

PERSPECTIVE

Institute for Christian Studies

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Equipping Christian leaders around the world

H. Evan Runner: in memoriam

By **Robert Sweetman**, *H. Evan Runner Chair in the History of Philosophy at ICS*

H. Evan Runner died on 14 March 2002. The loss is palpable within the ICS community. How could it not be, as *all* roads of ICS memory lead back to H. Evan Runner, one way or another? The claim is not hard to support. Most obviously, H. Evan Runner acted as intellectual God-father to a generation of ICS Senior Members. His intellectual paternity, however, as impressive as it is, has only ever been the narrowest way to reckon a much broader spiritual paternity.

After all, H. Evan Runner also succeeded marvelously in whipping up among North American neo-Calvinists and their Evangelical partners a thirst for Christian organizations and the social and cultural possibilities they represent. One can, for example, point to the distinctive group of Christian Reformed Church clerics he inspired and the sense of mission they championed within the denomination, but one must also (and perhaps more insistently) point to the many Christian organizations that have looked to him for spiritual inspiration. A few that come to mind include ICS's original parent organization, the Association for Reformed Scientific Scholarship (later the Association for the Advancement of Christian Scholarship) and its several projects including the Curriculum Development Centre; the many Christian School parent associations that established primary and secondary schools (above all in Canada) under his inspiration; significant segments of the five university colleges associated with predominantly Christian Reformed support communities (Calvin, Dordt, Trinity, King's and Redeemer), Citizens for Public Justice and one of its antecedents the Christian Action Foundation in Edmonton; the Christian Labour Association of Canada; the Christian Farmers

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Arts flourish at ICS

The months of April and May were an especially fruitful time for the arts at ICS. During this time, ICS exhibited two large art exhibitions – a collection of new and older works by Oakville artist **Jim Paterson**, and a major juried show, which included pieces by fifty artists across Canada, chosen for inclusion. During this time, ICS also hosted their annual **Art Talks!** *The Ruth Memorial Series on the Arts and Culture* in cooperation with **Imago**, a Christian

RUNNER CONFERENCE

ICS will co-sponsor a conference on the legacy of H. Evan Runner on October 4-5 at Redeemer University College. The conference will include a public event on Friday evening, October 4, to remember and celebrate Runner's remarkable contribution.



Left to Right: Sabrina Low (curator), Ilse Friesen (Juror, Wilfred Laurier University), Stuart Reid (juror, Ontario College of Art and Design), Maria Gabankova (Ontario College of Art and Design) with award winning painting "Mourning Babylon" by artist Bruno Capolongo.

arts foundation based in Toronto. This year's Art Talks! lectures explored the relationship between film and faith and featured **Dr. William Romanowski**, professor of Communications at Calvin College. Each event was very well attended, introducing the work of ICS to wide and diverse groups. See individual articles for more details.

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Rejoice with us in this gift, and pray that God will bless our volunteers with health, enthusiasm and enjoyment as they contribute their talents to our institutional mission.
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The gift of volunteering

There are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good. (I Corinthians 12:4-7, NRSV)

The apostle Paul wrote these words to a community of believers susceptible to elevating one gift of the Spirit (the gift of speaking ecstatically in tongues) above all the rest, as the mark of true faith. Paul insists that the Spirit is responsible for a whole variety of gifts, and that the purpose of each gift is not to enhance the stature of its holder, but to foster the “common good.” To drive this point home, Paul employs the famous analogy of the body: “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with (the body of) Christ.” (I Cor. 12:12). A healthy, thriving body requires a great diversity of parts, with very different abilities, all working together for the well-being of the whole.

These rich images sprang to mind at ICS’s Volunteer Appreciation evening on May 31. A commitment to volunteering is, I am convinced, a gift of the Spirit worthy of inclusion in a catalogue of gifts such as the one Paul offers in I Corinthians 12. I can’t think of a single Christian organization that could function effectively without volunteers. Or, to use the analogy of the body, every Christian organization needs body parts that contribute freely and voluntarily, with no consideration other than “the common good,” to the glory of God.

ICS as an organization is richly blessed by the contributions of people who contribute an immense variety of talent voluntarily. Our volunteers include members of the Board of Trustees, library cataloguers, members of the Senate, finance and other committee members, conference organizers... the list goes on. Collectively these volunteers contribute countless hours to enable this particular manifestation of the body of Christ to fulfill its calling and mission in Christian higher education.

At the May 31 event we honoured several people

who had completed their volunteer service to ICS. **Mary Leigh Morbey** was honoured for her ten years of service on the Senate: a total of twenty meetings that set the tone for the academic development of the Institute. **Walter Griffioen** and **William Garfield** were thanked for six years of faithful participation on the Board, each bringing their unique perspective and concerns to the table. And **Jan De Koning** and **Jan Ottevangers** were recognized for their work in completing an on-line cataloguing project in the library. A hearty “Thank you!” to these and other volunteers! In response to our expression of appreciation, Jan De Koning captured the true spirit of volunteering: “I hope Yvonne (our Librarian) has more work for me this fall!”

A current ICS project that requires an immense volunteer effort is the *reGeneration!* campaign. As staff, we know that we have effective volunteers when they are half a step ahead of us – calling to see if this letter has been mailed or that person has been contacted. That has been our experience to date with the *reGeneration!* campaign. Members of the campaign cabinet, in particular, are fully engaged with this project and eager to keep staff on their toes. Much of the credit for this commitment goes to the campaign co-chairs, **John Hulst** (who currently also serves as chair of the Board) and **Fred Reinders** (whose volunteer record includes six years as ICS Board chair). These gifted and seasoned leaders readily share the energy and vision which God has entrusted to them, and serve as an inspiration to staff, other cabinet members, and canvassers.

The gift of volunteering – at ICS we experience this as a gift of the Spirit. Rejoice with us in this gift, and pray that God will bless our volunteers with health, enthusiasm and enjoyment as they contribute their talents to our institutional mission. And may these volunteer efforts contribute to what Paul calls the “common good” – the health of Christ’s body as it comes to expression at ICS, so that God may be praised.

Off to a strong start

In March 2002, ICS announced a capital campaign that will help launch a program to distribute its academic resources globally, and provide funds for scholarships and endowments.

To date, *reGeneration!: The Campaign for ICS*, has raised 20% of its total goal of 5 million dollars – passing the \$1,000,000 mark. These initial results represent 94% participation in the campaign by members of the board, senate, staff and faculty of ICS. The results also include 6 initial gifts ranging from \$60,000 to \$300,000. These early figures indicate a strong support, internally and externally, for the campaign’s vision. The positive early results are attributable to the strong leadership of the *reGeneration!* campaign. ICS has enlisted a volunteer Campaign Cabinet of individuals who bring personal dedication, wide experience and leadership skills to the campaign. Besides **Dr. Harry Fernhout**, ICS President and **John Meiboom**, ICS Vice President of Advancement, the cabinet is made up of the following volunteers:

CAMPAIGN CO-CHAIRS:

Dr. John B. Hulst
President Emeritus,
Dordt College, Sioux
Center IA

Fred J. Reinders
Chairman of Maple
Reinders Group of
Companies, Brampton
ON

**EASTERN CANADA
DIVISION CHAIR:**
John Jeronimus
Retired Civil Engineer,
Grafton ON

**WESTERN CANADA
DIVISION CHAIR:**
John Leder

President, Supreme
Steel, Edmonton AB

**CONGREGATIONS
DIVISION CHAIR:**
Rev. Arie Van Eek
Retired Executive
Secretary of the Council
of Christian Reformed
Churches in Canada,
Waterdown ON

ALUMNI DIVISION CHAIR:
Bruce Clemenger
Director of Centre for
Faith and Public Life,
Evangelical Fellowship of
Canada, Ottawa ON.

IN MEMORIAM

(Continued from page 1)



Federation of Ontario; and Earthkeeping in Alberta. This list is not meant to be exhaustive and even if it were it could not contain the broadest understanding of his impact. Indeed, I think it fair to say that in historical terms he gave Anglophone voice to a religious orientation that spoke initially to and for a Dutch immigrant community on both sides of the Canada-U.S. border whose leaders had grown up whether physically or imaginatively in The Netherlands of the “Mannenbroeders” (the generation of neo-Calvinist leaders and institutions that flourished in the Netherlands between Abraham Kuyper’s death and the years immediately following the Second World War). It was as a graduate student in Holland that he came to appreciate the importance of a community that had an intimate sense of the value of Christian institutional witness. Later in North America, the cadences of this full-throated Anglophone voice for Kuyperian Calvinism would extend outwards as a community of believers, animated by a vision of Christian institutional witness, began to affect a broader North American evangelical world.

Runner’s intent in such engagement was breathtakingly ambitious – nothing less than a new Reformation among evangelical Protestants in North America. The intended Reformation required two interrelated initiatives. Allow me to name these initiatives using the 20 year old words of Bernard Zylstra: “[Runner] pressed for a distinctly new way in which Christians should attempt to help shape the culture and society which they share with humanists in the modern age. This new way consists of organized communal witness and action on the part of Christians outside the realm of the institutional church.” That was the first of his initiatives. In the second place, “Runner attempted to develop a new Christian mind which he considered essential for radical Christian leadership in the culturally decisive spheres of modern society.”

It is not hard to see where ICS fit into this grand vision. In the absence of a sufficient number of scholars whose work was formed to Runner’s “new Christian mind,” that is, sufficient to staff a full-fledged university and its many academic disciplines, ICS was formed to produce scholars of this new mind. In other words, ICS was conceived as the opening gambit in a great cultural game – the intended end of which was the establishment of a Reformed University in North America on the model of the *Vrije Universiteit* in Amsterdam as Runner had experienced it during his graduate school days.

Evan Runner and Robert Sweetman at the Inauguration of the H. Evan Runner Chair in the History of Philosophy, Calvin College, April 2001

A vision as grand as Runner’s makes bold demands upon the Spirit’s labour. It also asks the community of faith that embraces the vision to commit to a multigenerational project. Runner’s voice began the project; the many institutions he inspired will ensure that the project continues across generations.

At ICS, I believe that one who has eyes to see can receive a clear sign of the ongoing realization of Runner’s grand vision: the gradual but steady spread of ICS trained faculty as valued members of a number of Christian colleges in Canada and the United States. We are speaking of first fruits, to be sure, of an opening gambit successfully taken. The game Runner called us to go on. May it go on *ad gloriam Dei*, to be sure; but maybe to the glory of H. Evan Runner too.

Symposia on belief

By Brad Wortz, M.Phil.F. student, Aesthetics

On March 14, 2002, Desiree Berendsen of the Free University in Amsterdam paid a visit to ICS in order to present a paper for the final symposium of the Winter term. Berendsen’s paper focused on the way in which believers function in a pluralistic culture. Being sympathetic to the fact that belief necessarily involves putting both faith and trust in that chosen belief, she expressed a desire to open a new door for believers by allowing them to maintain the particularities of their own beliefs, while at the same time acknowledging a legitimacy to others. To accomplish this task Berendsen argues for an “acting-as-if” in which believers will still have the means to maintain their own beliefs without abandoning an open and sympathetic awareness of the beliefs of others.

In the paper she presented, Berendsen borrowed the notion of “projection” from philosophers of religion Garrett Green and D.Z. Phillips to ask what kind of truth can this “acting-as if,” reveal? Berendsen highlighted the works of William James and Soren Kierkegaard, to show that both the belief in truth and projection of “acting-as if” can mutually co-exist. The symposium ended with a long question and answer period where many of the ICS Junior and Senior members raised interesting questions, which were addressed by both Berendsen and ICS Junior Member Ron Kuipers (moderator).

Just war: a just response

By Luke Moord, M.Phil.F. student in Philosophical Theology

In response to the multifaceted layers of talk and debate following the events of September 11 and the ever-present struggle for negotiations in the Middle East, **Jonathan Chaplin**, Senior Member in Political Theory, formed an informal gathering in April at ICS to openly and freely discuss a just response in light of such devastating current events. With the desire to get an idea of where those around ICS stood in regards to such issues, Chaplin gave a brief definition of “Just War Theory” and opened things up for discussion.

With about 25 in attendance, both students and non-students, there was a wide range of questions, concerns, and entry points into the conversation. A chief concern was the necessity and responsibility of legitimate government to take action in order to provide a defense for its citizens, with the consequence of some level of violence resulting from such action. From the advantages and disadvantages of the Bush administration’s rhetorical strategies to the distinctions between the events of the Middle East conflict and the terrorist attacks of September 11, the discussion was stimulating while at the same time revealing of the complex questions that lie before us.

Jonathan Chaplin will lead a panel discussion on this topic at the Ontario Summer Conference on August 17th in Ancaster.

ICS HOSTS MAJOR JURIED SHOW & AWARD PRESENTATION

“Evidence of things unseen”

On May 23, ICS had the privilege of showing a major Canada-wide juried exhibition representing 50 artists from across the nation. ICS awarded prizes of \$1800.00, \$1300.00, and \$800.00 to artists Bruno Capolongo (1st), Sylvia Bartosik (2nd) and Marurice Collodo (3rd). Honorable mention prizes of \$400.00 each were also awarded to Gerald Folkerts, Ryszard Sliwka and Nathan Vonnahme. Originally to be held at Tyndale College and Seminary, the show was taken over by ICS because 5 pieces chosen for inclusion in the show by the jurors were considered inappropriate by members of Tyndale’s administration. Adrienne Chaplin, Senior Member in Aesthetics at ICS addressed this controversy in her opening remarks to a crowd of about 125 patrons and artists.

Opening remarks by **Adrienne Dengerink Chaplin**

I’d like to welcome you all very warmly to this fourth annual Canada-wide juried exhibition and many congratulations to all the artists who have made it to the final selection. Your works have been selected from amongst 460 pieces submitted by 158 artists and together these have led to an exceptionally strong show.

It is a great pleasure for me and for ICS to be able to host this year’s exhibition especially since we have a longstanding tradition with, and a great commitment, to the arts. Since its inception in 1967 ICS has been promoting Christian thinking on the arts as is reflected in its aesthetics program which was founded by Calvin Seerveld.

Although Western art has long been inspired and dominated by Christian themes, projects and sponsors, this has not been the case in the last few centuries. As a result, not only did we no longer see familiar Christian subject matter in most mainstream art but many Christians started to withdraw from what was now being conceived as a world of vanity and vice. Ironically, having left the world of art in the hands of unbelievers, Christians then started to complain about the lack of moral values in this realm of life and claimed they were being denied a Christian voice.

Fortunately, however, over the last few decades the tide seems to be turning. More and more Christians are seeking a career in the arts and recognize the immense value of art and the aesthetic for the full flourishing of human life as intended by our Creator. I believe this exhibition is just one example of this spirit of artistic renewal – and a great one for that.

As many of you will now know, there is a particular reason why this exhibition is being shown here at ICS rather than at Tyndale College. In line with the Western tradition of art, several of the pieces selected, including the award winning piece, contain images of the nude human figure. Attitudes to such images and, correspondingly, to the nude body itself, vary greatly from age to age and from culture to culture. And within those, naturally, attitudes depend on context and occasion.

Ours is a complex culture. Although we are supposedly at ease with nudity and images of nudity such as encountered in films and advertising, the

majority of such images are presented in the context of uncommitted sexual relations and seductive commercials. Nudity, so it seems, stands for unbounded sexual freedom and self-gratifying consumerism. Indeed, the conventionally fashionable and flawless bodies on display are explicitly meant to be desired.

I suspect that this pervasive and invasive cultural context has contributed to the concerns underlying Tyndale’s reluctance to allow some of the pieces to be exhibited on Tyndale property. This is not a question of Tyndale not being enlightened or, for that matter, ICS not having any scruples. These are real issues which need to be addressed both thoughtfully and sensitively.

However, it is a sad reflection on our society’s use

– or rather: ‘abuse’ – of nudity that we can no longer distinguish between reductive exploitations of the naked body and dignified, rich and suggestive ways of portraying the nude figure – whether attractive, erotic and beautiful, or repulsive, flawed, wounded, ageing, handicapped, vulnerable, broken and so on. God created us as embodied

human beings and in many ways our bodies express who we are.

Here, perhaps, lies a particular challenge for Christians: to re-discover and re-introduce the authentic artistic potential of the nude figure – and to explore anew the endless range of symbolic meanings which can be expressed and suggested by the nude figure – in colors, shapes, sizes, positions, gestures and textures.

There is a long and honored tradition of Christian artists using nude figures in their work, from Rembrandt and Rubens to Rodin and Rouault, to mention just a very few of the very best known. Let us consider how we can learn from these artists as to how we might honor and respect the uncovered human body and how we can educe its dignity in our portrayals.

But before this turns into a lecture, let me stop here and celebrate with you tonight the offerings of these fifty Canadian artists who are already dedicating themselves to these and many other tasks. Let us see and hear from them how they experience “The Evidence of Things Unseen.”



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”

“More than meets the eye ...”

By Natasja VanderBerg, M.Phil.F. student, *Philosophical Theology*

The fifth annual Art Talks! focused on one of the most powerful art mediums of our time: film. Featuring **Dr. William Romanowski**, professor of Communication Arts and Science at Calvin College, the two-day event brought together artists in the film industry and academics involved in the arts. Co-sponsored by ICS and Imago, this year's Art Talks! provided a forum for a discussion on faith and film.

On the evening of May 3, 2002, the event kicked off at St. George the Martyr Church with a sneak preview by ICS emeritus **Calvin Seerveld**. Recalling a time when Romanowski had invited Seerveld to sit down in front of a TV with him and consume numerous hours of MTV, Seerveld said with conviction (and perhaps a little awe) that Romanowski “speaks existentially from the inside out” about popular culture. More seriously, Seerveld described Romanowski as a “refreshing Christian of a vigorous Biblical perspective who engages in current culture – our popular culture – as a child of God.”

Romanowski, who is the author of several books including his most recent *Eyes Wide Open: Looking for God in Popular Culture*, captivated the audience with a lecture interspersed with clips from popular films. Making his way behind the screen, Romanowski highlighted that there is more than meets the eye. The end product that appears on screens, said Romanowski, is the result of a “complicated interaction of art, commerce, technology and culture.” Focusing on classic Hollywood-style films, Romanowski spoke of film as a “vital means of cultural communication, cultural production and reception.”

In classic Hollywood-style movies, Romanowski argued, the product is reduced to the lowest common denominator: such films deal with simple ideas that are easily communicated and are designed and marketed to be easily categorized as romance, action, western and so forth. In line with these distinctions, story structures typically touch on universal themes of love, sex, violence, etc. Classic Hollywood-style film, Romanowski argued, affirm rather than challenge the already-held beliefs of their audience. “People,” he contended, “want to be entertained and affirmed in their beliefs.”

It is this desire to see their beliefs and dreams dramatized that draws audiences to films that capture the American Dream, claimed Romanowski. In this dream, a rugged individual overcomes obstacles in order to find success, often in the form of wealth or love. This story line, which affirms the belief that “if you work hard, and with a little bit of luck, anything is possible,” affirms the rags-to-riches myth. From Rocky to Erin Brockovich, the audience was invited to see the American Dream narrativized on film.

This narrativization of the American Dream, where humans have the resources and the abilities to secure their own success, combined with a cause-and-effect narrative structure, where one event leads necessarily to another, leaves little room for a notion of transcendence, argued Romanowski. The cause-and-effect style, said Romanowski, “can work against credible portrayals of certain aspects of religious experience, specifically conversion, divine intervention and prayer.” Romanowski went on to describe the “Wizard of Oz Syndrome” that has infected American film, a syndrome in which humans are portrayed as having everything they need within themselves to secure their own success. Romanowski argued that this Syndrome downplays the effect of sin, humans’ need for Christ and our need for God’s



Dr. William Romanowski at ICS' Art Talks! 2002]

discussion of alternatives to the classical style continued beyond Friday evening into Saturday morning.

Friday night's evening of clips and lecture was followed by a panel discussion “Faith Behind the Screens: The Role of Beliefs in the World of Film” on Saturday morning at ICS. Moderated by **John Franklin** of Imago, the panel included **Adelmo Dunge**, **Stephen Scharper**, **Mark Bowald** and **Fran Wong**. The panel discussion ranged in topics from the reasons for the increased interest in the relation between theology and film; the differences between Protestant and Roman Catholic approaches to film; the portrayal of Christians in popular film; and the practical ways that Christian artists in the film industry can form a network of support. The enthusiasm for further discussion and practical steps toward forming a network of support for Christian filmmakers was evident in the question period and in the small reception that followed.



Reflections from the ICS spring retreat

By Michelle Jones, Student Services Coordinator

This winter has been the mildest I can remember. I shoveled my driveway once. “So why of all days must father nature choose TODAY, April 2nd, for a snow storm!?” I shake my head in disbelief, crawling up Hwy. 400 towards Mount Alverno Retreat Centre, praying, “God, keep us safe”. Well, except for one car that nearly tumbled into Mount Alverno’s ditch, we made it in one piece.

After a liturgy of thanksgiving, the festivities began and carried on well into the night. A group of nocturnal tobogganers, having fashioned an ICS toboggan train around midnight, were aptly reprimanded for noise-making. One tobogganer apologized and, in an attempt to justify the boisterous behavior, recounted the following to the very sleepy and less than empathetic Mount Alverno staff member: Imagine sitting atop a steep hill - your destination hidden in the black of night. With the outline of the comrade directly in front of you, illuminated by the white blanket beneath, your only comfort is the feel of intertwined arms and legs. A few, jerky scrabbling of mittened hands on the icy snow, and you're off - zooming straight down - into darkness. To stifle a shout of joy and fear in the moment is an unattainable discipline.

Another highlight of the retreat took the form of an Easter egg hunt. Dozens of brightly decorated plastic eggs of all sizes, colors, and

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faculty focus

Calvin Seerveld (Emeritus) had four articles published: "Christian aesthetic bread for the world," in *Philosophia Reformata*, 66(2). 2001, pp. 155-77; "God's ordinance for artistry and Hogarth's 'wanton chace,'" in *Marginal Resistance, Essays dedicated to John C. VanderStelt*, ed. John Kok (Dordt College Press, 2001); "Imaginative re-enchancement of society in God's world: a redemptive artistic task in the European Union," appeared in *Art AD 2001, The social and cultural challenge of Europe. Reflections on the treaty of Maastricht (1991) after 10 years*, 11 (April 2002) :81-89; and "Reformational christian philosophy and christian college education," in *Pro Rege*, 30:3 (March 2002): 1-16. He also gave various lectures at Messiah College, Pennsylvania, on imagination, kitsch, and an illustrated Lenten meditation on the crucifixion of Christ (March 2002).



Adrienne Dengerink Chaplin gave two talks around her book *Art and Soul*, one for students at the Graduate Christian Fellowship group at York University and one for the Christian Women's Fellowship at Little Trinity Anglican Church in Toronto. In May she oversaw the annual Art Talks! event "Shooting in the Light: Film, Faith and Contemporary Culture." Later that month she

spoke the opening words at the exhibition "Evidence of Things Unseen: Art from the Judeo-Christian Tradition" at ICS. On May 27 Adrienne gave a paper for the Annual Meeting of the Canadian Society of Aesthetics entitled "(Con)Fused Knowing: Baumgarten's distinction between distinct and (con-)fused knowing as it recurs in the discursive/presentational distinction in Susanne K. Langer and in the dense/articulate distinction in Nelson Goodman." She has been appointed as the program chair for next year's meeting of the Canadian Society for Aesthetics at the Congress of the Social Sciences and Humanities at Dalhousie University in Halifax.



Jim Olthuis has been nominated for an award by the Word Guild of Canada for his book *The Beautiful Risk*. On May 30, The Word Guild announced its short list of nominees for the annual God Uses Ink awards, to be given June 14. Jim's book was nominated in the category of Non-fiction book (church leadership /theology / philosophy). Jim gave a two hour workshop on this book at the Annual Meeting of the Christian Association of Psychological Studies that met in Chicago on April 11-13.

Jonathan Chaplin gave a paper on "State and Civil Society: Insights from the Neo-Calvinist Tradition,"

at a conference on "Civil Society and Christian Social Thought: Three Views", Baylor University, Waco, Texas; March 22-23. He gave a public lecture on "The Shape of Social Freedom: Calvinism, Justice and Civil Society", at Calvin College, April 17, and participated in a faculty seminar on the theme the next day. He presented a discussion paper on "Religion, Politics and Civil Society" at a study day of the Pew Research Group on Politics and Human Nature, Savannah, Georgia, April 25-27. On May 15 he contributed reflections on "just war" in a discussion of security issues at a meeting of the Canadian Council of Churches' "Commission on Justice and Peace," held at the CCC offices in Toronto. He gave the

paper "Can Liberal Democracy Accommodate Religious Integralism?", on a panel on Liberalism and Religious Pluralism in Canada, at the Canadian Political Science Association conference, University of Toronto, May 29-31. During this conference, he also co-hosted the first meeting of Canadian Christians in Political Science in his capacity as board member of the Public Justice Resource Centre, held at the offices of Citizens for Public Justice. With **David Hoekema** from Calvin College he co-taught and directed the second Calvin-ICS collaborative Summer Seminar. The theme was "Religion and Other Crimes Against Civility: Dilemmas of Toleration in a Liberal Democracy".

Bob Sweetman organized the Dominican Studies Session at the 37th International Congress on Medieval Studies (Kalamazoo, MI) May 4 2002, entitled: Catherine of Siena as Dominican Tertiary. He gave a paper in this session entitled: "Catherine of Siena and the Dominican cura mulierum".

Sylvia Keesmaat published a number of articles, two in *The Banner* entitled "Gardening in the Empire" and "Rethinking Biblical Authority", and in *Catalyst* entitled "Subversive Reality". She also presented a paper at the annual meeting of The Canadian Society of Biblical Studies entitled "The Epistle of Onesimus the slave, to Paul, the Apostle."

Three academic generations at the Learned

Emeritated professor **Calvin Seerveld** (Ph.D., Free University, 1958) oversaw **Lambert Zuidervaart's** dissertation on Theodore Adorno (Ph.D., Free University, 1981); and Zuidervaart, Systematic Philosopher elect at the Institute for Christian Studies, oversaw **Adrienne Dengerink Chaplin's** dissertation on Susanne Langer (Ph.D., Free University, 1999). She now fills the chair of Philosophical Aesthetics at ICS.

In May 2002 at the Canadian Learned Societies'

meetings at the University of Toronto, the three took part in the same session of the Canadian Society of Aesthetics/Societe canadienne d'esthetique.

Seerveld, former first copresident of the CSA/SCE was a critical respondent for Chaplin's paper on Baumgarten,

Langer and Goodman's concepts of artistic knowledge; and Zuidervaart presented a paper dealing with truth in Goodman's aesthetics. Adrienne Chaplin has been made program chair for the 2003 meeting of the CSA/SCE at Dalhousie University in Halifax, Nova Scotia.

ICS also hosted a wine and cheese reception for Learned Society members on May 27. This event brought many scholars from across Canada to the Institute (many of whom were introduced to ICS for the first time) where they were greeted by ICS Senior and Junior Members.



Would you like regular email updates on events at ICS? You can subscribe to our Events list by sending us an email to mdaemon@icscanada.edu with the following message: "subscribe eventslist".

Or you can subscribe to the electronic version of our monthly *President's Prayer Letter* by sending an email to mdaemon@icscanada.edu with the following message: "subscribe prayerlist".

calendar of events

Ontario and Alberta Summer Conferences: Ambassadors of reconciliation

Does September 11 change things for Jesus' ambassadors of reconciliation? How do we answer our society's new questions about war and peace, about media violence and family nurture? Does September 11 suggest that it's time for a new look at interfaith dialogue or ecumenical relations? And what about reconciliation with Native peoples, people of colour, and Jews? Both summer conferences will explore what it means to be Jesus' ambassadors in a hurting world.

This year's **Ontario Summer Conference** will be held from August 16-18 at Redeemer University College in Ancaster in partnership with *The Banner*, the Magazine of the Christian Reformed Church. Keynote speakers will be **John Suk**, editor of *The Banner*, and **George Vandervelde**, Professor of Systematic Theology at ICS.

In his keynote "Reconciliation and Contemporary Culture" John Suk will suggest imaginative Biblical resources for the construction of a Christian cultural response which upholds "reconciliation" with our culture as a primary concern. In his keynote "The Christian Community: Ragtag Band of Reconciled Reconcilers" George Vandervelde will explore the

topic of the unity of the church and what reconciliation means for a community that spans age groups, social classifications, ethnic origins, languages and worship "preferences".

In addition to these keynotes, **Jonathan Chaplin**, Senior Member in Political Science will head a panel discussion on the topic of war in the context of current world events, and workshop leaders from across North America will explore such diverse topics as gender and race reconciliation within the church; reconciliation with Jews, the French, Aboriginal peoples and the environment; and the possibilities for teaching or responding artistically to the questions which reconciliation poses.

The **Alberta Summer Conference**, which runs August 2-5 will be held at Deer Valley Meadows in Alberta, and will also feature keynote speaker John Suk. Various workshops will address how the theme of peace and reconciliation work themselves out in the criminal justice system, economics or politics, families, and with the aboriginal community.

Mark your calendars! More information available at www.icscanada.edu.

Annual Convocation

The Institute for Christian Studies invites you to celebrate the graduation of Junior Members who have successfully completed their Master's and Ph.D. programs on Friday November 15, 2002 at 8:00 pm. (Location TBA)

Student/Alumni focus

Mike Hogeterp (M.Phil.F., 1995) is Research and Communications Coordinator for the Committee for Contact with the Government for The Christian Reformed Church in North America. He is currently facilitating expert task forces and research, which will be used in focused advocacy with the government on such issues as housing and homelessness and assisted reproductive technologies.

Iskandar Saher (M.Phil.F., 1992) is heading the Center for the Development of Holistic Ministry based in Salatiga Java. The institute is based on an agreement between CRWRC and seven Reformed Christian Synods in Indonesia including the islands of Java, Sulawesi, Sumatra, Kalimantan and Sumba. Their mission is to promote a holistic integral vision of Christian living, to foster peacemaking, and to contribute to an economic empowerment of the poor.

James Smith (M.Phil.F., 1995) will begin his position as Associate Professor in the Philosophy Department at Calvin College this fall.

Alumni Alert!

If you are an ICS alumnae/us, or have taken a number of courses at ICS, we'd like to hear from you! In future issues of *Perspective*, we will be dedicating a column to Alumni achievements. Please let us know about your noteworthy accomplishments.

Send information to:

Lisa Chisolm-Smith,
Volunteer Alumni Coordinator (M.Phil.F., 1995)
alumni@icscanada.edu

RETREAT

(Continued from page 5)

textures – some with treasures inside – others empty – served as a launching pad for a thoughtful, intimate time of sharing. Junior Members, staff, and faculty spoke of secret hopes and expectations brought in September, which may or may not have been actualized throughout the course of the year. From my office I have witnessed the forging of friendships, the testing of vocations, and the weathering of culture shocks.

Collectively we have grieved over deaths and rejoiced in a handful of births. Passive participation in global crises via the media has intensified our reactions to personal trials and triumphs.

As I write, summer classes are in session. Some Junior Members have gone home to refuel. Faculty and staff take time to plan and refine their strategies for the next academic year. And, around the globe, a group of new ICS students prepare to jump onto the ICS toboggan train and take a fearful, joyous ride in the company of soon to be known friends.

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