



Trial by Hellfire

ICS DOCTORAL STUDENT SHANE CUDNEY OPENS UP ABOUT HIS SON SPENCER'S EIGHT-MONTH TOUR IN AFGHANISTAN AND HIS RECENT RETURN HOME



If there's such a thing as hell, I'm in it.

— Pte. Spencer Cudney / Afghanistan 2010

Every time you drove down the road you were engaged in a twisted existential exercise where each moment was the only proof you'd ever have that you hadn't been blown up the moment before.

— Sebastian Junger / War 2010

inside:

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I don't claim to know anything of my son's experience in Afghanistan. How could I? Carving a living space into the rock and sand of the desert, largely by hand; enduring untold levels of deprivation for weeks on end; shouldering 75 lbs. of gear on foot patrols in 130 degree heat; wondering if the next step will be your (or a buddy's) last; witnessing unspeakable, soul destroying horrors; doing what's necessary in the hellfire of combat to stay alive. These are things only a small number of people, including those in the military itself, actually know firsthand. So quite frankly, what I do know seems bloodless and coldly academic by comparison. But strangely enough, this difference seems to be the very thing that has brought us closer together than ever before.

While I'm tempted in the face of that difference not to speak, believing I have no real business speaking about what I know nothing of, the truth is it would be dishonouring to Spencer not to speak of what I do know. I'd be lying, though, if I said this was a completely selfless undertaking, for in the listening, the reflecting, the reading, the writing and the telling, I'm naming the anxieties in my own soul. Among other things, this is my therapy. But it's also true that speaking allows me to publicly thank my son, and in turn honour the untold number of Canadian soldiers who have served overseas, many of whom died; still others were (and are) maimed for life; most of them suffered; all of them gave sacrificially. If nothing else, in a war (and world)

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dominated by U.S. media, I want this to be a tribute, however brief, to the specifically Canadian, frontline, infantry soldiers and their largely untold and bold deeds.

At the time of this writing Spencer has been home from Afghanistan for less than a month. But let me back up to the beginning. 1RCR Battle Group – part of “Task Force

Taliban. As I understand it, this area is a crossroads of sorts where he and his platoon were involved in routine patrols, special operations, reconnaissance and ongoing surveillance of insurgents as they moved in and out of a nearby village.

Unbeknownst to them, they arrived during the final days of “farming season,” a relatively calm period when insurgent activity is given to planting, growing and harvesting

poppies and marijuana. “Farming season,” however, quickly gave way to “fighting season,” which lasted through the summer, a time when insur-

gents turn to planting IEDs (Improvised Explosive Devices) instead, a time when firefights and the madness of combat increases dramatically. During these months Spencer and his comrades witnessed what no one should witness, and experienced more than most people do in a lifetime. Suffice it to say, 7 platoon saw an inordinately high level of combat,

the intensity and frequency of which staggered the imagination and then some.

I had strange and conflicting feelings as a father being able to talk with his son in the theatre of war halfway around the globe – in August, while talking with him via satellite phone, I heard machine-gun fire in the background which ended the call all too abruptly. This is a world completely and utterly removed from our own that some describe as another planet altogether where everything familiar is stripped away and life as we know it is turned on its head. My hands felt tied and my throat dried listening to his voice change over the months as he slipped into a kind of numbness accompanied by a thinly veiled bravado shielding him from the horrors of war. Waves of emotion from helplessness and profound sadness to frustration and anger even now crash in on me as I try to allow them passage so they can do what they’re supposed to do and be gone, only to have them return when I least expect it.

Especially difficult was the anger I still feel at the violence and injustice we are critical of, even as our presence in Afghanistan, though humanitarian in theory, is complicit with the very things we purportedly stand against. But this is the closest I’ll get to commenting on the politics of war. The truth is, grunts aren’t concerned with the larger, political, even universal issues at stake. Their only concern is surviving, and the order of the day is keeping each other alive. Let me clarify this and elaborate. The extremity of combat radicalizes the human experience, and as a result creates a molten core among men who engage in it. In my limited understanding, the section (approx. 10 men) and platoon (approx. 50 men) become the focus of faith, as it were, and each of your comrades becomes the greater good that serves to nullify fear in the face of the unspeakable.

In his book, simply called *War*, Sebastian Junger articulates it this way: “As a soldier, the thing you were most scared of was failing your brothers when they needed you,

During these months Spencer and his comrades witnessed what no one should witness, and experienced more than most people do in a lifetime.

110” – landed in southern Afghanistan in the spring of 2010. Since the start of his tour, Spencer and the soldiers of 7 platoon (Ocoy) were stationed at a small combat outpost overlooking a strategic and volatile area in the Panjwaii District of Kandahar province, not far from Kandahar city, one of the largest and most formidable strongholds of the



Photo (page 1+2) courtesy of the Department of National Defence

and compared to that, dying was easy.” Later, he talks about what has been called the combat “fog of uncertainty” out of which “is born a desperate bond between men”: “That bond is the core experience of combat and the only thing you can absolutely count on. The Army might screw you and your girlfriend might dump you and the enemy might kill you, but the shared commitment to safeguard one another’s lives is unnegotiable and only deepens with time. The willingness to die for another person is a form of love that even religions fail to inspire, and the experience of it changes a person profoundly.”

In a nutshell, what all military white shirts and academics finally came to realize, says Junger, “was that courage *was* love.” In the “final analysis,” they concluded, “the primary motivation in combat . . . was ‘solidarity with the group.’ That far outweighed self-preservation or idealism as a motivator.” Living such a radically interdependent life on the ragged edge of existence, where only the important things boil to the surface, and where even the minutiae hold profound significance, focuses life in ways nothing else can. But make no mistake, even though God is rarely spoken of (since war, as Junger says, is the devil’s business), this far exceeds the nihilism Tyler Durden and his followers naively espoused in the movie *Fight Club* (1999).

In the hell of combat everything inconsequential gets burned away and only absolute devotion to each other remains. Paradoxically, there’s something purifying, even intoxicating about the experience. “If young men could get that feeling at home,” observes Junger, “no one would ever want to go to war again, but they can’t.” This absolute sense of purpose and the narcotic effect it achieves is powerfully illustrated in the final scene of *Hurt Locker* (2008). There we see the film’s main character (played by Jeremy Renner), after serving multiple tours of duty in the hell of war as an IED specialist, turn his back on hearth and home for yet another tour. Putting oneself deliberately and repeatedly in harm’s way is crazy by

any “normal” standard of behaviour, but for a lot of soldiers this makes perfect sense because “out there” is where they feel not only most alive, but most *needed*. Is it any wonder that combat soldiers especially feel lost when they return home?

When combat vets say they miss the firefights (and they do – I marvel that my son still plays the video game *Call of Duty*, a kind of weird and ultimately unfulfilling surrogate for the *real* thing, no doubt), Junger says, “it’s not that they actually miss getting shot at – you’d have to be deranged – it’s that they miss being in a world where everything is important and nothing is taken for granted. They miss being in a world where human relations are entirely governed by whether you can trust the other person with your life.”

My suspicion is most, if not all, of what ails combat soldiers on their return home stems largely from a radically altered perspective rooted in a life-changing experience. All they can (rightly?) see is the absurdity and apparent ridiculousness of civilian life, where nothing seems to *really* matter and no *real* purpose exists. I have a strong sense, maybe even a theory, that many returning soldiers drink themselves into oblivion or numb out on (all too available) meds *not* because of the bad experiences, *per se*, but because never again will they feel so alive; never again will they feel so *needed* (loved). And all too easily the two get confused. In my view, at least, if the medical profession and military health care professionals would fixate less on a “cure” for non-existent biological disorders resulting from combat trauma, and more on the existential “care” of the individual, more soldiers would be helped and far less drug dependent.

Even though he might not fully recognize or admit it, Spencer is having difficulty fitting into the world he once knew before the experience of war changed everything. He has a low level sense things will never be same, and that must be excruciating, even overwhelming at times. Yet he also knows whatever he has to deal with, whatever will visit and revisit him at inopportune times, in



Shane Cudney and his son, Spencer

different ways, for often inexplicable reasons, is not something that can be easily labeled or contained medically.

My prayerful hope is that with the loving support of family and friends he will learn in time to name, even entertain, the darkness that forced its way in through the gateway of war; and with any luck, and even more grace, he’ll be able to let it go. Having said that, my feeling is that Spencer’s most challenging, most important battle is ahead of him as he tries to find his way in a life that in some sense has already been lived. Of course this is the opposite of what most of us face as we run to catch up with the sinking sun, as Pink Floyd once sang. ●



Q+A: What is the Centre for Philosophy, Religion, and Social Ethics?

Daryl: What is the Centre for Philosophy, Religion, and Social Ethics?

Lambert: The centre is a research institution for doing interdisciplinary philosophy with religious sensibilities. It's an attempt to deal with big questions of value and purpose in society – that's why we call it the Centre for Philosophy, Religion, and Social Ethics. I think we're going to attract a lot of attention from people who do work in different disciplines, certainly in religion, philosophy and social sciences. But I expect we're going to get attention from people in education, humanities, history and the arts, so it's going to be pretty broad in its scope. The main thing is we're going to foster research that deals with the intersection and the crossing of these three fields.

Is the research centre a think-tank in the sense of being oriented towards activism in any way?

Lambert: This gets into one of the questions about the Institute for Christian Studies that sponsors the research centre, because I think historically we've always wanted to do many things. We've wanted to do high-powered research aimed at other academics; we've wanted to do stuff that's hitting the ground where people live; and we've wanted train young people to become lawyers, artists, pastors as well as academics. We've tried to do the whole range. I don't think the research centre is going to be similar to a think-tank that promotes certain kinds of action, but it's going to be like a think-tank that addresses the background to questions of public policy – questions of justice, earth keeping and social solidarity.

Bob: Maybe we could say we actually have a prototype of this – Lambert's book on art and democracy (*Art in Public*). Public policy is an occasion for thinking about large framing structures and an analysis about the

conceptual foundations of a gritty policy debate that exists right here, right now and has a lot of import for the community of artists in a variety of artistic media. That really is the prototype of how the kind of policy work one associates with think-tanks of activists or activist think-tanks and the research centre we're proposing work together.

I've heard it repeated that we live in a post-secular age and that this lends greater purpose to research such as that to be undertaken at the centre. If that's true, it seems likely we haven't simply returned to what existed before secularism. Does this change the research?

Lambert: Yes, this phrase, "post-secular" is tricky, as is any phrase that begins with "post." We're into the age of "post-post-modernism," which means you have to know something about post-modernism to figure out what we're in right now. It's the same with post-secularity, which means secularism has already been around for a long time. To be after secularity or after secularism isn't to be non-secular or non-secularist but rather to have gone through it and come out looking back and saying "Now what do we do?" and "What are we making of this?" The hallmark of a post-secular age is what had been set aside or thought to be not so relevant – mainly religion – has suddenly or dramatically emerged as something very important; and people have a hard time ignoring that even if they would rather stick to a model that says religion is irrelevant or just a private affair, something some people might be interested in but not of concern to the general public. I think we're at a point where it's hard to make that case and we actually have to ask again: What is the legitimate role of religion and religions in a society like ours? It's a secular society in many ways, but that doesn't mean religion is unimportant or marginal at all.

Are there topics or research that would follow from that?

Lambert: One of the topics we've highlighted is to talk about the dialogue among and across different religious traditions. This is always something that has been possible to do, but now it has become important to do. Without that kind of dialogue we're going to be in a situation where religions become ways of motivating hostilities rather than generating understanding, so religions have to be in dialogue with each other in a very serious way. We have to examine the claims and the practices of each other's religion to figure out what is and isn't worthwhile and try to develop some honesty in the way we talk about these things.

Bob: I have an illustration that might work. I was talking with a member of a worldwide dialogue between various philosophers that operates in an explicit relationship with their religious identities. Their philosophy is done with their religious identities in the background, all of which have sacred scriptures they refer to and are helped by. What he was saying is there's a very difficult dialogue about each of the assumptions around reading and benefiting from sacred texts in the various religions in the world. He said that's one area where they haven't yet succeeded in establishing a framework for the right kind of fruitful, mutually recognizing but building conversation. This is where an institution that seeks to bring philosophical tools to bear in the analysis of our multi-religious society on the one hand and our visions of the good on the other can make a really important contribution. And that is to bring hermeneutical tools so religions, all of which have sacred texts, can understand each other's interactions with their own sacred texts as one of the conditions for a fruitful and authentic conversation.

*Lambert Zuidervaart and Bob Sweetman sit down
with Daryl Kinsman to discuss the new research centre*

That leads to the next questions. The mothership for the research centre, if you will, is the Institute for Christian Studies. ICS doesn't just brand itself as Christian, it also identifies itself as coming from within the stream of Christianity that calls itself Reformed. This leads to two questions: What are Christians who might be interested in such a research centre to think? And how will non-Christian scholars or perhaps even secular scholars relate to such a research centre?

Lambert: The question of the Christian identity of an institution is a really interesting one, and ICS, by carrying its identity in its name, I think already raises the question, "So what does this all come to?" When we identify ourselves as a Christian institution we're saying this is the tradition we come from and want to be true to. That doesn't mean we're going to simply repeat what the tradition has said. In fact, the tradition we're coming from is a fairly complex one and it would be hard to just repeat it, because there are so many different voices within it. In terms of what people within the Christian tradition would make of ICS's project here, my experience up to now is that it's going to be welcomed by a wide variety of participants in the Christian tradition, because we're working with issues at a level that pertains to all Christians regardless of what particular strand of Christianity they come from. We're dealing with the fundamental questions: What's the meaning of a good creation? What's the meaning of a fallen condition for humanity? What's the potential for redemption and renewal in this world? Beyond that, my experience with people who aren't subscribers to Christian tradition, or not adherents of any religious practice, think what we're proposing is important and exciting, because we're getting at the big questions of life in a society like

ours. We get at these questions from a particular angle and we're deliberate in doing that. But the questions themselves are bigger than we are, and the voices that have to come to those questions are more than our own. We hope to bring more voices into the mix than simply the ones that are part of our own community.

Bob: I can maybe piggyback on that. When ICS is at its best, it's a place in which learning can take place at the intersection of progressive Protestant and Catholic thought on the one hand and conservative Protestant and Catholic thought on the other. Those are the two large blocks within the Christian academy, at least in North America. These can come together in a mutually productive way in the work of ICS and also in the context of the academy at large. The Christian academy and the academy at large can meet in the projects of ICS, and the people at ICS can speak to these two environments. We belong to these worlds; we exist on the borderline between them. Historically we come out of the conservative Protestant wing and remain tied to that, happily so, in the sense our tradition comes out of that and we take care to tend it at its best. So it's a place where a variety of different academic communities can and do come together already. It's a very fortunate place.

Most people today would probably think of religious thought as something simple, supporting this or that position by reference to scriptural authority. They see these big public debates that seem to have religion at the base of them. Will the research centre differ from this and if so, how?

Lambert: The tradition we're working from is fairly complex. The ideas are articulated in a way that you don't have to go to scriptural language in order to understand or debate with

them. For example, we should be able to formulate a position about what social justice comes to without quoting scripture. If there's a question about the position one of us takes on that, then it should be open to question from anybody who wants to. Others don't have to have an interpretation of scripture in order to debate with any one of us about the nature of social justice. ICS has never been into coming up with simple answers. It has rather been into the project of making what looked to be more simple answers more complex in light of the fact the world we're dealing with is a complex world and needs to have many angles in order to make sense of it.

Bob: Let me just piggyback on that, too, because there's the other side of the coin as well, which is it's not that our understanding of philosophy is such to preclude an examination of scripture. It's part and parcel of how a philosopher orients him or herself to the world. It's just that it's not necessary in order to be authentically busy as a Christian thinker in our tradition. I think that needs to be understood in terms of a sense of community operating as one of the guiding intuitions, and that a religious community will inform its next generation. This is the business of Christian formation, and it's in this context that a way of understanding and dealing with scripture is inculcated. That's what's taken for granted as a productive source in subsequent theorizing in a philosophical vein. Scripture is always implicitly present, because the thinker isn't just a thinker but a member of a religious community that has formed her or him in a certain way. ●

Daryl Kinsman is Manager of Information Technology at ICS

Farmer, Philosopher, Nomad

GEORGE DEIBERT III TALKS IN THE THIRD PERSON ABOUT HIS UNUSUAL ROAD TO ICS.



Born on the open prairie of Saskatchewan and without siblings he became comfortable in expanses and isolation. His environment necessitated a lifestyle of self-sufficiency and sustainability, behaviour regulated by the rules of survival and growth. As a boy his toys were creativity and nature, constructing worlds and partaking in adventures with what was around him: rocks and mud, hammers and shovels, trees and coyotes, axes and arrows.

On the farm his father taught him a respect for the land. Tending to livestock and agricultural duties formed a relationship with the earth that was productive and responsive,

and which provided the test to determine his knowledge. The agrarian domain, forever to be his source of reality,

is also the place he returns to seed and harvest every farming season.

Philosophy came in the cab of a tractor. The openness of the field, meditative motion of the machinery, elevated perspective of the chair, and the essential tone of the task led to thoughts of wonder, consideration of forces, queries of intrigue and an awareness of elementals.

Wanting to stretch his legs and his mind in an environment of academia, he shifted into The King's University College in the urban milieu of Edmonton, Alberta. Through observation and interaction he mimicked the urban dweller, gaining its trust in order to learn from it. He read many wonderful

books and learned many wonderful things. The pedagogical period taught him how to ask a better question, and in leaving the institution it is this gift he felt the most appreciation for.

As the prairie drifter knows, you follow the wind. And on one particular day, soon after convocation when the conditions were right, he caught a gust and blew across the ocean. Now this wind didn't stop blowing for seven years and as the wind changed direction over time he was carried into many wonderful places: Europe, Asia, Africa, South America and the unconstrained Russia; cultures of civility and disorder, tolerance and censure, abundance and sparsity; and areas high and low, dry and wet, hot and cold. This current of exotic air, full of stimulation, intrigue and truth, eventually tired the drifter and made him yearn for past days spent in scholastics.

Seeking help to illuminate, mature and reflect on his experiences, he sought out an academic institute of kinship, community and support. He found the pastoral guidance of the Institute for Christian Studies. It is here that he hopes, from the counsel of this setting and the care of its professors, his questions will improve – questions of responsibility, innovation and care. Attentiveness for the sake of enhancement. ●

George Deibert is a Master of Worldview Studies student at ICS.

*Philosophy came in
the cab of a tractor*

UPCOMING EVENTS

WEDNESDAY | MARCH 23

TORONTO area readers, an event is being planned to launch ICS Professor of Philosophy Lambert Zuidervaart's new book, *Art in Public: Politics, Economics, and a Democratic Culture*. His book makes a vigorous case for government arts funding, based on crucial contributions the arts make to civil society. It proposes an entirely new conception of the public role of art, one with wide-ranging implications for education, politics and cultural policy. (Organized through Crux Books)

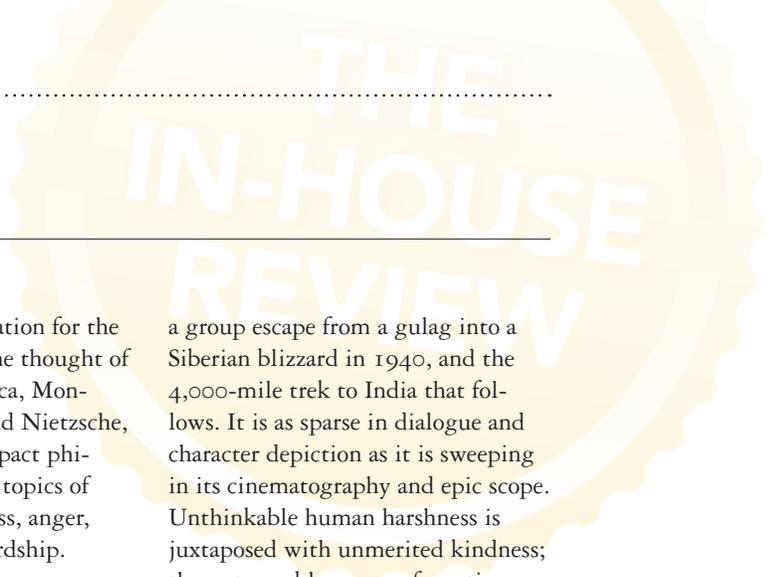
THURSDAY | APRIL 7

CALGARY area readers, mark your calendars to attend a lecture with Lambert Zuidervaart, Director of the Centre for Philosophy, Religion, and Social Ethics and ICS Professor of Philosophy. This free event will be held at Emmanuel Christian Reformed Church, 3020-51 Street West, Calgary.

SATURDAY | APRIL 9

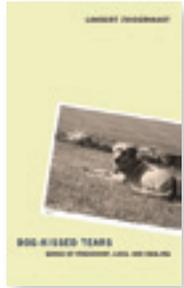
EDMONTON area readers, mark your calendars to attend a lecture with Lambert Zuidervaart, Director of the Centre for Philosophy, Religion, and Social Ethics and ICS Professor of Philosophy. This free event will be held at The King's University College, 9125-50 Street, Edmonton.

The In-House Review



BOOK

Dog-Kissed Tears: Songs of Friendship, Loss, and Healing (2010)



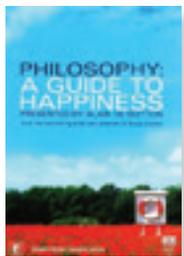
Lambert Zuidervaart's new book is extraordinary. Woven around the narrative of the life and death of Rosa Luxemburg Parks, a golden Labrador

retriever who was Zuidervaart's friend and companion for 15 years, the slim volume holds both grief and joy, overlapping, on every page. Zuidervaart describes the healing Rosa brought with her, writing a reflection not only on her but also on those losses we all experience in life. His narrative shows a deep engagement with suffering as he takes us along on his many walks with Rosa: along the shores of Lake Michigan, through the paths of Toronto parks and down neighbourhood sidewalks. Using songs and stories from his own life to frame the larger questions of what binds us together as families, friends and communities, this book is a profound engagement with life and loss.

— *Allyson Carr*
PhD student

DOCUMENTARY

Philosophy – Guide to Happiness (2000)



This documentary mini-series is an inauguration into philosophical thought and encouraging guide for its application in our every-

day lives. The show is presented by Alain de Botton, whose book, *The Consolations of Philosophy*, is used as

the structure and inspiration for the material. Focusing on the thought of Socrates, Epicurus, Seneca, Montaigne, Schopenhauer and Nietzsche, the film explores the impact philosophy can have on the topics of self-confidence, happiness, anger, self-esteem, love and hardship.

— *George Deibert*
MWS student

FILM

Naked (1993)



Accompany a wanderer, Johnny, in search of passionate meaning, Socratically revealing the deceptions and delusions of our lives,

concerned more with refuting than constructing. With London, England as his ancient Athens, the conversationalist doesn't keep company with impressionable young men but chooses to engage, intellectually and sexually, with sarcasm and violence, the lonely and uninspired. A tale of humanity, relationships and purpose, Mike Leigh's film is an unveiling of modern life. (Rated 18A)

— *George Deibert*
MWS student

FILM

The Way Back (2010)



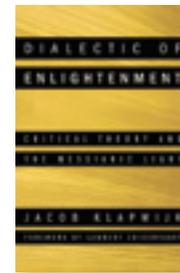
This is another significant movie directed and co-written by Peter Weir (*Dead Poets' Society* and *Witness* are but two of his many memorable films, stretching back to the evocative and here somewhat echoed *Picnic at Hanging Rock* in 1975). Inspired by a true story, it recounts

a group escape from a gulag into a Siberian blizzard in 1940, and the 4,000-mile trek to India that follows. It is as sparse in dialogue and character depiction as it is sweeping in its cinematography and epic scope. Unthinkable human harshness is juxtaposed with unmerited kindness; the untameable power of creation is counterpoised with its awesome grandeur.

— *Doug Blomberg*
Professor of Education

BOOK

Dialectic of Enlightenment: Critical Theory and the Messianic Light (2010)



Originally published in Dutch in 1976, Jacob Klapwijk's reformational interpretation of the critical theory of the Frankfurt School is now available

in English, and includes a foreword by Lambert Zuidervaart. Klapwijk provides his readers with a sympathetic and lucid account of the major concerns of such philosophers as Max Horkheimer, Theodor Adorno, Herbert Marcuse and Jürgen Habermas, one that focuses on these thinkers' various attempts to escape a dialectic by which faith in human mastery only leads to deeper forms of oppression and enslavement. The dialectic itself, says Klapwijk, is not capable of securing the cosmic redemption for which the critical theorists so compellingly long. It cannot become the source of the messianic light.

— *Ron Kuipers*
Assistant Professor of Philosophy of Religion



Perspective can now
be viewed online. See
www.icscanada.edu/perspective/

In Memoriam: Reverend James Joesse

On August 29, 2010, one of the Institute for Christian Studies' strongest and longest-serving supporters, Rev. James Joesse, died at 85 years of age. Rev. Joesse's involvement with ICS goes back to its earliest days, when he was a member of the Board of Trustees of the Association for Reformed Scientific Studies (the organization that would later become the Association for the Advancement of Christian Scholarship, which founded the ICS). In fact, there's a picture in the first issue of *Perspective*, dated December of 1967, which shows Rev. Joesse seated next to board chair Rev. A. Venema, along with the other board members of the Association. Rev. Joesse would later go on to become the President of the AACCS board of trustees. In that role, he contributed an article in the April 1969 issue of *Perspective* entitled "Of Computers, Conflict & Christ," in which he reflects on the student uprisings that had been taking place on many campuses throughout Europe and North America at that time. He argued that Christians should not be too quick to dismiss or condemn these student rebellions, but rather to heed "the desperate cry for help" that one could discern behind the various regrettable acts of violence and disruption that were then taking place; he also argued for the restorative role that an institution like ICS could play in this broken cultural situation. His words of faith still ring true today: "the Christian task in the academic world is so extremely urgent. A new generation is about to emerge to give cultural form to the

world in which we live. This new generation will determine the religious direction of the 'new day.' But it's a generation in the grip of meaninglessness and despair. The only hope for salvation is the healing and soothing balm of the Christian gospel. We must therefore make a Christian contribution to the academic world as well as to the entire cultural situation in which all of us, students included, live our lives." Rev. Joesse's passing gives everyone at ICS an occasion to reflect once again on these words of wisdom, as well as an opportunity to express our gratitude for the crucial foundational role that he was able to play in the establishment of ICS. We are also grateful for the fact that his support remained constant throughout his life, even after his period of direct, active involvement ended. Only 10 days before his passing, he attended the final session of the Truth Matters conference hosted by ICS this past summer. After the conference, Rev. Joesse's son John communicated to ICS that "it was very special for [Rev. Joesse] to attend that one last ICS function. ICS is very dear to his heart and has been for a very long time." Rev. Joesse's life and ministry touched many people as well as many Christian organizations. We at ICS are extremely grateful that our institution belongs to that group. ●



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