

Perspective

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News from the Graduate Institute for Christian Studies

Conversations on education with Thomas Groome *by Kathleen K. Hanson*

What does it mean for a human being to "know"? Should knowledge shape behaviour? Should what people know affect how they live?

These were just a few of the questions raised by Dr. Thomas Groome during this year's "Christianity and Learning" lectures at ICS on February 2 and 3. The aim of this annual lecture series is to challenge ICS with religious insights that arise from a Christian tradition different from our own.

Groome, a Roman Catholic professor at Boston College's Institute for Pastoral Ministry, has written widely on Christian religious education.

"When you educate religiously," he asked, "what do you want people to know and how do you want them to know it?" This is a first-order question for religious educators. Our convictions about the nature of knowledge and the process of knowing directly inform how we think people learn and how we think teachers should teach.

Our difficulty with this question, though, is that we are convinced that there is an inseparable bond between faith, knowledge and the motion of living. We recognize that we must not only know about justice, we must *be* just. We must not only understand compassion, we must *be* compassionate. There is, we believe, a fundamental relationship between what we really know and what we are *being* in the world. Yet, we wonder, what is the nature of this *knowing* that takes shape in our *being*?

In our first session we considered the Western epistemological tradition and its historical developments. As the tradition has developed, the fundamental relationship between *knowing*

and *being* has faded from our collective memory. Knowledge has become a matter of the intellect alone, confined to rationality. Pedagogy has also taken on an exclusively cognitive focus, to the neglect of much of our being and of most human beings in the world. Such is the tradition we have inherited.

In view of this inheritance, Groome recalled the convictions of the Christian faith tradition and proposed this statement: To educate for the reign of God, for lived Christian faith, that engages the whole person-in-relation-ship and community, is to attend to more than what is usually meant by a "cognitive" outcome!

What, then, is the outcome that should arise from education in the Christian faith, if not cognition? In his second lecture Groome considered the biblical images of knowledge which suggest an answer to our question.

Groome noted that in Scripture the Hebrew word for "knowing" refers to a movement of the heart, the mind, and the body as one. "Wisdom," another biblical image of knowledge, refers similarly to one's whole self as involved in the motion of living. Biblically to be wise is to act wisely—doing justice, having compassion, making peace. Wisdom is a gift of God's Spirit that touches our heart, mind and will and enables us to know, desire and live in right relationship with God, self, others and the rest of
(Concluded on page 3)

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FROM THE PRESIDENT

Harry Fernhout

Mission and antithesis

In the past few years I have increasingly promoted the Institute for Christian Studies as a mission project. The Institute's task, I have stressed, is to share academic Good News. In the words of our purpose statement, ICS seeks "to honour and proclaim Jesus Christ as the Redeemer of life and the Renewer of thought and learning."

No doubt this description of academic work as witness enjoys wide support in the Reformed branch of Christianity from which ICS draws its lifeblood. But agreement on this point does not necessarily mean we all agree on mission strategy. Different views, it seems to me, are closely linked to how people interpret the *antithesis*, the dynamic spiritual struggle between the kingdom of God and the reign of darkness.

At a conference of Reformed scholars a couple of years ago, one of the speakers addressed the challenge to Christian scholarship posed by the "postmodern" spirit in the university. Postmodernism was pictured as a danger, an enemy which Christian thinkers need to combat. When I suggested that this picture doesn't help to engage postmodernists with the Good News, I was asked whether I was perhaps placing too little stress on the antithesis.

The same question has sometimes been addressed to the Institute as a whole. Are we antithetical enough in our dealing with non-Christian views on the academic issues of our day? Have we perhaps lost the sharp edge that characterized much of our work in the past?

The antithesis, the line separating the kingdom of God and that which falls outside it, can be drawn in several ways. The line can be drawn, for example, between the church and the world, between those who have come to faith in Christ and those who have

not. I suggest that in these in-between times (i.e., before Christ returns) we need to be extremely cautious in drawing the line this way. It's true that in the end the antithesis is about being in Christ or not, but this judgment is God's to make. In our hands, this way of drawing the antithesis easily results in an us/them outlook. This can inspire a defensive posture which shows little solidarity with the world and its brokenness. "Our" institutions, like ICS, are then expected to witness to the world primarily by launching sharp criticism of non-Christian thought.

I accept this as a genuine form of witness to the Gospel. But as a primary strategy it may keep us from genuine engagement. That approach itself can make it hard for the "opponent" to hear our academic Good News.

There is another way to draw the antithesis which, it seems to me, is more appropriate for these in-between times. The line separating sin and redemption not only distinguishes Christians from non-Christians, but also cuts through the lives of Christian individuals and communities. This attitude stresses the importance of humility and discernment among Christians. Recognizing that the antithesis touches our own lives can remind us that, but for the grace of God, we are in the same boat as everyone else. This can inspire a sense of mission: to reach out to those with whom we share the human journey, offering what we have received by grace.

While this way of drawing the antithesis invites engagement and witness, it too has its risks. People who stress solidarity and engagement are more likely to be assimilated by their environment, if they lack a clear sense of distinctive identity.

What we need, then, are the positive elements of these two approaches. These elements are beautifully woven together in Scripture in 1 Peter 2:9. The first part of this text tells us about our distinctive identity: "You are a chosen race, a royal priesthood, a holy nation, God's own people." This description almost sounds like justification for an us/them view of the world! But the second part of the text establishes the purpose of this identity: "...in order that you may proclaim the mighty acts of him who called you out of darkness

into his marvellous light." The "holy nation" exists for the simple purpose of calling all other "nations" to God's glory (Is. 60). The "royal priesthood" exists not primarily to draw boundaries between dedicated and undedicated people, but to call us to mediate God's blessing to all and sundry.

Our calling is to use our distinct identity in Christ not to embrace ourselves, but to embrace the world in God's love. The challenge for ICS is to offer distinctive Christian scholarship as a gift of love. This is the mission we are privileged to exercise in the academic corner of God's kingdom.

WORSHIP, FELLOWSHIP,
SINGING, EDUCATION, SPORTS,
ENTERTAINMENT & FUN!

Vive la Différence!

Gender Issues for Contemporary Christians

ICS Ontario
Family
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August 4-7, 1995

Featuring **Elaine Storkey**, Christian Impact, London, England. Elaine Storkey has studied and lectured extensively on contemporary Christianity and gender. She is also an advisor to the Archbishop of Canterbury on gender issues. The personal warmth and deep insight she brings to this topic will create a conference that should not be missed!

Mark your calendars!

CONVERSATIONS WITH THOMAS GROOME

(Continued from page 1)

creation.

With these images in mind, then, how might you describe the learning outcome which you intend in your educating and ministering? When you educate religiously what do you want people to know and how do you want them to know it?

Groome emphasized in his third and final conversation that participants in the learning activity should be encouraged to reflect upon bringing "life to faith and faith to life." "Every event of Christian religious education," he said, "entails an act of hermeneutics, that is, of interpretation, explanation, and application." In this light and in the light of the nature of knowing we have envisioned, religious educators must ask an interpretive question: Remembering the purpose of God's reign, and aware of my own perspectives and the lives of these participants, what old and new truths can I draw from this text that encourages people in the praxis of Christian faith?

We were delighted to see how Groome personally modeled the

ALUMNI

South African **Craig Bartholomew** had a paper entitled "The Challenge of Islam in Africa" published in the *Journal of Interdisciplinary Studies*.

Keith Pavlischek has left his faculty position at the University of Missouri and is now living near Philadelphia, where he is director of *Crossroads*, a joint ministry of the Center for Public Justice and of Evangelicals for Social Action. He is guiding the production of an extensive series of monographs by doctoral students and established scholars giving evangelical Christian reflection on issues of public policy.

Keith was joined by three others to have published in the March 1995 issue of *First Things: A Monthly Journal of Religion and Public Life* the article "The Scandal of the Evangelical Mind: A Symposium."

South African professor takes sabbatical at ICS



Walter Muloiwa came to the Institute from South Africa, on sabbatical leave from his position as Senior Tutor (professor) at the University

of Venda.

Walter teaches Venda literature in the form of fiction, poetry and drama, and he has a considerable interest in semantics. He says the Venda language, spoken by over half a million of his people, has been neglected in the past. Important to the people is the oral telling of stories, and Walter and his colleagues are now doing what they can to record and transcribe these tribal stories. Walter regularly reviews literary books and writes grammar materials for the Venda language.

Walter came to ICS for our Worldview Studies, especially in arts and communication. He is taking our two worldview courses, Biblical Foundations and the course in arts and communication taught by Calvin Seerveld.

He also has a strong background in elementary and secondary education. He has served as teacher and principal at the secondary school level, and as a school inspector. With Samson Makhado he started the interracial Tshikevha Christian School in Venda, serving with Samson as an initial member of the board. Walter's wife has taught at the school almost from its start.

Walter's wife and five children are still in Venda, while Walter's Toronto home is in the residence at Wycliffe College, close to the Institute. But his wife gave him a plane ticket to visit home over Christmas!

Christianity flourishes in Venda, says Walter, with over half of the people professing Christ. Walter is working hard at ICS to deepen his Christian understanding of the arts for the benefit of his teaching in Venda.

SUMMER SCHOOL
July 10-28 1995

Major Themes in Old Testament Theology

Postmodernity and a Biblical Worldview

Paul and the Transformation of a Worldview

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INSTITUTE FOR CHRISTIAN STUDIES

Spring courses at ICS

These half-year courses are being taught at ICS this semester, in addition to full-year courses:

Creation and Exodus in the Biblical Tradition, by Sylvia Keesmaat
Paul and the Crisis of a Worldview: Paul's Interpretation of his Scripture and Tradition, by Sylvia Keesmaat
Seminal Readings in Reformational Theology, by George Vandervelde
Relational Psychotherapy and the Christian Faith, by James Olthuis
Obedient Aesthetic Life, by James Leach

Rejoining the Feminist Conversation: Reclaiming our Past, Finding our Voice, by Carroll Guen Hart and Janet Wesselius

History of Educational Ideas, by Ken Badley

Philosophical Orientation to the Curriculum, by John Hull

VOICES FROM THE RAGGED EDGE

How the Psalms can help us process pain

We live in a world racked by suffering. Our marriages, despite our best intentions, fall apart. Close friends die of cancer. On Canadian reserves, native teenagers take their own lives in desperation, while in our cities we are confronted by hollow-eyed street people casting furtive glances in our direction in the hope of a hand-out. Meanwhile the victims of political violence pile up in the streets of Haiti, Rwanda, Bosnia and Tel Aviv as so many dead bodies. And the planet groans in the thrall of ozone depletion and toxic waste.

by J. Richard Middleton



Tragic as this massive suffering is, the tragedy is compounded by the church's paralysis. As a people called by God to respond in compassion to the pain of others, we find, if we are honest, that we lack the energy for this mission. We are too spent just coping with the ordinary crises of life to give much of ourselves to others. So we pull back self-protectively into a defensive posture, avoiding even eye contact with the street person, unable to bear such exposure to the world's wounds.

I believe that the roots of our paralysis lie in the church's own pain that has never been adequately processed. We find ourselves, like the psalmist in Psalm 30, remembering the comfort and safety of a past which we no longer have access to:

When I felt secure, I said,
"I will never be shaken."

O Yahweh, when you favored
me, you made my mountain
stand firm. (v. 6-7a)

But this memory of God's favor is pervaded by a profound sense of loss. The psalmist tells of the withdrawal of God's presence and our disorienting fall from the heights into the abyss. "But when you hid your face, I was dismayed" (v. 7b).

Like the psalmist, many in the church have experienced the absence of God and are consumed by a sense of betrayal, having neither hope for the future nor energy for mission. Although some of this pain is undoubtedly caused by family or personal crises, much of it is the result of the accumulated frustrations of a life which does not seem to

work out as it's supposed to.

Our typical response to this pain is to repress it. Like the writer of Psalm 39, our first impulse is to silence. Voicing our pain honestly in public, and especially to God, would certainly be inappropriate. This psalmist decides to keep quiet about his suffering and "muzzle" his mouth since "the wicked" are around (v. 1). He says, in effect, "My pastor always told me that a truly spiritual person should speak only nice, edifying words." Presumably he does not want to display a lack of trust in the presence of unbelievers.

But when I was silent and still,
not even saying anything good,
my anguish increased.

My heart grew hot within me
and as I meditated, the fire
burned. (39:2-3)

Like many in the church, this writer bottles up his pain until it grows into a raging fire within and he is ready to explode.

"Then, I spoke" (v. 3). But it doesn't come out all at once. Perhaps he's not sure what God can handle. So he tests the waters, musing in a general way about human mortality and asking a safe, disinterested question about how long he has to live (vv. 4-6). God doesn't strike him down. So he gets bolder. From safe musings and disinterested inquiry, he moves to an honest admission of need. "Now, Lord, what do I look for?" Not "How long am I going to live?" What do I *really* hope for? "I hope for you!" (v.7) And he pleads for deliverance ("save me").

Why couldn't the psalmist have started with this? What held him back?



J. Richard Middleton is a doctoral student at the Institute for Christian Studies and co-author with Brian Walsh of *The Transforming Vision*, published by InterVarsity Press, as well as the author of numerous published academic articles.

This article is reprinted with permission from the *Canadian Theological Society Newsletter*, November 1994.

Richard's paper, *The Liberating Image? Interpreting the imago dei in Context* was published in *Christian Scholar's Review* last September. In the paper Richard gives the Old Testament scholars' interpretation of *imago dei* and the contemporary theological objections to such an interpretation.

In his new-found honesty, he tells God, "I was silent; I would not open my mouth, for you are the one who has done this" (v. 9). The problem is that his pain came from God; he perceived his suffering as *God's fault* and was understandably slow to voice this. But whereas Psalm 30 faults God for abandonment, Psalm 39 goes considerably further. "Remove your whip from me; I am overcome by the blow of your hand" (v. 10). The psalmist accuses God of violence against him and pleads for an end to the pain because he can't take it any more.

Now, it certainly isn't "theologically correct" to accuse God of doing evil, as this psalmist has done. This is a statement made in extremity, out of desperation. But it is not unique in the psalter. There are many psalms of lament which make similar statements. From Psalm 22, which Jesus prayed on the cross ("My God, my God, why have you abandoned me?"), to Psalm 88, which of all the psalms seems most bereft of hope ("I have suffered your terrors and am in despair"), we are bombarded with voices from the ragged edges of life that articulate pain honestly to God. These abrasive prayers all complain about suffering as intolerable and implore God for deliverance. Indeed, many lament psalms, along with portions of Jeremiah and Job, are prayers in which life is experienced as so raw and so fickle, where the pain and suffering are so massive, that the supplicant ultimately experiences *God* as fickle and dares to voice this in prayer.

I submit that the church can learn from the honesty of the psalmists. For when the pain and disorientation are that great, we have only three options: 1) We can bottle it up inside, nursing it until we self-destruct and the pain explodes into violence and abuse against those around us, especially our spouse and our children. I believe that a great deal of abuse is rooted in accumulated suffering which, instead of being articulated, is kept within and has nowhere to go. And when we have nowhere to direct our pain except at those around us, we can't even perceive, much less begin to respond to, the suffering we inflict. 2) Or, we can piously deny the pain and maintain the theologically correct status quo. We can sing hymns of praise in

church and say, "God is good," though we don't, in our bones, believe a word of it. And then we become numb to our pain, and numb to God. And we certainly become numb to the pain of others. 3) Or, following the lead of the psalmists, we can take our anger, our doubt, all the dismay and the terror of life and put it at the feet of the Most High. We can bring our pain to the throne of God and say, "You're supposed to be faithful, but I don't see it! You're supposed to be good, but I don't experience it."

Contrary to appearances, that desperate voicing of pain to God is redemptive. Prayers of lament are radical acts of faith and hope, because they refuse, even in the midst of suffering, to give up on God. The fact is that silence will not get us through the pain. Only speech addressed to God gets us through. Speech which summons God into our suffering, which says to God, as the writer of Psalm 30 did, "Hear, O Yahweh, and be merciful to me; O Yahweh, be my help" (v. 10). Or, even as the writer of Psalm 39 did in his impropriety, "Look away from me, that I may rejoice again" (v. 13). It doesn't have to be theologically correct speech. But it has to be gut-honest speech.

When we have the audacity to lay our pain at God's feet, to summon the Most High into our suffering, something remarkable happens. God comes. Lament psalms have their roots, ultimately, in the exodus, the central and founding event of the Old Testament, when Yahweh delivered the Israelites from Egyptian bondage. Central to the story as it is told in the Bible is the Israelites' primal scream of pain to God. Between centuries of accumulated suffering and God's decisive intervention, we find this remarkable statement:

The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God heard their groaning and remembered his covenant with Abraham, with Isaac and with Jacob. So God looked on the Israelites and was concerned about them. (Exodus 2:23-25)

This agonized cry of pain at the heart of the exodus echoes resoundingly throughout the psalms of lament.

Lament is redemptive, therefore, not simply because the supplicant clings to God in desperate faith, but more fundamentally because lament is rooted in the very pattern of the biblical story, at the hinge between bondage and deliverance. This is true both in the Old Testament and in the New. For as the Gospels tell it, three days after Jesus' own lament—his cry of abandonment on the cross—God acted decisively, defeating the power of death and raising him from the grave.

But more than this, the cross itself was God's response to the lament of all creation. For creation itself, says Paul, is groaning in its bondage to decay, subject to futility, and yearning eagerly for redemption (Romans 8). And we ourselves groan inwardly, says the apostle. I submit that our articulation of these groanings into prayer, even ragged prayers on the boundary of propriety, has the potential to unleash the power of the resurrection in the church, contributing to a renewal of hope and compassionate outreach in our day.

Silence about pain in the church conveys the message that God simply doesn't care about suffering. Too many parishioners think they have to suppress their pain in order to sing glib hymns of praise and thanksgiving, when what they really need is closer to a primal scream of rage. And hurting visitors are effectively excluded from participation in worship by invocations which call the congregation to put aside their problems to come and worship God. But if the church took seriously the psalms of lament as model modes of speech in its communal life and processed the pain of its members in public worship, it would convey the quite radical message that our suffering matters to God. Indeed, it matters so much that he bore it in his own body.

And if our suffering matters to God, then we might begin to believe—and feel—that the suffering of others matters too. Voicing our pain to God might then be redemptive not only for ourselves, but ultimately for the world. As that which unleashes the power of the resurrection, lament has the potential to generate genuine thanksgiving for the grace of God, thus energizing the church in its vocation in a suffering world.

SENIOR MEMBERS

In December it was five years since **Harry Fernhout** became president of ICS, succeeding Clifford Pitt. Harry is a special gift to the Institute in this position, and we thank God for Harry's service.



Marcille Frederick has been busy getting the ICS library collection catalogued on computer, and collecting material for a bibliography of Reformational philosophy. She is

also arranging for ICS to be on the Internet.



Ken Badley is busy setting up a major conference on Christian higher education, scheduled for Regina May 15-17. He is also writing a textbook for a grade 10-12 study of ethics and

world religions, for Newfoundland's Religious Education classes.



George Vandervelde has been appointed to the board of trustees of the Institute of Ecumenical Studies of Prague, in the Czech Republic. He is organizing a

colloquium to be held in England featuring Bishop Lesslie Newbigin's ideas on the gospel and western culture. The colloquium will provide a forum for crossfertilization between neo-Calvinist thought and Newbigin's critique of western Christendom and culture. The idea for the colloquium came out of personal consultations with Newbigin by George and ICS doctoral student Michael Goheen, who is writing his dissertation on Newbigin. They met Newbigin recently at a conference at Duke Divinity School. Goheen is Chaplain at Redeemer College.

George's article, "Leaving the Old

Life Behind," was published in *The Banner* on March 8.

Calvin Seerveld gave a keynote address and shared a panel with Roger Lundin of Wheaton College and with Norman Sloan, president-elect of Baylor University, Waco, Texas, at a graduate student conference put on by Baylor's English Department. In attendance were professors and graduate students from universities throughout southwestern United States.

Cal spent ICS's reading week with art historian Donald Preziosi, professor at the University of California at Los Angeles. He attended classes and discussed the current battle in academia where the discipline of art history is being melted down into studies of "visual culture." Funded by ICS's grant from SSHRCC, the week was important for Seerveld's ongoing writing project in art historiography.



Sylvia Keesmaat led three sessions at a retreat in January for the Christian Reformed ministers and their wives of Classis Quinte. She spoke on "Israel's Story and the Suffering God,"

"Jesus' Story and a Suffering Church," and "Preaching and Teaching this Story to a Suffering World."

Sylvia participated in a lecture series entitled "Can We Take the Bible Seriously?" as part of a mission at St. Jude's Anglican Church in Oakville, Ont. She gave two lectures, "The Story of Jesus" and "Jesus' Story and Our Story," and preached there February 26. Her husband Brian Walsh also spoke as part of the series on "Biblical Authority and Worldview Confusion," and preached at the church February 19. Part of the purpose of the series was to discuss recent challenges to the gospel accounts by groups such as the Jesus Seminar.

Sylvia's article, "Baptism: It's about your congregation, not your family" was published in *The Banner* February 27.

Brian Walsh began his six month sabbatical leave with a busy schedule of lecturing on the west coast. On



January 7 he led a day long workshop in Abbotsford, B.C., on "Subversive Christianity." From January 9-11 he presented three lectures on postmodernity at Regent College. The

evening of January 9 he spoke on "The Transforming Vision" to the Vancouver Chinese group called Christians in Action. His tour concluded with a lecture of "Biblical Authority in a Postmodern Age: A Subversive Text for a Numbed-out Culture."

Brian spoke for the University of Toronto InterVarsity group on "Postmodernity" on Feb. 2.



Robert Sweetman is working with Wendy Helleman, former ICS trustee, and Cynthia Frazee to set up the ICS conference "Antiquity and the Reformed Tradition: Christianity and the Classics III" to be held

June 21-24. The conference will focus on the legacy of classical antiquity in the thought of key figures in the reformational movement, including Dooyeweerd, Vollenhoven, Popma, Groen van Prinsterer, Kuyper and Woltjer.



Hendrik Hart recently spent four days in Edmonton among ICS friends there. He gave a public speech on "Discerning the Postmodern Spirit," taught a class at The King's College, and

met with University of Alberta students through university chaplain Tom Oosterhuis. He also preached at Fellowship Christian Reformed Church, and socialized with many friends, including his former student Vaden House, now a King's professor.



EDUCATIONAL SERVICES

Bob VanderVennen

Dutch paper by Seerveld

We are making available for friends who read the Dutch language a chapter by Calvin Seerveld entitled "Christen en Kunst" from the recent book *Wit Begint, Zwart Wint?* published by Buijten and Schipperheijn. The chapter is written from a Dutch television interview giving Seerveld's views on Christianity and the arts.

Worldview book by ICS alums published in England

Alumni Mark Roques and Jim Tickner have recently had their book *The Good,*

the Bad and the Misled: True stories reflecting different world views for use in secondary religious education published by Monarch Publications in England. The book gives case studies illustrating a number of different worldviews, followed by questions for further thought. Brian Walsh says, "This is a wonderful approach to worldviews, especially for high schools." You can buy the book from ICS for \$24.95

Background paper on women in ecclesiastical office

A helpful 15-page paper titled "How we should and how we should not consider the question of women in office" was written by former ICS student Dr. Keith C. Sewell. It gives biblical, theological and historical insights from a reformational perspective without explicitly taking a position on the issue. You can get a copy for \$2.00 plus tax and shipping.

American teacher takes a year at ICS



Kathleen Hanson has taught elementary school in New Jersey for ten years, the past four in Hoboken, a city of 40,000 people set on one square mile. Her school, a Christian school called Mustard Seed School, has 150 students in grades K-8, and is very unusual. It's multicultural, largely Hispanic, but with many yuppie families who work in New York city.

In some ways ICS is not so different from Mustard Seed School, says Kathy. She heard about ICS from her principal, who had met Harry Fernhout at a Christian school meeting. It sounded right for her sabbatical leave.

Kathy is taking the Worldview program with a focus on education. She's most happy about her education courses with Ken Badley and her worldview courses with Brian Walsh. She's wanted a philosophical background for her teaching, following up on her bachelor's degree from Philadelphia College of the Bible. A delight for her was the lectures given on education at ICS by Thomas Groome.

It's hard being a student again, says Kathy, after teaching for ten years. Just sitting there reading and thinking, the discipline of it all, are difficult. But she's very excited about her courses and the readings that are assigned. She's grateful to tap into the reflection on Christian scholarship that is special among Reformed people.

Kathy took two courses in the ICS-Wycliffe summer school in Toronto in 1993. Next summer she expects to go to Nicaragua where Mustard Seed School has a sister school. She'll lead some workshops with teachers there.

Seerveld pursues sabbatical all over the world

Calvin Seerveld's sabbatical leave in the year 1993-94 found him in vigorous pursuit of aesthetic insight in Germany, the Netherlands and Canada.

In his two months in Germany Seerveld had weekly discussions with Prof. Lorentz Dittman and various doctoral students of art history in the Saar. He lectured there on "Three-dimensional cartographical methodology for art history."

In South Africa he had three days of discussion with Prof. Dirk van den Berg at the University of the Orange Free State, lectured at Helderberg College on "A Christian approach to the arts," and spoke at a public meeting in Cape Town.

In the Netherlands Seerveld had an intense week of discussions with art historian Dr. Graham Birtwistle at the Vrije Universiteit, and led a workshop at the fifth international symposium of the Association for Calvinistic Philosophy. He was interviewed for 30 minutes on Dutch TV, and the transcript of the interview was translated into Dutch and published as a chapter in a Dutch book.

At ICS he supervised the work for the master's degree of Greg Linnell, Andrea Bush and Brent Adkins, and was external examiner for the Ph.D.

dissertation of Maagda van Niekerk at Potchefstroom, South Africa. He also had refereed articles published in the journal *Philosophia Reformata*, and chapters in books published in Pretoria and in Potchefstroom, South Africa.



In Canada Seerveld gave a paper at a three-day conference at the University of Toronto (and heard 30 papers!) and gave a paper at the meeting of the Canadian Society for Aesthetics in Calgary. He also spoke at a conference on "Cultural Diversity and Museums: Exploring our Identities" at Toronto's Harbourfront.

Much of this activity is part of Seerveld's commitment to the terms of the Institute's SSHRCC grant from the Canadian government. For that grant he is also committed to writing a book next year on art historiography. This year is Seerveld's last year of active teaching at ICS, as he expects to retire in the summer of 1995.

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THE NEWEST AND THE BEST OF ICS PUBLICATIONS

The Good, the Bad and the Misled: True stories reflecting different worldviews, by Mark Roques with Jim Tickner	\$ 24.95	\$ _____
Christen en Kunst, by Calvin Seerveld (in Dutch)	\$ 1.50	\$ _____
How We Should and How We Should Not Consider the Question of Women in Office, by Keith C. Sewell	\$ 2.00	\$ _____
Fruit in the Wilderness: Biblical Studies in 1994 (Inaugural Address) Sylvia Keesmaat	\$ 3.00	\$ _____

NEW AND VERY GOOD

Fruit in the Wilderness: Biblical Studies in 1994, Inaug. Lecture by Sylvia Keesmaat, video cassette	\$ 20.00	\$ _____
Political Theory and Christian Vision edited by Jonathan Chaplin and Paul Marshall	\$ 36.50	\$ _____
"The Woman will overcome the Warrior": A Dialogue with the Christian Feminist Theology of Rosemary Radford Ruether by Nicholas Ansell	\$ 42.75	\$ _____
Hellenization Revisited: Shaping a Christian Response within the Greco-Roman World edited by Wendy E. Helleman	\$ 49.75	\$ _____
Be(com)ing: Humankind as Gift and Call by James Olthuis	\$ 2.00	\$ _____
God-with-us: A Relational Psychotherapy (2 papers) by James Olthuis	\$ 3.50	\$ _____
Subversive Christianity by Brian Walsh	\$ 10.95	\$ _____
Subtotal		\$ _____
Add 7% for GST		\$ _____
Add 10% of total for mailing (min. \$2.00)		\$ _____
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