

Of Greenbelt, College House and ICS

INSTITUTE FOR CHRISTIAN STUDIES

TORONTO LIBRARY CANADA

Reinder J. Klein

Perspective

OUR
34th.
YEAR

If someone were to tell you that 35,000 people attended an ICS sponsored family conference, would you believe him? And if someone else were to mention that a staff of over 3,000 was needed to run the conference, would you think it possible? And if it were suggested that the program for this conference was a 100-page book, 9" x 12", would you mutter: "Yah, right!"?

ICS conferences are just not of that scale. At least, not yet. But the annual Greenbelt Festival in England is, and in its origin and orientation it has a good bit in common with ours. As a matter of fact, the ICS has had, and continues to have, a modest and at times considerable impact on Greenbelt.

Let's play this again. If someone were to tell you that Harvard had granted recognition to the Institute, would you believe her? And if that someone were to insist, in the face of your obvious incredulity, that Harvard would give credit for ICS courses, would you think it absurd?

Obviously, nothing of the sort is likely to happen here, but in England a small organization called College House, similar to and influenced by the ICS, has been granted recognition by prestigious Cambridge University and now offers courses leading to the Cambridge Diploma in Religious Studies! That's hugely exciting and tremendously encouraging. It is also proof that size plays an indifferent role in gaining recognition, College House boasting a staff of just three — theologian John Peck as its head, ICS M.Phil F. graduate Steve Shaw as project worker, and Carol Holliday as administrator.

Back in the fifties, when the International Association for Reformed Faith and Action published the *International Reformed Bulletin*, John Peck was vicar in the Old Rectory of Earl Soham, a small English hamlet. He and others in England shared many of the concerns and held to the same total kingdom vision that in Canada gave rise to the AACCS, and it was only a matter of time before the paths of some of the movements' exponents crossed.

It was John Peck who, in 1973, together with others like Steve Shaw and James Hallaway, a bricklayer with an Oxford degree in philosophy, got Greenbelt on its feet. Its orientation broadly cultural, it proved tremendously popular and soon required a full-time staff of four or five. Three years later, Peck was asked to help start a centre like Francis Schaeffer's l'Abri, in which students might explore ways to make Christian philosophy relevant to every area of life. That is how College House came to be, appealing, like the ICS, to a much smaller, more academically oriented group.

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John Peck at ICS in 1983

Photo: ICS files

Perspective

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Editor: Reinder J. Klein
Editorial Committee: G. Marcille
Frederick, Robert VanderVennen,
Harry Fernhout

President: Harry Fernhout, Ph.D.
Vice-President of Administration:
Ross Mortimer
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IN THIS ISSUE

President Harry Fernhout's first Annual Report is included in this issue as a special insert. Don't miss his *President's Pen* either (p.2).

You may find the article on Britain's Greenbelt Festival and Cambridge's College House both interesting and encouraging. Senior members Hart and Olthuis were active at both last summer (p.1).

Coverage of this year's successful ICS family conferences continues with reports and photos from Alberta and BC (p.8).

Recent ICS graduate Priscilla Reimer's work is featured in an article by Calvin Seerveld (p.3).

Get the goods on Dr. Ed Echeverria in "New Kid on the Block" (p.4). **RJK**



FROM THE PRESIDENT'S PEN

by

Harry Fernhout

Reformation and Faithfulness

"Reformation" has been a prominent theme in the life of the Institute for Christian Studies. Our founders envisioned an institution which would address some of the unfinished business of the Protestant Reformation, bringing principles such as the sovereignty of God, the authority of Scripture and the centrality of religious commitment to bear on the realm of scholarship.

To be reformationally busy in scholarship is the opposite of taking the easy route. Reformational scholars aren't content to choose the best among existing theories and ideas. Rather, they try to bring the Gospel to bear on their thinking in such a way that new approaches, Christian alternatives, begin to take shape.

This is a very ambitious approach to the scholarly task. On this view, to be reformationally busy is a high stakes enterprise. Reformational scholars seek to rewrite the book, so to speak, on political theory, or theory of knowledge, or philosophy of education. Reformational scholarship aims to transform learning; it is concerned to shake the foundations and rebuild from the ground up.

Today many of us in the Christian community find this kind of emphasis a little unsettling. Doesn't this talk of a thoroughly reformational approach over-estimate the extent to which we free our scholarship from secular or other influences? And isn't this reformational vision too triumphalistic, putting too much stock in our human role in ushering in God's Kingdom? Shouldn't we be much more modest in both our claims and our expectations at a graduate school like ICS?

With these thoughts and concerns in mind, I find it helpful to turn to one of the great reformation stories in the Bible. Chapters 22 and 23 of II Kings tell us about the sweeping changes initiated by king Josiah in the last reformation before Judah went into Exile. Josiah came to the throne after six decades of unpre-

cedented apostasy in Judah. If contemporary Western society can be characterized as post-Christian, then Judah of Josiah's day might be described as post-covenantal. A vibrant sense of living in a bond with the God who covenanted with Abraham, Isaac and Jacob was absent from Judah's consciousness. They no longer celebrated the Passover. The Lord's Temple had fallen into disuse. In fact, things had gotten so bad that the book of the Law (the official covenant document) had gone missing!

Josiah started his reformation by refurbishing the Temple. In the process of cleaning the cobwebs out of the inner sanctuary, the high priest Hilkiah came across the missing Book of the Covenant. He read the contents of the book to Josiah who, recognizing how badly Judah had violated the covenant, responded with an act of contrition and repentance. Next Josiah sought the Lord's counsel through the prophetess Huldah. Her message to Josiah was that although Judah's apostasy would have dire and irreversible consequences, God would spare the nation during Josiah's lifetime.

Josiah's response to this message is extremely instructive. A fatalistic response would have been understandable. Josiah could have decided to go easy, to stay out of trouble and not make waves, since God's judgment was imminent and since none of his initiatives would make a long term difference anyway. But this was decidedly not Josiah's approach. Knowing full well that any reforms he instituted would at best endure for one generation, he went ahead with a full scale and ambitious cultural reformation, anchored in the covenant renewal ceremony recorded in II Kings 23.

Josiah approached his task in a reformational spirit. His ambition was to transform life in Judah from the inside out. But this king undertook his reformation in the full consciousness that the ultimate outcome was in God's hand. Josiah sensed that his

primary calling was not to be a *successful* reformer, but to be a *faithful* king. In the final analysis it wasn't his job to usher in the Kingdom. *His* calling, in the time available to him, was to do what Judah's kings were supposed to do: seek the renewal of life, centered in the covenant bond with God. To that calling Josiah sought to be faithful, recognizing that the long effect of his reformational activity was not in his hands.

Often we twentieth century Christians feel that we, like the people of Josiah's time, are approaching the end of a cultural era. In North America and Europe we are moving into a post-Christian culture. In the Josiah story, Scripture proclaims that whatever our cultural time, however close we are to the end of an era or the start of a new paganism, we need not retreat into a corner to passively await the bitter end. Nor do we need to become frantic, as if the whole burden of a transformed future rests on us. With Josiah, our calling is simply to be *faithful* in whatever time and context God has given us room to serve.

If, then, we envision our context as one in which we have the privilege of being reformationally busy, then let's get on with it, and let's do as thorough a job as we can, celebrating the renewal of our bond with God all the while. At ICS this means that we carry on with the reformation of scholarship, not because the future of what God is doing stands or falls with our reforming work, but simply because we are called to be faithful in this corner of God's world. The Josiah story brings both comfort and a sense of humility to this task. Like Josiah, our calling is to be faithful in the place where God has placed us, while letting the ups and downs of the tortuous process of making all thing new rest in God's hand.

My prayer for ICS in the 1990-91 academic year is that we may indeed be found faithful — reformationally busy, yes, but in the awareness that God calls us to faithfulness and not necessarily success. ☐

Priscilla Reimer and her ICS mentor, Dr. Calvin Seerveld.

Alumni Action

Priscilla Reimer

by Calvin Seerveld

While finishing her thesis in Philosophical Aesthetics on Kaethe Schmidt Kollwitz (awarded November 1989), ICS graduate Priscilla Reimer began to curate a show of "artists of Mennonite Heritage." With the 12th Assembly of the Mennonite World Conference coming to Winnipeg in July 1990 (it's held somewhere in the world every six years), her interest was to face the Assembly with the startling fact that vital art was being made today by artists who grew up in that Anabaptist community, in spite of its long repression of visual imagery.

Priscilla received grant sponsorship from the Manitoba Arts Council, Manitoba Culture, Heritage and Recreation, the City of Winnipeg and the federal department of Multiculturalism. The exposition ran during July at the Main/Access Gallery on Arthur Street in Winnipeg.

An official panel discussion by a Mennonite pastor, a non-Mennonite former director from a Brandon art gallery, and various artists was held during the week of the Mennonite World Conference. The event was set up by Priscilla and received coverage by the *Mennonite Reporter*. The discussion ranged from "What is the nature of art?" to "Why do artists leave the Mennonite community?" and "What are the pitfalls in looking for art with a Mennonite

sensitivity?"

A handsome catalogue, *Mennonite Artist: Insider as Outsider*, has been produced with 15 colour reproductions of artworks in the exposition. Priscilla's extensive curatorial essay introducing the catalogue is a model of art critique that helps readers develop eyes to gather from the artworks knowledge about themselves, and about the crushing problem of someone's having an artistic gift from God to share in a community which is not ready to receive it. Artists *inside* a faith community have sometimes been driven *outside* of it, if they would be honest to God's calling for them to be artists.

Priscilla's curating this demonstration of "Visual Art by Artists of Mennonite Heritage," and her written exposition, is an act of deep love for which the ICS may give heartfelt thanks to God. This was the first time ever, for example, that the whole family of one of the artists trekked in from rural Manitoba for the public opening to see what their daughter's art was all about. Priscilla has served the people who nurtured and hurt her sensitivities, it seems to me, with an alabaster flask of rich perfume.

The catalogue with essay, *Mennonite Artist: Insider as Outsider*, is available through ICS. ☐



Photo: ICS files

Anakainosis Closeout

We have found it necessary to clear out extra copies of *Anakainosis* back issues as this quarterly academic newsletter is no longer being published. Check the next issue of *Perspective* for details of how to order the ones you would like.

New Kid on the Block

by Reinder J. Klein

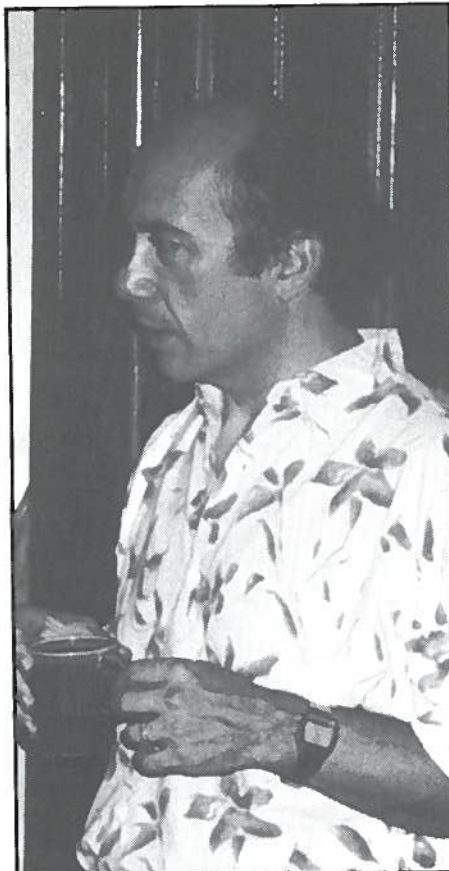
Dr. Eduardo (Ed) Echeverria, new Senior Member in the History of Philosophy at ICS this year for a one year terminal appointment, has been "around," as they say. Born in Mexico, he was raised in the US, became a Christian in France, was exposed to Reformational thought back in the US, obtained his Ph.D. in The Netherlands, spent five years teaching in South Africa, and finally came to Canada and the ICS via Harvard's School of Divinity and Calvin College.

Actually, having completed two years teaching philosophy at Calvin this spring, Echeverria was headed for Chicago and a research fellowship at the Institute for Advanced Study of Religion when he got wind of the vacancy at ICS. "I was derailed by a chance to teach here," he said, citing as the main reasons for coming to Toronto his long-standing interest in the Reformational philosophical tradition, and the opportunity to work in a community of Christian scholars.

Derailment, paradoxically, seems to be a constant in Echeverria's life. Lodged in an Amsterdam youth hostel in 1970, Echeverria noticed a woman deeply engrossed in the reading of a book. He was intrigued to find it was *Escape from Reason*, a little treatise by Francis Schaeffer, and ended up spending three months at l'Abri, the centre in France for reflection, meditation and philosophizing free from denominational links run by Schaeffer. This is where Christ really took hold of Echeverria, causing further derailments.

Back in the US, and unaware of the denominational variety within non-RC Christianity, Echeverria heard from a friend of a friend about a Christian college in Chicago. And that is how he ended up studying philosophy at Trinity Christian under the likes of Richard Russell (see GREENBELT, p.1). He also met Calvin Seerveld there.

Thoroughly exposed now to the



Dr. Ed Echeverria

Reformational perspective, he decided to continue his academic investigation at Amsterdam's Free University, determined to learn Dutch in order to read the works of other Reformational thinkers not yet translated into English. In 1981, he obtained the Ph.D. under Johan van der Hoeven, Professor of Modern Philosophy at the "VU."

From January '83 until the spring of '88, Echeverria held the chair of Reformational Philosophy at South Africa's Rhodes University in Grahamstown, a city east of Port Elizabeth in the Cape Province. Later in the spring of '88, as Visiting Scholar at Harvard's School of Divinity on a six-month senior research grant, Echeverria managed to get much work done on his book *The Grounds of Faith*. [E]

"Greenbelt"

continued from Page 1

In Canada in the fifties and sixties, the Reformational movement gave rise to FOCUS clubs (Federation Of Calvinist University Students) by way of the Unionville conferences. These clubs proved attractive especially to English students who had come to Ontario to further their education. Through such a club and through fellow students, Richard Russell found Christ in the context of Reformational thought. This was at McMaster University.

Having returned to England after graduation, he was persuaded to come and teach for a few years at Chicago's Trinity Christian College, where he became colleague and friend to Calvin Seerveld and Robert VanderVennen. Today he is Rector of an Anglican church in Bath, and is largely responsible for the enrolment at ICS over the years of several students from the U.K. Other British scholars, like the Storkeys — Elaine and Alan — were similarly influenced while in Canada, and later, back in England, also helped shape the Reformational movement there through their extensive range of activities.

It was in the late seventies that Steve Shaw, having heard about the strong Reformational emphases current at ICS, decided to take the M. Phil F. program in philosophical theology. Returning to his native land following his graduation in 1985, Shaw joined John Peck at what had become known as College House, but not on a full-time basis. Taking the integration of life seriously, Shaw not only lectures at College House, he is also active as a psycho-therapist and home renovator.

Aside from the diploma program, College House also runs a series of weekend conferences on a wide range of topics. It was at one of these last summer that Senior Members Hart and Olthuis led *The Ladder and the Dance*, a three-day session on the spirituality of everyday life. They also presented papers and conducted workshops at the huge Greenbelt Festival.

In Britain, it would appear, Reformational Christianity is alive and well, and very much related to the Institute. [E]



DEVELOPMENT NOTES

by *Jim Ansell*

Appeal letters - More than a few

I checked on my mail at home last week, always hopeful for a letter from a friend or a new edition of my favourite Christian weekly, *Calvinist Contact*. What I found instead were four appeals for funds, three of them from Christian organizations.

That evening at choir practice I overheard someone complaining, "... in one day, FOUR fundraising appeals in my mailbox. What can we do?" Those like myself who do fundraising are very aware of the perception that we are being bombarded with appeals for funds by very many organizations.

Let me make a comment on this. When I checked my mail hoping for a letter from a friend or some news about Christian issues and problems, what did I receive? Three letters from Christian friends, sharing the joys, sorrows, needs and blessings of their situation. Even if they are somewhat distant, they are nevertheless Christian brothers and sisters in the Lord.

Few of us can give to all the groups that send information, but each of us has a responsibility to exercise stewardship in a loving way. If an organization with whose purposes I agree or one about which I

know little sends me a letter, the least I can do is read it. Then I can also pray for those sisters and brothers. People who pray about others' needs cannot help but also want to help them in their need, if and when they are able. There are always choices to be made. Needs are not all the same, and all organizations may not be equally deserving of support. Whatever the case, the prayers we render are themselves the most meaningful gift we can give.

Please take time to read the letters you get from us, and remember us before our Lord Jesus Christ in prayer.

Open Doors

I Corinthians 16:9 is the theme of the ICS 1990/91 fiscal year. It is interesting that this passage comes in the middle of a chapter which, in all the Bible, sounds most like an appeal letter to the churches. Read the first few verses of this chapter.

When you receive the information we send out remember this: your prayers and gifts are our lifeline. The daily mail is our most visible measurement of your support. We recognize that much of our support is not visible. So send us a note of

encouragement or a cheque, hopefully both, and remember us in prayer.

Gift Annuities: Are you 60+ or do you know someone 60+? READ ON!

Christian Stewardship Services is an organization dedicated to helping people with stewardship decisions. The services provided are paid for by their sponsoring agencies, including ICS. You can receive advice from CSS with no cost or obligation.

One of the services offered by CSS is drawing up Charitable Gift Annuity agreements. Charitable Gift Annuities are an investment which, if you are at least 60 years old, can save taxes and earn a regular income for you at a good rate of interest. At the same time it can eventually provide a gift to the charity or charities of your choice.

VISA and/or Automatic Account Withdrawals

Two giving vehicles that more and more charities are using are donations made on VISA or MasterCard credit cards and the automatic monthly withdrawal from chequing accounts. These methods provide a very convenient way for people to give, especially for those wishing to give regularly without the hassles of writing postdated cheques or mailing a donation regularly.


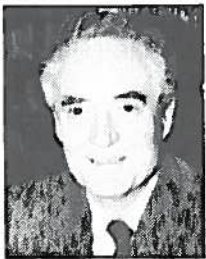
At ICS we have resisted using these two avenues of giving. However, if you think either or both of these ideas would be of benefit to you in giving to ICS, please take a moment to write to me at ICS, 229 College St., Toronto, ON, M5T 1R4. 



Photo: Dorothe Rogers

Having successfully defended his thesis: "The Woman Will Overcome the Warrior" A Dialogue with the Feminist Theology of Rosemary Radford Reuther, **Nick Ansell** was awarded the ICS's M.Phil F. degree on August 16, 1990. Pictured are, l-r: Dr. Henk Hart, Nick Ansell, Dr. Jim Olthuis, Dr. Ellen Leonard and Dr. Brian Walsh. Dr. Leonard, the outside examiner, is Professor of Systematic Theology and Director of Advanced Degree Programs for the Faculty of Theology at St. Michael's College, University of Toronto.



Serving through public education

by Robert E. VanderVennen

New ICS Book on Social Science

Norm and Context in the Social Sciences has just been released by University Press of America, the tenth book in our co-published series on the general theme "Christian Thought Today."

Edited by Sander Griffioen and Jan Verhoogt, the book zeroes in on the crucial question of how a scholar can honour norms and values without violating scientific objectivity. It is a foundational study from a Christian perspective of a topic in the forefront of today's research in the philosophy of the social sciences. The book arises from a conference held in 1987 at the Free University of Amsterdam.

Four ICS faculty members have contributed to this book. Harry Fernhout has a chapter on "The Metaphor of 'Development' in Moral Education," and Paul Marshall writes on "Justice and Rights: Ideology and Human Rights Theories." William Rowe has a response to a paper by Mary Stewart Van Leeuwen on "Christian Maturity in the Light of Feminist Theory," and James Olthuis has a response to Andre Droogers on "Normativity and Contextuality in an Anthropologist's Study of Syncretism."

Among other authors in the book are Richard Mouw, Nicholas Wolterstorff, Lambert Zuidervaat, Johan van der Hoeven, David Lyon, Quentin Schultze and Ronald Wells. "Contextuality" has to do with the application of norms to specific situations. It stands in opposition to the search of mainline scholarship for an objective and universal social science. "Normativity" also meets fierce opposition from adherents of Enlightenment thought who want to oust appeals to norms and values.

This book contends that contextuality need not obstruct normativity, since norms imply a context of their own. It shows the vitality of practicing social science which is explicitly Christian. The authors want to

work in close contact with the secular world but without following fashionable trends uncritically. They use their Christian viewpoint as a compass essential for proper scholarly work.

You can buy this paperback book from ICS for \$25.95 (Can.) or \$21.75 (U.S.), or the hardcover edition for \$44.75 (Can.) plus postage.

New Master's Thesis on German Artist

From ICS graduate Priscilla Reimer we have the 121-page thesis on "Compassion and Protest in the Art of Kaethe Schmidt Kollwitz," available for \$9.50 plus postage. Kollwitz (1867-1945) is one of the best known woman artists in the western world. Reimer describes her as "a socially committed artist whose work carried the mark of human conscience and social protest."

Reimer worked at identifying the worldview of Kollwitz and concluded that she did in fact have a consistent and coherent philosophy of art and of life. Kollwitz was not a happy person, but she affirmed life and communicated by way of artistic metaphor. In her struggle with the question of how lasting change might be achieved with integrity and in a spirit of compassion, Kollwitz shifted from a revolutionary stance to advocacy of gradual change.

Priscilla Reimer is now an art curator in her home province of Manitoba.

Wolters Paper on Christian Colleges Now Available

The text of a talk that Dr. Al Wolters, former faculty member at ICS, gave in South Africa in 1987 on "The Reformational-Evangelical Worldview and the Future Mission of Institutions for Christian Higher Education in a North American Context" is now available from ICS.

In the paper, Wolters asks what is distinctive about the reformational

worldview and why it is important for an understanding of the future mission of Christian schools of higher education. He identifies the two basic religious categories of the Christian life and concludes that only the notion of "grace restoring nature" breaks through restricting dualisms.

Wolters identifies as having high priority the conviction that scholarship has intrinsic validity before the face of God; the need for dialogue, cooperation and pooling of resources among schools; and a stress on scholarly research, both foundational and empirical. He concludes with the conviction that Christian theoretical insight is a matter of spiritual life and death today. ☐

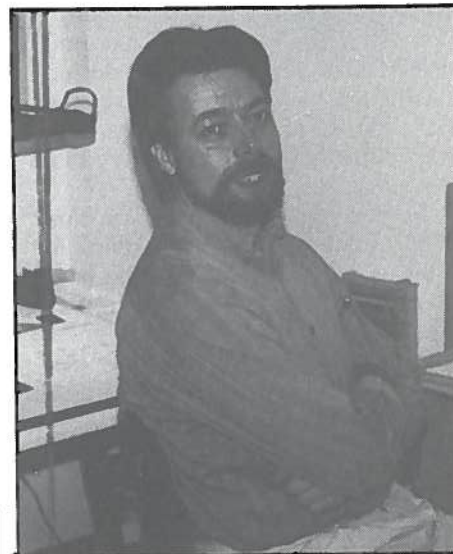


Photo: Gayla Postma

ICS graduate Peter Enneson, who runs his own graphic design firm in Toronto, was recently appointed by Ryerson University to teach a course titled: Magazine Design and Production, in the continuing education department. His award-winning design work includes the Royal Bank Reporter and the Globe & Mail's Report on Business.

THANK YOU!

The ICS wishes to say "thank you" to everyone who in some way helped make this year's family conferences so successful.

President's Annual Report 1989-90

by Dr. Harry Fernhout

"Stability amid change." That could be the Institute's theme for the 1989-90 fiscal and academic year. The *stability* was visible particularly in our academic programs. It was a 'regular' year of teaching, research, and solidifying programs. The *change* was highly visible at two public events, one in November, the other in May. At the first, Dr. Clifford Pitt bade the Institute farewell as President. At the second, I was officially invested with presidential responsibility.

This Annual Report is an appropriate place to pay tribute once more to Clifford Pitt's contribution as the Institute's second President. Dr. Pitt took over the president's office at a difficult time in the Institute's history. Quite frankly, in 1985 some observers thought our institutional days were numbered. Perhaps Dr. Pitt's most significant legacy at ICS is the fact that I, as his successor, can use the word *stability* in introducing this report. On various fronts — constituency, confidence, financial support, building — the Institute moved forward by steps during Clifford's presidency.

In the December, 1989 issue of *Perspective I* characterized Clifford Pitt as a man of vision, zest for life, wisdom and faith. In all these ways we at ICS (including all of you, our members) experienced a timely gift from God. We thank God for letting us share in the talents entrusted to Clifford Pitt.

The Academic Task

Programs:

The 1989-90 academic year was a time to reaffirm and solidify academic programs. The reaffirmation applies to the Master's Program in Worldview Studies directed by Dr. Brian Walsh. When Walsh was appointed in 1988, the Board of Trustees asked for a review of the program in two years, to make sure that it was meeting a real need. At its May, 1990, meeting, the Board of Trustees was pleased to hear that the program was indeed meeting its

key aim of addressing the needs of learners who are not aspiring to be college professors but who seek Christian orientation in their various vocations or cultural involvements. The Board heartily endorsed a recommendation to continue the Worldview Studies program.

'Solidification' is a good description of our doctoral studies program in 1989-90. This was not a year for spectacular increase in numbers; doctoral-level enrolment continued at an even dozen. But the candidates made solid progress on their course work and/or dissertations. Dr. Hendrik Hart, the program director, is now personally supervising five dissertation writers. This is a substantial load for any professor!

The doctoral studies program is carried out in the framework of a formal agreement with the philosophy department of the Free University in Amsterdam. This University continues to provide excellent cooperation in the arrangement, which allows ICS doctoral candidates to graduate with a Free University degree. In fact, it now appears possible that ICS doctoral candidates could graduate through Free University departments other than philosophy as well. We are still assessing the implications of this possibility, which holds significant promise for broadening the range of students who can benefit from our program.

Graduates:

The Master of Philosophical Foundations program, the Institute's mainstay, continued to function well in 1989-90.

Key evidence of this is found in the work of the six 1989-90 graduates of the program:

- Henry Luttekhuizen - Aesthetics
 - Timothy Schouls - Political Theory
 - Nesamoni Lysander - Philosophical Theology
 - Priscilla Reimer - Aesthetics
 - Jacques Fauquex - Philosophical Theology
 - Nigel Douglas - Philosophy
- Several of these people have con-

tinued their graduate studies elsewhere, while others have ventured into new vocations. Schouls, for example, has accepted a position as policy researcher with Citizens for Public Justice.

Faculty Reviews:

The academic work of the faculty continues to meet a high standard. An excellent indication of this is the faculty's record of publication and active participation in meetings and conferences of their peers. At the annual meetings of the Canadian Learned Societies in Victoria, three ICS professors presented academic papers to their respective societies. I dare say that no other institution had such a high rate (3 of 7 faculty members) actively present at the Learned. And that is to say nothing of the faculty members who participate in professional meetings in contexts other than the annual Canadian conference.

Two faculty members received very favourable academic reviews in 1989-90. Dr James Olthuis underwent a five-year review. The Senate and Board noted that Jim supervises more students than any other faculty member, and that in many ways he exemplifies what it means to be a mentor. For the coming five-year term, Jim was encouraged to give concentrated attention to developing a writing program, to bring his creative Christian scholarly work to fruition.

Dr. Brian Walsh was reappointed for another two-year term. The Board was particularly appreciative of Brian's efforts in planning and directing the Worldview Studies program, and of his extraordinary effort in representing the Institute in a wide variety of speaking engagements. Brian Walsh is becoming an important academic spokesperson in the emerging area of Worldview Studies.

Changes:

In his fourth year at ICS, Dr. William Rowe announced in early 1990 that he was seeking employment at Scranton University in Pennsylvania. This news was greeted with dismay among faculty, students and administrative staff. Bill's biblical insight and vast knowledge of the history of philosophy was treasured at ICS. His departure creates a major gap in our faculty.

With limited time to find a perma-

nent replacement, the Board decided to make a temporary appointment for 1990-91. Dr. Eduardo Echeverria, who had been teaching at Calvin College, was appointed to this post. We are grateful that a well-qualified candidate was available to fill our need.

Community Service:

Faculty members also continue a wide variety of community-service activities. Some examples:

- Dr. Hendrik Hart has served as Canadian chair of the Friendship Foundation, which provides learning materials for mentally handicapped persons.
- Dr. Paul Marshall continues as co-chair of the Social Action Commission of the Evangelical Fellowship of Canada.
- Dr. Brian Walsh serves on the Board of Citizens for Public Justice.
- Dr. James Olthuis has facilitated the development of a discussion forum for Christian counsellors in the Toronto area.

Enrolment:

After a substantial increase in 1988-89, we were disappointed that full-time enrolment at ICS remained stable at 34 this past year. This disappointment was soon tempered, however, when we realized what a diverse group God has sent us. This was the year of the international student at ICS. We welcomed:

Esther Ajax - Sierra Leone
Paul Ferdinand - England
Kui-Moon Oh - Korea
Iskandar Saher - Indonesia
Paul Tuvey - England
Joe Thomas - India

What a privilege it is to serve these people, who will take their learning to far-flung parts of the globe!

Lecturers:

Various lecturers enriched our academic experience this past year. The feature event was our annual Christianity and Learning series in November. Dr. Adrian Peperzak, well-known Dutch historian of philosophy, presented three lectures on "Existence, Thought, Tradition, Faith: In Discussion with Plato, Hegel, Heidegger, and Levinas." Also featured on our campus were Ken Hermann of Kent State University, N. Thomas Wright of Oxford University, Hugh Cook of Redeemer College, and John Caputo of Villanova.

The Administrative Task

Building:

A test of patience — that's the essence of our experience with regard to the ICS building in 1989-90. Members will recall that in late 1988, 229 College St. was sold to a partnership in which ICS continued as the major shareholder. 1989 brought a roller-coaster ride of high hopes and bitter disappointments. Twice the partnership received offers from organizations wishing to purchase a major interest in the building and lease all the space not used by ICS. Twice these exciting offers collapsed at the last moment. Before we knew it, eight months had disappeared and the plans were back at square one. Then the partnership found itself in a Catch 22 situation: the financial institutions were unwilling to advance funds for the critically-necessary renovations to the building until a significant portion of the new space was leased. And prospective tenants were unwilling to sign until they saw evidence of the promised renovation!

The partnership and the Board of Trustees struggled to find God's leading in all of this. In the meantime, another offer to purchase the building outright landed on the table. In this critical situation, it was decided not to dispose of the building but to try to raise additional capital to fund the renovation plan, so that prospective tenants would be faced with attractive modern premises. This was accomplished by restructuring the partnership, with one of the partners buying a majority interest. This injection of cash finally brought the welcome din of hammers and drills and the smell of new carpets and paint to the first floor of 229 College St. The long hoped-for changes were beginning to take shape!

The partnership, including ICS, is extremely grateful that this effort has been richly blessed thus far. By the end of the fiscal year, 70% of the building had been leased. And floor by floor the building was shedding its tired, dilapidated look.

By summer, the plans for the Institute's new space had been finalized, and construction on our second floor premises were well under way. We could hardly believe that after so many twists and turns, our hoped-for move was imminent.

A report on the building would be

incomplete without acknowledging a few key people. Board chair Fred Reinders has persistently spear-headed the effort to find ways around the roadblocks. Vice President Ross Mortimer has several bulging binders marked "Building;" he has been a study in patience and perseverance through a very trying, often confusing, process. And our new major partner was willing to make a major commitment to keep ICS in its strategic location. We say a heartfelt "Thank you" to each of these people!

Finance :

"Good, but not quite good enough" is our assessment of the Institute's financial commitments in 1989-90. When all was said and done, our total revenue was \$20,000 above the budgeted \$830,000. Support from church's increased by a very encouraging 17%. But in general, donations and dues remained at the same level as 1988-89.

Meanwhile, increases in expenses stretched ICS to the limit. The Board authorized an unanticipated expansion in our development effort, and the shift to a full-time president put added pressure on the administrative budget. The "bottom line" of the budget, as a result, is a \$100,000 deficit, \$10,000 higher than projected.

We met our budget targets — that's good. But we finished with a substantial deficit — and that's not good enough.

Lest you think I'm grumbling, let me stress that I regard the financial operation of the Institute a miracle. The fact that we can run a Christian graduate school on the strengths of voluntary income from a colourful assortment of God's children is simply astounding. There's no other way to view it. At ICS we praise God for you who are the channels of this amazing phenomenon. But this miracle comes charged with a call to fiscal responsibility. And that means a continued effort to replace red ink with black.

Development:

As 1989-90 began, Adriana Pierik had just resigned as the Institute's Development Director. We faced the prospect of finding her replacement with fear and trembling; good candidates for this position aren't a dime a dozen. But God surprised us! We had several excellent applicants. In fact, we were so impressed that we

ICS Comparative Budget and Financial Statements 1988-91						
<i>General Fund</i>		<i>1990-91</i>	<i>1989-90</i>		<i>1988-89</i>	<i>1987-88</i>
		<i>Budget</i>	<i>Budget</i>	<i>Actual</i>	<i>Actual</i>	<i>Actual</i>
Revenue	Dues and Donations	\$550,000	\$475,000	\$470,198	\$467,810	\$559,368
	Churches	95,000	75,000	80,437	69,594	64,197
	Tuition	75,000	65,000	79,266	79,815	46,091
	Education Services	53,000	59,000	55,204	63,293	63,541
	Rent	---	---	---	33,271	75,147
	Other	6,000	6,000	2,926	9,092	11,902
	Investment Income	154,000	150,000	162,566	94,701	---
TOTAL		\$933,000	\$830,000	\$850,597	\$817,576	\$820,246
Expenditures	Financing	---	---	---	\$60,413	\$110,106
	Academic	\$384,590	\$381,300	\$381,475	362,522	297,244
	Educational Services	63,858	63,800	58,748	79,378	70,014
	Student Aid	80,000	70,000	74,205	56,863	46,522
	Administration	199,683	165,300	185,750	158,320	159,109
	Development	157,975	136,000	155,249	129,049	165,214
	Building	154,000	102,000	97,488	60,082	3,965
TOTAL		\$1,040,106	\$918,400	\$952,915	\$906,627	\$852,174
Excess of Expenditures		(\$107,106)	(\$88,400)	(\$102,318)	(\$89,051)	(\$31,928)

hired two of the candidates. John Meiboom, from Kingston, Ontario, became Development Director while Reinder Klein, of Woodbridge, was appointed as our Western Representative.

John and Reinder have tackled their work with energy and enthusiasm. With the help of Ross Mortimer and Trustee Simon Kouwenhoven, John drafted our spring Opportunities Campaign.

Besides the normal components, our 1989-90 development effort had two thrusts. One was to stimulate grass-roots interest in ICS in the local communities of our constituency. Dessert socials in various localities were a key means of revitalizing this interest. The second thrust was to expand our support among people of substantial means, to generate donations which could put an immediate dent in our deficit.

An important feature of the Opportunities Campaign was our annual telethon. This year much of the phoning was done in local communities instead of from Toronto. Over 80 volunteers were on the phone for ICS in late April! This level of volunteer support is extremely encouraging, and bodes well for our efforts to generate more local participation. Thank you, all!

Another aspect of our development work is worth mentioning. We call this the "greying constituency." An increasing proportion of our faithful supporters are reaching retirement age. They have carried the vision of Christian higher education

for many years, and are now ready to step back a bit. One of our major development challenges is to spark the same vision and excitement in the next generation. As you pray for ICS, keep this need in mind — not just for the sake of this institution, but for the well-being of Christian education at all levels.

Staffing:

For a relatively small organization the Institute experienced a remarkably high level of changes in its non-academic staff. Such changes inevitably necessitate significant adjustments and reorganization. All things considered the Institute has weathered the changes fairly well.

As previously mentioned, in September of 1989 the Institute welcomed a new Development Director, John Meiboom and a new Western Representative, Reinder Klein. In December Dr. Pitt vacated the President's office, and I moved in. Carol-Ann Veenkamp resigned as Communications Officer and Admissions Counsellor effective January 1. It took two people to fill the very large gap created by her departure. Amy Rowe took over as Communications Officer and Steve Martin became student recruiter. In the spring of 1990, Peggy Fan, who has served as secretary to Ross Mortimer and myself, announced her decision to move to a different work environment. Cynthia Frazee, a second year Worldview Studies student, has taken over some of Peggy's duties.

The "old timers" among the administrative staff are:

Ross Mortimer, Vice President of Administration
 Anna Overweg, Receptionist, Secretary
 Robert Vandervennen, Director, Educational Services
 Gerry Klingenberg, Accountant
 Margaret Schoemaker, Computer Records Officer
 Dorothe Rogers, Administrative Assistant, Academic

Among the administrative staff, Dorothe Rogers holds the record for length of service; we are very grateful for the stability her thirteen years of experience brings!

Each of these administrative staff members is an essential part of this Institute. I commend them to you for encouragement and prayer.

Publications:

Christianity and the Classics: The Acceptance of a Tradition is the title of the most recent release in the Institute's Christian Studies Today series. The book, based on a conference held at ICS, is edited by Board of Trustees member Dr. Wendy Helleman. Dr. Helleman teaches Classics at the University of Toronto.

Two inaugural addresses were released in 1989-90:

- *Our Simplicity*, by Dr. William Rowe

- *Who Turned Out the Lights: The Light of the Gospel in a Post Enlightenment Culture*, by Dr. Brian Walsh.

I Pledge You My Troth, Dr. James Olthuis' bestseller on marriage, friendship and family, was published in a revised edition by Harper and

Row. And Dr. Hendrik Hart published a book called *Setting Our Sights by the Morning Star: Reflections on the Role of the Bible in Post-modern Times*.

The Institute is also proud of two valuable books published by ICS graduates now living in England. Mark Rocques has written *Curriculum Unmasked: Toward a Christian Understanding of Education*. And Steve Shaw has published *No Splits: Can You Trust God with the Whole of Your Life?* Both these books are available from ICS.

The Institute's publication program continues under the able supervision of Dr. Robert Vander Vennen. This past spring, Bob purchased a computer system with full desk-top publishing capability. He has generously made this system available to ICS. We acknowledge Bob's unusual dedication in this regard.

Conferences:

This past year witnessed the usual broad series of ICS Family Conferences. Participation in these events continued at record levels:

- Niagara Conference - "Educating Disciples: Shaping Memory and Vision."
- Alberta Conference - "Beyond Worldview to Way of Life." Keynote speaker: Dr. Brian Walsh
- Southwest British Columbia Conference - "Human Rights" Keynote speaker: Dr. Paul Marshall
- Northwest BC Conference - "The Christian Family: Enemies and Allies." Keynote speakers: Henk and Cathy Pott.

In Toronto, the Institute sponsored various academic conferences through the course of the year:

- a two day conference on "The Land," led by Dr. John Stek of Calvin Theological Seminary
- a two day conference on "Gender Roles," presented by the team from the Calvin Center for Christian Scholarship
- a two day conference "Rumours of Glory: Bruce Cockburn and Christian Faith in a Post-Modern World", led by Dr. Brian Walsh and Richard Middleton.
- a two day conference on "Living Proverbs", led by Dr. Ray Van Leeuwen of Calvin College.

Trustees:

The face of the Institute's governing board changed considerably in 1989-90. The Board chair remained in the capable hands of Mr. Fred Reinders, who was elected to a second term as Trustee. Five new Trustees officially joined the Board as a result of the annual elections:

- Rev. Homer Samplonious, for Region 7 - South Central Ontario
- Dr. Harro Van Brummelen, for Region 1 - British Columbia and N.W. USA.
- Rev. John Groen, for Region 8 - Eastern Canada
- Dr. Wendy Helleman, Trustee at large.
- Mr. Simon Kouwenhoven, Trustee at large.

Mr. Kouwenhoven, who brought a great deal of financial expertise to the Board, has unfortunately been transferred to Halifax. Even after his brief time of service, he will be sorely missed.

Our Trustees, particularly the Executive Committee, work patiently and faithfully for ICS, without much public acknowledgement. These people care deeply about the well-being of the Institute. Our prayer is that their leadership will be graced by the Holy Spirit.

Government and Institutional Issues:

The Institute's lack of membership in the Association of Universities and Colleges of Canada (AUCC) is increasingly becoming a problem. Some forms of student scholarship and faculty research funding are tied to AUCC membership. So are some corporations' matching gifts program. Most importantly, AUCC membership is increasingly becoming an 'informal' criterion for degree-recognition.

Under Dr. Pitt's leadership the Institute mounted a spirited challenge to the AUCC's rule which restricts membership to institutions with an enrolment of 200 or more. Unfortunately we have been unable to persuade the AUCC that this criterion should be changed, and we are now exploring other options.

In Ontario, the ongoing saga of our effort to attain expanded degree-granting rights and recognition continues to unfold at a snail's pace. Last year ICS was instrumental in forming the Coalition of Free-Standing University Level Institutions. This Coalition lobbied the Ontario Council on University Affairs (OCUA), the body charged with providing the government with policy advice on the degree-granting issue. In the fall of 1989 the OCUA released a major discussion paper, including draft policy suggestions. We drew encouragement from the paper's central proposal, namely, that under certain conditions free-standing institutions should have

access to degree-granting status.

Through the winter, the OCUA gathered responses to its discussion paper. Then came a slow process of revision, which was completed just in time for summer when, it seems, the whole academic world goes on vacation. A late-summer provincial election added another delay.

At the time of writing, the OCUA's policy advice had officially been submitted to the Minister of Colleges and Universities, but not made public. He is Dr. Richard Allen, who, in 1983, played a very helpful role in the Legislature when the Degree-Granting Act and the Institute for Christian Studies Act were passed into law. Dr. Allen understands our key arguments about the relation of faith and learning. After five years in the wilderness, 1990-91 appears to hold some real promise for change. So keep working on this most stubborn of prayer concerns for ICS!

Prayer and Praise:

In the tradition of my predecessor, I would like to leave with several reasons for praise and prayer.

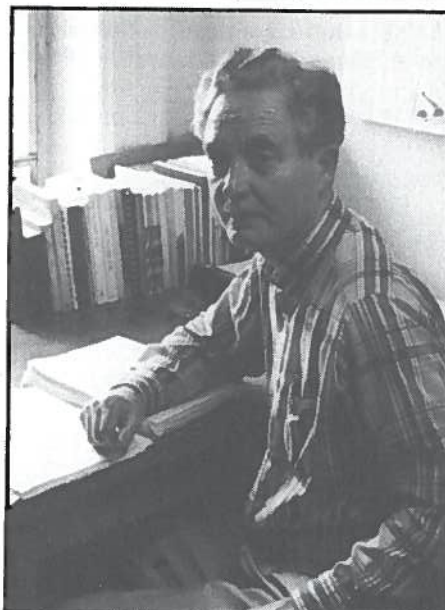
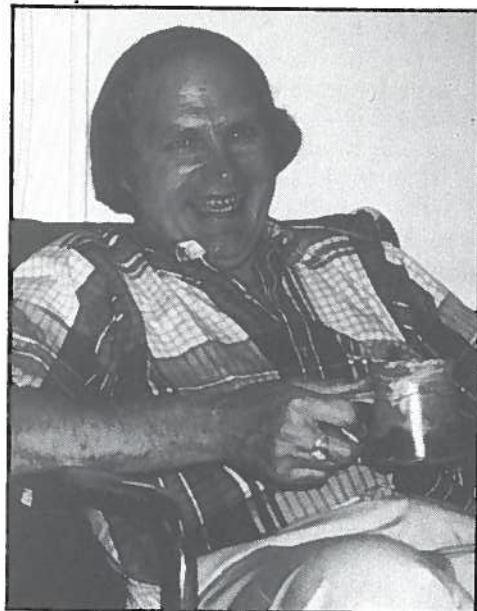
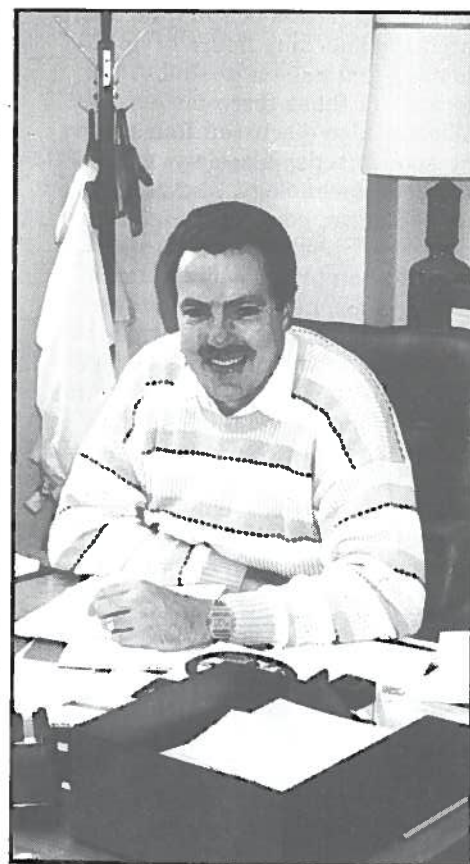
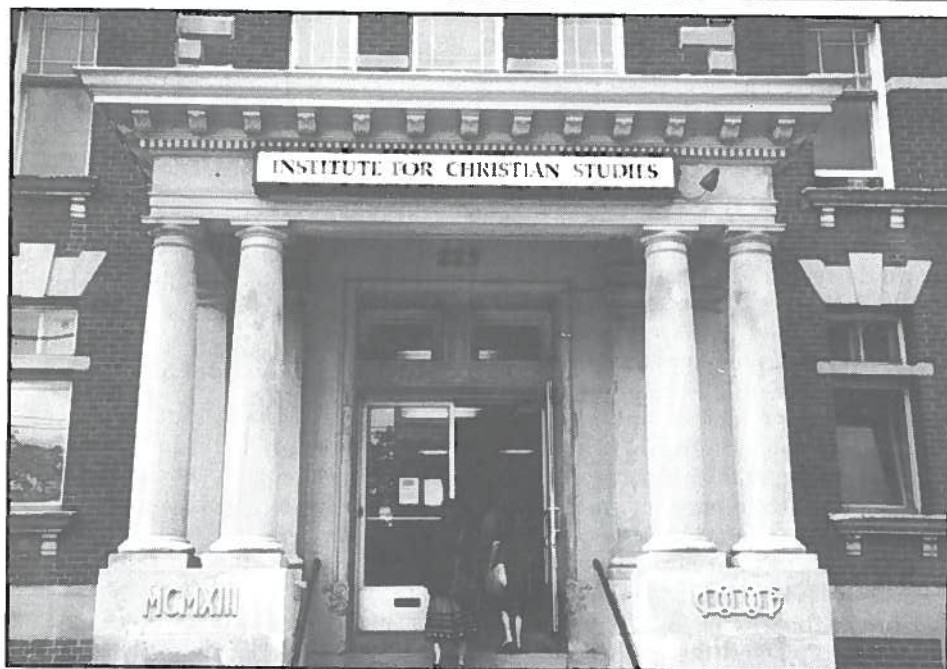
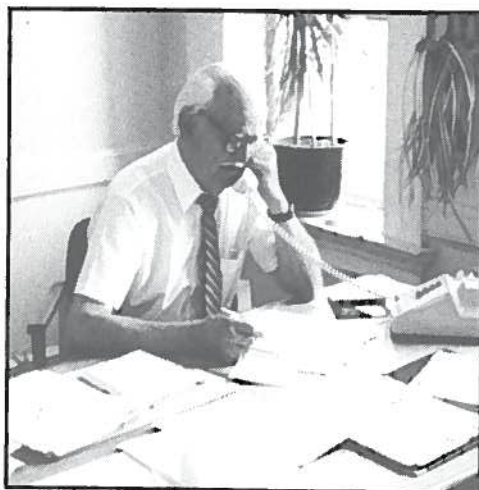
- Praise God for a productive academic year, and give thanks for dedicated faculty and students.
- Pray for the ongoing building renovations, and for the process of settling into the Institute's new space.
- Thank God that our financial resources continue to build our Christian academic witness.
- Ask God to guide us to the right faculty appointments in History of Philosophy and Philosophy of Education.
- Pray for Trustees and Senators as they give leadership to ICS.
- Pray for strength and wisdom for the rookie president.



INSTITUTE FOR CHRISTIAN STUDIES

229 College Street
Toronto, Ontario
M5T 1R4
(416) 979-2331

Annual Report Notables



Clockwise, from top left:

1. V.P. Ross Mortimer
"... bulging binders"
2. Dorothe Rogers
"... record for length of service"
3. Dr. Harry Fernhout
"... rookie president"
4. Dr. Robert VanderVennen
"... unusual dedication"
5. Dr. James Olthuis
"... exemplifies what it means to be a mentor"
6. 229 College Street

Photos this page: Reinder J. Klein

ICS Family Conferences: Western Canada

Alberta: Challenges and Insights for a New Decade

by Ruth Vander Woude

Keynote speaker Bert Witvoet, editor of the *Calvinist Contact*, had been given the formidable task of providing us with "Challenges and Insights for a New Decade" on this hot long weekend in early August. He did not disappoint the near capacity crowd of happy campers that had infiltrated Deer Valley Meadows Camp.

In his first address reviewing the "reign" of communism, nazism and capitalism in this century, he attributed the shocking figure of approximately 200 million deaths to the fervour of these three movements. Witvoet also discussed four trends he sees in today's society: materialism, technology, liberation and universalism, concentrating on the first two. Speaking of the subtle capitulation to the acquisition of possessions, he struck a familiar chord in all of our hearts when he marvelled at the number of objects that had been incorporated into his home "over his dead body." In reviewing technology's rule over our lives, Witvoet reached the conclusion that in reality the technological advances that were heralded to free us have probably enslaved us.



Keynote speaker Bert Witvoet



Alberta conference in plenary session

Christian Living

On Sunday, Witvoet discussed life-style decisions Christians must undertake in response to the current reactionary New Age setting within which we find ourselves. He spoke of 1) *in touch living* - we must reject increased consumerism and be in touch with the suffering of others, with creation, and with ourselves. This requires patience and non-active time. 2) *In opposition living* - we must be "in but not part of the world." He emphasized the need to maintain Christian symbolic events and functions and the distinctiveness of our community. 3) *Intentional living* - there is a need to take risks to achieve goals and intentionally maintain integrity of structure within which we live. 4) *Community living* - we must be involved in our communities.

More than conquerors

On Monday, Witvoet pulled it all together with words of encouragement. He painted for us the beautiful allegorical picture contained in the words, "I am the vine, you are the branches," and emphasized that apart from Christ we can do nothing, while in Him we can do everything. He left us with the challenge and inspiration that as we face the '90's, we can be more than conquerors. Witvoet's style was delightful, his

humour permeating his down-to-earth presentations without sacrificing any sensitivity or profundity — a unique and "user-friendly" combination for his captivated audience.

Wide workshop appeal

Five interesting workshops included one by Dr. Hank Bestman, who brought some of the scientific complexities of genetic research down to a layman's level and raised questions about the ethical implications of applying this genetic research. The ensuing discussion resulted in a struggle for insight into responsible use of this exciting knowledge.

Dr. Tom Greidanus shared his experience and reflections on his two weeks of service on a medical mission in Honduras, while Dr. Harry Groenewold shed some light on the history of and the cultural, religious and political differences between the countries in Central and Eastern Europe. He discussed the recent fall of the Soviet communist satellite regimes and the types of government that are replacing the failed Marxist political system.

Tena Siebenga spoke about Christian education and how the story and vision of Christian educators is instilled in pupils. She suggested that in the past, the Christian School movement has focussed on setting up the school, and then developing

the vision and curriculum. She went on to explore what implications this process has for the students in helping them to become responsible disciples.

Dr. John Sneeep compared family structures in the past and explored possible new forms of family in the future. He examined how the home has become a place of retreat and self-fulfilment rather than one with an emphasis on nurturing and raising children.

A common complaint about the workshops was that it was difficult to choose which two to attend, when one wished to participate in all of them.

Lemonade and liturgies

Apart from the scheduled events there remained ample time for the other aspects which make the conference such a revitalizing occasion — like finding a shady place to sit and perspire over a glass of cool lemonade with a new found or old time friend, worshipping together through the meaningful liturgies of both the morning and evening vespers, leaning back and enjoying the entertaining gifts of all ages presented at the talent show, gasping at the merging of almost painful shock and refreshing pleasure of a cold water balloon exploding on your exposed back, and yes, even fending off the marauding wasps and mosquitos.

This conference proved to be a well-rounded, fulfilling time that helped us with new insights for the years of challenge before us. [P]

British Columbia: World of Wonders

by Reinder J. Klein

Dr. Uko Zylstra, Professor of Biology at Calvin College, presented a series of three lectures on environment related themes at the ICS conference held on the Labour Day weekend at Columbia Bible Camp near idyllic Cultus Lake. Zylstra's presentations were informative, inspiring, effectively paced and, by all accounts, well received.

This was a successful conference, one in which even the weather, grey and damp at first, improved steadily until the sun broke through Saturday afternoon and transformed the somewhat depressing scene into a magnificent one. It is hard to imagine a setting more appropriate for a conference on the environment than this beautiful spot in BC's mountains.

Workshops led by John Nyboer (*Energy in the Creation*), Dr. Bart VanderKamp (*Forest Ecology*), and Karen Steensma (*Marine Ecology*), proved to be popular, as did the fascinating nature walk, the hotly contested volleyball tournament, and the joke-filled late night gatherings in various cabins and tent trailers.

Special mention goes to Wilma and Harro VanBrummelen for their magnificent performance in the mortifying tale of a little rabbit pursued by a cruel hunter. The heart wrenching "Help me, help me!" keeps me awake at night still. [P]



Above: Speaker Dr. Uko Zylstra.
Bottom left: Open-air dinner, BC style.

Energy in the Creation by Albert Stadt

One of the three workshops held on Saturday afternoon at the Cultus Lake conference looked at how we as Christians must view and manage our energy resources. John Nyboer described energy as being a creation gift from God and stressed human responsibility for stewardly management of this gift.

Before we can manage energy, we must first know what it is. "Energy" is one of those terms that we all know but find difficult to define. Nyboer, in a short physics lesson, gave us a clear picture of energy by describing its attributes and the sources from which we get it. Among the sources he discussed were solar energy, various solar supplies (including petroleum), nuclear fuels, as well as geothermal and tidal energy.

Nyboer's physics lesson also focussed on how we use these forms of energy to work for us, how energy is manipulated to power our vehicles and heat our homes. By understand-



ing how we use energy, it became easier for us to take the next step and see how we can use it in a more stewardly manner.

This, for me, was the meat of Nyboer's lesson. He showed us that many of our conventional methods of using energy are inefficient. For example, using a 2000 degree flame in our furnace to heat our house a few degrees is much more wasteful than using a heat pump to use existing heat in the ground for the same purpose. We are lucky if we get fifteen percent efficiency out of the gasoline in our cars since most of its energy is wasted in producing heat, not movement. And this doesn't even speak of the environmental damage the burning of fossil fuels does!

Since God has appointed mankind as stewards of His creation, we must analyze how we can better manage His gift of energy. [P]



Photo: R. J. Klein

*Above: Albert Stadt bikes to and from Cultus from Victoria!
Below: l-r: Dr. Zylstra, and workshop leaders Karen Steensma, John Nyboer, Dr. Bart VanderKamp.*



Photo: Keith deJong

*Above: Rev. Kenneth Baker of Coquitlam.
Below: Preparing for worship.*



Photo: Keith deJong



Photo: Keith deJong

The VanBrummelens on tour, "Help me!"



Photo: R.J. Klein

Walking in the forest with Dr. Bart VanderKamp

by Deb DeJong

I love nature walks. Apparently I wasn't the only one at the B.C. ICS Conference who did so, because the sign-up sheet was already full by 8:30 p.m. Friday when I tried to join. The interest was so high, in fact, that leader VanderKamp split the group in two, taking each for an hour long amble through the beautiful environs of Cultus Lake.

The walk was fascinating. Dr. VanderKamp, Professor of Forestry Science at the University of British Columbia, took along two tools of the trade: an increment borer and a narrow-bladed shovel. The borer is used for drilling into a tree trunk to remove a thin, cylindrical core sample to determine the tree's age. Taking such a sample from a Douglas Fir, VanderKamp showed us that the inner layers of a tree are dead while the moist outer layers transport water and nutrients up from the roots to the branches and the leaves.

Along with his comments about arboreal history and flora identification, VanderKamp told us about the geological history and land formation of the Cultus Lake area as well. We were all taken aback when, after having shown us three types of rock shapes and their significance, he took some of the loamy dirt into his mouth, explaining that the mouth can accurately differentiate between soil particle sizes — very useful apparently in identifying soil types.

We learned that elderberry shoots make superb whistles or flutes when hollowed, and that the red alder's unique ability to attract nitrogen-producing bacteria to its roots makes it one of the first trees to grow on nutrient-poor soil. We also found out that huckleberry loves acidic soil and will sprout up on logged stumps, along with hemlock, because of the higher Ph balance in rotting wood.


When the call for supper came at 5:30 p.m., we were reluctant to turn back. Our group could have continued much longer learning about the marvelous complexity of the forest's eco-system. 



Photo: Keith deJong



Photo: R.J. Klein

Mountains of food.



Photo: Keith deJong

Top: Beginning nature walk with Dr. Bart VanderKamp (with shovel and beard).

Above: Jane Zylstra and admirer.

Perspective

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RECYCLED PAPER

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Keeping Up With ICS Faculty

September 28-30, 1990, ICS's senior member in Systematic Theology **Dr. George Vandervelde** attended the annual meeting of the North American Academy of Ecumenists. The papers and discussions there focussed on the theme "The Holy Spirit in Ecumenical Discussion." Late in October Vandervelde travelled to Budapest to meet with Vatican officials to discuss "Roman Catholicism: A Contemporary Evangelical Perspective," a statement adopted by the World Evangelical Fellowship in 1987.

Ed Echeverria, ICS's senior member in History of Philosophy, will present a paper entitled "Faith, Reason, and the Principle of Credulity in St. Augustine," at the Augustine Conference being held at Marquette University, Milwaukee, Wisconsin, November 8-11, 1990. Echeverria will also present a paper entitled "Ethics after Stout?" at the 1990 Annual Meeting of the American Academy of Religion being held in New Orleans, Louisiana, November 17-20, 1990.

ICS's senior member in Systemat-

ic Philosophy, **Dr. Hendrik Hart**, will begin a series of engagements at McMaster University in Hamilton that will last until February 1991. The series, which also includes appearances by senior member **Brian Walsh**, junior member **Richard Middleton**, and adjunct faculty member **Mary Stewart Van Leeuwen**, deals with the roots of Christianity at McMaster. On October 18, Hart will, together with Clark Pinnock, discuss the Bible as a book possibly appropriate to a modern university. The lecture is called "Setting our Sights by the Morning Star." On November 21, Hart will be joined by Kai Nielsen to discuss the possibility of Christian faith and atheism going together on a modern campus. Their title is "Search for Community in a Withering Tradition." Hart will also speak about the Bible for an ICS group in Waterloo on November 2.

ICS staff member **Robert VanderVennen's** name has been included in the newest edition of *Who's Who in Theology and Science*.

P



Photo: Calvin Seerveld

Professor Johan van der Hoeven of the Free University of Amsterdam and a Fellow of the ICS inaugurated visiting lectures on the new second floor quarters with a paper on "Gadamer on Mediation: The Hegelian Strand in his Hermeneutics."

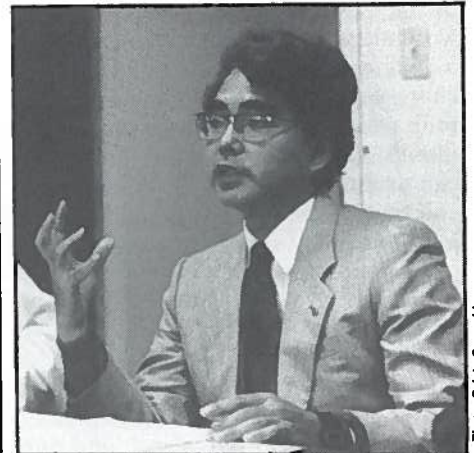


Photo: Calvin Seerveld

Professor Hisakazu Inagaki of the new Christian University of Tokyo lectured on "Post-Modern Japanism" in late September. He testified to the strength of the Kuyperian tradition and the Reformational philosophy of Dooyeweerd for giving evangelical Christians in Japan insight amid the dominating world-and-life view of "Japanism."

Fall Convocation and Graduation, 1990

On Friday, November 9, shortly after this issue went to press, the Institute for Christian Studies planned to hold its **Fall Convocation and Graduation** at Knox College Chapel on St. George Street, Toronto, beginning at 7:30 p.m.

Dr. Paul Schrottenboer, Executive Secretary of the International Association for the promotion of Christian Higher Education, was to deliver the convocation address on the topic: *Thinking Globally: The Worldwide Challenge of Christian Higher Education Today*.

Following the convocation and graduation an **Open House** was to be held at 229 College Street with a brief ceremony to open and dedicate the new second floor premises. Friends and supporters of the ICS have been invited to attend.

Perspective will cover this special evening in its next issue.

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NOTES: Of Greenbelt College House and ICS, Reformation and Faithfulness: From the President's Pen [ICS theme] , Alumni Action: Priscilla Reimer [curates exhibition with catalogue 'Mennonite Artist: Insider as Outsider'], New Kid on the Block [Dr. Eduardo Echeverria], President's Annual Report 1989-90,

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