!" Today we are engaged in such mutual self-discipline. In the third place, the Board of Trustees, whom the members have elected to govern the ICS, when faced with an intensity of concerns, has the duty to say to the academic staff: "Here is the range of your freedom. Here are its limits. Use your freedom within these limits!" If the staff then accepts this governing discipline, the board has the further duty to say to the membership: "We have full confidence in our staff. We hope that you will wholeheartedly and unstintingly support their work!"

Indeed, we take the feedback from our friends seriously. In 1984 you will see the discipline of the Word at work on each of these levels – individual, mutual and governing. If that discipline shapes us, we can trust one another, and move ahead together.

Lunch with Zylstra at King and Bay



Toronto's King-Bay district

The intersection of King and Bay Streets in downtown Toronto is the heart of the city's financial and business district. From its corners rise the office towers of several of Canada's major banks, each vying with the next to dominate not only the financial world but the city's skyline as well.

Located in one of these towers is the office of the King-Bay Chaplaincy, an ecumenical ministry for the business community in the King-Bay area. The Chaplaincy was begun six years ago, with four specific goals: to develop a Christian business fellowship, to relate

Christian values to the management and operation of companies, to establish lines of communication between the institutional church and the workplace, and to minister to the particular and personal needs of individuals in the community. The Chaplaincy receives its funding from churches, businesses, foundations and individual donors. It is run by the Rev. Dr. Graham Tucker, an Anglican clergyman.

Last summer Tucker began work on a new program for the Chaplaincy: an executive seminar series designed to help people "apply their faith in practical ways in a society that seems to be value-confused and without a sense of direction."

Tucker invited ICS President Bernard Zylstra to lead the first series of seminars under the theme "In Search of a Responsible Society."

The series consisted of seven lunch-hour sessions held once a week in October and November. Zylstra spoke at six of them, dealing with such topics as: what is economic responsibility? can capitalism produce the goods? is socialism the answer? He analyzed the symptoms of our economic crises, and suggested ways of recovering responsible economics both at home and abroad. Senior Member Paul Marshall also spoke once in the series on the topic "The Meaning and Future of Work."

Approximately 25 people attended the bring-your-own-sack-lunch series. Some were corporation vice-presidents and bankers; others were currently unemployed. One woman had been a factory worker for 20 years and now is collecting worker's compensation insurance for a job-related disability. One man was a retired judge who is active in mission endeavours. They came from a wide variety of church backgrounds as well, and on the political spectrum ranged from left to right. They proved to be an attentive audience for Zylstra, interested in both his presentation of the historical background and context of the subject matter, and in his analysis of the present situation. (In fact, they convinced him that he should come back for one more session, to wrap up some loose ends!)

Tucker has organized three more seminar series for this spring, one of them to be led by Diane Marshall (who is married to Senior Member Paul Marshall). He looks forward to closer ties with ICS in the future, and hopes to be able to make use of other ICS people for other series.

Zylstra tours British Columbia

Bernard Zylstra toured British Columbia from October 21 - 30. He addressed a number of people in the Vancouver area in a four-part lecture series, "Christianity and Capitalism," and spoke on similar themes elsewhere in the province.

The theme of the lecture series was to explore the significance of the statement that Christianity is a way of life, affecting how we make money and how we spend it. Yet, Zylstra asked his audience, how do Christians really differ from anyone else when it comes to money and business?

Zylstra spoke in Bellingham, Washington, and in Smithers, Abbotsford and Victoria, B.C. On October 27 and 28 he addressed the professors and students at Regent College (Vancouver) and at Trinity Western College (Langley). On October 30, he preached during the Reformation Day services of the congregations of the Vernon Christian Reformed Church and the combined Christian Reformed churches in the Vancouver area.

Zylstra's B.C. trip was organized by Nick Loenen, ICS Western Representative. His schedule was exhausting, his trip a success.

Guest lecturers at ICS

Kristeller lectures at ICS

by Al Wolters



Professor Paul Oscar Kristeller, renowned authority on Renaissance intellectual history, visited the Institute on October 5, 1983, and lectured on foundational issues in his field of expertise. A large number of junior and senior members came to hear him and to engage in dialogue.

Kristeller was at ICS at the invitation of Senior Member Al Wolters, whose work on Ficino (a leading Renaissance philosopher) had brought him into contact with Kristeller, who is probably the world's leading authority on Ficino. Kristeller, who was in Toronto in connection with a one-week guest lectureship at the University of Toronto, very kindly and readily accepted Wolters' invitation to interact with the Institute community on some basic questions of method in history.

Kristeller is the author of many books and articles on Renaissance thought, one of the latest of which is *Renaissance Thought and its Sources*, which has rapidly become a widely used textbook in the field. It is also a controversial book, however, because it is written from the point of view that historical scholarship can and must be completely objective, honouring the facts without being influenced by ideologies or

worldviews. One reviewer of the book had attacked it for being not objective at all, but reflecting a bias in favour of positivism and Platonism. It was on this and similar issues that Wolters had asked Kristeller to speak.

Both the lecture and the discussion, though carried on with mutual respect and courtesy, were hard-hitting and frank. Kristeller roundly rejected the charge of philosophical or ideological bias, and was pressed hard on the question by a number of junior and senior members. It became clear that quite divergent perspectives underlay the way in which Renaissance thought was approached, and that the difference between the old master and his challengers was not only one of mastery of historical facts.

Kristeller's visit was thoroughly enjoyed by all, including the honoured guest, who remarked afterwards that he had found the discussion stimulating and worthwhile. From the Institute's point of view it was precisely the kind of interaction that it promotes and values.

Al Wolters is senior member in history of philosophy at ICS.

König lectures on creation

by Chris Gousmett



Dr. Adrio König, Professor of Systematic Theology at the University of South Africa, gave two lectures at the ICS on January 6th. They dealt with the interpretation of Genesis 1, and the doctrine of creation. His main emphasis was that within the Reformed tradition, over-much interest has been paid to determining how God creates, with insufficient attention being given to the biblical context of creation, which stresses

direction toward the future, where it finds its end in Christ. Dr. König contrasted this Reformed approach with fundamentalist interpretations which display inordinate curiosity about details of the future to the almost total neglect of the significance of creation in understanding the entire biblical message.

In his examination of the biblical givens on creation, Dr. König presented his understanding of the Bible as speaking of creation not only by word, but also by act, by production and by victory in conflict. In the ensuing discussion it was clear that even this enlarged concept does not exhaust the variety of biblical images of creation, and that more work yet remains to develop a doctrine of creation which does justice to the material.

The lectures and vigorous in-depth debate which followed were appreciated by all present. This visit confirms the value of visiting scholars at the Institute, especially in areas of expertise not represented in staff and courses of study.

Dr. König's book on the doctrine of creation has been translated into English and will eventually be published in North America.

Chris Gousmett is junior member in theology at ICS.

Charter Wrap-up

In the previous issue of *Perspective* we presented a blow-by-blow account of the events leading up to the Ontario Legislature's approval of Bill Pr21, an act which authorizes ICS to grant the Master of Philosophical Foundations degree. The charter story did not really end when the bill received Royal Assent on November 9; in fact, for some of us, charter-related activity had just begun.

When we received word that Bill Pr21 had passed through the Ontario Legislature, we spread the news far and wide, either by word of mouth or through official news releases and bulletin announcements. We also got the wheels rolling for our charter fundraising campaign.

Many volunteers were already on stand-by, waiting for official word to begin their work. In many communities across Canada, local campaigns were being organized by members who volunteered to do some telephoning to people in their community, following up the fundraising letters which we sent to all members of the Christian Reformed Church in Canada.



The following residents of Holland Christian Homes in Brampton, Ontario, spent the better part of a week enthusiastically helping ICS by preparing our 18,000-piece mailing to all members of the Christian Reformed Church in Canada. We are deeply grateful for their kindness. And what's more, they urged us to come back to them next time! Thank you!

Mrs. D. Bouwers
Mrs. H. Bouwers
Mrs. G. Braesz
Mr. P. Brobbel
Mr. A. den Broeder
Mrs. H. De Vries
Mrs. M. Guillaume
Mrs. A. Hodge
Mrs. P. Hofstra
Ms. R. Huizenga

Mrs. B. Kassies
Mrs. D. Looyenga
Mrs. H. Mulder
Mrs. A. Posthumus
Mrs. S. Posthumus
Mrs. M. Staring
Mrs. A. VanderGoot
Miss J. VanderVeen
Miss R. VanderVeen
Miss N. Van Gelderen

At Holland Christian Homes in Brampton, Ontario, Mr. Adrian den Broeder, Miss Jeltje VanderVeen and Miss Rinkje VanderVeen brought together a group of volunteers to help us prepare the Canada-wide mailing to over 18,000 people. Under the supervision of Rita Vander Veen, ICS Development Assistant, the letters were assembled and sent to the Post Office in record time!

Meanwhile, back at 229 College Street, efforts were underway to reach the members and regular supporters of ICS. ICS senior members each volunteered to pitch in with the telephone work, asking many people for a donation to ICS. For some of the senior members the telephone appeal was a new experience, but not an unenjoyable one when they realized that they could have the chance to speak personally with some of the many people who faithfully support their work.

In the weeks following the announcement of the ICS charter we did not forget to take time out on November 29 to celebrate the news in a service of thanksgiving for God's marvellous blessing on the Institute. ICS members and supporters joined the faculty, students and staff in songs of praise and in listening to Dr. Calvin Seerveld's meditation on Job (printed in the December 1983 issue of *Perspective*).

At a reception immediately following that service, Gerald Vandezande, Public Affairs Director for Citizens for Public Justice, was officially thanked for his invaluable advice on the political processes involved in obtaining the charter. Then, almost as if to drive home the point that ICS really does have the legal right to grant degrees, the first Master of Philosophical Foundations degree was conferred on Tim DeJager-Seerveld.

To all those who celebrated the charter news with us and who helped us in our charter-related fundraising efforts, we extend a very glad "Thank you!"

Vandervelde on theology and the church

In September, 1983, Senior Member George Vandervelde took up part-time work as Pastor of Youth and Outreach at the Willowdale Christian Reformed Church in Toronto. Here at ICS he continues to teach the Biblical Foundations course, introducing first-year students to reading and studying Scriptures as the basis for their studies at ICS.

Vandervelde decided to go into the pastoral ministry on a half-time basis, while continuing as senior member half-time, for various reasons. As he put it to Rosanne Sweetman in an interview last September, everyone has more than one side to his or her character. In his case, he has both an academic side, which finds expression in his teaching and research, and a pastoral side, which comes to expression in church work at various levels. Both sides can flourish if they can complement each other. Vandervelde's conclusion was confirmed while attending meetings of the synod the Christian Reformed Church in June, 1983. "I saw that unbiblical and unreformed notions can play a key role in the decision-making process at

synod. Such notions can stifle renewal in our churches. One of the tasks of theology is the systematic examination of traditions and current thought patterns in the light of Scripture. Although theology as such cannot reform the church, sound theology can be an indispensable, indirect aid to ongoing church renewal. I feel called to continue to work at that kind of theology."



"At the same time, I need, at least for a time, the direct stimulus for theology that is provided by the joys and frustrations of bearing a greater measure of leadership responsibility in a local church." By becoming more deeply involved in church work than he already was, Vandervelde is more directly confronted with basic confessional and eccle-

siastical issues. Through this process, he says, "I hope to reassess how I can do theology in more direct service to the people of God in today's world."

Vandervelde's call to be busy doing theology that is in touch with the church's needs is one which Christians from many traditions should hear. "The church must be energized by a renewed zeal for the Spirit of God in our lives," Vandervelde says. "What is crucial for the future of the church is a deepened understanding, in the Reformed tradition, of what it means to be a Christian in this world. That understanding must be sparked by a deepened spirituality—a fresh understanding of the presence of God. If we can combine these two things—the depth and breadth of the Reformed tradition and a deepened spirituality—the renewing power of the church in this country would be immense!"

Working part-time as a teacher at ICS and as pastor in Willowdale is a temporary arrangement for Vandervelde. In the meantime, he will have the opportunity to work on new ways of fitting into the ICS program.

Groundings

by Al Wolters

"Ever learning, and never able to come to come to the knowledge of the truth" (II Timothy 3:7)

There are two books in the Bible which are really the last letters of men who know that they are about to die. One of them is the second epistle of Peter, and the other is Paul's second epistle to Timothy. The authors are both *apostles*, specially commissioned proclaimers of the gospel, whose teaching belongs to the foundation of the Christian church. It is striking that in their last letters, when their own death and the conclusion of their apostolic ministry is clearly before their eyes, both Paul and Peter emphasize two points: that there is going to come a time in which false teachers will seek to lead the church astray, and that the church, to counter them, must hold fast to the Scriptures.

One of the ways in which Paul describes the false teachers who will arise "in the last days" is that they will be "ever learning, but never able to come to a knowledge of the truth." Perhaps this sounds a bit odd in our ears, since we often think of learning as getting to know more and more of the truth. How can someone then *always* be learning, and *never* coming to a knowledge of the truth?

This is because *learning* is no guarantee of *knowledge*, and certainly not of *truth*. When Paul uses the expression "coming to a knowledge of the truth" (here and elsewhere) he does not mean arriving at scientifically assured results, but coming to an *acknowledgement* of what God reveals to be true. In effect, this means to accept Jesus as the Christ and as the centre of our entire perspective on life and the world.

It is not clear who it was precisely that Paul had in mind when he spoke of the false teachers who would arise. Perhaps he meant the Gnostics who arose in the second and third centuries, and drew many away from the apostolic teaching. Perhaps he meant an apostate ideology or philosophy which

will arise shortly before Christ's return. Perhaps he did not know himself, or perhaps his words (like prophetic language in other cases) point to different heresies and "isms" which have misled God's people throughout the centuries.

To my mind, Paul's words uncover a key feature in *positivism*, the philosophy or ideology which has dominated the world of universities and scholarship for the last century or so. Positivism is always learning, always gathering facts, isolated bits of empirical information, but never allows an overall perspective to organize those facts, to relate them to a single overarching truth. Or rather: *positivism claims* it uses no such organizing perspective, whereas in fact it does. For positivism is itself a message about knowing the truth, a creed with its own apostles and heretics.

The academic world of today, the university establishment which has taken the place of the church as the intellectual guide of our society, can be said to be always learning, but never able to come to a knowledge of the truth. Within that world the Institute for Christian Studies, and all kindred associations and institutions the world over, seek to take seriously that other emphasis which the two dying apostles left to the Christian church: to hold fast to the prophetic word, which shines like a lamp in a dark place.

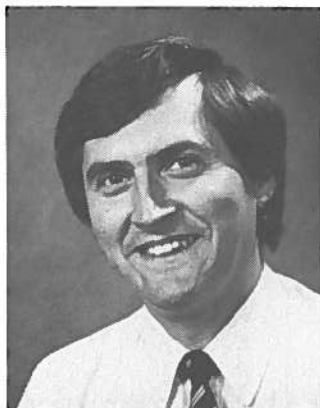
The Greek word for "disciple" really means *learner*, but it implies a learning which does not stand divorced from a knowledge of the truth, but is rooted in such a knowledge. As Paul says elsewhere, we have *learned* Christ (Eph. 4:20) and this enables us to do all our learning in the tradition of Christ, and not according to the traditions of men. Only in that way can we be free of the deceitful philosophy of that other tradition (Col. 2), and do our philosophical learning attuned to the apostolic tradition.

Al Wolters is senior member in the history of philosophy at ICS.

Highlights

by Robert E. VanderVennen

Paul Marshall: Service in Political Science



Dr. Paul A. Marshall brings to his work as Senior Member in Political Theory at the Institute the intellectual discipline of a scientist but also the same deeply human concerns that you expect to find in a social worker. His science background comes from education through the master's degree in geology and from work as an exploration geologist in the northern wilds of Canada. The source of the human concerns is

harder to pinpoint—he's just that kind of person, has lived and worked with people under a great variety of circumstances, and is married to a counselling psychologist.

Paul's teaching and research at the Institute focus on three areas: human rights, toleration and the subject of one's calling in life. His aim is to bring a Christian witness to the discussion of these topics in the political arena, and to help Christians understand these issues from a sound biblical viewpoint.

Human Rights

The most visible part of Paul's work at present is in human rights. The Institute has just published his ICS inaugural lecture in a booklet entitled "Human Rights Theories in Christian Perspective." He has often been asked to speak on this subject and was invited to work with others on a major position paper on human rights for the Reformed Ecumenical Synod. He has contributed a chapter on human rights to the new book coming from the Institute on "Liberation and Redemption," and a chapter analyzing Dooyeweerd's theory of human rights to the Institute's forthcoming book on Dooyeweerd. He is planning to teach a course on the subject at the Institute next year.

Paul's interest in this area also includes the rights of institutions and associations of people in relation to governments. He is concerned, for instance, that the new Canadian Charter of Rights does not make provision for the rights of voluntary associations of people. Although the concept of "rights" arose in a non-Christian context, Paul says: "In the English-speaking world, 'rights' means areas of freedom-and-responsibility, which is similar to what Abraham Kuyper had in mind with his term 'sphere sovereignty.'"

Toleration

Right now Marshall is teaching a course at the Institute on the subject of toleration. He is interested in the development of a systematic theory of toleration because it has become crucially important in our day, and is little examined and less understood. He is examining the roots of modern views of toleration by a survey of 16th and 17th century figures such as Calvin, Luther, Hobbes and Locke. He says: "I am concerned about political intolerance all around the world today, together

with new outbreaks of religious intolerance such as we find with Islam. Tolerance has become a major issue today because of increased diversity in the world and increasingly close contact among peoples. Toleration is often confused with indifference, or approval, but actually tolerance deals with things you dislike."

Calling

Personal "calling" was the subject of Paul Marshall's research for his Ph.D. dissertation at York University. This research, like that on toleration, has a strong historical dimension, since he has worked much with ideas that were formulated in the 16th century, again with Luther and Calvin in the picture, but dealing also with the ideas of later people like Weber and Tawney. Study of "calling" brings you to a consideration of human work or occupation, on which Paul has contributed a chapter to the book *Labour of Love: Essays on Work*. "A historical study of calling brings you face-to-face with the process of secularization in our society," says Paul. He is now revising his doctoral dissertation for publication in book form. Wilfrid Laurier University is now printing as an Occasional Paper a lecture he gave at the university on "The Shape of the Modern Work Ethic."

Other writing and speaking

Last year Paul was approached by the British publisher Marshall, Morgan and Scott to write a book for the general public on Christianity and politics, on the political implications of the Gospel. He wrote it during the past summer, and it has been accepted for publication in the summer of 1984. Paul is much in demand as a speaker and in the past year has spoken and taught at an impressive variety of places, including Inter-Varsity Christian Fellowship, Toronto's King-Bay Chaplaincy, the Greater London (Ontario) Evangelical Ministerium and the constituency of Citizens for Public Justice in British Columbia and Alberta. Last summer he gave a two-week course in Ohio for the Coalition for Christian Outreach, and this semester he will be teaching a course on Canadian Public Issues at the Ontario Theological Seminary.

Paul's working arrangement is that he commits 80% of his time to the Institute and 20% to Citizens for Public Justice, with each paying his salary proportionately. His work for CPJ brings him closer to the scene of today's practical political issues. He does policy research for CPJ and was the major architect of CPJ's recently adopted Statement of Guidelines.

Paul was born in England and moved to Canada in his 20s. He and his family are very active members of Little Trinity Anglican Church in Toronto, where for two years he and his wife Diane headed the congregation's Adult Education Program.

Paul Marshall is a busy and effective leader who works hard at trying to give basic direction to Christians and be a witness to society in the area of public and political affairs. Political action needs to have its feet standing solidly on biblical foundations and historical and philosophical insight. We can be very thankful that Paul Marshall, working as a team with Bernard Zylstra at the Institute, offers this kind of service and leadership to the Christian community.

Robert E. VanderVennen is Director of Educational Services at ICS.



Serving Through Public Education

by Robert E. VanderVennen

New Publications

Busy producing books and academic papers – that's the foremost answer to the question of what kind of educational activity is taking place outside of our classrooms these days.

Books

Big news is our new book *Rationality in the Calvinian Tradition*, our first book in a series to be co-published by the Institute and University Press of America. This book contains 16 papers given at a philosophy conference held at the Institute in August, 1981, which the Institute co-sponsored with Calvin College and the Free University in Amsterdam. It is edited by Hendrik Hart, Nicholas Wolterstorff and Johan van der Hoeven. The book deals with the fascinating subject of why and how different Christian philosophers in the Calvinian tradition, led by their Christian faith, come to do their philosophical work in quite different ways. The book deals with the two most important streams of thought, namely Scottish common-sense realism following Thomas Reid, and the Dutch neo-Calvinism of Abraham Kuyper. The focus of the book is the hottest topic in philosophical discussion today: rationality. The book is attractively adorned with the cover design of Willem Hart and the typesetting of Paideia Press.

Human Rights Theories in Christian Perspective is the contribution of the Institute's Paul Marshall to the series of Inaugural speeches given by ICS senior members. It is an attractive 24-page booklet containing his talk given at his formal inauguration as senior member in Political Theory at the Institute. In it, Marshall compares some contemporary secular theories of human rights with some Christian theories, and concludes with a proposed Christian framework for human rights.

Another new book is the publication of the Th.D. dissertation of Dr. Peter Steen under the title *The Structure of Herman Dooyeweerd's Thought*. Written for Westminster Theological Seminary in 1970, the dissertation has not been previously published, and therefore has not contributed to discussions of Dooyeweerd's thinking as it could have. The dissertation deals particularly with the idea of religious transcendence in Dooyeweerd's philosophy, with reference to its significance for Reformed theology.

Angels, Apes and Men is a new book consisting of lectures given at the Institute in 1981 by Dr. Stanley L. Jaki for our "Christianity and Learning Lectureship" series. The book is an historical-philosophical discussion of aspects of Christian anthropology. You can buy the book from us and share in the ideas presented at the Institute by this distinguished Christian thinker.

ICS Masters' Theses

Three new theses have been duplicated and are available for sale. John Hiemstra has done a very timely study of *Trudeau's Political Philosophy*, showing how his philosophy of political liberalism directs his thinking and actions as head of

Canada's government. Jonathan Chaplin has written a lucid and comprehensive introduction to *Dooyeweerd's Theory of Public Justice*, in which he examines the key aspects of Dooyeweerd's political thought. Tim DeJager-Seerveld, in his thesis titled *Commitment and Meaning in Biology*, studies Michael Polanyi's critique of reductionism, which is the idea that the study of biology can be reduced to the study of chemistry and physics. The important implications of this question include what scientists and philosophers consider a living creature to be. Each of these theses make a distinct contribution to Christian thinking in our day.

Academic Papers

Shorter papers (15 - 50 pages) by our faculty and students, and by others who share our Christian perspective, are duplicated by us and form a growing body of resource material for students and university graduates. We have a program of producing one new paper each month, and these can be ordered individually or through our subscription series called "ICS Academic Papers." Some of our newest papers are listed on the order form below.

Lectures and Conferences

This year we have started an ICS Faculty Lecture Series in Toronto and London, Ontario. Our faculty members are speaking for the general public on subjects arising from their research, under the general heading of "Perspective for Today."

During the week of January 9 - 13 the Institute sponsored a Workshop for Preachers, led by Dr. B. Van Elderen of Calvin Theological Seminary. A report on the Workshop appears elsewhere in this issue.

Conferences being planned for the summer include a first-ever conference for teachers and students of classical antiquity, especially the areas of Latin and Greek. This has been initiated by Dr. Wendy Elgersma Helleman, who is being assisted by a local planning committee. There has been strong interest in the conference by members of this endangered species. Tentative dates are June 5 - 8. Write to ICS for a program.

Plans for our 1984 Niagara Conference are being made under the theme "Joy in Living" with speakers and workshops being arranged. Dates are August 3 - 6.

Next time we'll have a report on the second annual Student Conference at ICS, "Discovery '84," held February 3 - 5.

Book on politics draws on ICS insights

A new book based on the doctoral dissertation of Dr. Theodore R. Malloch has been published by Irvington Press (551 Fifth Avenue, New York, NY 10176) under the title *Beyond Reductionism: Ideology and the Science of Politics*. While working on his Ph.D. degree at the University of Toronto, Dr. Malloch participated in seminars and consultations at the Institute. In his Preface to the book he writes: "I record that many of the ideas advanced in this book were developed at . . . the Institute for Christian Studies in Toronto The understanding of Christian political philosophy I have is due in large part to Bernard Zylstra." Dr. Zylstra was a member of the supervising and examining committee for Malloch. Dr. Malloch has recently moved from a teaching position at Gordon College to a senior research position with the U.S. State Department in Washington.

Christianity and mathematics

Dr. Calvin Jongsma is co-editor with Dr. Gene B. Chase of a "Bibliography of Christianity and Mathematics: 1910 - 1983," published by Dordt College Press. This important bibliography catalogues and annotates both books and articles which have been written since 1910. Dr. Jongsma participated in the work of the Institute during the years when he was a doctoral student at the University of Toronto, and is now on the faculty of Dordt College. The bibliography can be purchased by sending \$2.00 to Dordt College Press, c/o Dr. Calvin Jongsma, Dordt College, Sioux Center, IA 51250.

ICS course paper distributed by publisher

A paper written by Clarence Joldersma for a course at the Institute is being actively considered for publication by Duquesne University Press. The paper gives the meaning of many terms in the area of biology of an important book published by Duquesne written by C. Buytendyk on psychology. The publisher is interested in duplicating 50 copies of Joldersma's paper to see if there is a market for it. Joldersma is a graduate of the Institute and of Dordt College. He teaches science at Smithville (Ontario) District Christian High School. This interest in publishing a paper written for a course is a tribute to the excellent work done by ICS students.

The Forecast: A New Responsibility

Tapes of the 1983 AACS Niagara Conference available

_____ Bernard Zylstra	<i>What is the problem?</i>
_____ Bernard Zylstra	<i>What is the solution?</i>
_____ Miki Beldman	<i>Life after pogey</i>
_____ Ary de Jong	<i>Financial Planning: Who needs it?</i>
_____ Bob Hudspith	<i>Choosing appropriate technology</i>
_____ Judy Knoops	<i>Education, re-education and the job market</i>
_____ Adrian Vandenberg	<i>Risking community: Responding to the love crisis</i>
_____ Kathy Vandergrift	<i>Everyone can play politics</i>
_____ Ed Vanderkloet	<i>Will there be work for our children?</i>
_____ Elbert vanDonkersgoed	<i>Canadian agriculture needs the welfare economy?</i>
_____ Lucy Verstraete	<i>Why poverty in the midst of plenty?</i>
_____ Verspers Service	
_____ Songfest	
_____ total number of tapes X \$6.00 per tape: \$ _____	

Postage and handling \$ _____
(add 5%)

Total enclosed \$ _____

Order from ICS, 229 College Street, Toronto, Ontario M5T 1R4

New Books and Papers Available from ICS

Qty		Each	Cost
_____	<i>Rationality in the Calvinian Tradition</i> , edited by Hart, van der Hoeven and Wolterstorff	19.50	_____
_____	<i>Human Rights Theories in Christian Perspective</i> , by Paul A. Marshall	2.00	_____
_____	<i>The Structure of Herman Dooyeweerd's Thought</i> , by Peter J. Steen	10.00	_____
_____	<i>Angels, Apes and Men</i> , by Stanley L. Jaki	5.75	_____
_____	<i>Dooyeweerd's Theory of Public Justice</i> , by Jonathan P. Chaplin	8.50	_____
_____	<i>Commitment and Meaning in Biology</i> , by Tim DeJager-Seerveld	6.50	_____
_____	<i>Trudeau's Political Philosophy</i> , by John Hiemstra	6.00	_____
_____	"Human Creatures at Play: A Review of Five Views" by Calvin G. Seerveld and ICS students	1.00	_____

_____	"Creation and Cross in the Christology of Edward Schillebeeckx" by George Vandervelde	.75	_____
_____	"Self or Society - Is There a Choice?" by J. Olthuis	.75	_____
_____	"Religion and Political Development in 19th Century Holland" by James Skillen and Stanley Carlson-Thies	.75	_____
_____	"Information Society: Impoverishment or Enrichment?" by Egbert Schuurman	.75	_____
	Postage and handling add 10% of total cost		_____
	TOTAL		_____

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From the Inside Track

by Kathy Vanderkloet

One of the most rewarding aspects of working at ICS is the contact we enjoy with our students. The international character and diversity of backgrounds among them are just about *Perspective* clichés by now. Some of you faithful readers may already be thinking, "So what else is new?" Well, if you had the chance to meet them and work alongside of them for the year or two (or three. . .) they spend at ICS, you wouldn't be asking that. Since you don't have that chance, this column tries to give you the next best thing: a short interview with each of the new full-time junior members, just so you know a little bit about them.

There are twelve of them this year. They come from Canada, the United States, New Zealand, England and Holland – not exactly the United Nations, but enough variety to make things interesting here. Six of them are studying in the area of philosophical theology with Senior Member Jim Olthuis; we're introducing them to you in this issue.

Olthuis' course this year focuses on anthropology. That translates roughly to the study of the nature of humankind, and attempts to answer such questions as: what does it mean to be human? what does it mean that we are created in God's image? that we are male and female? what are the developmental stages of human life? how does humankind relate to nature and the universe round about? These questions are answered in many ways by different people, showing very different ideas about the nature of humankind. Olthuis looks at two or three differing models of humankind as presented by such thinkers as Buber, Scheler and Brunner, and attempts at the same time to develop a model of his own based on biblical principles.

As first year junior members, most of the six interviewed below also take the biblical foundations course with Senior Member George Vandervelde and the philosophical foundations course with Senior Member Al Wolters. Biblical foundations is "a seminar for reflection on the biblical scriptures, with emphasis on how to read and understand them." Philosophical foundations introduces the students to the principal ideas of a Christian philosophy, with special attention paid to the philosophies of Vollenhoven and Dooyeweerd.



Jeff Wells, a native of Ontario comes to ICS with a Bachelor of Theology degree from Prairie Bible Institute in Alberta and one year of basic liberal arts courses from McMaster University in Hamilton, Ontario. The four years at Prairie Bible Institute trained him to be a "professional Christian," he says, but left him uncertain as to what to do with his life. His interests are also shifting from theology

towards philosophy; he's presently enrolled in the ICS certificate program in the area of philosophical theology. He plans to transfer into the Masters program next year to study for the Master of Philosophical Foundations degree.

His personal experiences as a Christian make him enthusiastic about ICS. He became a Christian through a very fundamentalist group in high school and for a long time accepted their outlook on culture, faith and scholarship. "I didn't know that it's okay to ask questions and have doubts and struggles in one's faith life. Everything was supposed to be very black and white and clearcut. But it's not so. Faith needs to be exercised in the world, not isolated from it." The fact that at ICS he is able to investigate the worlds and worldviews of many thinkers – Christian and non-Christian alike – is both challenging and stimulating. "It's just the sort of place I would want to start up if it didn't already exist."

Though he rejects certain aspects of fundamentalism now, Jeff is careful to point out its positive features as well. "There are some very good things about fundamentalism which I still hold on to," he says. "There is a strong emphasis on personal devotion, and much more of a sense of worship." Unfortunately, he notes, many people who have been caught up in fundamentalism end up rejecting it completely – the positive as well as the negative features. He wants to write a "guide book" (tentatively entitled "Surviving Fundamentalism") for such people, pointing out that it isn't necessary to either accept everything or reject everything about fundamentalism.

His classes at ICS are living up to his needs and expectations. The philosophical foundations course is giving him the guidelines for how to critique different philosophies from a Christian perspective and yet recognize their positive features as well. He appreciates that element in the Reformed tradition; it is able to do this better than other traditions, he feels. That same emphasis comes through in Olthuis' class on anthropology, where he is able to use those guidelines in his study of other thinkers. And the biblical foundations class is helpful for understanding what the Bible is and how it shapes his own worldview and philosophy.

He ends with a note of caution. "It's easy to get locked into a cerebral sort of Christianity which concentrates on philosophy and worldview and neglects personal devotion. We need to read the Bible devotionally as well as for developing and shaping our worldview. I have to work to keep those two in balance."



Rick Pearcey: "Thinking is part of the curriculum here."

An ad in *Christianity Today* caught **Rick Pearcey's** attention nearly a decade ago. In fact, he applied and was accepted at ICS for the year 1974-75, but other considerations made him decide to postpone his coming for a while. Instead he enrolled at Covenant Theological Seminary in St. Louis, graduating eventually with a Master of Divinity degree. He then spent one year working as youth director of a church in St. Louis before coming to ICS.

His years at Covenant give him "advanced standing" in the ICS Masters program. In other words, he is considered a second year student, having been given some credit for the work he already did at Covenant. His goal, however, is to enter the Ph.D. program which ICS offers in cooperation with the Free University in Amsterdam.

He likes ICS because, in his words, "thinking is part of the curriculum here." He expects the Institute to provide a setting in

which he can prepare himself for an academic/ministerial career. He likes to learn, rather than be taught. It's not surprising, therefore, that for him researching and writing his papers is more enjoyable than sitting in on classes. Still, he is pleased that "you are encouraged to think for yourself, to test and adjust your ideas to realities outside of your mind, to God, the Scriptures, and to creation."

Rick emphasizes the importance of involvement in some sort of ministry while doing school work. "The problem with school in general is that you get so abstracted from reality that you lose sight of why you went there in the first place," he says. "It's unreal to be isolated in a world of books and study. I want to be doing things now, while I'm studying, which I'll be doing later as well, when my formal studies are finished." For that reason he is trying to develop a type of campus ministry at Erindale College, acting as a resource person for various Christian groups on campus, leading workshops and retreats, speaking on a variety of topics, and writing short articles in the local campus newspaper.



Marlene Brouwer was "born and raised (practically) on the idea of a Reformed world and life view." Her connection with ICS goes back a long way: "I attended conferences back in the days when they were still sponsored by the A.R.S.S.," she says.

Marlene lists learning, traveling and working as her three loves. She obtained her B.A. degree in sociology from the

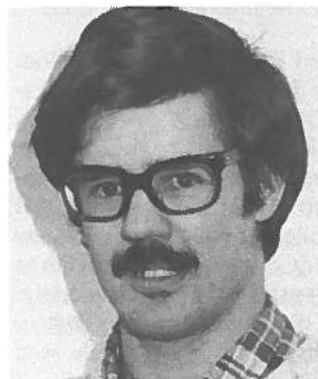
University of Alberta in 1975 and since then has worked, studied, and travelled, often simultaneously. She has done social work with mentally handicapped adults, taught an evening course in criminal justice while working for the John Howard Society (a community-based agency concerned with criminal justice and rehabilitation of offenders), and taken part-time courses in psychology. She is especially interested in "depth psychology" and the work of Carl Jung. Marlene has come to ICS "to pursue graduate studies in the area of psychology of religion, faith development and the evolution of human consciousness."

She has been both stimulated and disappointed thus far at ICS. "What I most enjoy is the chance to learn with individuals who come from so many different backgrounds and places," she says. "And I am impressed with the hard work and high level of commitment among both the junior and senior members." Nevertheless, she notes that the senior members seem to be overworked, some to the point that they are not able to spend enough time with their students. "I haven't had as much one-to-one contact with them as I had hoped and expected."

To her surprise, she is finding that the biblical foundations course, taught by George Vandervelde, is most stimulating. "I was raised in a solid, biblically based setting and didn't really want to study it some more," she comments. "But theology is very fascinating to me. And I especially like the attention Vandervelde pays to the learning process. Learning is discovery, not just taking in what you're told. The *process* of learning needs as much attention as the *content* of learning."

Marlene had planned to spend a couple of years at ICS to work for the Master of Philosophical Foundations degree, but because she had never studied theology or philosophy she was initially accepted as a special student. Now she is no longer sure

that this is the place for her to be. "What ICS does well is philosophical inquiry at a theoretical level," she says. "That's fine. But I prefer a less rational and analytic, more intuitive and experiential type of learning which is practically relevant for me. So I think I will continue my studies elsewhere, probably in the area of pastoral counselling and adult education."



New Zealander **Chris Gousmett** comes to ICS with a B.A. degree in biblical Hebrew and a strong interest in biblical studies and philosophy. As ICS does not have anyone teaching biblical studies, Chris is working under Senior Member Jim Olthuis in philosophical theology.

His high school training in maths and physics actually prepared him for work in electronics, a field in which he did work for some years. But in the meantime he became a Christian and began to grapple with problems of biblical interpretation. He realized he'd have to study Hebrew and Greek to do that properly. Then he "came in contact with the reformational movement and discovered that it was possible to do academic work without becoming an atheist." That helped him to decide to go back to school full-time to obtain his B.A. He has known about ICS for a number of years through its literature and publications, and decided to come here "to get insight into reformational philosophy to assist in analyzing the philosophical influences – good and bad – in the interpretation of Scripture."

Chris was exempted from the biblical foundations course because of his undergraduate work in biblical studies and his familiarity with reformational literature. But he is taking the philosophical foundations course (with Senior Member Al Wolters) and enjoying it very much. It gives him a chance to develop his interest in the "philosophical influences in the interpretation of Scripture." He is fascinated by Augustine's view of miracles and how they relate to God's ordering of the world, and is now trying to find out where Augustine got some of his ideas. "Augustine was really the first theologian to tackle the problem of miracles," says Chris, "and his views have been tremendously influential ever since. So it's interesting to discover that he got a lot of his ideas from Cicero; they're not necessarily biblical." The work he does on this paper will be very useful for him when he writes his thesis next year, which will be on the Dutch scientist Johan Diemer's views on miracles.

Of less interest to him is his course with Olthuis because it is not really in his field of study. "There is a strong psychological focus to the anthropology class which makes it less of a theology course than I had expected or hoped," he says. "The description of the course in the Academic Bulletin is a bit misleading, for it describes the course in theological terms and with theological emphases that do not come out as clearly as I had hoped."

Like Jeff Wells, Chris is strongly convinced of the need for prayer and worship in the Christian life. He feels that "the expression of our faith in prayer and worship should become much more a part of the *Institute's* activity" than it is now.

He is also concerned about the "deplorable lack of provision for academic biblical studies at the graduate level." The biblical foundations course is fine for those students who are not

familiar with the field of biblical studies. But beyond that the Institute offers courses only in philosophical or systematic theology, not in biblical studies. That, Chris feels, should be remedied as soon as possible.

On the whole, however, he is finding his time here quite stimulating. And he is very appreciative of the "rich resources of the library, which has many otherwise unavailable materials."



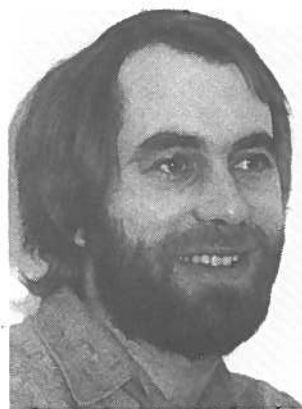
Jeff Dudiak first heard about ICS through an ad in a magazine. He no longer remembers which magazine it was, but the ad at least made an impression. A couple of his college professors also knew of ICS and encouraged him to investigate it. He attended the ICS student conference, Discovery '83, which was held last January, and, all things considered, decided to come.

Jeff began his undergraduate studies at the University of Southern Mississippi because it offered him a scholarship to play golf. After one year he transferred from there to Malone College in Canton, Ohio, and again received a scholarship, again to play golf. He graduated from Malone College, which is affiliated with the Evangelical Friends Church (Eastern Region), with a double major (neither of them in golf) in psychology and theology.

That combination of interests coincides very nicely with Olthuis' interests, making for close contact between them. Jeff enjoys Olthuis' class very much because it enables him to pursue those interests in depth. He is studying the writings of the philosopher Karl Jaspers, who also wrote at length about the psychology of faith and faith development.

The philosophical foundations course complements the anthropology class in that it is helping him develop a framework which is both useful and necessary to understand and critique other thinkers. The biblical foundations course "covers a lot of the same ground as my college theology classes," he says, "but Vandervelde takes a fresh approach to the material which makes it interesting for me." All in all, he's quite happy to be here.

Jeff is not quite sure what he'll do after he completes the ICS Masters program. "I don't really know where my talents and abilities lie," he says, "for I was never really pushed hard at college."



Cornelis van Houwelingen is a qualified medical doctor who plans to enter the field of psychiatry. He has already worked for 2-1/2 years for the Rotterdam Department of Preventive and Social Psychiatry, and upon his return to the Netherlands he hopes to enter a 4 - 5 year residency program in psychiatry.

What brings a medical doctor to an institute which specializes in foundational philosophical studies? "Well,"

says Cornelis, "I received no philosophical grounding at

medical school, and what I picked up via the Reformed student union in Holland was fragmentary. Yet a field like psychiatry is strongly influenced by certain basic views and ideas, especially about the nature of man. I wanted to become more familiar with some of these presuppositions, learn how to critique the different viewpoints, and get a Christian framework which could help me while working in psychiatry." Rather than try to pick this up informally on his own, he decided to take a full year off from his work in psychiatry. The intensity of full-time study, together with guidance he receives through the classes and the comments of senior members, are what he needs to give him the grounding he wants.

Cornelis appreciates the flexibility of ICS which has allowed him to fit his specific interests into a program of study here. "I had the idea that the Free University programs were too oriented to a certain track, to going the full distance in a particular field and obtaining a degree. But I'm not interested in that. I set aside one year to work at the graduate level on foundational studies; ICS has been able to accommodate me in that."

He is pleased to find that his courses all fit together and work to reinforce each other. He notes that the Dooyeweerdian school of philosophy provides a holistic view of man greatly needed in psychiatry, which is primarily reductionistic. And the anthropology class is already giving him more than he had expected in that Olthuis, besides studying various models of humankind, is also developing an anthropological model of his own. Biblical foundations, although not directly connected with his professional interests, fits in well with his personal interests.

Cornelis particularly appreciates Dooyeweerd's emphasis on God's continuing presence and action in creation, as well as his view that development is a kind of creational given which allows for a more active awareness of the fullness of reality. "That we are *called* implies *doing*," he says. He also likes the emphasis on biblical and general revelation which he finds in Dooyeweerd, though he notes that questions arise over how the two relate, particularly when they seem to conflict.

Kathy Vanderkloet is administrative assistant at ICS.

Introducing . . .



Since September, Margaret Jager Venema has been working part-time as secretary for ICS. A native of Calgary, Alberta, Marg attended Dordt College in Sioux Center, Iowa, graduating last May with a B.A. degree in history. She moved to Toronto this past summer after marrying ICS Junior Member Henry Venema.

Marg's duties include reception, typing, filling of orders for ICS books and papers, and producing ICS' scholarly newsletter, *Anakainosis*. Marg is a competent and hard worker who has fit in well at ICS and is a pleasant addition to our office staff.



Development Notes

by Aileen Van Ginkel

Assessing the Charter Campaign

Reporting campaign results is never easy. It's difficult to strike the right note between gratitude for all the money which came in and facing the realities of financial statements.

Although the final results are not yet in, it appears that the total income during the campaign period, which includes everything from November to January, will be \$120,000. This compares to \$100,000 from our annual year-end appeal in 1982. In 1981, \$160,000 was raised during the AACS twenty-fifth anniversary campaign. So, while we're thankful that we raised as much as we did, we're disappointed that we did not reach the 1981 total.

That disappointment hits us especially hard when we look at December's financial statement, which shows that our operating deficit at the half-way mark of our fiscal year is \$52,000, even though we had projected a total deficit of only \$48,000 by June, 1984. The message is clear: we have lots of hard work ahead of us to bring the deficit down to the level we expected.

A number of factors must be considered if we are to find reasons why the campaign income was not as high as we hoped it would be. There are probably more reasons than I can uncover here, and probably different opinions as to how to weigh them, but as I see it the list would include the following:

- 1) There are many appeals from various organizations at the end of the year. Since the recession, there has been less money to go around, but the appeals have increased both in number and intensity.
- 2) We've changed the rhythm of our fundraising calendar by having a "fiscal year-end appeal" in the spring. This tends to spread donations income more evenly throughout the year than previously.
- 3) We could have improved on both the communication and organization ends of the campaign. Our shortage of fund-raising staff and experience contributed to this.
- 4) The campaign literature had to wait for mailing until the Charter bill received Royal Assent (November 9). Furthermore, it took at least four weeks for the letters to reach Alberta and six weeks to reach British Columbia. So much for Canada Post's help in our campaign!
- 5) Our campaign was held during a time when the confidence of many of our regular and potential supporters was at a low level. It's difficult to translate this factor into dollar amounts, but it definitely overshadowed the campaign throughout.
- 6) Local telephone campaign organizers faced the same problems of timing and momentum. Many of them were also made very much aware of the fact that many people in their community knew next to nothing about what ICS was all about. Where they did not face the barrier of lack of knowledge, they often faced one of lack of confidence in ICS.

We're not concluding from the campaign results that ICS is a "sinking ship." Nevertheless, we're not hiding from the fact

that since July, 1982, we have not been able to make ends meet. We have rolled our deficits into long-term debts against the building. Although we still have at least 60% equity in our building, we cannot continue to eat away at our valuable assets.

In the next few months the ICS staff and boards will be taking a hard look at options for beating back the annual deficit syndrome in ways that are consistent and not just temporary "band-aid" solutions. Your ideas would be welcome!

We should not let this rather sombre campaign assessment cloud over an important positive note. Since 1980 we have been steadily increasing our total dues and donations income, as follows:

1980	\$278,000	1982	\$325,000
1981	\$295,000	1983	\$350,000

Although it has not been enough to keep us out of the red, that increase over the past few years points to the fact that we have some basis for hoping that we can find a way to remedy our financial problems – and get on with the task of promoting Christian learning for Christian living.

Let's work and pray together this spring to make that hope a reality!



From the edge of the Pacific

Since Nick Loenen is busy adjusting to life as a newly-elected alderman for Richmond, B.C., we've excused him from writing his usual column. Instead we've written it for him, giving news about him rather than by him.

Running under the campaign slogan, "Leadership with Vision," Nick finished sixth out of 18 in the Richmond electoral race on November 19. Nick began as a "dark horse" candidate, but surprised many Richmond citizens with a very well-organized and well-publicized campaign. Nick was able to gain the support of many Christian voters in Richmond.

Besides closing ditches and providing sidewalks where needed, Nick promised his supporters that he would address the issues of unemployment among youth, preserving viable farmland and protecting the environment. Abortion, pornography and nuclear arms were also topics of concern which he intends to address.

Nick rested his platform on his vision for responsible political involvement by Christians. His convictions shone through in his campaign literature, where he stated his political priorities. "We need," he wrote, "to assert that individuals and groups of individuals have duties as well as rights, and that no one can claim the latter without the former." He also spoke of the need to establish a sense of partnership between taxpayers and council and municipal staff, as well as of the importance of protecting and fostering traditional values.

Although Nick will have to cut back in the time he can devote to ICS, he will continue to work with us as ICS Western Representative. We wish him God's blessings on his double-edged career as God's servant in education and politics.

Keeping up with ICS Staff Members



Hendrik Hart prepares to plunge into volume two as his sabbatical begins.

Senior Member **Hendrik Hart** has begun his second half-year of sabbatical study and is now eagerly working on the first draft of volume two of his major work on "Understanding our World." Rather than having one full year off for a sabbatical, Henk has had two half-years, the first of which he took last year from January through June.

Senior Member **Paul Marshall** toured Alberta and British Columbia for Citizens for Public Justice in November, speaking in a number of communities on the new Statement of Guidelines of CPJ and on "Principles and Politics." While in Edmonton he also spoke twice at The King's College, once on "Bases of a Christian Politics" for a student assembly, and once on "The Use of Statistics in the Social Sciences" for the Faculty Colloquium. On October 19 he addressed a student group at London's University of Western Ontario (UWO) on the topic "Human Rights in Christian Perspective." This was the second in a lecture series given by ICS Senior Members and organized by the Rev. Peter Slofstra, Christian Reformed campus chaplain at UWO. On October 25 Paul spoke at the King-Bay Chaplaincy in Toronto on "A Christian Understanding of Work."

Senior Member **C.T. McIntire** presented the first lecture in the UWO series on September 28. His speech was titled "God's Work in History." On October 17, he gave the same speech to a group of ICS members and friends at the Bethel Christian Reformed Church in Waterdown, Ontario.

Senior Member **Jim Olthuis** led a six-week adult education seminar on "Mid-Life Transitions" at the Fallingbrook Presbyterian Church, Toronto, during October and November.

Senior Member **Calvin Seerveld** travelled widely in October and November, lecturing on a variety of topics. He served as commentator on a group of papers dealing with the topic of "sports and art" at the annual meeting of the American Society of Aesthetics in Pennsylvania. He presented a paper entitled "The vexing problem of canonic art: A. R. Mengs and Sir Joshua Reynolds" twice in October and November, once at Ottawa University, and once at the University of Western Ontario. These lectures were attended by faculty members interested in problems of eighteenth-century culture. He was invited to present a lecture to the Christianity and Culture class of Prof. J. Langan at St. Michael's College, University of Toronto, on the topic: "A comparison of Roman Catholic and Reformational conceptions of 'symbol' in painting. A study of Kurelek and Krijger." In addition to his speaking engagements, Seerveld published two articles recently. "Human Responses to Art: good, bad and indifferent" was published in the Dordt College Lecture Series in brochure form, and is available from Dordt College or ICS for \$1.25. The address which he gave at Greenbelt Festival in England last summer,

entitled "Learning at Trotsky's Shoulder," has been published in *Third Way* (the British version of *Vanguard* magazine) in the December/January issue.

Educational Services Director **Robert VanderVennen** represented the Institute at meetings of Christian organizations in the Toronto area during the fall and early winter. These included meetings of the Christian Labour Association of Canada, Citizens for Public Justice, and Christian Farmers Federation of Ontario. He also attended the first meeting of the new University of Toronto chapter of the Society of the Sigma Xi (Research Society of America), of which he is a member. He spoke for the Toronto Chapter of the Canadian Scientific and Christian Affiliation on September 26 on the topic "Science and Christian Commitment," and was chairman of the annual meeting of the CSCA on October 29.

Senior Member **Al Wolters** met privately with Dr. Paul Kristeller on October 6 in connection with the work he has been doing on Ficino. He served as the delegate of Classis Toronto at the meeting of the Canadian Council of Christian Reformed Churches, held in Hamilton, Ontario, from October 8 - 11. On November 19 he addressed the CRC Elders' Conference in Toronto on biblical bases for the office of elder. He gave a talk entitled "Ghosts in your Bible reading" twice in London on November 30. The first talk was one of the series sponsored by the CRC campus chaplaincy at UWO. The second was given at the First Christian Reformed Church in London as part of London ICS Faculty Lecture Series, organized by local ICS members.

President and Senior Member **Bernard Zylstra** attended a special meeting of the policy task force of Christian Schools International (CSI) on October 14. The meeting was held at Covenant College, near Chattanooga, Tennessee, to facilitate an exchange with leaders in Christian education of the Presbyterian Church in America (PCA). He spent a long week touring British Columbia in October and throughout October and November lectured at the King-Bay Chaplaincy (see reports on these events elsewhere in this issue). A weekend in Sarnia, Ontario, in November included speaking at a hostess dinner sponsored by local ICS members on "You are the Salt of the Earth" and preaching in two of the Sarnia Christian Reformed Churches. On November 25 he spoke at a hostess dinner organized by members in Brampton, Ontario, on the topic "What does it mean to be Reformed?"

Zylstra was also asked to speak to a class of the Ontario Institute for Studies in Education which is studying "The Scope and Limits of Higher Education." The class was examining approaches to higher education which are unique and distinct from the mainline university systems. Prof. Michael Skolnik, who teaches the course, afterwards wrote, "I like very much the way in which you emphasize the relationship between scholarly inquiry and belief system or worldview . . . I also like your emphasis on trying to bring unity and coherence to the study of diverse subject areas . . . It seems to me that your institution provides an excellent example of high level graduate education conducted in a different way from the mainstream but still maintaining a high level of quality." The class visited the Institute on November 25.

ICS' new degree is in demand

Though we've had our charter for only three months, we've already awarded three Master of Philosophical Foundations degrees!

First to receive the degree was Timothy DeJager-Seerveld, who studied philosophy of science under Senior Member Hendrik Hart. Tim defended his thesis, titled "Commitment and Meaning in Biology: Michael Polanyi's Critique of Reductionism," on October 17, 1983, before a body of four examiners: Hart (his mentor), Al Wolters (ICS examiner), and Professors Paul Thompson and Polly Winsor (both of whom teach at the University of Toronto's Institute for the History and Philosophy of Science and Technology). Tim's thesis has since been duplicated and is available from ICS (see order form elsewhere in this issue). Tim is continuing his studies for the Ph.D. degree at the University of Toronto.



Seated (l - r): Hendrik Hart, Tim DeJager-Seerveld, Dr. M. P. Winsor; Standing: Al Wolters, Dr. Paul Thompson.

An historian, a political theorist and an economist made up the team of examiners before whom Malcolm MacRury defended his thesis, titled "Debating the Past and Future: An Analysis of Conflicting Views of History within the Mackenzie Valley Pipeline Inquiry, 1974 - 77," on November 23, 1983. Dr. Mel Watkins, professor of economics at the University of Toronto, acted as outside examiner. Senior Members C.T. McIntire (Malcolm's mentor) and Paul Marshall were ICS examiners.



Seated (l - r): Malcolm MacRury, C. T. McIntire; Standing: Prof. Mel Watkins, Paul Marshall.

McIntire describes Malcolm's thesis as "a pioneering piece of work" in the field of philosophy of history in that it examines "how a people's philosophies and views of history affect the way they live - it's *applied* philosophy of history." The issue in the Mackenzie Valley Pipeline debate was whether to allow a consortium of major oil companies to run a pipeline through Canada's Mackenzie Valley, a move which would greatly

affect the native Indian culture and the natural environment. Malcolm focused on the clash between the two sides over their different understanding of the past, present and future.

Johanna Selles Roney wrote her thesis on "The Spirituality of Labour: The Quest for Transcendence in Simone Weil," defending it on December 7, 1983, before ICS Senior Members Bernard Zylstra (her mentor), Paul Marshall and C.T. McIntire. Dr. Clare B. Fischer, Professor of Religion and Culture at Thomas Starr King School for Religion and Leadership in California, agreed to act as outside examiner, as she has studied Simone Weil's thought in depth. She was not able to attend the examination herself, but sent in her assessment in advance.

According to Zylstra, this is the first time anyone in ICS circles has paid attention to Weil's thought. Weil (1909 - 1943) was born into an agnostic Jewish home in Paris, was a Marxist activist in the early 1930's, then experienced a conversion to Christianity and spent the rest of her life searching for a spiritual rebirth of European civilization which would be distinct from both the humanist right and the left. This search is the theme of Johanna's thesis, particularly with reference to the place of labour in society. The thesis will be duplicated and made available through ICS.



Seated (l - r): Bernard Zylstra, Johanna Selles Roney; Standing: C. T. McIntire, Paul Marshall.

ICS LOAN PROGRAM

During the past year, a number of member loans have been recalled. We would like to replace these loans up to a total of \$40,000.00. 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%.

If you have funds available and are willing to put them to work at ICS, please let us know. We'd be happy to welcome you to our loan program.

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Perspective

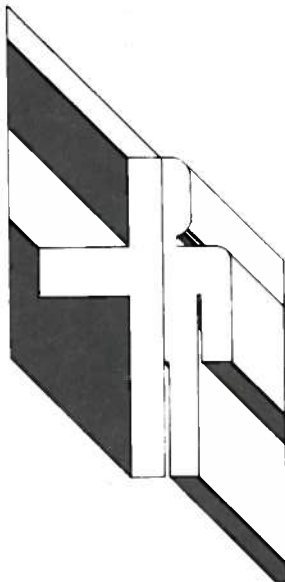
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Human Rights Theories in Christian Perspective

Dr. Paul Marshall



This booklet starts with a survey of contemporary liberal theories of human rights, and follows with an overview of contemporary Christian theories of rights. Then Dr. Marshall takes us on a tour of some aspects of the history of human rights theories from medieval to modern times. A section on biblical considerations relevant to a theory of human rights sets the stage for a proposed Christian framework for human rights. The booklet is an effort to set up certain political categories so that our political life can be more effectively re-formed in the light of God's Word.

Paul Marshall is Senior Member in Political Theory at the Institute for Christian Studies and Research Associate with Citizens for Public Justice.

"In looking for the rights of humans we should not look for a self-contained, inherent dignity, or for the presence of a supposed defining human characteristic such as reason or conscience. Instead we must look to our status as God's creatures. Similarly if we are to speak of someone's rights, we cannot speak of their inherent goodness, nobility or desert. We all have sinned and come short of the glory of God. If we are to speak of rights, we must do so in relation to the root of all human right, righteousness, authority and justice – the righteousness and justice of God manifested in the grace God."

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