

PERSPECTIVE

INSTITUTE FOR CHRISTIAN STUDIES

VOLUME 38, ISSUE 4, DECEMBER 2004



DOOYEWEERD CHAIR ANNOUNCED

From Book to Chair

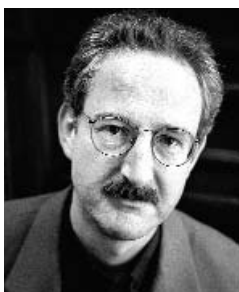
Senior Member in Political Theory Jonathan Chaplin has gone from writing a book about Herman

Dooyeweerd to becoming the Institute for Christian Studies first Herman Dooyeweerd Chair in Social and Political Philosophy.

The funding of the chair by the Verbrugge Family Trust was announced last May at the celebrations for ICS's *reGeneration!* campaign. In October, it was announced that Jonathan would be appointed to the chair.

"This is a significant honour," said Jonathan. "To be charged with building critically on the path-breaking work of Herman Dooyeweerd by contributing to the development of an authentically Christian social and political philosophy is an important task, and one which I look forward to carrying out in the coming years."

Continued on page 2



Jonathan Chaplin

ICS WORLDVIEW CONFERENCE, WOODBRIDGE, ON

The Upside-Down Kingdom



George Vandervelde during his keynote address at the ICS Conference in Woodbridge

We've all heard the horror stories: fragmentation and disintegration of community today thanks to consumerism; cynicism toward authority thanks to postmodernity; the threat of the church becoming an irrelevant dinosaur in the face of the double jeopardy of a strong aversion to institutions and religion within our culture.

But, wait, this is a good news story.

According to George Vandervelde, there is hope for the recovery of community—"an inside-out community, following an eccentric Messiah of the upside-down Kingdom in a topsy-turvy world".

This was focus of ICS's successful Worldview Conference held this October at the Toronto District Christian High School in Woodbridge. Titled "Crossing Thresholds, Blurring Boundaries: What Next For the Christian Community?" the conference explored the landscape facing Christian community broadly, and the church more narrowly, today and in future. Over 175 people—students, teachers, young, old—

explored the threats and opportunities before Christian community through interactive workshops, panel discussions and keynote addresses.

Keynote speaker and Senior Member Emeritus in Theology George Vandervelde examined the types of community that people belong to and looked at some of the ways community is gradually vaporizing. Using examples as diverse as Nike advertisements to community notices on university campuses, George outlined how fragmentation—caused by a variety of reasons—affects all of us as people become reduced to one of a number of "lifestyle types," and communities have gone from being "nests" to being "niches". George then moved on to an appraisal of postmodernity and how, according to postmodernity's tenets, in the absence of a general overarching, "absolute" truth, our very being and identity is created through our language. A cultural shift has taken place as a result: people have gone from "finding

Continued on page 3

In this issue

Time To Get Dressed **2**

Book Launches **3**

Student Profile: June Tenyenhuis **4**

Symposium and Farewell to Sylvia Keesmaat **5**

George Vandervelde Exaugural **6**

INSTITUTE FOR CHRISTIAN STUDIES
Christian Graduate Education since 1967

Time To Get Dressed

...You know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

Romans 13:11-14

Perhaps because December is such a dark month for those of us who live in the northern hemisphere, Advent images of *light* stir our very souls. Our ears are eager to hear again the wonderful prophet visions of Isaiah: "The people who walked in darkness have seen a great light" (Isaiah 9:1); Arise, shine, for your light has come, and the glory of the Lord is rising on you". (Isaiah 60:1). How can we not be deeply moved by such grand and hopeful visions of redemption?

But it is often a real challenge to connect these glorious texts with our daily experience in a broken world. Illness and death continue to make untimely intrusions into our families and communities. War and terror rage on in our world. Despite unprecedented 'security,' even North Americans feel insecure. In our times, it is often easier to sense a deepening darkness than the rising glory of the Lord.

In Romans 13 Paul the apostle speaks a word of hope and admonition to people in such circumstances. This passage looks toward the second Advent. There's a new day coming, Paul claims; it is the day toward which all of history has been driving—the day envisioned by Isaiah, but now recognizable as the day when Christ comes with salvation for his people and ushers in a new creation. And although the grand vision of the glory of the Lord still governs this passage, the immediate focus is much more immediate and 'mundane': how shall we live here and now, knowing that the day of the Lord is near?



Harry Fernhout
PRESIDENT

To get at this, Paul uses the image of the dawn. You believers know what time it is, writes Paul; it is almost sunrise, and light of the day of Christ, though not yet come, is already brightening the horizon of faith, throwing light on the darkness of the present age. So this is no time to hit the snooze bar of faith; it's time to get up and get dressed! It's time to get rid of your night clothes which, according to Paul, are associated with any kind of attachment to the excesses of the passing epoch of darkness. For Paul's original audience, those excesses were the common ones of the Roman empire: debauchery, licentiousness, quarrelling, jealousy; our calling is to discern whether this list still speaks to our lives in contemporary culture, and whether other fixations (surely materialism and consumerism) must be added. In any case, Paul exhorts Advent people across the ages to get rid of such night clothes and to put on "the Lord Jesus Christ," setting our hearts not on the here-and-now, but

living in the light of Christ's new day.

What does this amount to? Here Paul's words in the preceding verses (8-10) are to the point:

Christ comes with salvation for his people and ushers in a new creation. And although the grand vision of the glory of the Lord still governs this passage, the immediate focus is much more immediate and 'mundane': how shall we live here and now, knowing that the day of the Lord is near?

Owe no one anything, except to love one another; for the one who loves another has fulfilled the law. The commandments, "You shall not commit adultery; You shall not murder; You shall not steal; You shall not covet;" and any other commandment, are summed up in this word. "Love you neighbour as yourself." Love does no wrong to a neighbour; therefore, love is the fulfilling of the law.

This is the old, old story for godly life, now steeped in Advent vision.

This is sound advice for Advent

people in 2004, who in the current darkness await the great final act of God's redemptive story, and who in faith and hope anticipate the dawn of that great day. ☀

(Adapted from an ICS chapel meditation for the first week of Advent)

DOOYEWEERD CHAIR *Continued from Page 1*

The Dooyeweerd Chair, an academic position, has been funded through a generous donation from the Verbrugge Family Trust.

The chair is named in honour of Herman Dooyeweerd (1894-1977), a prominent Dutch philosopher and long-time professor at the Vrije Universiteit in Amsterdam who was among the chief architects of the philosophical tradition known as 'reformational philosophy.' Jonathan has been ICS's senior member in political theory for almost five years and he is currently completing a book on Herman Dooyeweerd's political thought.

"Through his academic training and current program of research and teaching, Jonathan Chaplin has become an acknowledged and respected expert on the social and political philosophy of Dooyeweerd," said Senate chair Clarence Joldersma. "His upcoming book on this subject will place him in the forefront of scholarship in the area of Dooyeweerd's thought and criticism. He also has the demonstrated capability to engage current debates within social and political thought from a distinctly reformational perspective. This makes Jonathan an ideal candidate to hold the chair which bears Dooyeweerd's name."

The task before Jonathan will be to "continue, promote and develop the project of critical, systematic Christian social and political philosophy that was Dooyeweerd's vision," according to the terms of reference for the Dooyeweerd Chair. "The [Chair] will do this in active and imaginative engagement with historical and contemporary debates in that field. It is our hope that the occupant of the Chair will actively collaborate with other institutions in advancing Dooyeweerd's philosophical legacy."

Jonathan Chaplin will be inaugurated in his position as Herman Dooyeweerd Chair of Social and Political Philosophy in the spring of 2005 at a special convocation at ICS. ☀

Ready, Set, Launch!

A book that probes the notion of truth in art and a book that examines Paul's letter to the Colossians as a subversive text on living within empire were launched at separate events that book-ended the month of November.

November 4 saw the celebration of Lambert Zuidervaart's book,

Artistic Truth: Aesthetic Discourse and Imaginative Disclosure, which was published by Cambridge University Press. The first of two books exploring the arts and their value in society, *Artistic Truth* sets out to challenge the predominant idea in philosophy that there is no such thing as 'artistic truth' and suggests that such a truth might be found if it were looked at as a process of "imaginative disclosure." Senior Member Emeritus Calvin Seerveld introduced Lambert and praised the book as "judiciously provocative."



Lambert Zuidervaart

"This book marks Lambert as a seasoned thinker," said Seerveld "You would have to be one to dare to give serious attention to such a topic as art-making, art-reception, artwork integrality in our world gone sour with war-making, propaganda-reception, and disintegration of statecraft. *Artistic Truth* genially focusses a history of modern philosophy toward the cultural matters which evidence how theoretical thought interacts with and impinges upon daily human lives for good and for ill."

On November 30, ICS co-sponsored with the University of Toronto CRC Campus Ministry the launch of Sylvia Keesmaat and Brian Walsh's new book, *Colossians Remixed: Subverting The Empire*, which was published by Inter-Varsity Press.


The book delves into Paul's letter to the Colossians as a text about living under a global empire that posed particular challenges for Christians in the first century, and then goes on to explore how Paul's 'subversive' approach might speak to Christians today.

In introducing Brian and Sylvia, Senior Member in Theology Nik Ansell deconstructed the title and noted



Sylvia Keesmaat and Brian Walsh

that in contemporary music, a "remix" is "familiar in that you can hear it but it also comes at you in a contemporary way that is faithful to the original." Nik praised *Colossians Remixed* for emulating this ethos, rather than an "unplugged" approach, which goes for softer version of familiar songs. "The book raises significant questions, especially in its parallels between the Roman Empire and its images and the hypercapitalism of globalization with its logos and logos."

Both events are indicative of the breadth and quality within ICS today. As Calvin Seerveld said in introducing Lambert's book "The genius of the Institute for Christian Studies has always been the determined joyful vision to subject advanced study to the redemptive task of bringing faith orientation [and] wisdom to our neighbours. ...We want Institute scholars to be in touch with the times with a sure sense of how we all do inescapably live in God's world and under the compassionate rule of Jesus Christ" 

themselves" to "creating or inventing themselves."

All these factors result in a loss of community, the results of which George illustrated with art and advertising: anonymity, meaninglessness, homelessness and loneliness, which, he quoted Mother Teresa as saying, "is the worst poverty of all."


And yet, there is, according to George, an enormous opportunity for Christians to lead by example and show that community *can* exist. Moreover there is a hunger for community and a sense of spirituality and transcendence.

Christians, according to Vandervelde, need to be increasingly attentive to—to discern and to cultivate—a sense of God's presence, not only in our personal life, but in our world. In doing this, he suggests along the way that we "pick up something of the maverick character of the Messiah we follow." The call to Christian community is one to be "reconciled reconcilers, a missional community in our very being and existence: a community that is 'inside/out'". Key to this is the notion of "spirituality without escapism": being more concerned about justice for others than ourselves.

Similar ideas were explored in a variety of workshops during the conference. Senior Member Bob Sweetman led a very popular workshop that explored the world of the Christian mystics and the practice of the "negative way." World Vision Canada Vice-President Dirk Booy discussed the role of the church in the developing world. Workshops also covered some more 'hands-on' topics: housing activist Joy Connelly discussed how churches and communities could welcome social housing, while Associate Academic Dean Ansley Tucker's workshop looked at the life of prayer as a practice of hospitality toward God. Other workshops covered the environment, the arts, and social justice.

An afternoon plenary featured three panellists including Bill Van Groningen (Director of Ministry Development for the Christian Reformed Church), Henry Lunshof (Pastor at New Life CRC in Guelph, Ontario and Shiao Chong, Campus Minister at York University, discussing the past, present and future of Christian community. Particularly memorable was Shiao Chong's metaphor that in the coming century Christian community needs to be "less like a marching band and more like a jazz band."

The day was also punctuated with opportunities for people—particularly the many students who attended the conference—to meet and discuss the ideas that emerged.

ICS's one-day Worldview Conference series returns in 2005 with a series of conferences featuring Sylvia Keesmaat with the title "In The Shadow of Empire: Biblical Faith in a Postmodern World" starting in Edmonton on February 12, and moving to Calgary in March, and later in the year Ottawa, British Columbia and Toronto. 

Early on the morning of November 23, 2004, **Jean Olthuis**, wife of Senior Member Emeritus Jim Olthuis, died as a result of a brain tumour. Jean was a tireless advocate for children's rights who worked as a teacher, curriculum writer and consultant. All the ICS community mourns her loss and asks your prayers that God will surround Jim and his immediate and extended family with peace and grace during this time.



Stand Straight and Look Up

By Tanya Weber

ICS MPhilF Student

Masters of Worldview Studies student, June Tenyenhuis, is finishing the last two courses of her degree this fall by taking Biblical Foundations and Worldview Foundations. Students typically take these required courses at the beginning of their program, not the end, but there is nothing typical about June. As a practicing artist, a pastor's wife, a mother of four grown sons, an art teacher and a student, June wears many hats, and she wears them all with full-bodied honesty, wisdom, flair and *joie de vivre*.

Taking her first ICS course with James Leach (mentored by Jean Olthuis) in 1996 along with a course from York University to get her "Visual Art Specialist" degree convinced June that she wanted to pursue a MWS degree, but her own way. At ICS, she found an interdisciplinary program flexible enough to incorporate her impossibly busy schedule, her passion for children, her faith, her artistic talents and her love of learning. Under the mentorship of Adrienne Dengerink Chaplin, June has fruitfully combined academic courses at ICS with studio art courses and independent study work under artist Maria Gabankova (professor at Ontario College of Art and Design). In the course of her studies, June has not only published one of her papers, "Fun, Fear and Freedom in Art of Children," in *Christian Educator's Journal*, but she has completed two commissioned art works: "Forced by Wonder," a large mural for Toronto District Christian High School, and three paintings for Rehoboth Fellowship Christian Reformed Church.

June finished this last commissioned work this summer, as part of her guided studies with Maria Gabankova, and ICS will display the three paintings as part of an upcoming show this spring. The process of making these works was emotional, frustrating and immensely rewarding for June. "Painting for an intended purpose and

space other than family and friends was relatively new to me," June recounts, but she says, "my work [teaching art to children] is my passion, which is why I chose this course of study. It became natural that the works painted were of some of these children.

church. Inspired by reading works by Madeleine L'Engle, Mother Teresa, Henri Nouwen and Jean Vanier, and by listening to the Bible read on tape, June began to focus on themes of faith, combining "the idea to paint figurative gestures that express the love

of God together with the desire to work with children . . . to attempt to visually depict how relational events in our lives are practical experiences of love for one another." June describes her relationship with the children who modelled for her as central to the project, explaining that it was their empathy that fed her painting.

In an attempt to integrate subject and medium, June pushed herself creatively to new, and sometimes terrifying, heights, by working with fluid acrylic in a playful and abstract way. "While working," June describes, "I became aware of human expression in relation to abstraction. This was thrilling." She also describes the "nerve" it took to try new things, and the bodily involvement required to make art, using turkey basters, feathers, scrapers and sticks as well as brushes to apply the paint. She muses, "I think of the symbolic (spiritual) values as I work:

Purification, washing away of old and induction into new ways of life. Water, flowing has power of meaning. Streams and rivers pulsate, life veins of life. Substances of gel and salt create barriers and textures of depth and imaginative imagery. As the artist, I try to manipulate flow and float. I also try to 'stop' and enjoy the accidental effects – before they are ruined or covered. Being outside as I work, I am one with the sun, the shade, the wind, the birds and the stuff that falls on me and the art from the trees in my yard."

Inspired by looking at the ink drawings of Rembrandt, which she describes as "very human, gestural and loving," and by themes found in Scriptures, including comfort, prayer, shared grief, tenderness, healing and forgiving, June sought to create a message that was simple and clear: "I wished to give a

Continued on page 5



(Above) ICS Master of Worldview Studies student June Tenyenhuis at work
(Below) two of her paintings



Combined with this occupation, was a desire to do some meaningful artwork for my church. Although I discussed various ideas with many church members and our Worship Committee, it was again, children who inspired me."

She began what she calls her "painting journey" by taking hundreds of photos of children and adults from her work and her



June with her faculty mentor, Adrienne Dengerink Chaplin

modern context to the biblical requirements and examples set for us by Christ. My desire was that the paintings serve my church community – all age groups and walks of life.

June strives for connections not only between medium and message but also between her life and work. As she was painting, she was simultaneously planning lessons for her students and other young people around issues in their own lives, using her experiences from this project and taking her work into the classroom to show her students. Balancing her busy life of teaching, family and church commitments gave both meaning and frustration to the work and June credits all these aspects of her life as essential to her work, especially her family, who support her unconditionally.

“Simplicity and drama are my goals; acting out the gospel,” June shares. “We are not in control of the events of our lives – and of the world around us. We wait, observe, witness acts of violence and beauty. Our witnessing is not passive, but it is an act of obedience to God, our creator. We cling to him. He sustains us. We live in his world and trust that he is returning.”

One of the passages of scripture that inspired her paintings ends with the verse, “When all these things begin to happen, stand straight and look up, for your salvation is near!” (Luke 21:28). The mandate of ICS is to enable students to equip Christians to be effective leaders in the academic arena and in other areas of society. June’s studies have encapsulated this mandate in a unique and creative way. Her paintings, her teaching, her life and her approach to her studies at ICS challenge all who observe to “stand straight and look up.” 🌀

Subversion and Faithfulness

By Tanya Weber

ICS MPhilF Student

On December 1st, the ICS community came together to participate in a symposium for Sylvia Keesmaat and Brian Walsh’s new book, *Colossians Remixed: Subverting the Empire*, and to celebrate Sylvia’s ten years as a much loved senior member at ICS.

The symposium featured a diverse panel of four respondents: Doug Blomberg (senior member at ICS), Paulette Brown (TST PhD student in New Testament), Matt Harrison (ICS junior member) and Lee Cormie (professor of theology at St. Michael’s College).

Matt opened the panel with a Colossian’s style greeting and blessing for Sylvia and Brian, testifying to the many ways in which they have touched his life with their love and involvement and declaring to them: “You are faithful ministers on my behalf.” He gave a comprehensive summary of the book and then raised the question, as a worried, postmodern, generation X, ex-military, American:

“How do the just slip into an unjust and violent ethic? How does a well-intentioned community avoid becoming dominating?”

Paulette brought a post-colonial perspective to the table. She complimented Brian and Sylvia for creating a book that privileges the reader, challenges traditional ways of doing biblical scholarship and takes seriously the question of how we are to live, but then admitted to sharing the distrust of the postmodern reader, asking the question “Is the new Kingdom of the Beloved Son any better than the Empire it seeks to replace?”

Doug approached the text from an epistemological point of view, affirming that we cannot but live in meta-narratives, but challenging the emphasis he saw in the book

on the linguistic modal aspect, pointing out that “If indeed commitment to reason is a bad commitment, so is the commitment to language.”

Finally, Lee Cormie brought the perspective of a liberation theologian, affirming the book’s thesis that one can only know truth in the dynamic of community but questioning the lack of emphasis on the church in the book, and pondering whether the book underestimates the depth of diversity in reading the text.

In the discussion that followed, Brian and Sylvia offered clear and thought-provoking responses to these questions and to the questions from the audience. They emphasized that *Colossians* subverts rather than re-inscribes the power of the Empire, by acting as both a public and a hidden transcript, and they pointed out that meta-narratives are not a matter of finality. While each had thoughtful rebuttals and clarifications for the points raised, their message is best summed up in Brian’s statement, “The proof of the pudding is in the communal eating.

We can taste and feel the truth. If it’s true, it will be true in the nitty-gritty of our lives.”

The evening ended with a celebratory reception honouring Sylvia’s work as a Senior Member in Biblical Studies for the past ten years where a number of ICS students, faculty and staff spoke eloquently about Sylvia’s contribution to ICS as both an academic institution and a community. The size, warmth and engagement of the crowd testified to both the enormous impact that Sylvia’s scholarship has had on her community and on Christian academics at large, as well as the creative and diligent way that she and Brian live their vision of Christian community in loving and practical ways. 🌀



(above) Sylvia addresses everyone at the reception; (below) participants in the Symposium (L-R): Doug Blomberg, Paulette Brown, Matt Harrison and Lee Cormie



Journey Into Mystery

"I could write my biography as a journey of shuttling between puzzle and mystery," said George Vandervelde in his exaugural lecture on November 19. The idea of *mystery* as opposed to *puzzle* was a recurring motif in George's lecture, titled, appropriately, "The Face of Mystery". In his talk, George probed his own journey—as a theologian, an ecumenist, a member of the Reformed church and as a human being—between the two states.

George was quick to establish that the nature of a puzzle is to solve it; mystery does not require such solutions. "The primary response to mystery is not intellectual perplexity, a boggling of the mind, so to speak. Rather the response is commensurate with wonder and awe," said George.

"To solve mystery is to dissolve it. Mystery does not lie opposite us as a problem. Mystery lies behind us, around, and before us as the beckoning voice of love. Mystery occurs in the middle of life. It is a condition of life. Mystery is therefore the condition of possibility of all thinking. Mystery surrounds us, embraces us; it is our biosphere, our breath of life."

He then pondered the relevance of mystery for doctrine, examining in particular the doctrine of predestination. Questioning whether the language surrounding election has shifted from *mystery* to *puzzle*, George probed the very use of the prefix "pre," in predestination and examined the approach to language theologians have taken to Paul's admonition in Ephesians that "You were chosen in Christ before the foundation of the world." George suggested that "The problem arises when we apply a 'before' category to eternity as if we know whereof we speak. Every theologian will acknowledge the problematic nature of the category 'before' when applied to a time when there was no time.

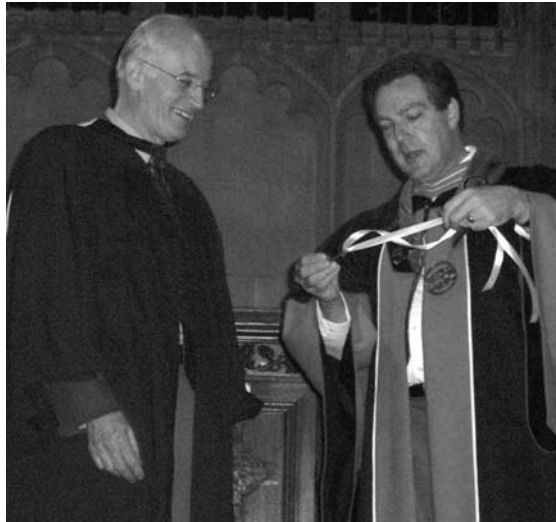
"When the awkwardness of these temporal categories is not taken into account, election is elaborated from an entirely static point of view. God's action is, momentarily,

frozen in a time before time. ... This approach takes the central Actor of the drama of cosmic history in the 'before' category."

Instead, George suggests that election should be seen truly as a mystery, not a puzzle. "Election is the compassionate action of God that cuts through the barricades of human pride, prestige, power, and self-made security. Just as surely as—in fact, *because*—we are to 'work out our own salvation,' God is *working* salvation. Election is God's way of *working* salvation. Election is the mystery of the presence and action of the Creator of the universe, going to all lengths to pursue the prodigal, astonishing the proud by favouring the lowly, calling into existence that which was not, namely, a world where love traces the signature of God. The face of this mystery is the face of a chosen, wounded servant."

George concluded his lecture discussing the mystery of a God revealed as both love and truth as found in the first letter of John. The charting of this particular mystery was appropriate, for George's work engaging with

the mystery of God's love and the mystery of God's truth was front-and-centre in the celebratory dinner. Among the presenters, Bob Sweetman spoke of George's considerable contribution to ICS and how his work as a theologian and an ecumenist brought a sense of depth and authenticity to the institute.




(above) George is given a ceremonial key to the Emeritus Faculty office by ICS President Harry Fernhout (below) George and his wife Bea address everyone at the reception



George's ecumenical partners, including Margaret O'Gara from St. Michael's College—who praised George's work toward eliminating question and answer 80 from the public form of the CRC's Heidelberg Catechism—echoed this. Some, such as George's former student, Michael Goheen, discussed George's work as a talented and perceptive theologian and academic. Others, such as Martien Brinkman of the Vrije Universiteit took the opportunity to discuss George's uncommon decency and engagement with people. Perhaps the best moment of the evening came from George's son Steve,

who talked about a father with an ambiguous occupation who at times seemed to be a lawyer, a reporter, a politician and a preacher.

The evening concluded with a announcement of a *festschrift* in honour of George. The collection of essays, titled *That the World May Believe: Essays on Mission and Unity in Honour of George Vandervelde* and edited by Margaret O'Gara and Michael Goheen will be published by University Press of America in 2005. It was, all in all, an delightful close the evening: the gift of something not quite here yet, but at the same time remarkably present and moving. Such is the nature of mystery. 

"Mystery in its rich and full sense lies at the heart of the biblical story. It is a mystery that is revealed; a mystery that is known, a mystery that is preached, taught, and celebrated. This mystery is an 'open secret.' In the biblical story this mystery refers to the grand drama of reconciliation, the story of God's love for the world. So worldly and earthly is this mystery that it is known not only with mind and heart but with eyes and hands: 'what we have seen, what we have touched—that's what we're talking about, the word of life' (1 John 1). Here one glimpses the face of mystery."

—From George Vandervelde' exaugural lecture, *The Face of Mystery*

Bob Sweetman has been busy this fall acting as a thesis examiner to both students at ICS and students at TST. He also presented a number of papers including a paper entitled “*Nisi necessitate et utilitate*: Catherine of Sienna’s Dominican Confessors and the Principles of Licit Pastoral Irregularity” at the 7th Annual St. Michael’s College Symposium, “Why Christian Scholarship is Embarrassing: The Problem with ‘Reformed-Speak’” for the Calvin Center for Christian Scholarship at Calvin College, Grand Rapids, MI. He also presented a Workshop entitled “Reading the



Mystics for Fun and Profit” at the ICS Worldview Conference in Woodbridge ON.

Doug Blomberg was keynote speaker at the conference of the Christian Educators’ Association in Alberta in October. He also presented a paper on a biblical view of wisdom, its outworking of this in Christian schooling, and the convergences with postmodernism at the International Network of Philosophers of Education in Madrid, August 4-8. A revised version of this paper is now being considered for publication in *Studies in Philosophy and Education*. He submitted an article comparing professional and research doctorates to the Australian Educational Researcher, and a book proposal (*Wisdom and curriculum: Christian schooling after postmodernity*) to Baker Academic.

Jonathan Chaplin presented to a consultation on “Dooyeweerd, Politics and Law” in Baltimore, Maryland which was organized by James Skillen of Center for Public Justice. On October 1-3, he attended a conference on “Faith, Freedom and the Academy: The Place of the University in the 21st Century” at the University of Prince Edward Island along with three ICS junior members who presented papers. In early November, Jonathan organized and chaired a consultation at ICS on “Public Justice in a Changing Canadian Political Context”. Later that month, he gave a paper on “Toward a Social Pluralist Theory of Institutional Rights” at a conference on “Rethinking Rights: Historical, Political and Theological Perspectives” held at Ave Maria Law School, Michigan.

ICS News

Junior members at ICS recently held two colloquia on November and December. Colloquia provide an opportunity for academics to read their papers and generate conversation about a particular course of research. Presenting papers were MPhilF students Neal DeRoo on the work of Merleau-Ponty and Jennifer Neufeld Luymes on theology of the body and PhD student Michael DeMoor on bridging the gaps between the analytic and continental traditions of philosophy. Junior members hope to hold more such events in the following term.

ICS has hosted a number of visitors in the past few months. On October 26, Professor Adolfo Garcia de la Sienna, research professor in philosophy and economics at the University of Veracruz in Mexico and Alberto Vasquez Botello, director of Lafont Editorial, a Christian publishing company, spoke with a group of staff, faculty and students about the political and educational situation in Mexico. Professor Garcia de la Sienna has translated the works of a number of philosophers from the reformational tradition including Dooyeweerd and Runner into Spanish and is teaching a course in reformational philosophy to students in Mexico. On November 4 Iain Benson Executive Director of the Centre for Cultural Renewal, and a leading constitutional lawyer with extensive experience of religious freedom cases, discussed the ‘civil unions’ solution to the current debate about same-sex marriage.

Upcoming Events:

January 28, 2005 - Convocation featuring the Inaugural Lecture of Senior Member in Education Doug Blomberg. Location TBA

February 12, 2005 - ICS Worldview Conference: “In The Shadow of Empire” with keynote speaker Sylvia Keesmaat. The King’s University College, Edmonton, AB

March 19, 2005 - ICS Worldview Conference: “In The Shadow of Empire” with keynote speaker Sylvia Keesmaat. Calgary, AB

President

The **Institute for Christian Studies (ICS)** is seeking a servant leader to become the fourth **President** in its 37 year history.

ICS is a graduate school, operating under an Ontario Legislative charter (The *ICS Act*, 1983) authorizing ICS to grant two masters degrees and to offer a program leading to the PhD degree. ICS identifies with the reformed Christian tradition and is an Affiliate Member of the Toronto School of Theology at the University of Toronto.

The President of ICS will be a Christian with a heart for scholarship and an articulate and passionate ambassador for the distinctive approach to Christian scholarship at ICS.

To receive a full candidate package, contact:
Maureen Oulton, Assistant to the Presidential Search Committee,

Institute for Christian Studies, 229 College Street,
Toronto, ON, M5T 1R4
fax: 416-979-2332 / e-mail: moulton@icscanada.edu

The deadline for applications is February 28, 2005 or until position is filled.

All candidate information will be treated in the strictest confidence



www.icscanada.edu



Is your address correct? Address change requested / Return Postage guaranteed

Order Form

BOOKS FOR SALE	PRICE	QTY	TOTAL
The Hermeneutics of Charity: <i>Interpretation, Selfhood, and Postmodern Faith</i> (Studies in Honour of James H. Olthuis) Edited by James K.A. Smith & Henry Isaac Venema	\$45.00	_____	\$ _____
How to Read the Bible and Hear God Speak: <i>A Study in Numbers 22-24</i> By Calvin G. Seerveld	\$15.00	_____	\$ _____
A Royal Priesthood?: <i>The Use of the Bible Ethically and Politically</i> Edited by Craig Bartholomew and Jonathan Chaplin et al.	\$54.99	_____	\$ _____
Critical Faith: <i>Toward a Renewed Understanding of Religious Life and its Public Accountability</i> By Ronald A. Kuipers	\$55.00	_____	\$ _____
Toward a Christian Conception of History By M.C. Smit, Edited and Translated by H. Donald Morton and Harry Van Dyke	\$47.95	_____	\$ _____
Philosophy as Responsibility: <i>A Celebration of Hendrik Hart's Contribution to the Discipline.</i> Edited by Ronald A. Kuipers and Janet Catherina Wesselius	\$37.00	_____	\$ _____
Religion With/out Religion: <i>The Prayers and Tears of John D. Caputo</i> Edited by Jim Olthuis	\$47.95	_____	\$ _____
The Beautiful Risk: <i>A New Psychology of Loving and Being Loved</i> By Jim Olthuis	\$29.95	_____	\$ _____
Total Order		_____	\$ _____
*SHIPPING & HANDLING CHARGES			
Canada: Add \$2.75 + 75¢ per additional item		_____	\$ _____
US: Add \$3.75 + \$1.00 per additional item		_____	\$ _____
Other: Add \$5.75 + \$2.00 per additional item		_____	\$ _____
Add (for Canadian orders only) 7% G.S.T.		_____	\$ _____
Final Total		_____	\$ _____

ICS offers a wide variety of books: from scholarly and academic titles to popular devotional. To have a full list of our available titles sent to you, contact ICS at (416) 979-2331 or visit our on-line bookshop at www.icscanada.edu/bookshop

☐ Please send me your complete list of books through ICS

Name _____

Address _____

City _____ Prov/State _____ Postal/Zip Code _____

Phone _____ Email _____

PAYMENT

☐ Cheque/Money Order ☐ VISA # _____

Signature _____ Expiry _____

INSTITUTE FOR CHRISTIAN STUDIES

PERSPECTIVE

Perspective is the newsletter of the Institute for Christian Studies
229 College Street
Toronto, Ontario
M5T 1R4

Editorial Committee:

Harry Fernhout
John Meiboom
Pam Trondson
M. Ansley Tucker

Manager of Communications and Alumni Affairs:

Graeme Burk

Send all address changes to:

Circulation Manager,
Perspective, ICS
229 College Street
Toronto ON
M5T 1R4
(416) 979-2331 / 1-888-326-5347

USA subscribers/supporters please contact:

Friends of ICS
678 Front Street NW
Suite 159
Grand Rapids
MI 45804

Visit our website at
www.icscanada.edu

ISSN 0847-0324



Printed in Canada
on recycled paper