

PERSPECTIVE

Institute for Christian Studies

Volume 34, Issue 1, March 2000

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INSTITUTE FOR CHRISTIAN STUDIES

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Biblical scholarship and the dress-up box

At our house, it is clear that stories are something to be lived. When you hear a story, you enter into it, put on the clothes of its characters, act it out in your daily life. And so we are careful about what stories actually make it into our repertoire. There are some things we do not want lived out.

By Sylvia Keesmaat

There are a number of fixed points in my daughter's life. Two of these are her stories before bed, and her dress-up box. The two are not as unrelated as they might seem, for it is frequently the case that the night-time stories provide the inspiration for her dressing up. So the last few months we have been able to enjoy the presence of an angel, as well as the company of Mary, veil over her head and Jesus in her arms.

When I was growing up, the central book for stories was the Bible. We read it every day, after dinner: stories about the faithfulness of Abraham, about the promised resurrection and restoration of Israel (Ezek.37), stories about the healings of Jesus, about those who were cast out for confessing who this Jesus was. This was the story I heard every day, and this was the story I wanted to live out. And part of how I wanted to live it out was by preaching that story in my community.

It was an interesting paradox. On the one hand I had a desire to live and tell the story of Jesus in the community where I saw that story lived out week by week. On the other hand I learned very quickly that this was one way I could not live that story out, because of my gender.

So I experienced a crisis in the story. I was told that my desire to tell this story from the pulpit was unfaithful to the story itself. Since there was no room in the plot of the story for women preachers, I would simply have to find another way to live it out in my life.

Now, I am telling this not merely to highlight what it was like to want to preach in the church I grew up in. I am also heightening the tension of my story as a way of illustrating the tension that is found

throughout much of the Bible. This is, quite simply, a book which contains conflict about the proper way to live the story. Jesus himself was retelling Israel's story in such a way that he became the true and right ending, the climax of the story as it had been told so far. And he was crucified because those around him could not accept his telling of the story, that this was how God would come to save the world.

Paul, too, was telling the story of Israel as a story which came to fulfilment in Jesus. The restoration and forgiveness for which Israel longed was finally found in Jesus. In Jesus Israel would bring a blessing to the nations of the world.

What is notable about Paul is that in order to tell the story as the story of Jesus, he had to let go of some parts of the story which first century Jews had deemed central. So, for instance, Paul's letters testify to the struggle early christianity had over the law.

Paul maintained that the law was no longer necessary for salvation and reconciliation, for forgiveness and grace. Those who held firm to the story as it had been passed on

to them thought that Paul was the biggest heretic going; how could he give up the law? This was the one non-negotiable part of the tradition! And yet, in order to tell this story as the story of Jesus, Paul had to change the story. He had to remain faithful to the promises of God as found in the scriptures, and he had to creatively retell the story in order to show how those promises were fulfilled in Jesus.

Faithful, yet creative. That is the challenge that we are faced with as we live this story in our daily lives. How can we remain faithful to the scriptures as the authoritative story of redemption, while at the same

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Bearing witness

In May of 1999 the ICS Board adopted a new "Directions" statement as a working document summarizing our hopes and aspirations for the next five to ten years (see box below). In this space I plan, from time to time, to focus on what ICS doing to implement the "Directions" statement.

The Institute's *Directions* statement promises that we will "strengthen research by appointing outstanding new faculty and enhancing our program of faculty development." I want to focus on the last part of this phrase by describing an exciting 'faculty development' project already underway at ICS.

Long-time ICS faculty members have reached or are approaching retirement. A younger generation is taking responsibility for leadership. In this context the ICS faculty decided to take stock, to reflect on three decades of experience in the pursuit of "scripturally-directed learning." This exercise would, we were convinced, help equip a new generation of faculty for the ongoing task, and help build a strong sense of community.

We were also impressed by a growing interest in the topic of Christian scholarship in the wider academic world, particularly in evangelical circles in the United States. A couple of years ago, for example, George Marsden's book, *The Outrageous Idea of Christian Scholarship*, sparked widespread discussion in both secular and Christian circles. We felt called to make a constructive contribution to this emerging conversation, drawing on the Institute's experience and strengths.

These two considerations motivated faculty members to commit a portion of their research work to a three-year project on the calling of Christian scholarship in today's world. To set the context, each faculty member wrote an autobiographical piece on his or her motivations and experiences as a Christian scholar. Sharing these papers was a wonderful experience, revealing the deep spiritual motivations of each participant. We emerged from this exercise with a deep sense that we are working together to witness to Christ as Lord of learning. (Readers of *Perspective* are also enjoying the fruit of this work. The articles by Sylvia Keesmaat in this issue and Bob Sweetman in the previous issue are based on material they wrote for the project.)

The brief academic autobiographies also gave us a chance to identify key issues and challenges facing Christian scholars today. On this basis our faculty developed a proposal for a book with the working title *Bearing Witness: The Gift of Christian Scholarship in an Incredulous World*. In this book we want to show ('bear witness to') how this particular academic community, drawing on the resources of the reformational intellectual tradition, deals with key issues that all

scholars must address. Each faculty member has been assigned a chapter for the book. Over the next year these chapters will be presented to the group for discussion and refinement. We plan to include scholars from outside ICS in this process; Bob Sweetman has already engaged in a constructive exchange with George Marsden, to be printed in *Perspectives* (formerly the *Reformed Journal*).

We are confident that our joint project will continue to pay rich dividends as we work to build a strong faculty team at ICS. And we trust that, if we 'bear witness' effectively, our work will stand as an example of integral Christian scholarship which offers encouragement and contributes to the development of a new generation of academic leaders far beyond the walls of ICS.

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 academic and non-academic organizations
- globalize the reach of our programming by
 - offering innovative distance learning courses for credit and continuing education
 - 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.

“
A younger generation is taking responsibility for leadership. In this context the ICS faculty decided to take stock, to reflect on three decades of experience in the pursuit of 'scripturally-directed learning.'
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Did you know?

“By 2010 [Canadian] universities will need to hire a total of more than 32,000 faculty. The University of British Columbia says it needs 900 more professors by 2005.”

“Competition for faculty heats up”, *University Affairs*, January 2000.

“175,000 students are enrolled in the 95 member schools of the Council of Christian Colleges and Universities. Additional students enrolled in over 36 Christian campuses in 11 countries.”

The Council of Christian Colleges and Universities Resource Guide.

The need for Christian graduate education has never been greater!

Biblical Scholarship

(Continued from page 1)

time telling this story anew to a changing culture and a changing world? How can the scriptures continue to speak anew in a way that gives life?

These questions are at the heart of the work I do with students at ICS: trying to discern how this biblical story proclaims a word of hope, as story, and as *our* story, in a turbulent cultural climate. Proclaiming that word of hope, helping others to tell the story so that hope dawns, this is what my scholarly task is about. It may not be quite the same as hearing a Bible story at night and putting on the appropriate costume the next morning; but it isn't that different, either.

Sylvia Keesmaat is Senior Member in Biblical Studies and Hermeneutics. To hear and experience more on the theme of living the biblical story, join friends of ICS at our summer conferences in Alberta and Ontario. See Event listings for details.

Student focus

The Painted Bird: A play about hate



Chris Cuthill

In February, ICS doctoral student Chris Cuthill's adaptation of the novel *The Painted Bird* (by the Polish émigré Jerzy Kosinski) went into production at Redeemer College. It told the tale of a little boy and his experience in exile amid the squalid backwater of

Holocaustal Europe. Though the domain of the Holocaust is mass death, Cuthill argues that the performative narratives created about it need not make it an immobile, tomblike place.

Using limited props, which were put to multiple uses, actor Ken Dyfhout moved back and forth between an adult posture of recollection, and the innocent naivete of the child's in-the-moment experience. Cuthill's original score, played by cellist Ben Goheen, evoked the sounds of trains, birds and Eastern European folk music.

At its core, the play was a survivor's story, reminding the audience that life, the cheapest thing there is, can be maintained amidst chaos, brutality and organized ill will. The tale was also linked to another, older genre. Resonant throughout, were images and motifs we have learned to associate with faerie tales — the peasants, parsons and foundling waifs remind us of the Brothers Grimm, not modern society.

But within this folk-tale, the magic-world is broken by the rattle of trains, powerful locomotives carrying

"vermin" to Auschwitz. In this fable, the central metaphor was a captured bird painted in brilliant colours. Its flock, not recognizing the tinted intruder, would attack it. As the black haired gypsy boy, Dyfhout literalized the metaphor by gradually painting his face arms and body. In the end, weakened by disillusionment, exploitation and the ceaseless plundering by stronger neighbours, he washed off the paint to symbolize his "joining the flock" — adopting a hatred which Hannah Arendt reminded us, is utterly banal.

For more info about the play, you may contact Chris Cuthill at ICS (ccuthill@icscanada.edu).

In first person: Chris Cuthill

As a doctoral student, I have become interested in the philosophy of Walter Benjamin, a Jewish thinker who died in the Holocaust. What I find most interesting about Benjamin are his attempts to gain a deeper experience of the present which unveils the spiritual constitution of our world. As one who saw his life and times as immersed in these spiritual realities, Benjamin attempted to counter modernity's "dis-enchantment" of our world with a "re-enchantment" — a preservation of essential theological truths dispelled as "values" by the Enlightenment.

As a *redemptive* rather than *corrective* thinker, Benjamin wanted to regain and transform the shards of goodness in our world. Taking up Schlegel's notion of the "retrospective prophet" Benjamin turned his face towards the past with the realization that the myth of "Paradise" has proffered only calamity. This was confirmed by the Holocaust, an event orchestrated by some of the greatest minds of that time. As Elie Weisel notes, most of the commanding officers had PhDs in the arts, philosophy, theology and ethics. Guards read Goethe and listened to Beethoven unaffected, and scholars debated classics within miles of the death camps. It was a product, as much as a failure of civilization. Yet, as Benjamin argued, we must discern what is creationally good (what he would call, "messianic" fragments) in our cultural past.

As a Christian thinker, I can identify with this task. My work at ICS has brought me to a point where I can understand, with Benjamin, that the precious treasures of our culture can not be contemplated without the horror which recognizes their origin — there is no sacred document, no work of literature, theology or philosophy, which is not, at the same time, a document of barbarity. As Christians, who seek to restore the ruptured traditions to which we are heirs, we must engage a two-part task: a critical assessment of our formative reformed worldview, and a new appreciation of this tradition as a basis for upholding ways of knowing and relating which find their source in religious faith.

The courses which I have taken at ICS have not only helped me understand the propensity of the Western cultural and philosophical tradition to systematically eliminate otherness, but also the extent to which this tradition has influenced our Christian worldview. The Holocaust, for me, clarifies the shadow cast by the West's cherished beliefs, ideas, and institutions. Recognizing that I live in a post-Holocaust world makes me sensitive to the shallowness of ubiquitous and ever popular rhetoric about the "Judeo-Christian" tradition, (a term which bears the indelible marks of suppression and triumphalism) and allows for genuine humility in what Emil Fackenheim calls "fraternal" Jewish-Christian readings of our intellectual heritage.

(Please see page 6 for more information on student activities.)



Performance of *The Painted Bird* at the Redeemer College studio theatre, with student-actor Ken Dryfhout and cellist Ben Goheen.

NEW BOOKS FROM ICS

ICS offers a wide variety of books: from academic to popular and devotional titles. To receive a full list of our publications, visit our website at www.icscanada.edu or call (1-888-326-5347 or 416-979-2331) to request a book list, or mail in the order form.

How Paul tells Israel's story, Keesmaat's sparkling new book

Paul and his Story: (Re)Interpreting the Exodus Tradition

by Sylvia C. Keesmaat (Sheffield, England UK: Sheffield Academic Press / Journal for the Study of the New Testament [Supplement Series 181] 237 pages + bibliography and indexes).

Reviewed by Albert Gedraitis, ICS Alumnus

A new work of biblical interpretation bears promise of focusing considerable scholarly attention on the links between Biblical studies, the science of hermeneutics, and philosophical reflection — an interdisciplinary concern which has preoccupied faculty of the Institute for Christian Studies over many years. It is now a younger scholar at ICS to whom our communal thanks are well directed.

Dr. Sylvia Keesmaat, Senior Member in Biblical Studies and Hermeneutics, has recently authored *Paul and his Story: (Re)Interpreting the Exodus Tradition* (1999), a major exegetical study in what has been a special area of interest to Calvinists over four centuries. The book is based on Keesmaat's doctoral dissertation at Oxford University under N. T. Wright; but it also may be read as taking forward a further major step the work of Herman Ridderbos a generation



ago. Keesmaat, however, shifts the focus from an articulation of the systematic themes of Paul's "theology" to his role as a storyteller concerned with the scope and meaning of human history.

For Paul, God's work in history provokes from us an always-updateable meditation on creation, sin, and salvation. Salvation is imaged as the ever-renewing event of the Exodus, definitively expanded by Jesus Christ to embrace now both Jews and Gentiles, whereby we are led out of bondage to sin (personal and social-historical) to become God's sons and daughters. Keesmaat emphasizes a continuity/discontinuity between Exodus and the renewal of Exodus in Jesus; she attends in detail to Romans 8: 14-39; and Galatians.

All this takes Keesmaat into the riches of the Old Testament language that Paul quoted and echoed from Greek texts already 250 years old. Besides this background knowledge in the Septuagint, we also benefit from Keesmaat's immersion in the Intertestamental Literature. She teaches us to hear the echoes of all these sources in Paul's retelling; and in doing so, we are enabled to address issues of intertextuality pushed again to the fore by literary criticism and post-modernism.

Fortunately, the book is easily accessible to non-specialist readers. Unfortunately, the price of this import is rather steep.

Hot off the press:

Towards an Ethics of Community: Negotiations of Difference in a Pluralistic Society

James H. Olthuis, editor. (Waterloo, Ontario: Wilfrid Laurier University Press) March, 2000

How do we deal with difference personally, interpersonally, nationally? Can we weave a cohesive social fabric in a religiously plural society without suppressing differences? This collection of

Two summer conferences

ALBERTA Story time for God's people: the value and craft of story for believers

August 4-7, Deer Valley Meadows, near Alix, AB

On August 4-7, western friends of ICS will gather at Deer Valley Meadows to hear Dr. James Schaap speak on the theme: *Story Time for God's People: the value and craft of story for believers*. A professor of English at Dordt College, Iowa, Dr. Schaap has published numerous books, including collections of short stories and essays, two novels, and devotionals, as well as

stories and articles in a variety of publications. This conference attracts over 150 people every summer: young and old, families and friends. The Alberta group of volunteers who organize this event have good things planned for participants: dynamic and exploratory group discussions focused on the themes and issues raised in the talks by Dr. Schaap, programs for teens and children, worship, band-led singing, camping, meals and lodging too. Organizers warmly invite Christians from Manitoba to British Columbia to come for this long-weekend of fun and fellowship.

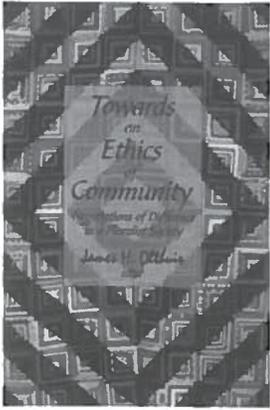
ONTARIO Written not with ink: Living the Biblical story

August 11-14, Maple Grove Christian Retreat Centre, Ingersoll, ON

"You are a letter of Christ — written not with ink but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts." 2 Corinthians 3.3

How do we live the Biblical story in a rapidly changing society? In unsettling times some experience the Bible as irrelevant and out of touch, perhaps even oppressive. Others seek refuge in the text as a set of unchanging doctrines and rules. As followers





significant essays suggests that to truly honour differences in matters of faith and religion we must publicly exercise and celebrate them. The secular/sacred, public/private divisions - long considered sacred in the West - need to be dismantled if Canada (or any other nation state) is to develop a genuine mosaic that embraces fundamental differences

instead of a melting pot that marginalizes. An ethics of difference starts with a recognition of difference, not as deviance or deficit that threatens, but as otherness to connect with, cherish and celebrate.

The book begins with the suggestion that our inability to come to terms with social plurality is not fundamentally the fault of religious differences, and that a public/private split inadequately deals with matters of basic difference. It then explores how encouraging people to live out their respective faiths may open new possibilities for respectful, honourable, and just negotiations of contemporary dilemmas arising out of the multicultural fabric of Canadian life.

Towards an Ethics of Community introduces readers to some of the most challenging and divisive dilemmas we face in this increasingly pluralist, post-modern world - issues such as family and domestic violence, Aboriginal rights, homosexuality and public policy, and female genital mutilation. This is a book truly global in scope and significance.

NEW BOOKS/ORDER FORM

- Paul and his Story: (Re)Interpreting the Exodus Tradition**
Sylvia C. Keesmaat, 1999, 237 pages
Regular retail £50 (\$125 CND) Special offer \$49.95 \$ _____
While supplies last
- Towards and Ethics of Community:
Negotiations of Difference in a Pluralistic Society**
James H. Olthuis, editor, 2000, 226 pp, \$29.95

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of Christ we long to read this book as a living story, one that calls us to new ways of being faithful as our lives and times unfold. We want to live this story in such a way that it offers hope to the weary and healing to the hurting. How can we become a part of this story, written not with ink, but with the Spirit of the living God?

Our keynote speakers, Henk Hart and Sylvia Keesmaat, will explore various ways in which the Bible calls us to live and interpret the story in the face of change and turmoil. Worship, plays, artwork, and activities will present the Bible in fresh ways and offer openings for creative engagement with the text. Our workshop leaders will provide us with hands-on opportunities to explore the biblical story, and provide resources and encouragement for our own reading and living of the biblical story in our daily lives. This event, organized by staff and volunteers of ICS in Toronto, offers programs for all ages. Over 400 people attended this event last year, and take advantage of the available accommodations and meals, or camping at Maple Grove.

Look for event brochures coming out in May, but pencil these events into your calendars now! In the meantime you can look at last year's photos for both events on the ICS webpage: www.icscanada.edu. For more information or request a brochure, contact ICS at events@icscanada.edu or 1-888-326-5347 Ext. 225.



GEORGE VANDERVELDE

Recent activities of some ICS students



Diane Bergsma, (Ph. D. Program) is currently a teaching assistant for the course *The Mythic Woman in Legend and Religion* in the Women's Studies program at Brock University (where she completed her M.A.). In late March, Diane will lecture in this course on the topic "Women in the Bible: Mary and Cultural Myths of Virginity and Motherhood".

On December 9, **Ron Kuipers** (Ph. D. Program) gave a symposium address at ICS entitled "The Enlightenment Occlusion of the Integrality of Faith and Reason". He delivered a lecture at The King's University College in Edmonton entitled: "Religion, Ethics, and Danger" to an undergraduate philosophy class on January 12. He also did some recruiting work for ICS in the Edmonton area from Jan 7-14.

Calvin Dueck (Ph.D program) presented a symposium address at ICS entitled "Love, Trinity and Hermeneutics: An exploration of the value of an understanding of God as trinity for hermeneutics".

calendar of events

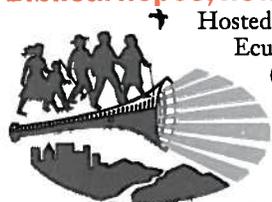
SYMPOSIUM:
A (K)night without armour: Kierkegaard and Caputo on the Secret of subjectivity

presented by Shane Cudney, ICS doctoral student, Philosophical Theology
Thursday, March 23, 1:30 - 3:30 p.m. at ICS

SYMPOSIUM:
Wonder as philosophy, politics, and history in Jan Patocka

William Rowe, Professor of Philosophy, University of Scranton
Thursday, April 13, 1:30 - 3:30 p.m. at ICS

The vision and practice of Jubilee: Biblical hopes, new beginnings



Hosted by the Canadian Ecumenical Jubilee Initiative (in co-operation with ICS and others)
May 9 - 13

Delegates from church denominations and agencies will gather to renew their witness to the Gospel call to justice-making, by nurturing theological dialogue among Canadians and with Southern partners.

Art Talks! 2000 : A global perspective

Art Talks!

The Ruth Memorial Series on the Arts & Culture

May 18 & 19, Toronto Art Talks! this year will be spread over an evening and a day on the 18th and 19th of May and will be an opportunity to learn what Christian artists are up to worldwide. What hopes do they have? What struggles do they face? What opportunities

are there? What cultural differences do they encounter? What common vision can we identify?

The Thursday evening will be led by Nigel Goodwin, actor, director of Genesis Arts Trust, founder of the Arts Centre Group in Britain and longtime missionary for people working in the world of the arts and the media. Nigel will tell us about his meetings with artists in various parts of the world as well as do some performance himself.

This will be followed by a day conference on Friday 19th May, where Nigel will be joined by other speakers and strategic representatives of Christian Canadian groups involved in the arts. This day is an opportunity to put what is currently happening amongst Christian artists in Canada in a wider perspective, to foster links with other groups for co-operation and mutual support, and to think through what it means to integrate faith with artistic involvement.

These events are co-sponsored by Imago Arts Foundation and ICS. Check the ICS website for more details, or call John Franklin of Imago at 416-421-8745.

imago

faculty focus



Doug Blomberg (Philosophy of Education) presented two seminars entitled "Learning ... by heart", and a workshop, at the *Transforming Education for a New Era* conference in Sydney, Australia in January.



Jonathan Chaplin (Political Theory) participated in a discussion on religious liberty issues in the contemporary university with a group of Christian faculty at the University of Guelph, and also spoke on the challenges facing Christian students on campus to a student Christian fellowship. Both meetings took place on 2 February and were convened by Ed den Haan.

On February 11, at the invitation of Al Wolters, Jonathan met with a group of faculty from the *Foundations Division* at Redeemer College, to discuss the inaugural lecture on 'Faith in the State' he gave in November (shortly to be published). He also lectured on

'Neo-Calvinist Politics' in Harry Van Dyke's Senior Interdisciplinary Seminar on 1 March.



Adrienne Dengerink Chaplin (Philosophical Aesthetics) had an article published in the December issue of the Dutch journal *Beweging (Movement)*, published by the Stichting voor Reformatorische Wijsbegeerte (The Association for Reformational Philosophy) called "Is Verdrietige Muziek Ontroostbaar?" ("Is sad music inconsolable?") Adrienne presented a paper at a symposium at Redeemer College on February 29 on the topic "Plato, Kuyper and the Pope: Unity and Diversity in Christian Aesthetics."



Carroll Guen Hart (Director, Worldview Studies Program) is working with two Christian social workers to design a pilot project that will identify "spirituality" in social work settings and evaluate the effectiveness of various ways of dealing with issues around spirituality.

She recently travelled to Edmonton to present a paper to the Faculty Colloquium at the King's College. She also joined a team to work at the *Out of the Cold* project at St. Stephen's Anglican Church on College Street.



Hendrik Hart (Systematic Philosophy, Academic Dean) is thankful that he was able to submit all ICS courses for the 2000-2001 Calendar of the Toronto School of Theology by the required deadline, as well as teach an interim course on Herman Dooyeweerd for three weeks in January. Henk is also finishing the last chapter of a book co-authored with William Sweet, a Roman Catholic philosopher from St. Francis Xavier University.

Sylvia Keesmaat (Biblical Studies and Hermeneutics) gave a talk at Wycliffe Hall, Oxford, England on "Millennial Anxiety, Global Optimism and Jubilee Hope" on January 24th; she also preached at Jesus College, Oxford. Closer to home, Sylvia spoke to the Inter-Varsity Christian Fellowship large group meeting at the University of Toronto on January 6th, on "Tracing the Biblical Story".

Jim Olthuis (Philosophical Theology) is spending every available moment working on his forthcoming book. To be



published by Zondervan Publishing Co, the book is focused on counselling and is written for counsellors, those who seek counselling, and for everyone interested in developing more loving and healing relationships.



Robert Sweetman (History of Philosophy) published an article in *Christian Courier* entitled "What's All This About Virtue?" in early February. He presented a talk at Willowdale Christian Reformed Church on February 15 on the topic: "Learning From Strangers: Why Bother?" and on March 9 presented a symposium lecture called "Quasi per se accidens: The Puzzling Necessity of for Beatitude in the Theology of Thomas Aquinas" for the Historical Department of the Toronto School of Theology.

George Vandervelde (Systematic Theology) started a six-month sabbatical in February. He will be spending a part of his time doing research and writing in England, accompanied by his wife, Bea.

Summer Session courses are offered in cooperation with Wycliffe College

For more information contact
John Franklin, Program Coordinator
416-421-8745 or
franklin@ultratech.net

“
How can we remain faithful to the scriptures as the authoritative story of redemption, while at the same time telling this story anew to a changing culture and a changing world? How can the scriptures continue to speak anew in a way that gives life?

”

Sylvia Keesmaat

SUMMER SESSION COURSES

Which historical Jesus? Material culture and Gospel texts

Peter Richardson

June 5-16, Monday - Friday 9:00 am - 12:00 noon

The emphasis is on the intersection of textual and archaeological evidence bearing upon Jesus and his followers in the Holy Land. Consideration given to cities and towns associated with Jesus (e.g., Nazareth, Capernaum, Cana, Bethsaida, Caesarea Philippi, the Decapolis, Jerusalem); social and economic questions (brigandage, trade and commerce, agriculture, patronage, status, social organization, urbanism); religious issues within Judaism (ritual purity, eating and drinking, cooking and menu, burial, worship, study and education); "ethnic" concerns (character of Galilee, Roman presence, Samaritans and Jews, "pagans," popular religion). The overall motif of the discussions will be on the fit between views derived from texts and the evidence from the material culture of first-century Judea, Galilee, Peraea, and the Golan.

Love as a way of knowing: An historical exploration

Robert Sweetman

June 5-16, Monday - Friday 9:00 am - 12:00 noon

Explores how love serves as a way of knowing by harkening back to the thought of several of the Rhineland thinkers in the latter part of the Middle Ages (c. 1200 - 1400) Explores the claims made for a knowledge of the intellect's operations. The discussion of love as a particular mode of knowing will be done in the context of the work of a variety of Rhineland religious (mystical) thinkers, and against the backdrop of the literature of courtly love.

Celtic spirituality

Thomas Power

June 5- 16, Monday - Friday 1:30 - 4:30

Explores the rich heritage of the Celtic experience of the spiritual. Celtic Christians had a unique sense of closeness to God, and awareness of God in every detail of their daily lives. Key topics covered include, journeying, spirituality in art, the Bible, evangelism, prayer, community, creation, creativity and the Trinity. An assessment is made of the status of Celtic Spirituality in terms of divergences and continuities, and suggestions are made as to how to make it useful in one's own spiritual journey.

Women in the Old Testament

Marion Ann Taylor

June 19 - 30 Monday - Friday 9:00 am - 12:00 noon

This course offers students the opportunity of reading and studying texts about women in the OT. Emphasis will be placed on exegesis and the development of a critical awareness of the variety of interpretive approaches used of these texts (traditional, modern and post-modern). Evaluation will be based on class participation, reading and reflection notes and a paper.

(Continued on page 8)

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SUMMER SESSIONS COURSES (Continued)

Evangelism in cultural context

John Bowen

June 19-3, Monday-Friday 9:00 am-12:00 noon

An Exploration of how language and concepts of Christian faith relate to and can be translated into the language and prevailing concepts of contemporary Canadian culture, with attention to such issues as postmodernism, rural ministry, and racism. Implications for pastoral and evangelistic ministry will be considered.

Inquiring after God

John Franklin

June 19-30, Monday-Friday 1:30 - 4:30 pm

An exploration of the intellectual ferment that has influenced modern thinking about God. Attention will also be given to current postmodernist options and their meaning for belief in God. The intent of the course is to provide a forum for critical reflection on the influences that has shaped our understandings of God, including critiques of traditional theism set forth by theists as well as non-theists. We will also ask how we can move beyond mere reflection to engage our thinking about God in a way that nurtures spiritual life.

The Faith and Learning Network Project

by Yvonne M. Haaksma

Library and Information Services Coordinator

What is the Faith and Learning Network?

This is a question I have found myself answering, contemplating and refining since the project began in mid-July (1999). In essence it is a comprehensive bibliographic database of resources related to "faith and learning" materials, accessible to scholars around the world via the Internet or a print version of the database. By this we mean that, the Faith and Learning Network project will incorporate materials produced by scholars whose academic work is rooted in their Christian faith. This includes materials that explicitly address the role of faith in learning as well as materials that, while not addressing this matter directly, embody an effort to engage in scholarly work as a Christian.

The service will be provided to North American scholars, via inter-library loan or document delivery on a fee-for-service basis. (For scholars in developing nations, materials will be available at subsidized rates.) To extend the global aspect of this project, the

Contact ICS!

Recruitment & Student Life

Pam Trondson, Director of Student Services

Email: ptrondson@icscanada.edu

Extension: 239

Distance Education Information, Registration

Jeanne Jordan-Awang, Academic Administrative

Assistant / Email: jjordanawang@icscanada.edu

Extension: 234

Library & Research Resources

Yvonne Haaksma, Library and Information

Resources Coordinator

Email: ybaaksma@icscanada.edu

Extension: 237

Book Sales, Volunteer Opportunities

Carol Lammers, Office and Volunteer

Coordinator / Email: clammers@icscanada.edu

Extension: 227

Special Events, Communications, Perspective

Connie Kuipers, Conference and Communi-

cations Coordinator / Email: ckuipers@icscanada.edu

Extension: 225

Financial Support Opportunities

Mike den Haan, Director of Development

Email: mdenhaan@icscanada.edu / Extension: 229

Address Changes, Reception

Vidya Williams, Administrative Assistant

Email: vwilliams@icscanada.edu / Extension: 221



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