

# PERSPECTIVE

*Institute for Christian Studies*

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## 1999 CONVOCATION

# Faith in the State: the Peril and Promise of Christian Politics

*Christians and other members of society are called to have faith that the state can be "an effective servant of justice," despite perceptions that it is obsolete and severely flawed. Furthermore, all citizens must exercise "co-responsibility" with government for determining public justice and how it is carried out in the state.*

By Cathy Majtenyi

**S**o said Dr. Jonathan Chaplin, Senior Member in Political Theory with the Institute for Christian Studies (ICS). Chaplin delivered his ICS Inaugural Lecture, titled *Faith in the State: the Peril and Promise of Christian Politics*, at ICS' annual Convocation, held November 12 in Knox College Chapel at the University of Toronto. Chaplin came to ICS last January from an eight-year position at Plater College in Oxford, England.

It is tempting to give up on the state. Chaplin described how states are seen to be "insignificant" because they are fragmented on the inside and overwhelmed by globalization from the outside. Many states are dominated by poverty, civil war, corruption, and other political, economic, and social ills. Some Christian leaders have used God to support terrible injustices. And one strand of Christian thought asserts that the very idea of the state is in opposition to the Gospel.

Yet, "I now want to suggest that political institutions like those we now call the state are inescapable imperatives rooted deeply in the very constitution of our created social being," Chaplin told the gathering, which filled the chapel.

Chaplin contrasted the Catholic view of the state as being a "natural" community" with the Protestant view that the state is a "divine 'ordinance'" which God established "to rein in the destructive effects of human sin." The Catholic view is helpful because it shows that, "we need the capacity to coordinate the many agents and diverse interests in a large human community so as to produce common action for the



Dr. Jonathan Chaplin

common good," said Chaplin.

Chaplin then defined the state as being "a political community of government and citizens empowered to promote public justice within its territory by means of law." Public justice, in turn, is committed to "institutional pluralism," a recognition that human beings are created to live in families, neighbourhoods, voluntary associations, churches, and other groups in addition to political communities. Individual and institutional rights are interconnected.

Public justice requires that the state continually balance – and fairly adjudicate among – the

legitimate rights and responsibilities of institutions and individuals within society, said Chaplin.

And this provides an excellent opening for Christians to introduce a "distinctively Christian model of pluralism" as the state moves towards public justice, said Chaplin. A state that seeks public justice would enable people to fulfil their own "plural social responsibilities" while protecting "from the rough hand of those institutional principalities and powers which abuse them, including unregulated global free markets," Chaplin concluded.

Three students received graduate degrees at the annual Convocation. **Christopher M. Cuthill** was presented with a Master of Philosophical Foundations, specializing in Philosophical Aesthetics. Cuthill's thesis, titled "Mutilated Music: Towards an After Aushwitz Aesthetic," dealt with the Holocaust

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# Faith & Learning Network



“  
...the Faith and Learning Network... in cooperation with other institutions, will gather a comprehensive database of resources for Christian scholars in various fields of study.”

The June, 1999 issue of *Perspective* introduced the Institute's new "Directions" document (see box below). This brief statement, the product of an all-ICS visioning process, provides a succinct summary of our hopes and aspirations for the next five to ten years. In this and subsequent columns I plan to explore parts of the "Directions" statement.

The statement signals the Institute's intention to "globalize the reach of our programming by producing and distributing scholarly resources by electronic and other means." Our "Faith and Learning Network" project, currently in its preparatory phase, is designed to help achieve this aim.

The purpose of the Faith and Learning Network is to try to alleviate the difficulty many Christian scholars have in identifying and accessing resources (books, articles, etc.) on the integral role of faith in learning. On the one hand, faith-based academic resources are available at many Christian colleges in North America. But even on this continent Christian scholars face difficult challenges. Professors and students at mainstream universities, for example, have little access to materials of this kind. Relevant materials are often published by small presses or in specialized academic journals. Academic journal subscriptions are rising in cost at an alarming rate, making it difficult for individual scholars and institutions to stay up to date.

Even more acute are the challenges facing Christian scholars in places like Latin America, Africa, and the former communist world. Scholars in these areas often lack even the most basic Christian books required for their task. Many of them have no access to libraries with Christian scholarly resources. High currency exchange rates and low salaries put journal subscriptions out of their reach.

In the first phase of the Faith and Learning Network project ICS, in cooperation with other institutions, will gather a comprehensive database of resources for Christian scholars in various fields of study. Resources reflecting a neo-Calvinist intellectual tradition will receive special emphasis. The database will include information about where the resources are available (libraries, publishers, etc.) and whether they can be obtained through inter-library loans. The data will be made available by ICS in a published bibliography and in electronic format, via the world-wide web.

This bibliographic data-gathering will enable ICS to make wise choices in further developing its own collection of key Christian scholarly resources. On this basis ICS plans to move to the next phase of the project - providing a document delivery service. This will include not only a lending service to libraries or individuals, but also the sale of paper or electronic copies of specific items (within copyright regulations). For North American scholars, materials will be made available on a fee-for-service basis. For scholars in developing nations, materials will be available at subsidized rates. Once the Faith and Learning Network database is fairly complete and the number of requests rises, ICS will be able to earn additional income by producing anthologies of frequently requested materials.

The Faith and Learning Network project can draw on some excellent previous work. In *The Transforming Vision* (1984) Brian Walsh and Richard Middleton

published "A bibliography we can't live without." More recently, Marcille Frederick, former ICS Director of Library and Information Services, prepared a pamphlet, *A short bibliography of Christian faith and learning in various disciplines*. Scholars at other institutions have developed bibliographic databases in specific fields; ICS hopes to build on this experience in this project.

The Institute is developing the Faith and Learning Network in partnership with the International Association for the Promotion of Christian Higher Education (IAPCHE). As an association of Christian institutions of higher learning and individual scholars around the world, IAPCHE will provide networking and promotion vital to this project.

The ICS Board committed \$6500 to the preparatory phase of this project in the current fiscal year. Further development is dependent on securing funds specifically for this project. ICS recently received a grant from the Priscilla and Stanford Reid Trust to cover the entire cost of the preparatory phase. This generous first gift has enabled ICS to look ahead with confidence and excitement as we prepare to launch this project.

## DIRECTIONS

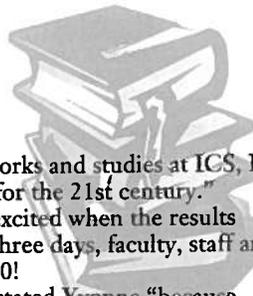
As a Christian graduate school, the Institute for Christian Studies celebrates God's gift of learning. Through solid research and creative teaching we serve students, the academy, and the Christian community. For the next ten years we will:

- forge enduring partnerships with academics and non-academic organizations
- globalize our programming by
  1. offering innovative distance learning courses for credit and continuing education
  2. producing and distributing scholarly resources by electronic and other means
- provide resources for reflective Christians by bringing biblical insights to bear on issues of cultural significance
- strengthen research by appointing outstanding new faculty and enhancing our program of faculty development
- attract greater numbers of exceptional students
- upgrade computer resources and renew physical space
- secure needed fiscal resources

In all its activities, ICS will demonstrate biblical faithfulness, sound cultural engagement and respect for diversity.

# Faculty, students, staff donate new library equipment

by Mike den Haan  
Director of Development



CONNIE KUIPERS

Volunteer Nelly Westerhoff enters book data into new program donated by ICS faculty, staff and students.

In early October, a "Campaign Organizing Committee" launched a mini-campaign called "Launch the Library" to raise money from ICS faculty, students and staff. The goal: \$1,650 toward the purchase of a new Library Database (above an already generous staff/faculty contribution level).

Yvonne Haaksma (librarian and Campaign organizer) was very excited about the campaign: "with

the help of everyone who works and studies at ICS, I can make the library ready for the 21st century."

Yvonne was even more excited when the results started coming in. Within three days, faculty, staff and students gave over \$1,800.00!

"I'm especially excited" stated Yvonne "because everyone else was so excited about the campaign."

Currently, the ICS library uses an older, "Columbia Library System." Under "Columbia," you have to make a book request to the librarian, who then locates the book. In addition, Columbia was not fully indexed, was not user friendly, and could not easily accommodate data entry.

With the funds donated by faculty, staff and students, ICS has purchased the "Mosaic Library Database." This new system enables faculty, students, and staff to access the library from their offices or homes (or any place in the world with an internet connection). "Mosaic" gives improved access to library records, greater efficiency, cleaner cataloguing, full indexing and, overall, is much more user friendly. "Mosaic" is a great library/research partner.

Adrienne Chaplin (faculty member and campaign organizer) was also excited about the results and looks forward to using the new system. The Campaign organizing committee hopes to use the extra funds to purchase additional library resources.

## 1999 CONVOCATION (Continued from page 1)

and ways in which it has influenced artistic representations. Cuthill, whose first degree in theatre and art comes from Redeemer College, is pursuing a PhD in the same program at ICS.

Timothy M. Erickson also received a Master of Philosophical Foundations, specializing in Philosophical Theology. Through his comparative study, Erickson explored faith and reason in his thesis, titled "Faith in Doubt: A Socratic Alliance of Religion Between Kierkegaard and Derrida." Erickson, who has a job in the computer field, said he may pursue a PhD in a year or so. Erickson received his undergraduate degree in philosophy and a minor in physics from North Park College in Chicago.



ANDREW WEBER

Graduates Chris Cuthill (left) and Tim Erikson

Elizabeth G. Hiemstra, who could not attend the convocation, received her Master of Worldview Studies degree, which was accepted on her behalf by Worldview Studies Program Director Carroll Guen Hart. "Beth herself says that her study at ICS helped her to begin with a policy position that Christians espouse, and then to understand and explore the various elements which might actually make such a position Christian," Hart told the gathering. Hiemstra is a Policy Researcher at the Evangelical Fellowship of Canada.

## Hats off to our volunteers!

Volunteers have played an important role at ICS for many years. Currently there are over 35 active volunteers who in various ways support, guide and assist our educational ministry. The first Volunteer Appreciation Evenings were held on May 28, 1999 in Toronto and on November 5, 1999 in Edmonton to express appreciation for their time and talents. The evenings included brief words of thanks by President Harry Fernhout and others, followed by fun, food and socializing. Volunteers play a crucial role in the daily life, as well as the ongoing direction and mission, of ICS. "Hats off to our volunteers!" For more information about the program or to volunteer at ICS, please contact Carol Lammers, Volunteer Coordinator, toll free at 1-888-326-5347 or locally at 416-979-2331 ext. 227 or email [clammers@icscanada.edu](mailto:clammers@icscanada.edu).



Volunteer Appreciation Event in Toronto at the home of Wietse and Kathryn Posthumous: Pictured (l to r) Bill Garfield, Adrienne Dengerink Chaplin, Lambert Zuidervaart, Warren Piers.

## John Hulst new Chair of the ICS Board of Trustees

After serving five years as Board Chair, Rev. Ed Den Haan has decided to devote the final year of his term as ICS Trustee to leading the Institute's Cultivation and Awareness Raising (CAR) program. At the November 12 Board meeting, Dr. John Hulst was selected to succeed Den Haan as Chair. Rika Vander Laan will continue to serve as Vice Chair, and will chair the Executive Committee.



Hulst, the former president of Dordt College, brings a wealth of experience to his new role. "I am excited to serve the Institute as Board chair," he stated. "I see wonderful opportunities for ICS to play a vital role in the global arena of Christian higher education, and I am eager to do what I can to make this possible."

Explore contemporary life from a Christian perspective

If you like to read, think about and discuss the implications of a Christian worldview for cultural and professional life, these new courses from ICS can provide the materials and discussion partners. You bring your thoughts!

### Crossings:

*Postmodernism and Christianity*  
Instructor: Ronald A. Kuipers  
Tuesday evenings, January 18-April 18, 7-10 p.m.

### Professional Ethics

*Toward Shalom*  
Instructors: Carroll Guen Hart and Barbara van Kooij  
Tuesday evenings, Jan. 18-April 18, 7-10 p.m.

### Shaping a Christian

*life: (Anglo) Catholic sacramentality as Christian worldview*  
Instructor: Carroll Guen Hart  
Thursday evenings, January 20-April 20, 7-10 p.m.

### Art and Worldview

Instructor: Adrienne Dengerink Chaplin  
Thursday evenings, January 20-April 20, 7-10 p.m.

Course fees: \$410 for credit, \$360 for audit.

For information on a course, or on registering for the Worldview Program

please call  
Carroll Guen Hart,  
Director of Worldview Studies  
Shant@icscanada.ca



## Student focus

# Being at ICS is a dream come true

By Diane Bergsma, ICS Doctoral Student

I came to ICS in 1997 for a conference on "hermeneutics", that is, the study of interpretation, and was affirmed in my readings of Biblical texts. I returned in 1998 for a summer course on the Old Testament and was motivated to continue my search for understanding. Then, in Sept. 1999, I became a full-time "Junior Member", pursuing doctoral studies in Philosophical Theology! Now I feel not only affirmed and motivated, but also challenged to be a responsible member of the ICS community. For I do experience the ICS as a faith community of scholars and supporters from various Christian denominations.



Junior Member, Diane Bergsma

Being at the ICS is a dream come true for me. You see, I'm not really your average student. I'm older than the other Junior Members; as a matter of fact, I'm older than most of the staff and Senior Members! I earned my BA and MA in philosophy at Brock University, and I live in St. Catharines with my husband Jerry, where we are members of Covenant Christian Reformed Church. We enjoy our family as proud parents and doting grandparents.

Although each of the courses I am taking has a different focus, they complement each other by enabling me to learn the various philosophical and theological ideas from a Christian perspective. With Bob Sweetman I am learning the history of philosophy, which takes us from the ancients to the scholastics and their influences on Christianity. With Vaden House, by focusing on the modern philosophers, we learn how we, as a society, are influenced by their various philosophies of religion. With Jim Olthuis I am learning about hermeneutics.

I have become most passionate about a textbook in Jim's class, entitled *Is there a meaning in this text*, by Kevin J. Vanhoozer. In describing many ways of interpreting and understanding a text, especially a biblical text, Vanhoozer clarifies my own position, not only where and with whom I agree or disagree, but also why. This leads to wonderfully alive discussions in and outside the classroom, which continue at home with Jerry.

I feel privileged to be part of this dynamic community which strives to honour God and to advance an understanding of faith and theology. I hereby express my sincerest thanks to the faculty, staff and supporters of ICS for providing a place where I can explore the possibilities and responsibilities of a Reformed perspective in my scholarship.



Pam Trondson (left) takes over the reins from Wanda Coffey Bailey

## STAFF CHANGES

By Harry Fernhout

Recently ICS staff and students said a fond farewell to Wanda Coffey-Bailey, who served as Director of Student Services since 1993. Wanda resigned her position when her husband, James Bailey, accepted an appointment at Colgate-Rochester Seminary in northern New York.

Wanda was an effective ambassador for ICS as she directed our recruitment program and guided the admissions process. Her on-site work with students was exceptional; she went well beyond the call of duty in helping students (particularly those from overseas) adjust to a new city and school. Her cheerful, caring presence was appreciated by staff and students alike.

Pam Trondson is the Institute's new Director of Student Services. Pam is a graduate of the University of Waterloo and Canadian Theological Seminary (CTS). From 1992 to 1998 she was part of the recruitment, admissions, and enrolment management staff at Canadian Bible College and CTS in Regina, Saskatchewan. Pam is an enthusiastic communicator; on the day of her job interview, she gave her copy of the ICS Academic Calendar to a University of Toronto student she met in a nearby coffee shop! ICS is blessed to find a gifted and experienced person to fill this vital role.

**Hendrik Hart**  
Professor of Systematic Philosophy, ICS

**James Olthuis**  
Professor of Philosophical Theology, ICS

**Lambert Zuidervaart**  
Professor of Philosophy, Calvin College

**Language, Truth, & Postmodern**  
*A Collaborative Seminar in Toronto*

*June 12 - June 20, 2000*

This seminar addresses central texts by Martin Heidegger, Richard Rorty, and Jacques Derrida to understand their challenges to traditional philosophy and their implications for religion, culture, and faith-oriented scholarship. Applicants must be college or university faculty or be enrolled in a graduate program. Graduate course credit is available.

**For more information or to apply contact:**  
Donna Kruihof, Secretary  
Calvin College Department of Philosophy  
3201 Burton Street SE, Grand Rapids, MI 49546  
e-mail: kruid@calvin.edu  
fax: 616-957-8505

Deadline for applications is March 1, 2000.

Cliffure: Heidegger, Rorty, & Derrida

## Bob Sweetman: Historian of Philosophy at ICS



Abraham Kuyper

I am a storyteller, though I am not very good at making up my own, whole cloth. That is perhaps why I became that type of storyteller that keeps history. Of course, the history I keep is the history of philosophy. In the Academy today, this field of history-keeping is rather unique.

ICS took a risk when I was hired. Normally, institutions like ICS do not hire just any old storyteller to keep the history of philosophy. Historically, they entrust the task to an unusual kind of philosopher. Such a person philosophizes, of course, but does so in relation to philosophy's past. I knew this when I interviewed for my present position. I looked over my grab-bag of historical goodies and shook my head pessimistically. What were ICS philosophers to make of the stories I had been busy with while teaching in an undergraduate department of history? In the interview, I laid out my wares: a motley collection of lactating virgins, levitating visionaries, snapshots of the odder metaphysical nooks and crannies of medieval theological and philosophical texts—all of them cracks in the edifice especially apt

to disclose the habits of medieval Christian minds and hearts. Not in eight years have I stopped feeling grateful that ICS looked at what I was peddling and decided to buy.

Of course, ICS was a risk for me too. Though I had been brought up in a Kuyperian home, had been mesmerized by undergraduate encounters with H. Evan Runner, and had spent time at ICS in the late 70s, I was unclear just how well grounded I was in the tradition of thought present at ICS. I could put it another way. I was a spiritual child of Abraham Kuyper, but was I from the right descending family? After all, Kuyper could be followed in more than one way. He was a complicated man who looked at and understood the world in ways as colourful and expansive as his personality. He had the mental space and energy to hold in creative tension several distinct and ultimately incompatible tendencies within his thought and writing.

Different groups of descendents have been attracted

(Continued on page 6)

### calendar of events

#### Symposia

Members of ICS's academic and supporting community are invited to attend these Symposia, which offer a window on the academic dialogue alive at ICS. All Symposia are on Thursdays from 1:30 - 3:30 p.m..

#### December 9

*The Enlightenment Occlusion of the Integrity of Faith and Reason*

Ron Kuipers,  
ICS doctoral student, Systematic Philosophy

#### January 27

*The Epistemology of Faith Language*

Hendrik Hart,  
ICS Senior Member, Systematic Philosophy

#### February 24

*Love, Trinity and Hermeneutics: An exploration of the value of an understanding of God as trinity for hermeneutics*

Cal Dueck, ICS doctoral student, Philosophical Theology

#### March 23

*A Knight without Armour: Kierkegaard and Caputo on the Secret of Subjectivity*

Shane Cudney,  
ICS doctoral student, Philosophical Theology

#### April 13

*Potacka's Philosophy of Culture*

William Rowe,  
Professor of Philosophy, University of Scranton

## Contact ICS!

Phone: 416-979-2331  
Toll Free: 1-888-326-5347  
Website: [www.icscanada.edu](http://www.icscanada.edu)

#### Recruitment & Student Life

Pam Trondson, Director of Student Services  
Email: [ptrondson@icscanada.edu](mailto:ptrondson@icscanada.edu)  
Extension: 239

#### Distance Education Information, Registration

Jeanne Jordan-Awang, Academic Administrative Assistant  
Email: [jjordanawang@icscanada.edu](mailto:jjordanawang@icscanada.edu)  
Extension: 234

#### Library & Research Resources

Yvonne Haaksma, Library and Information Resources Coordinator  
Email: [yhaaksma@icscanada.edu](mailto:yhaaksma@icscanada.edu)  
Extension: 237

#### Book Sales, Volunteer Opportunities

Carol Lammers, Office and Volunteer Coordinator  
Email: [clammers@icscanada.edu](mailto:clammers@icscanada.edu)  
Extension: 227

#### Special Events, Communications, Perspective

Connie Kuipers, Conference and Communications Coordinator  
Email: [ckuipers@icscanada.edu](mailto:ckuipers@icscanada.edu)  
Extension: 225

#### Financial Support Opportunities

Mike den Haan, Director of Development  
Email: [mdenhaan@icscanada.edu](mailto:mdenhaan@icscanada.edu)  
Extension: 229

#### Address Changes, Reception

Vidya Williams, Administrative Assistant  
Email: [vwilliams@icscanada.edu](mailto:vwilliams@icscanada.edu)  
Extension: 221

to different aspects of Kuyper. Some are drawn, above all, to the scholastic Kuyper, the man who loved John Calvin and the Genevan side of the Reformation's way of putting things. Others feel the pull of the romantic Kuyper. They are most moved by his lushly emotional phrasing and his creative way of reworking nineteenth-century German philosophy and theology: his preference for the organic, his longing for experience of the Absolute, his habit of working from wholes to parts, and his sense that historical communities forged even as they were formed by a unifying spiritual orientation which afforded a distinctive view of the world. Still others resonate to the antithetical Kuyper, the scholar who found his starting point in the experience of spiritual rebirth, an experience so all-pervasive in its effects that by it all things could be seen anew. ICS can be said to have emerged out of the latter group of Kuyperians. The Kuyperians of Grand Rapids, Michigan, among whom I spent my formative years, were largely of another stripe.

Sister traditions, like most other kinds of siblings, often find it hard to celebrate the many things they share, preferring instead to emphasize points of difference and to compete for precedence on that basis. Members of Kuyper's far-flung spiritual family have known their own intramural scraps. Did adoption into the ICS family of Kuyperians mean being disowned by the Grand Rapids branch? My years at ICS have been, in part, an attempt to answer this last question negatively. That is, I have thrown myself into the ICS family and its household traditions, but have tried to do so as a son loyal to all of my extended familial obligations. I have consciously worked "by ligature rather than rupture" as one novelist-philosopher I know would have it. You may prefer my own image which is admittedly less flattering: "Give me a fence to sit on, I'll mistake it for a Lay-Z-Boy every time."

In my effort to serve and develop the keeping of philosophy's history at ICS, I have come to focus on the work of the first Reformational historian of philosophy, D.H.Th. Vollenhoven. I have tried to do so in ways that acknowledge the modifications that successive generations of ICS-related figures have worked on Vollenhoven's original ideas. Of course, I do not have to do this all on my own. I have well-informed colleagues and am part of a small but growing group of people around the world interested in Vollenhoven and his way of telling the story of philosophy. We are all, I would guess, interested in promoting Vollenhoven's legacy, in identifying what in his history-keeping is of enduring worth and what should be quietly left behind. I am not just interested in understanding and preserving the legacy's characteristic claims and habits of expression. I want to make it my own. Consequently I also bring to it my questions and perspectives.

Some of my questions, as I have hinted, are delivered in the broad vowels of the American midwest and betray the cadence of my Grand Rapids Kuyperian roots. Others, however, betray an affected but recognizably Irish lilt and reflect my long and happy years lurking in the shadows of the Pontifical Institute for Mediaeval Studies, eavesdropping intently on the community of Thomist scholars busily at work there. Indeed, I remain at heart a medievalist; my interaction with Vollenhovian history-keeping is

“  
**Chapters  
 testifying to  
 the inventiveness and self-  
 conscious  
 Gospel  
 submission of  
 scholastic  
 philosophers –  
 these are the  
 chapters I  
 would like to  
 add to the the  
 story of  
 philosophy as it  
 is told by  
 Reformational  
 philosophers.**  
 ”

centred on its application to medieval philosophical figures and texts. And then I should mention the medieval women mystics and their deeply suggestive poetry. They have moved me in philosophical as well as devotional ways. I bring their poetry too to the table.

But what does this eclectic set of influences mean for the ICS tradition of history-keeping? Maybe I can put it this way. Vollenhoven and others have been deeply aware of the cost to the Christian tradition of its many borrowings from Greek and Roman philosophy. I, on the other hand, am equally aware of the inventiveness of these borrowings. I see in the texts of ancient and medieval Christians a self-conscious willingness to risk philosophical incoherence in order to say what must be said in submission to the message of the Gospel as they had received and understood it. In other words, I think of Vollenhoven and others as acutely aware of the prophetic nature of their task as history-keepers; theirs are the thunderous gifts of the farmer, Amos. I, on the other hand, am more reticent. I find my calling within constraints put on me by the "Golden Rule", to read with the same generosity of spirit I know I will need from others. Chapters testifying to the inventiveness and self-conscious Gospel submission of scholastic philosophers – these are the chapters I would like to add to the the story of philosophy as it is told by Reformational philosophers. I say add, for my sense of the inventiveness and Gospel submission of scholastic philosophy denies neither the risks it took in its search for understanding nor the costs its philosophical choices actually entailed. Unfortunately, to be inventive and to submit to the Gospel is no hedge against damaging error. So I remain committed to work by ligature rather than rupture, hoping thereby to reweave the strands of Reformational history-keeping into those other strands I hold dear in the hope that all these philosophical products of faith (and error) can leaven each other in fruitful ways, *ad gloriam Dei*.



Faculty at Convocation: Front (left to right) C. Guen Hart, H. Hart, S. Keesmaat. Middle: B. Sweetman, H. Fernhout, J. Othhuis. Back: J. Chaplin, D. Blomberg, A. Dengerink Chaplin. Not pictured: G. Vandervelde.

## Recent activities of ICS Senior Members

In July, **Doug Blomberg** (Philosophy of Education) presented a keynote address and two workshops at the Christian Schools International Convention in Wisconsin, and published an article in *Philosophia Reformata* entitled "An epistemology of teaching". In October, Doug gave the Educational Address at the Ontario Christian Teachers' Association Convention in Toronto, and published an article in the *Journal of Education and Christian Belief* entitled, "A problem-posing pedagogy: paths of pleasantness and peace".

**Jonathan Chaplin** (Political Theory) gave a paper entitled "Beyond Liberal Restraint: Defending Religiously-based Arguments in Law and Public Policy" at a conference on Pluralism, Liberalism, Law and Religion organised by the Ottawa-based Center for Renewal in Public Policy, Oct. 15-18. He also attended a meeting of the Social Action Commission of the Evangelical Fellowship of Canada on Nov. 5-7, which he has recently

been invited to join.

**Adrienne Dengerink Chaplin** (Philosophical Aesthetics) successfully defended her Ph.D. thesis entitled "Art, Body and Mind: The Problem of Meaning in the Cognitive Aesthetics of Susanne K. Langer" at the Free University in Amsterdam on Sept. 2. On October 27-30, she attended the Annual Conference of the American Society for Aesthetics held in Washington D.C.

**Carroll Guen Hart** (Worldview Studies) attended the annual meeting of the Ontario chapter of the North American Association of Christian Social Workers at Redeemer College in October, where she met some people who are interested in exploring the integration of their profession and their faith, and talked about ways in which ICS can provide help with theoretical matters in the context of social work practice. She also met with John Wood of The King's University College, and carried forward plans to write and

publish a joint paper on Christian professional groups, and plans for a May conference at Trinity Western University on ways in which Christian environmental professionals can help mediate environmental conflict.

**Hendrik Hart** (Systematic Philosophy/Dean) is thankful that he was able to submit all ICS course information for the 2000-2001 Calendar of the Toronto School of Theology. This will be the first time that all ICS courses will be listed in this important resource. He is finishing the last chapter of a book he is writing together with William Sweet, a Roman Catholic philosopher from St. Francis Xavier University in Nova Scotia. The focus of this book is Sweet's critique of Hart's views of the relation between faith and reason.

In September, **Sylvia Keesmaat** (Biblical Studies and Hermeneutics) received copies of her newly published and first academic book, *Paul and His Story: (Re)Interpreting the Exodus Tradition* (Sheffield Academic Press). She also gave three workshops at a Christian school teachers convention in Lyden, WA on "Devotions During Advent", "Teaching the

Biblical Story", and "Jubilee".

On Oct. 7-9 **Jim Olthuis** (Philosophical Theology) attended the annual meeting of the Society for Phenomenology and Existential Philosophy at the University of Oregon in Eugene. Along with six ICS students, he also attended the second Religion and Postmodernism conference, featuring Jacques Derrida, at Villanova University on Oct. 14-16.

**Calvin Seerveld** (Emeritus Senior Member in Aesthetics), has a review in the current Calvin Theological Journal of ICS alumnus Craig Bartholomew's doctoral dissertation, *Reading Ecclesiastes, Old Testament Exegesis And Hermeneutical Theory*, published by the Vatican's Pontifical Biblical Institute in 1998. Bartholomew critically treats post-modern readings of the biblical book, and received his Ph.D. from the British University, Cheltenham and Gloucester College of Higher Education.

**Robert Sweetman** (History of Philosophy), went to Calvin College, Spring Arbor College, and Hope College from October 18-20, giving two lectures: "Christian

Philosophy in the Reformed Tradition: Delights and Dilemmas. A Personal View" (at Calvin); and "A Medieval Dominican and the Modern Self: Exorcising First Things?" (at Hope). October 21-24 he was in Calgary presenting a workshop entitled "Christian Culture Then and Now" for two church small groups, and a lecture for the Chaplain's Lunch at the University of Calgary entitled "Medieval Religion, The Riddle of Evil and the Mystery of Suffering Love".

**George Vandervelde** (Systematic Theology) participated in a Panel Discussion on "The Gift of Authority," the most recent document produced by the Anglican-Roman Catholic International Dialogue, on October 7, at Trinity College. November 7-14, he was at Lake Geneva Campus, in the Chicago area, co-chairing the World Evangelical Fellowship - Roman Catholic Consultation. Two main topics: a) What is the meaning of "fellowship" or "communion" and how do we recognize another person or church as being part of that communion? b) When does evangelism become proselytism (sheep-stealing)?

## New Books from ICS

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SIGNPOSTS FOR CHRISTIANS IN THE ARTS



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Adrienne Chaplin and Hilary Brand  
1999, 212 pages, \$29.00

An accessible jargon-free resource for artists who want to better understand the relation of faith to their vocation in the postmodern world.

### Take Hold of God and Pull

Fresh words from scripture for our lives today  
Calvin Seerveld  
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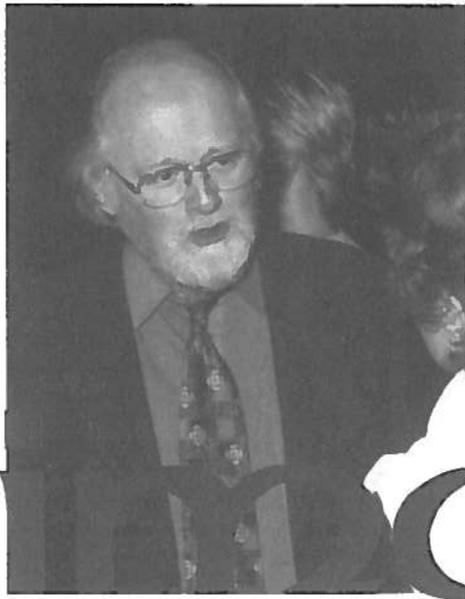
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## WORKING TOGETHER

*ICS and IMAGO together highlight faith and the arts*

By John Franklin

**M**y first experience with ICS goes back about 30 years when the Institute was located on Lyndhurst Ave. As an undergraduate student I attended a discussion group with Senior and Junior members. They were energetic discussions always seeking to better grasp how we might bring our Christian understanding to bear on intellectual and cultural concerns.

In recent times I have been able to forge some new links with ICS. As Director of the Summer School for Wycliffe College and ICS over the past two years, I have had opportunity to see first hand the value of such cooperative ventures. Students who have had no contact with the intellectual tradition of ICS are gaining first hand experience of that tradition in the classroom.

However it is the arts that have provided my most recent and closest connection with ICS. While on the faculty of a local Christian college, I spent a good deal of time seeking to promote the arts. This became an avocation beyond my role as Professor of philosophy. When looking for someone to speak on this topic for a lecture series I turned to ICS and Calvin Seerveld, to help us bring some fresh perspective on Christian responsibility as it relates to aesthetic life.

In June of 1998 I took up a part-time position as Director of IMAGO. This charitable organization is committed to promoting the arts. It seeks to network with, and provide support for, artists and the arts, and in so doing, to help bring a stronger Christian presence in the culture. Last June IMAGO partnered with ICS and Wycliffe College to put on a two week arts festival. (See Perspective September 1999). ICS's new Senior Member in aesthetics, Adrienne Dengerenk Chaplin, taught a course that was part of the summer school and part of the arts festival. Her lecture at the annual Art Talks took place in conjunction with an art show opening which included the work of eight visual artists. With nearly 200 attending this event, many new people were brought into contact with ICS.

The annual ICS Summer Conference focused on the arts and I was pleased to be invited to serve on the planning committee. Many of the artists who participated in the conference were those with little or no previous contact with ICS. Without exception their experience was a positive and rewarding one.

It is becoming more evident that partnering together serves to enrich our resourcefulness and strengthen us in carrying out our mandate. I am grateful that IMAGO and ICS have been able to work together on these projects. The success of these events holds promise for future opportunities to join together in serving our constituencies.

**John Franklin** is Executive Director of IMAGO. Phone: (416) 421-8745; Email: [franklin@ultratech.net](mailto:franklin@ultratech.net); Website: [www.imago-arts.on.ca](http://www.imago-arts.on.ca)

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