



“
The celebration was held on the evening of Ascension Day, an event which frames what Seerveld calls ‘double-edged artistry’— both praising God and labouring (as commissioned servants) to set things to ‘right on earth’.
”

CHRISTIANITY AND LEARNING 2001

Timothy Noone: Christian Philosophy in the Franciscan Tradition

Dr. Timothy Noone presented three lectures at ICS on the theme of Christian Philosophy in the Franciscan Tradition on 22 and 23 March 2001. This was a relatively rare opportunity for ICS people to acquaint themselves with a cogent alternative understanding of the project of Christian philosophy than either ICS's own Reformational tradition or the Thomist tradition that it often plays itself off against.

Dr. Noone began by introducing the theme with respect to the “semiotic metaphysics” of the 13th century theologian St. Bonaventure. That is, he rooted the Franciscan tradition within a view of the world that saw all creatures as linguistic signs each pointing beyond itself to another creature in a hierarchic order that directs the mind toward God. He then shows how the role of philosophy and Christian philosophy especially fares in the late 13th century by examining the views of Peter John Olivi. He ended this tour of Franciscan philosophy with the subtle views of John Duns Scotus and the massive importation of logical analysis into theological practice. Dr. Noone's lectures were highly informative and sparked a fascinating series of exchanges with ICS persons.

Attendance was not what the organizers had hoped for but that added intimacy to the affair (perhaps an average of 30 present per lecture). Those who did attend were there because they wanted to be. It is perhaps that fact that contributed to the depth of the exchanges.

Dr. Noone has since written about his delight in the sessions and the questions put to him by ICS people. He left with a sense of the privilege that we at ICS enjoy in being a part of a vibrant and interesting scholarly community.



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SUMMER conferences

ONTARIO

Food for thought: Feasting in God's World

August 10-13, 2001
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Food! Is there anything more central to our lives? Food provides us nourishment, comfort, a focus for our labours, and an outlet for our creativity. Jesus made food and eating central to his ministry and to the communities he founded. At the 2001

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hunger will be satisfied!

For more information please contact Yvonne Barber at 416-979-2331x237; toll free: 1-888-326-5347 or by email: ybarber@icscanada.edu.

ALBERTA

Virtuous faith in a virtual world

Have you ever wondered how your faith in Christ is affected by the “virtual reality” of our culture? Come to the annual Institute for Christian Studies Alberta Summer Conference on August 3-6, 2001, at Deer Valley Meadows Camp in Alix (AB). Syd Hielema, a former youth pastor, and currently professor of theology at Dordt College, will lead us in discerning the “virtual reality” spirits of our times. Activities, workshops, and lectures for all ages. First time attendees can register for free.

For more information call Elizabeth Kroon @ 780-454-6030, or Harriette Guillaume @ 780-475-8031.

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PERSPECTIVE

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*Christian graduate
education for over
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SPECIAL EVENT

ICS honours H. Evan Runner

Many former students of professor Runner were on hand for the inauguration of the H. Evan Runner Chair in the History of Philosophy at the Institute for Christian Studies. They gave testimony to Runner's philosophy and teaching of a thoroughly Christian approach to society and culture, and to his extraordinary commitment to teaching – teaching which has spread through generations of students and teachers.

by Natasha Vandenberg



Dr. H. Evan Runner with the first holder of the H. Evan Runner Chair in the History of Philosophy at ICS, Dr. Robert Sweetman.

Students, friends and family of H. Evan Runner gathered together on April 21, 2001 in the Calvin College Chapel to celebrate the inauguration of the H. Evan Runner Chair in the History of Philosophy, at the Institute for Christian Studies, ICS. Dr. H. Evan Runner (Th. B., Th. M., D. Phil.) is a graduate of the Vrije Universiteit (VU) in Amsterdam (1951), former Calvin College professor (1951-1981) and mentor of the Groen Club (1953-1968). In the 1950s Runner gave inspirational leadership to the Association for the Advancement of Christian Studies (AACS) in Canada. In 1967 this association opened the Institute for Christian Studies (ICS), a graduate

school where faculty and students explore Runner's vision of reformational, interdisciplinary philosophy as a key component of a Christian contribution to education and culture. Addressing Runner, ICS President Harry Fernhout stated the purpose of the event: “[We are here] to praise God together for the blessings He has brought through you.”

Calvin College President Gaylen Byker and Fernhout opened the ceremony, both attesting to the lasting influence of Runner's philosophy and teaching of a “thoroughly Christian approach to society and culture.” Fernhout named Runner the “intellectual and spiritual father of ICS.”

Many former students of Runner, now professors themselves, were on hand to give testimony to the influence of Runner's teaching on their spiritual and intellectual development. Calling Runner his “spiritual mentor,” Henk Hart remarked on Runner's extraordinary commitment to teaching—teaching, said Hart, which has spread through generations of students and teachers.

Calvin Biology Professor Uko Zylstra recalled his “minor in Runner” as a philosophy student at Calvin and his days in the Groen Club, of which Runner was mentor. From Runner, Zylstra learned a wholistic, interdisciplinary approach to learning and action.

Interwoven with hymns, prayers and scripture, these tributes led up to the address of the first holder of the H. Evan Runner Chair in the History of Philosophy at ICS, Dr. Robert Sweetman. Entitled “Of Runners and Batons:

(Continued on page 2)



from the president

“
H. Evan Runner was greeted with spontaneous applause that grew to a standing ovation lasting several minutes. This act of appreciation and affection captured the spirit of the entire day.
”

“
From Runner, Zylstra learned a holistic, interdisciplinary approach to learning and action.
”

Lasting images

April 21, 2001 will long remain a highlight in the institutional memory of the Institute for Christian Studies. The formal inauguration of the H. Evan Runner Chair in the History of Philosophy provided a wonderful occasion to celebrate the unique blend of spiritual and intellectual leadership Runner provided for the Institute.

Two aspects of the inaugural event stand out as lasting images in my mind. The first is the remarkable outpouring of affection for Runner from the two hundred attendees. At a certain point in the ceremony, Dr. John Hulst rose to declare, on behalf of the Board of Trustees, the formal institution of the H. Evan Runner Chair. I was to follow Hulst to the podium to acknowledge the declaration and to present the first holder of the Runner Chair, Dr. Bob Sweetman. Hulst's declaration, however, was greeted with spontaneous applause that grew to a standing ovation lasting several minutes. This delightful moment was the audience's way of recognizing a deserved honour, and of saying “thank you” to a man who had obviously touched many lives very deeply. This spontaneous act of appreciation and affection captured the spirit of the entire day, and gave a glimpse of what Runner meant in the ICS constituency.

A second lasting impression arose from Hendrik Hart's tribute to Runner's commitment to teaching over research and publishing. The influence of Runner's writings should, of course, not be underestimated; his book *The Relation of the Bible to Learning*, based on early AACs

conference lectures, shaped the thinking of countless students on the North American continent and elsewhere. However, as Hart indicated, Runner's key legacy, of which he can be very proud, is found in his former students who have gone on to give academic leadership in a wide variety of settings. Hart specifically suggested that Dr. Adrienne Dengerink Chaplin represents already the fourth generation of Runner's influence; Runner mentored Calvin Seerveld who in turn mentored Lambert Zuidervaat (of Calvin College), who supervised the doctoral work of Adrienne Chaplin, who now carries on the work of Christian scholarship in Aesthetics at ICS. There are multiple similar examples of Runner's legacy.

I am profoundly grateful that the “Runner Event,” as it came to be called at ICS, provided such a wonderful opportunity to say “thank you,” to celebrate the gifts God entrusted to ICS through H. Evan Runner, and to mark, once again, God's faithfulness through the generations. I am especially grateful that Dr. Runner was well enough to attend the event and to appreciate the appreciation.

“One generation will commend your works to another.” (Psalm 145:4). That was the spirit of the Runner Event. May that be our lasting image of April 21st.

Harry Leunhoust



Dr. Hendrik Hart pays tribute to his mentor

INAUGURAL ADDRESS

Following are excerpts from Bob Sweetman's inaugural address, “Of Runners and Batons: Viewing the Marathon of Philosophy from the Cool of the Giant's Shade”

“turn now to three Vollenhovan insights that I have learned from H. Evan Runner via his former students at the Institute for Christian Studies. In the first place, Professor Runner insisted that Christians make explicit the connection between religious conviction and the concepts used and developed in the course of their scholarship. His insistence was ever as absolute as it is possible for human insistence to be. There was, in his view, no choice in the matter, for any and all scholarly concepts owe their very existence to fundamental or religious convictions. As he was wont to put the matter: “All of life is religion.” He further insisted that one could and should demonstrate the dependency of scholarly concepts upon religious conviction; such demonstrations marked out one of the truly central tasks of Christian scholarship.

“If my Runnerian preference were exhausted by his insistence that scholarly concepts depend upon religious conviction, it would hardly count as Runnerian. “Where is Vollenhoven?” one could ask. I have, however, learned a second thing from Professor Runner's teaching, writing and mentoring, something decidedly Vollenhovan. If one is to keep visible the religious convictions that lie at the base of our scholarly concepts, one must learn how to look for these truly founding convictions as they emerge from the deep mysteries of our creatureliness to shape subsequent understanding of the world.

“There is a third thing I have learned from H. Evan Runner's teaching, writing, and mentoring. He did not think that thought is ever transmitted by mechanical reproduction. Rather, a scholar is what she is open to think about or receive from what she reads or is taught. There are choices to be made and reconsidered. Consequently, the possible amalgams of founding themes that H. Evan Runner following his mentor understood as philosophical types can change as one moves from one text to another, or even to layers within the same text.

“What is passed on then by a teacher or a text is not a single way of understanding the world but a patchwork of different ways. In fact, one can plot the passage of discrete ways or approaches through time. Once a distinguishable approach is developed it remains an enduring possibility. It can always be taken up and reworked by subsequent generations in ever new ways. When taken up, it will participate in new conjunctions. It will be smelted together with thematic



(Above) An appreciative audience.



(Left) Chair of the Board of Trustees, John Hulst (left), declared the chair and commissioned Sweetman as holder of the chair.

possibilities drawn from other approaches. And so by the beginning of the twenty-first century the historian of philosophy faces a crazy-quilt tradition of immense and growing complexity.

“There is a parallel image that comes to us from the grammar masters of Late Antiquity¹. In allegorizing the Odyssey of Homer, they came to understand Odysseus' wife Penelope as a figure of Wisdom. They underlined her long wait for her husband's return spent at the loom. By day she would weave and by night unravel what had been woven during the day, and do so to postpone the claims of eager, inappropriate suitors. Penelope might work just as well as a figure for the Vollenhovan historian of philosophy. Such scholars work both a day and a night shift. They attempt to reweave the gathered wool of philosophy, i.e., to engage in an inner reformation of the discipline. This is their day job you could say. But they also work critically to unravel those philosophical weavings that have been wrought to ill purposes, toward the improperly proposed marriage of Christian faith and pagan reason. This second, critical chore can be called the night shift.”

1 I owe knowledge of these commentaries to classicist Wendy E. Helleman who has made a study of the metaphorical use of Penelope to stand for Wisdom.

If you are interested in having a copy of Robert Sweetman's inaugural address please contact Yvonne Barber at 416-979-2331 x237; toll free: 1-888-326-5347; email: ybarber@icscanada.edu.

“
...by the beginning of the twenty-first century the historian of philosophy faces a crazy-quilt tradition of immense and growing complexity.
”

The Jazz of Life: The Wonder of Music in Theological Perspective

by Mary VanderVennen



Entering Toronto's historic and stately St. James Cathedral to the accompaniment of lively jazz provided the perfect introduction to this year's Art Talks!

Dr. Jeremy S. Begbie British theologian, ordained minister, and musician was the featured speaker at this annual event sponsored by the ICS in conjunction with Imago Arts Initiative, an organization which encourages Christians in the arts. Dr. Begbie's interest lies in the relationships between music and theology. In a multi-media presentation he demonstrated how music has connected with words in the history of the church. He argued for a relationship of “complementation” in which music interacts with words, bringing its own characteristics of pitch, rhythm, sonority, repetition, resolution to enhance words or to provide a contrasting tension to them. He drew fascinating analogies between these characteristics of music and some of the central themes of the faith: creation, salvation, the relationship between time and eternity. In addition to recorded examples of music, Dr. Begbie demonstrated some of his points with his own excellent and sensitive piano playing.

Dr. Begbie's most recent book *Theology, Music, and Time*, was the subject of a symposium the following morning, in the comfortable setting of the Combination Room of Trinity College. Introduced by Dr. John Franklin, director of Imago, Dr. Begbie gave a synopsis of the book, which treats in much greater depth the themes of his lecture the night before. Respondents were Dr. Lee R. Bartel, Associate Professor at the Faculty of Music of the University of Toronto and Director of the Canadian Music Education Research Centre; Dr. Adrienne Dengerink Chaplin, Senior Member in Philosophical Aesthetics at the Institute for Christian Studies; and Dr. Victor Shepherd, Professor of Historical Theology and Wesley Studies at Tyndale Seminary. Each respondent brought interesting insights and questions that made for a lively morning. Truly, Art Talks!

Presented by the Institute for Christian Studies in partnership with Imago. Art Talks! was attended by 250+ at the Friday evening event, and 40+ attending the symposium on Saturday morning.



“
Jeremy Begbie is a highly original thinker as well as a captivating speaker and performer who enables us to engage with music and theology in refreshingly new ways.
”

Dr. Adrienne Dengerink Chaplin, ICS professor of Philosophical Aesthetics



ICS BOOK CELEBRATION

New Works by Dr. Calvin Seerveld

by Chris Cuthill

On May 24, a wine and cheese celebration was held at ICS to honour Senior Member Emeritus Dr. Calvin Seerveld for the publication of two new books: *Bearing Fresh Olive Leaves: Alternative Steps in Understanding Art* and *In the Fields of the Lord: a Seerveld Reader*. The evening began with a greeting and introduction by Dr. Seerveld's successor to the post of Philosophical Aesthetics at the Institute, Dr. Adrienne Chaplin, who reflected on the long and difficult journey of bringing Seerveld's *Bearing Fresh Olive Leaves* to print. The book “that almost wasn't” was nearly “shelved” at several points before it was finally picked up by Piquant Press in the United Kingdom — a Christian publishing