

Fernhout invested as ICS's third president

by Amy Harrison Rowe

In a ceremony marked by both solemn and humorous moments, Dr. J. Harry Fernhout was invested as the Institute for Christian Studies' third president on May 11, 1990. The investiture, held at Knox College Chapel on the University of Toronto campus, was attended by many supporters and friends of ICS, a large contingent of Dr. Fernhout's relatives, and representatives from a variety of academic institutions.

The ceremony was a joyous occasion, marked by vigorous hymn-singing, beginning and ending with trumpet music. After an invocation by Rev. Charles T. Fennema, pastor of the Rehoboth Christian Reformed Church in Bowmanville, Mr. F.J. Reinders, Chairman of the ICS Board of Trustees led the assembly in the actual investiture and said in part, "I



Presidents future and past:
Dr. Harry Fernhout and Dr. Clifford Pitt enter Knox Chapel for the Investiture. photo by John Fernhout

do invest you, Harry Fernhout, with the calling to be an educational leader faithful to God as President of the Institute for Christian Studies." Fernhout then received the Presidential Symbol, which is a version of the Institute's logo, suspended from a stole which carries the symbols of God in Christ.

Dr. Clifford C. Pitt, ICS's second president offered some remarks prior to Fernhout's address. He noted his own confidence in Fernhout's abilities, and his happiness in seeing Fernhout in the presidential office, and himself out of it!

Fernhout's address began by focusing on our debt to the past and our hope for the future, because "... it is impossible to read the signs and to chart a future direction without reference to the past." Fernhout noted the founding of the AACCS in 1956 and in 1965 the statement adopted by the Board of Trustees called "The Place and Task of the ICS." This document re-emphasized the need to reform learning, "to bring the Gospel to bear upon ourselves so that new, Christian alternatives take shape." Today ICS shares this task with sister institutions in the U.S. and Canada.

Fernhout next cast a humorous glance at some of the more grandiose aspects of the vision for ICS. This included a statement hoping to have 200 to 300 students by 1980! It's 1990 and the reality has not lived up to our vision. But despite this: "the essence, the core of the vision of the founders has remained remarkably firm, and is being realized in the Institute's work." It is only the scale and structure of the Institute's operation that need to be revised.

Although our size has stayed much the same, we are still working as our Academic Calendar states "... to help people in almost any field of

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Perspective

Purpose: To bring news about the Institute for Christian Studies (ICS) to its supporting constituency.

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IN THIS ISSUE

In this issue we're celebrating. May 11 was a joyous time for the ICS community as we invested our third president, Dr. Harry Fernhout. We can take joy in our recent successful Board meetings, the re-appointment of Dr. Brian Walsh and the completion of Junior Member Jacques Fauquex's M.Phil.F. thesis.

It has been a fruitful academic year at ICS. The recent Gender Roles conference, and Dr. John D. Caputo's presence here have contributed much to our discussions.

We look forward to a busy summer of conferences, culminating in the Niagara Family Conference August 3-6. See you there!

AHR



FROM THE PRESIDENT'S PEN

By

Harry Fernhout

(Excerpts from Dr. Fernhout's Inaugural address, May 11, 1990)

Tonight you have invited me to give my inaugural address in my new role as president of the Institute. This occasion affords me an opportunity to state publicly my understanding of the place and task of the Institute for Christian Studies, and to share with you, academic friends and Institute supporters, my vision for the Institute's future.

But in my judgement it is impossible to envision the future without reference to the past. The Institute did not appear fresh from the womb on December 1, 1989, when I took office. Our current role in Christian higher education, and the unfolding of that role in the future, can only be understood against the background canvas of the vision which motivated the founding of ICS almost a quarter century ago.

The Dutch immigrant founders of the association which later spawned the Institute had a clear vision in mind. They saw themselves as people devoted to the principles of the Reformation, and realized that to make a contribution to the new homeland "we shall need leaders, men [and women] of science who will allow the light of God's Word to shine upon all the problems of our modern and increasingly complicated life." And how could this need be met? Through the establishment and development of a Christian University!

In 1965 the Board of Trustees of the Association adopted a statement entitled "The Place and Task of an Institute for Christian Studies. This document illustrates the high stakes envisioned by the Board. The Protestant Reformation, says the statement, brought a renewed awareness of the centrality of God's revelation in Jesus Christ to the life of the church. But the area of higher education was never really permeated by the conviction that following Jesus Christ makes a difference in everything you do. Apart from the efforts of a few individual scholars, the reformation of

scholarship remains untouched. A crucial part of the task of an Institute for Christian Studies was seen to be the execution of phase two of the Reformation, in the world of scholarship. High stakes indeed!

The vision of our founders was built on firm principles and was grand in scope. In the early days the sky was the limit. While the emphasis fell on research and scholarship rather than institution building, our leaders did not doubt that a large institution would soon follow. Around 1970 an ICS spokesperson stated that:

The Institute hopes to expand to approximately 20 professors and 200 to 300 students by 1980. At that time, or later, we hope it will be possible for the ICS to become a university.

Today, in 1990, I am keenly aware that in comparison to this vision, the Institute is a small and fragile institution. The Institute has 8 professors, and the equivalent of approximately 50 full-time students. We are still on the fourth floor on College St., and despite the promising signs of the current renovation, the dilapidated condition of the building clearly proclaims that ICS has not always prospered materially. We are not a university; we are more akin to a department within a university. We offer a focused rather than a wide-ranging program. We have decided to be a specialized graduate school, offering master's and doctoral studies to people who already have a college degree in hand and who have an interest in or gift for foundational, philosophical reflection.

I mention these things to illustrate that the grand vision has been buffeted over the years. It hasn't always been easy to keep a bright lustre on our vision. There is much that we wish we could have done differently, and we recognize only too easily how human frailties have stood in the way.

What, then, am I as new president to make of the situation? Can I still

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draw direction from that which our founders saw as the Institute's place and task? Are we still within the framework of that vision or is it time to articulate something new?

As I augur the Institute's situation today, I conclude that the *essence*, the core of the vision of the founders has remained remarkably firm, and is being realized in the Institute's work. Our Academic Calendar in explaining the Institute to perspective students, states that:

Our method of developing a Christian perspective in academic studies is to concentrate on the fundamental points in a field where theological and philosophical, . . . questions naturally arise. The understanding we have of these matters tends to permeate the entirety of our academic study. If we let the basic biblical insights of Christian faith work their way out, from the bottom up, then in a most integral manner, our Christianity can decisively affect our studies.

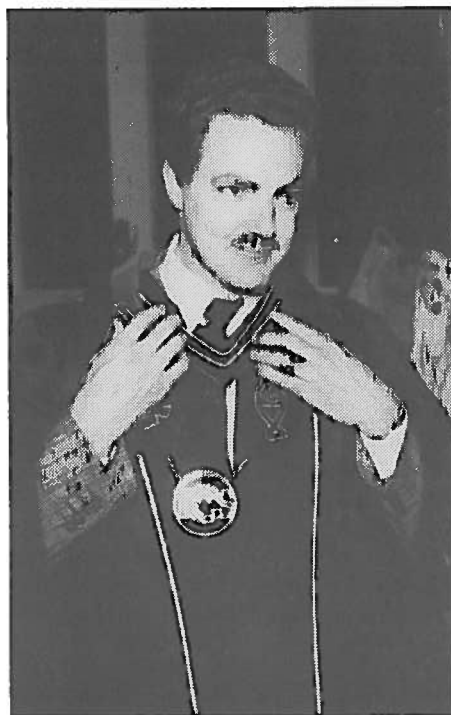
By interacting with the best available scholarship, the Institute's *Christian* approach to studies seeks to open up alternative lines of thought. In this way, I suggest, the original goal of fostering a reforming presence in scholarship continues as the centre of the Institute's aim. The original goal is still the bull's-eye of our target. From my experience both as a student and as a faculty member, I know that we are hitting that target (perhaps seldom on the bull's-eye, but a least on the outer circles). And from personal experience I know that this work is equipping students in their life's callings, whether that be as a Ph.D. student at Notre Dame, as a professor of the King's College, or as a senior administrator in a Christian service organization. In all these cases, I see ICS alumni whose life draws on the rich resources of their faith, faith deepened in academic understanding. My confidence that this central goal, the essence of the founding vision, continues to be met at ICS today, plays a pivotal role in motivating me to take on the difficult challenge of serving as this institution's president.

□

study to understand their field in a Christian way . . .". ICS has frequently been on target with its work, offering biblical insights to men and women in many areas of life. Seeing this was one motivation for Fernhout in taking on the difficult task as president.

Fernhout pointed out that the context in which the Institute works has changed significantly. The secular academic world has become less monolithic. There is a new openness to "religious" or at least pluralistic thinking. "Scholars are now much more prepared to recognize that they have starting points, and that world-views play a key role in how we understand the world and how we construct our theories. The recognition of a plurality of perspectives is now the order of the day." Now we, as Christian scholars, can find a place as "real participants". But, Fernhout says, "I believe we need to say that God helped bring a place like ICS into being at a time when its fruits could have a wider impact than we might have imagined possible at its opening."

Now, says Fernhout, we must "put up or shut up." ICS is being challenged to show what we stand for. While we enter into dialogue with secular scholars, we cannot lose our awareness of the antithesis that we represent. Dialogue is necessary, but



Fernhout wearing the symbol of his new office. photo by John Fernhout

can be dangerous: ". . . the flipside of the current tendency to celebrate a plurality of perspectives in the universities is a thorough-going relativism in which it becomes impossible to adjudicate various claims to truth." We must therefore, says Fernhout, remain firmly rooted in our convictions.

The positive flipside of this problem is our ability to bear witness to other scholars. And further, to bear witness to a culture in crisis. As Fernhout notes, "our fitting response today, I believe is to use our opportunities in a searching world, to present our Christian scholarly work as *invitingly* as possible. We need to show the academic and life value of a spiritually coherent view of life."

And so ICS continues its role as an institution doing foundational work, aware of its legacy, working with sister institutions such as Calvin, Redeemer, The King's, Dordt and others to keep and build the momentum of Christian higher learning. There are many challenges for the future: the opportunity to train the professors who will teach our children; to speak to the needs in higher education for Christians in the Third World; and to cooperate with kindred institutions to shape a Reformed University of North America.

There are other concerns that Fernhout as president will address. One of the most important is our ability as an institution to expand our degree-granting powers. This will have a direct impact on another concern: our growth as an institution, both in terms of students and faculty. But perhaps foremost among all these concerns, because it bears upon our survival as an institution, is getting ICS on a firm financial foundation. Because of our small size, tuition is not a factor in our finances. We must begin to build endowments, turn to foundation grants, look for long-term giving as a means of financial security.

Finally, in this, perhaps, "golden age" of Christian higher learning we can look forward to many challenges. We look ahead with hope, knowing that the main challenge for all of us at ICS is to be faithful. Fernhout summed up his task in this: ". . . to help keep the Institute on track as a place in which God can take joy."

Following Fernhout's speech congratulations were offered to him by Rev. Henry De Bolster (President, Redeemer College), Dr. Anthony

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John D. Caputo speaks at ICS

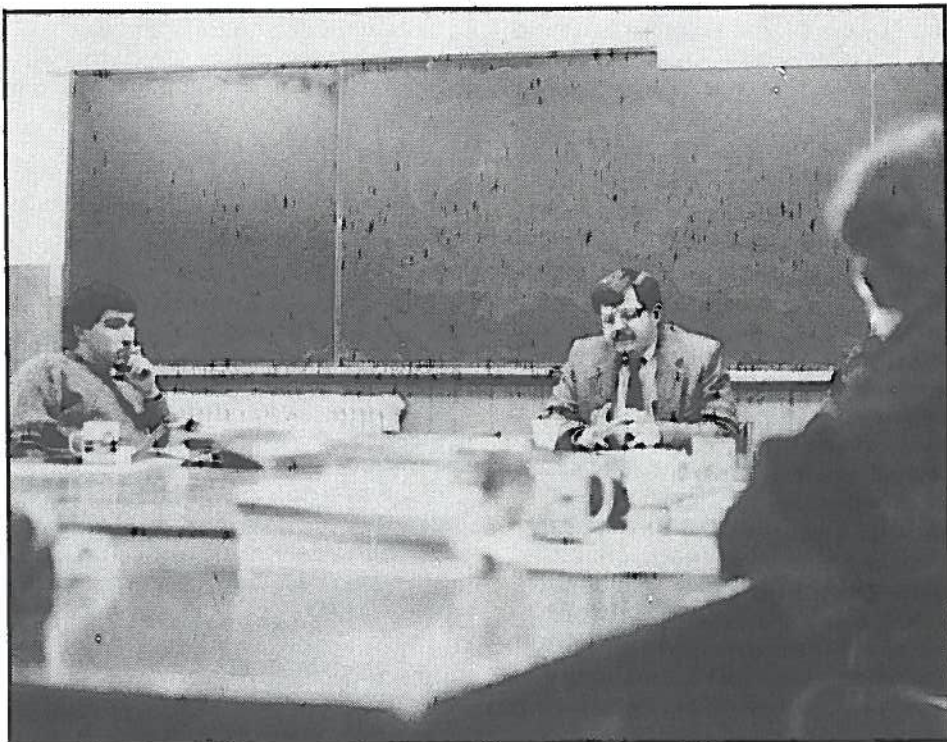
by Jeffrey M. Dudiak

Following upon his *Radical Hermeneutics* — a must read for anyone who seeks orientation into the complex postmodern, philosophical world — the Catholic philosopher John D. Caputo is now setting out to investigate what a distinctly postmodern ethics might be like. The ICS community was privy to these investigations on March 30 at the Institute, when Caputo presented large portions of a recent paper: "Sacred Anarchy: Fragments of a Postmodern Ethics."

There is no way to deny with integrity the current state of affairs that Caputo refers to as "our common postmodern problem." Indeed, "we are all postmoderns, caught in the postmodern fix, at least in the purely descriptive sense where 'postmodern' depicts a sociological-historical plurality, an incommensurability of contemporary discourses, a multiplicity of voices." The problem with so many voices is that it is no longer possible to discern among them any single voice that can be thought of as an indisputable and widely accepted starting point for thought and ethics. Such a beginning, or ground, the voice of the law, that has always provided ethics with a foundation has been withdrawn for us "postmoderns," even if we are traditionalists, for we too are yet one voice among many.

The loss of such a clear starting point, signified by the Greek word *arche*, provides Caputo with the "Anarchy" (an-*arche*) of his title. Caputo acknowledges the possibility that the loss can signal the onset of an "irresponsible anarchy and libertinism", a belief that there is nothing "out there" to constrain us. He insists that there is yet another possibility — the possibility that the loss of *arche* might signal the onset of an ethics of responsibility over against an ethics of law. For Caputo, anarchy can be sacred.

Caputo approaches this "sacred anarchy" by contrasting two life views: the Greek and that of the Jesus of the Gospels, who Caputo re-



John D. Caputo

photo by William Rowe

fers to as Yeshua, Jesus' Aramaic, pre-Greek name. The ethics of the Greek temple with its marble columns and its equally stern statue of the deity is allowed to be infiltrated, by the less rigid, more warm and compassionate ethics of Yeshua. The temple is the gathering place of the Greek world, the place where the values of position, standing and rank are bestowed, and consecrated, while the cross of Yeshua is the "no-place" where the pretensions of such temple gatherings are revealed, where the temple cloth is torn apart. The cross is where those who are excluded and oppressed by the Greek values and power find the Servant who suffers for and with them. The Greek temple offers an ethics of glory, an ethics of excellence, while Yeshua offers an ethics of humiliation, an ethics of the outcast. Indeed, "the Biblical favour is not bestowed on the *arche* — on the rulers, or the wealthy, or the ones who have the power — but on those who drop through the cracks, those who fall out or are cast out, on everyone an-archical."

A sacred anarchy is represented by the gospel story of the Jesus who heals the leper even against the sabbath law. It opts for the one who

suffers over against adherence to law for law's sake. It opts for soft and vulnerable flesh rather than hard and impervious marble. A sacred anarchy emphasizes the "Jewish" rather than the "Greek".

It is probably impossible for us not to be "Greek." We have inherited too much from the Greeks to escape their legacy: our language, our aspirations to rational totalities, our aspirations to philosophy itself. Even asking the question about the foundations of our ethics is a question that could arise only for one of Greek, intellectual ancestry. And yet, the Greek dream of law, of system, of *arche*, has turned out to be a nightmare, not only in the sense that it is not able to be completed (and hence Caputo's ethic is, as his title suggests, fragmentary), but also for its victims, and here Caputo inserts Yeshua. Caputo recognizes the difficulty of making one's way through a Greek discourse (a life-world dominated by "sight") in order to clear a space for a Jewish "hearing." We are suspended between these two ways — the Greek and the Jewish — that is our postmodern condition. Caputo challenges us to hear the voice of the other from within it. □



KEEPING UP WITH ICS FACULTY

Dr. Calvin Seerveld was invited to speak at a CBC Radio Current Affairs' three-year planning conference held in late May. The purpose of the conference was to identify cultural trends in Canada and to suggest what the role of CBC Radio might be in facing these new challenges. Questions and discussions with senior radio personnel followed the presentations. A long quotation from Seerveld's remarks appeared in the "Just what was said" column of the *Globe and Mail* later in the month. A copy of Seerveld's remarks is available from ICS.

In April, **Dr. George Vandevelde** made three presentations on the Holy Spirit at a retreat for ministers and spouses of Classis Alberta North and South.

On May 4, **Dr. James Olthuis** gave a paper entitled "An Integral Psychotherapeutic Model" at the annual meeting of the Christian Association of Psychological Studies in Detroit.

Olthuis also attended the Learned's in Victoria, BC on May 21-25. On May 22 he gave a paper for the Canadian Theological Society entitled "Finding and Forming Stories That Give Life: The Narrative Character of Interpreting."

Dr. Brian Walsh's article "Who Turned Out the Lights," appeared in the Winter 1990 issue of *Faculty Dialogue* #13.

On Saturday, May 19, Walsh presented a lecture entitled, "Waiting for a Miracle: Christian Grief at the End of History" for Alta Vista College in Seattle, Washington. Walsh also gave a lecture at Alta Vista with University of Toronto forestry graduate student Marianne Karsh on "Trees and the Responsiveness of Creation." On

May 23 Marianne and Brian also gave this lecture at the meeting of the Canadian Theological Society at the University of Victoria.

On Sunday June 17, Walsh presented an address entitled, "Dancing in the Dragon's Jaws" at the graduation ceremonies for the Masters of Theological Studies program at Conrad Grebel College, University of Waterloo.

From July 16 to 28 Walsh will be teaching a course on "Encountering the Secular Mind on Campus" in Indiana, Pennsylvania as part of the new staff training program of the Coalition for Christian Outreach.

Walsh and J. Richard Middleton have recently revised their bibliography from *The Transforming Vision* for publication in *Discipleship of the Mind* by James W. Sire.

The book, *Search for Community in a Withering Tradition: Conversations between a Marxian Atheist and a Calvinian Christian* by **Kai Nielson** and **Hendrik Hart** has gone to press. Part of the Christian Studies Today series, it should be available in early fall.

Paul Marshall's recent busy schedule deserves its own article, but here in brief is a listing of Marshall's activities. Marshall received a research grant from the Social Sciences and Humanities Research Council of Canada and is presently doing research at Oxford.

On March 2, he gave a lecture on "Two Views of Human Rights" at the Oxford University's faculty of theology. Also in March, Marshall attended the "What right does ethics have?" conference held at the Free University's Department of Philosophy in Amsterdam. On March 31, Marshall led a conference on "Hu-

man Rights" for College House in Cambridge. On April 28 Marshall was a respondent to Richard Buckham's new book *Reading the Bible Politically* at the "Ilkley Group" of Christian Sociologists, in London, England.

Back on this side of the Atlantic Marshall chaired the meeting of the Social Action Commission of the Evangelical Fellowship of Canada, in Toronto. And on May 15 he attended their General Council meetings in Ottawa.

Back in England on June 9 Marshall led a conference on "Human Rights" for the "Greenhouse," a project of the Greenbelt Festival in London.

A series of articles are currently appearing in *Christian Week* written by Marshall. "Abortion and Environment" (March 6); "Treating Abortion as a Community Concern" (March 20) and "Christians in Eastern Europe" (May 6) appeared in the newspaper. There will be four more columns to follow on Eastern Europe. Marshall has also recently revised the sixth edition of H. Henry Meeter's *The Basic Ideas of Calvinism*. □

"Fernhout"

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Diekema (President, Calvin College), and Dr. Paul Gooch (Associate Dean [Humanities] School of Graduate Studies, University of Toronto). Rev. Arie G. Van Eek, Executive Secretary for the Council of Christian Reformed Churches in Canada, offered the Benediction. A reception for Dr. Fernhout and Mrs. Hilda Fernhout followed the Investiture. □

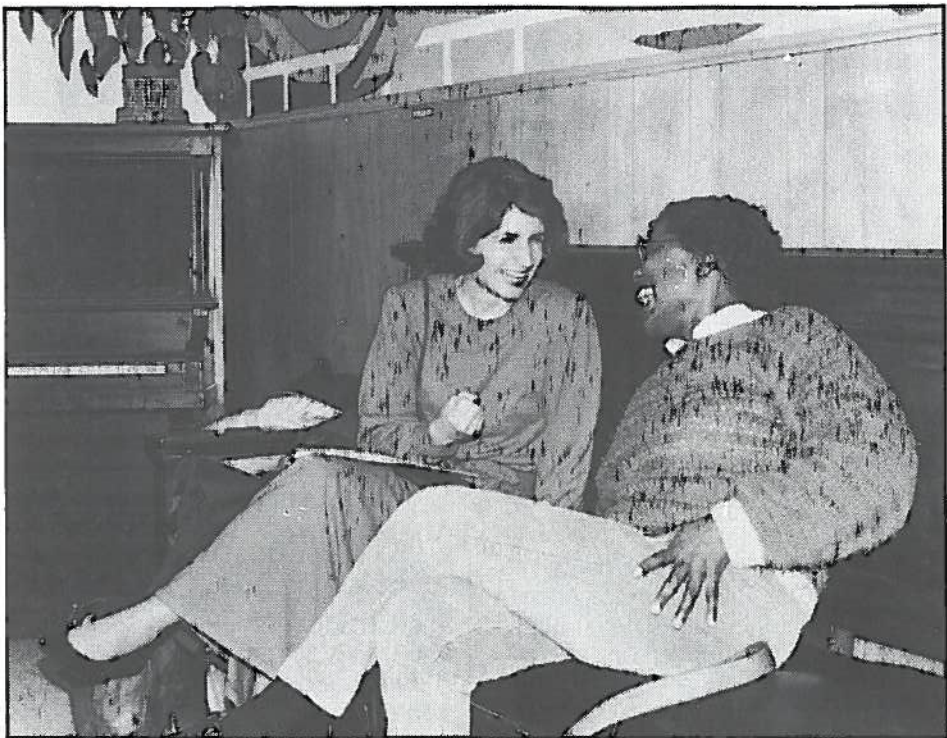
Lively discussion at Gender Conference

by Steve Martin and Nik Ansell
ICS Junior Members

One of the most exciting aspects of being involved in the ICS community is exposure to creative, "cutting edge" scholarship through the work of various visiting academics. An event anticipated by junior and senior members alike is the annual visit of the Calvin Center for Christian Scholarship. This year's conference involving the Center and ICS was certainly not a disappointment.

On April 16th and 17th, Mary Stewart Van Leeuwen led her team of scholars to Toronto for a conference on gender roles. The first session set the tone, as Helen Sterk, Professor of Communications and Rhetorical Studies at Marquette University, surveyed the history of men's attitudes toward women through the eyes of fashion. Annelies Knoppers, who teaches health education at Michigan State University, took on a similar project using contemporary attitudes toward women in sports as an example of current models of masculinity and femininity.

The following morning Dr. Stewart Van Leeuwen gave an assessment of the Christian, especially the reformational, tradition concerning women. She focused on the various issues raised within feminism about the relation between the political and the personal. Her conclusion, with which the respondent, ICS Senior Member James Olthuis, agreed, was that (with a few exceptions) this relationship has not been adequately addressed. Douglas Schuurman of St. Olaf's College followed up Dr. Stewart Van Leeuwen paper with a presentation examining the compatibility of Calvinist and feminist worldviews. Schuurman made the claim that "Calvinism at its best" could do justice to feminist concerns. Junior member Nik Ansell, in his response, wondered to what extent the Calvinist worldview's emphasis on God as Sovereign reflects a primarily male consciousness.



Speaker Margaret Koch and former ICS junior member Bernice Moreau enjoy a lighter moment at the Gender conference. photo by Dorothe Rogers

The final paper of the conference was read by Margaret Koch of Bethel College. Prof. Koch analyzed what she termed "the hegemony of western feminism" and called for a greater appreciation of third world and black feminism. While they had questions about a few specifics, Junior members Janet Wesselius and Marcille Frederick were, in their responses, appreciative of the paper.

The conference raised a number of important issues for the ICS community, especially the lack of female

senior members. In the discussion that followed the conference, women within the community also raised the question of teaching styles within ICS, especially how they reflected a male-oriented approach to knowledge and learning. There was also some discussion about the need for a women's studies program at ICS to work these issues through. There was a general commitment to taking these questions seriously in future discussions. P

Walsh reappointed as senior member

Brian Walsh, Senior Member in Worldview Studies, has been reappointed to a two-year term by the Board of the Institute. Every senior member is reviewed after their first two-year term and again after four years. Continuous appointment can be made after six years at ICS. Walsh's work was reviewed by Academic Council, which unanimously recommended his reappointment to the Senate.

The Worldview Master's Program, under Walsh's direction, will be welcoming new full time students this fall.

While Walsh is frustrated by the slowness of the Ontario government on our degree-granting status, the program itself is attracting more interest and students. Efforts are made to "personalize" the Worldview studies in order to meet the needs of individual students by using adjunct faculty or other resource people. Walsh hopes that the people who attend the program at ICS will in turn "stir people up in their home communities." Walsh has kept up a lively schedule of outside speaking engagements, and has a new book forthcoming, *Subversive Christianity*. P

ICS Board of Trustees meetings

May 11 to 12: some thoughts and impressions

by Stuart Williams

As a long-distance member of the Board of Trustees, I sometimes get frustrated with the semi-annual Board meetings. Our tendency to focus on management and administrative concerns at times prevents us from really taking the pulse of our Institute. From my point of view, the May 1990 Board meeting was different; the majority of our time was devoted to the essential task of a Board — monitoring and guiding the academic and spiritual quality of the work of ICS. Unfortunately, the breadth of the Board's discussion can hardly be captured within the limitations of my report's itemized descriptions.

Reappointment

On the basis of a periodic review, the Board happily reappointed Dr. Brian Walsh for a second-two year term as Senior Member in Worldview Studies. Walsh's extraordinary effort in representing the Institute in a wide-range of speaking and teaching engagements was appreciatively noted. At the same time, the Board reaffirmed its commitment to the Worldview Studies program, which Walsh directs. The Board was pleased that this program is meeting its key aim as articulated in 1985, i.e., to provide an academic program for graduate students who "are not aspiring to be college professors but want a Christian orientation in some area of life."

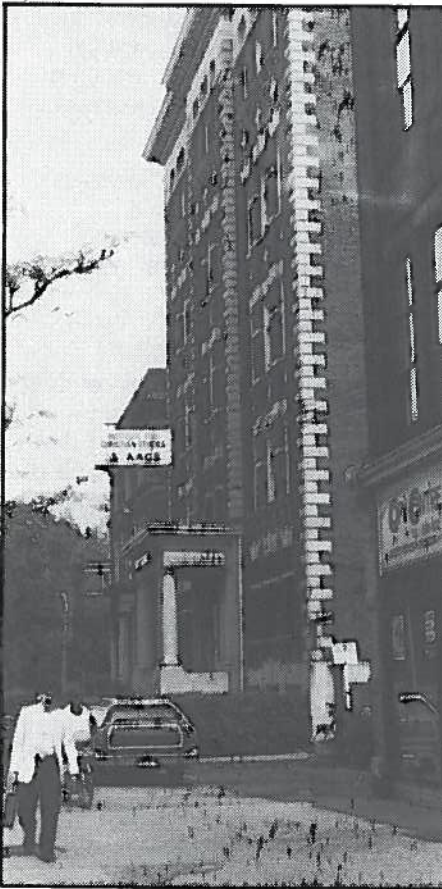
Development

In the summer of 1989 John Meiboom and Reinder Klein (part time) stepped into the breach to fill the Institute's development needs. Their professional thoroughness and commitment to the ICS is evident in both the direction and detail of their development model and master plan for 1990.

Notable is their advice that together we must create and assume responsibility for a balanced budget. ICS must present a forthright request

for x dollars: "this is what we need to balance our budget." No longer can we handicap ourselves with the negative overtones of a budget that calls for x dollars "so our deficit will be minimal." This advice, and John Meiboom's plans for further fundraising, the Board endorsed and urges you to support.

But the ICS will not be on an easy street. The Institute's share of the building revenue will pay for the rent, but not more. We will continue to need financial help from ICS supporters scattered in various regions of North America and, indeed, the world. The Institute is now no longer in a position to use the building as collateral for loans to cover deficits. So it's crucial that we meet our operating budget, this year and every year!



ICS building: 229 College Street.

Chapters

The Board meeting held a lengthy reflection on the purpose and presently somewhat confused perception of ICS Chapters (i.e., groups of ICS supporters in various communities). Can these chapters still serve as the Institute's life blood in our numerous and often isolated regions? How do or might chapters engage the Institute? The Board noted the frustrations that sometimes accompany chapter work on promotional ventures and summer conferences.

The Trustees recognized that a local face (a Chapter) is crucial for ICS, and that concerns such as the absence of 14-20 year olds at family conferences test the old concepts and experiences of chapters and chapter boards. A review of the nature and role of chapters (and their local boards) will be undertaken in the context of a wider review of the Institute's structure and bylaws.

Building

We're free of landlord obligations! I think I expressed similar jubilation in an earlier *Perspective*.

Conveying the thankfulness of a Board too long weighed down with one tentative building proposal after another is difficult. In December, 1988, we decided to sell the building to an Institute-friendly partnership. Since then, we have with growing anxiety, pursued a number of major tenant agreements for all of the building exclusive of the one floor we ourselves need. Our hopes continued to be dashed as several "sure fire" options collapsed at critical moments. Meanwhile, the Institute had to continue meeting its share of partnership expenses.

Now, through the commitment and confidence of a long time Institute supporter, the original partnership is in the process of being restructured
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DEVELOPMENT NOTES

by *J. J. J.*

SPRING CAMPAIGN NEWS

Good news first! We're on our way to meeting our \$300,000 spring Opportunities 1990 campaign goal because of the dedication of many people. We had almost 100 volunteers help in the phone part of our campaign. This fact alone bodes well for the Institute. *Thank you to all those who participated.*

The bad news is that, at this writing (29 May), we still need to raise almost \$150,000 to balance our budget by June 30. Time is moving quickly but with a concerted effort and with God's help it can be done!

There are some good stories to tell about this campaign. In Chatham, Ontario, 12 volunteers gathered for three hours one evening to call supporters in southwestern Ontario. They reached 274 people and raised almost \$15,000 in pledges. This type of event is very uplifting. Thanks for the very positive response so far. The calling is continuing into June, as there are still many people that we want to reach.

There are other stories. One person wrote to tell us he would like to have sent more, as he was so utterly convinced of the importance of the work of Christian higher education, but with his limited pension he could only send us \$25. To him and others like him, I want to say a special thank you. Your gifts mean so much to us. Be encouraged. God is blessing us. May God bless you also!

Then there's the story of the blank cheque we got in the mail recently. Well, unfortunately it wasn't the proverbial blank cheque; this one was accidentally left blank. A call quickly remedied this.

PLANNED GIVING

Once again I have been impressed by the fact that many of you have a

deep love for Christ and that you give to ICS because you see clearly a vision of Christian education that includes the Institute. Some of you have stated during our current campaign that you wish you could give more but due to retirement, or other reasons, you must cut back.

One wonderful way to continue to support ICS for years to come is through planned giving. ICS is a sponsoring member of Christian Stewardship Services, capably led by Harry Houtman. He and Adriana Pierik, his new associate, known by many of you as my predecessor at ICS, are available for appointments, where they will, at no charge to you, advise you on the possibilities for such giving.

The types of planned giving include gifts made in your will, gift annuities, deposit agreements, endowments, etc. You may contact either Harry or Adriana at

Christian Stewardship Services
#210 - 455 Spadina Ave.
Toronto, ON M5S 2G8
or call them at (416) 598-2181.

BOOKS FOR BRAZIL

One last thing. ICS has recently received a request for books from a struggling Christian institute in Brazil. We have picked out \$300 worth of books to send them. We need a gift from new donor or a lapsed donor, or a gift above your regular gifts to ICS in order for us to meet this challenge. This is a different way to support Christian education in a part of the world less fortunate than ours. Would you consider helping?



Niagara Conference addresses environmental concerns

by Amy Harrison Rowe

"Creation Waits: Living Faithfully in our Ailing Environment" is the theme and focus of the 32nd annual ICS Niagara Family Conference. On August 3 to August 6 we will gather at Niagara Christian College for a weekend of fellowship and learning, Keynote speaker Dr. Lorne Wilkinson, professor at Regent College, will set the tone for our weekend, focusing our attention on the earth as creation. The workshops will further deepen our biblical insight and help us respond as Christians to the sense of environmental crisis that is gripping everyone in our culture today.

Some of the featured workshop speakers will be: Dr. James Olthuis on the Spirituality of Creation; Clarence Joldersma on Environmental Education: Enabling responsible stewardship; and Jennifer A. Harris on Poverty and stewardship of creation. Rev. Simon Wolfert will lead Sunday's worship service.

Saturday will be special day for children 8-14, with a full schedule of activities led by Mark Martens. The trip will include a visit to the Falls, a Maid of the Mist boat ride, and a visit to Trivoli Miniature World. There will be two buses for 140 children. For the little ones there will be a Children's Program. We ask for parents to participate by volunteering to help with one of the sessions. The Conference committee also is looking for volunteers to set up a Saturday afternoon sports or activity time for all ages. Please give us a call if you have suggestions.

We look forward to another successful Niagara Conference. Please join us for a weekend of fellowship and fun! See you there!



tured. ICS will hold a 20% share in the new arrangement. This shift gives the partnership access to the funds needed to proceed with the renovation of the building as quickly as possible. Already this approach is bearing fruit; now that construction is underway, the partnership has received offers to lease the great majority of the building. With this plan, our energies as an Institute community can be focused on the goals, programs, promotions and funding needs of an operational budget free of all the administrative time and expenses that come with maintaining and managing a large, aging building.

Budget

I don't need to tell you that, at least indirectly, our operating budget must be raised by all of us. Yes, we do employ a development staff, but you and I are needed to volunteer our time, ideas, and people skills to help solicit and gather \$886,106.00 for this year. That is part of our com-

mitment when we recognise that Christians must have "a graduate school with a difference." It is always tempting to cut expenditures to meet the income side of a budget. Cutting simply is easier than mustering the discipline to give. More is at stake than a mere budget shortfall. Not to give, despite all of the complex explanations, is a choice: we choose not to meet the needs which make a Christian graduate school a necessity.

Institutional relations

The Board committed the Institute to the process of working with kindred institutions to forge a Reformed University of North America, recognizing that this process will continue to unfold with tentativeness and much consultation.

The Board joyfully heard that our program of doctoral studies, offered cooperatively with the Free University in Amsterdam continues to flourish.

Two closing thoughts: both give life.

First: as members we sometimes express how removed we feel, how our relationship to "Toronto" is so

unconnected. If that is the case for you, imagine being one of about a dozen people in Toronto, a city of nearly two million. Everyday, you go to work in a decaying building. You wait for the mail from a small group of people scattered in even smaller groups who don't know you and who know very few ICS'ers — even in their own area. If you've complained to the few in Toronto how isolated you are, think again. Better still, drop them a note (a few lines will do): "praise God for your work . . . I pray for you . . . I really like what you said or wrote in that book or article . . . I didn't understand it all but I know God is working in you . . .".

Second: Do you live within commuting distance of the Institute? As you know, housing costs for most of our students are frightening and prohibitive. Do you have a basement suite or other space you would be willing to share or to rent inexpensively? Your income may not enable you to give to our funding drives. But your empty spaces may be God's invitation for you to provide the roof that would enable someone to come to the Institute. Think about it. Talk about it. Pray about it. P



ICS spring retreat.

photo by Amy Harrison Rowe

Meet the Ropers

While on vacation in Pella, Iowa, ICS staff member Anna Overweg had the pleasure of meeting with a ICS supporter, Ron and Jan Roper. They have been ICS members for several years. "It was a real pleasure to be able to put a face to the voice," said

Anna. Ron orders a large number of books several times a year by phone. He says he is willing to get together with other ICS supporters for the sole purpose of promoting and praying for the works of ICS. Praise God for people like the Ropers!



The Ropers: Jan, Marie and Ron

photo by Anna Overweg

"Other" Rowe leaves ICS

by Dorothe Rogers

After only six short months as Perspective Editor and Communications Coordinator we need to say goodbye to Amy Harrison Rowe. Bill and Amy decided this spring to move to Pennsylvania where Bill has accepted a teaching position at the University of Scranton. Unfortunately for the ICS this means losing two staff members. Amy plunged straight into a complicated job with many different foci. As we can see from the last three issues of *Perspective* the Institute once again loses a very capable Perspective Editor. Amy brought to her job a creative flair and an intense interest in journalism that will be missed. Not only will we miss her competence but we will equally miss her keen wit and ready laugh. In the short time as staff member Amy has already begun to leave her imprint. We are sad to see her leave her work at the ICS.

Fauquex's thesis focuses on Paul Ricoeur

by William Rowe

Jacques Fauquex's thesis "Victimized by Bad Accusation, But Set Free in the Light of Hope: An introduction to Paul Ricoeur's thinking with a difference in his anthology entitled *The Conflict of Interpretations* (1969)," is an analysis of Paul Ricoeur's researches into the experiences — and symbolizations — of evil and guilt. The thesis has two principal aims: the first aim is to evaluate the success of Ricoeur's philosophical appropriation of Sigmund Freud's critique of religion; the second aim is to place Ricoeur's contribution to the phenomenology of religion in the context of his own Christian understanding of, and commitment to, (the idea of) hope.



Fauquex's thesis examination board: from left convenor Hendrik Hart, internal reader William Rowe, external reader John Caputo, Jacques Fauquex, and thesis director James Olthuis.

photo by David Collins

Alumni update

ICS alumnus Malcolm MacRury, who received his M.Phil.F. in 1984, has won a first place (gold) in Travel Writing from the National Magazine Awards. The article, entitled "On Scotland's Brow," appeared in the *Globe and Mail's Destinations* magazine. MacRury met some distant relatives while researching his story in the Outer Hebrides.

Steve Bouma-Prediger, M.Phil.F. student with Jim Olthuis in philosophical theology, has had an article published. "The Task of Integration: A Modest Proposal" appeared in the Spring 1990 *Journal of Psychology and Theology*. P



Philosophical aesthetics junior member Fran Wong leading a seminar on "Cinema and New Age" at Immanuel Baptist Church.

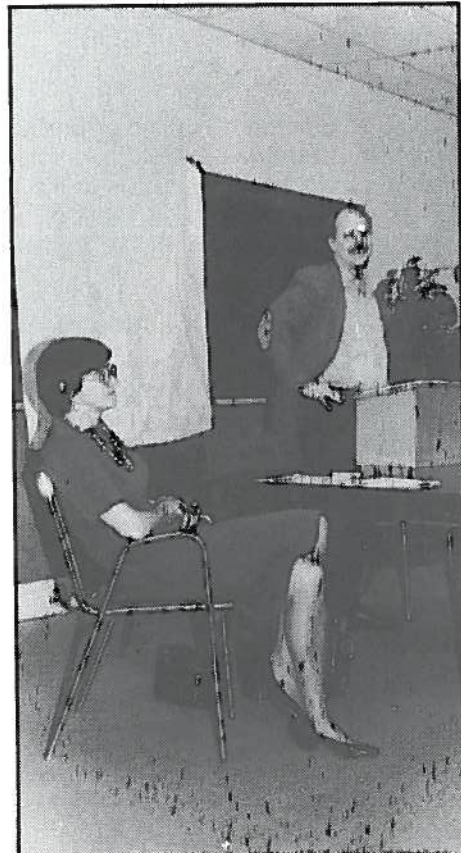
photo by Calvin Seenveld

Life at ICS: glimpses of both the fun and serious sides



Where's the ball? Volleyball at ICS spring retreat.

photo by Amy Harrison Rowe



Dr. Mary Stewart Van Leeuwen and speaker Douglas Schuurman at Gender conference. photo by Dorothe Rogers

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Three summer courses at ICS

This summer the Institute for Christian Studies will be sponsoring three Summer Courses. The first, on June 22 and 23, was a participatory seminar called Rumours of Glory: Bruce Cockburn and Christian Faith in a Post-Modern World. Led by J. Richard Middleton, Chaplain at Brock University, and Brian J. Walsh, Senior Member in Worldview Studies at ICS, the seminar focused on the work of Canadian singer/songwriter Bruce Cockburn.

On July 6-7, Raymond C. Van Leeuwen, associate professor of Old Testament at Calvin Theological Seminary, will lead a seminar entitled: Living Proverbs: A User's Guide to the Book. The seminar sessions will explore many aspects of the book of Proverbs and how this wisdom literature speaks to us today.

Rounding out the summer courses at ICS, on July 9-20 a course on Educational Psychology, taught by Dr. Alyce Oosterhuis of The King's College, will be held at the Institute. The two-week course will explore how children learn, and focus on the theories and practices of educational psychology from a Christian perspective.

For more information and registration details on any of these courses, please phone ICS at (416) 979-2331.

P

Good Reading from ICS

Christianity and the Classics , by Wendy Helleman (Ed.)	\$16.95_____
Setting Our Sights by the Morning Star , by Hendrik Hart	\$13.95_____
I Pledge You My Troth (2nd Ed.), by James Olthuis	\$ 9.95_____
The Holy Spirit , by George Vandervelde (Ed.)	\$13.95_____
On Being Human , by Calvin Seerveld	\$ 7.95_____
Curriculum Unmasked , by Mark Roques	\$12.50_____
No Splits , by Steve Shaw	\$10.95_____
Groen Van Prinsterer on Unbelief and Revolution , by Harry Van Dyke	\$29.95_____
Hommage a Sengghih: Henk Krijger in North America , by Jan de Bree (Ed.)	\$14.95_____
Stained Glass , by Paul Marshall et al. (Eds.)	\$15.50_____
Social Science in Christian Perspective , by Marshall and VanderVennen (Eds.)	\$20.95_____
The Greatest Song , by Calvin Seerveld (paper)	\$14.95_____
New master's degree thesis — Compassion and Protest in the Art of Kaethe Schmidt Kollwitz , by Priscilla B. Reimer	\$ 9.50_____

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NOTES: Fernhout invested as ICS's third president, John D. Caputo speaks at ICS, Lively discussion at Gender Conference [Calvin Centre and ICS Joint Conference: Gender Roles led by Dr. Mary Stewart Van Leeuwen,

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