



JUNIOR MEMBER ISSUE

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"PERHAPS THE LORD WILL ACT FOR US."

inside:

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About this issue

In a world increasingly concerned about innovation, entrepreneurship, and creativity, we seem to have reduced the word ‘vision’ to a narrow technicality. The all-encompassing visions contained in ancient literary, philosophical, and religious texts have been replaced by constraining strategic plans, often aimed at the specific tasks of increasing productivity, maximizing resources, or reducing costs.

This economic turn from our original experience of visioning has come at a great cost: we continue to lose our ability to approach the future with radical hope, resisting to believe in the possibilities we cannot easily envision. However, seemingly unattainable possibilities continue to be constitutive of our experience as we struggle through the weaknesses and limitations inherent to our human condition. How can we retrieve this radical hope? How can we maintain our ability to pursue these “unavailable possibilities”?

Perhaps the complex prophetic visions described in the Scriptures are a good point of departure. One does not need to be a biblical scholar or a theologian to discover that the prophetic function is not simply a portrayal of the future. Prophecy is a complex, integrative task in which the memories of a community are reorganized to convey new meanings, responding to current struggles and opening up a future filled with possibility. For the prophet, visioning involves the juxtaposition of an acute exploration of the past, a firm rootedness in the present, and a radical hope for the future.

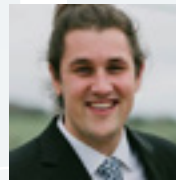
The history of ICS does not fall short of this prophetic approach. Through the tireless efforts of all those involved in the Institute and the faithful support of its donors, this place has had a significant impact in Christian higher education in North America, opening up possibilities for Christian scholarship in today’s secular society. This is why the ICS Junior Members have decided to highlight ‘possibility’ as the central theme for this edition of *Perspective*. We feel it best represents the reality of ICS as it embodies the spirit of radical hope that infuses the work undertaken by staff, Senior and Junior Members.

HÉCTOR ACERO FERRER

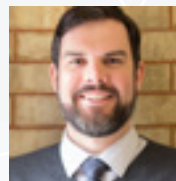


DR. RONALD A. KUIPERS was appointed President of ICS in January 2018, after serving as Provost since July 2017. Dr. Kuipers is also the Director of ICS’ Centre for Philosophy, Religion, and Social Ethics, and Associate Professor of Philosophy of Religion. Dr. Kuipers joined the ICS Faculty in 2004.

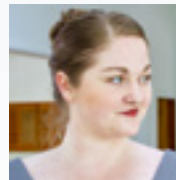
Dr. Kuipers is the author of several books, including *Critical Faith: Toward a Renewed Understanding of Religious Life and its Public Accountability* (Rodopi, 2002) and *Richard Rorty* (Bloomsbury, 2013).



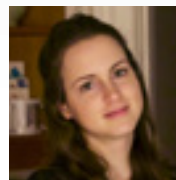
KIEGAN IRISH is a Junior Member at ICS studying social and political philosophy. He is writing a thesis on Hannah Arendt. He lives in Toronto and enjoys music and watching old horror films.



JEFFREY HOCKING is an MA graduate and a PhD candidate at ICS. Currently, Jeffrey is the Assistant Registrar at Wycliffe College. He lives in Toronto with his wife and daughter.



JULIA DE BOER is a Junior Member at the Institute, studying the philosophy of language and aesthetics. Intermingled in her life of studying and teaching is a lot of knitting and coffee-drinking.



GRACE CARHART is a recent transplant from the US. As a Junior Member at ICS, she studies intellectual history, the roots of North American Christianity, and the connection between storytelling and philosophy.



HÉCTOR ACERO FERRER is a Junior Member at ICS. Currently in the second year of the PhD program, Héctor also serves as the Associate Director of the Centre for Philosophy, Religion and Social Ethics.

“Perhaps the Lord will Act for Us.”

ICS as a School of Hope and Possibility

For the past several years, I have been part of a ‘Political Theology’ reading group, exploring a relatively new academic discipline at the intersection of political philosophy and religious studies. This discipline explores the ongoing operation of theological themes in contemporary political thought, highlighting the way these themes continue, *incognito*, to shape secular Western understandings of such concepts as sovereignty, power, and statecraft.

This past summer, our group chose to read the books of Samuel, as

these biblical texts have become the subject matter of a new, award-winning book by Moshe Halbertal and Stephen Holmes called *The Beginning of Politics: Power in the Biblical Book of Samuel* (Princeton: 2017). Among other things, this book argues that the institution of kingship in ancient Israel represents a new development in the way humans understand and arrange sovereign power, a development that amounts to nothing less than the beginning of politics. Whereas Israel’s Ancient Near Eastern neighbours considered the king to be God, and whereas the tribes

of Israel during the pre-monarchical time of the Judges considered God to be King (whether or not a Judge was in place), Samuel presents a third possibility, a relationship between a King that is not God and a God that anoints and upholds—but is no longer—a King.

According to the dust jacket, *The Beginning of Politics* presents “a timely meditation on the dark side of sovereign power and the enduring dilemmas of statecraft.” This new kind of King, it turns out, is all too human, and after this birth of politics we can notice and name his uses and

by RONALD A. KUIPERS,
ICS President

David and Goliath (1650 – 1660) by Guillaume Courtois



“Perhaps the Lord will act for us.”

continued

abuses of power more clearly (as Samuel himself does in 1 Samuel 8:10-18), especially as they come out from under the shadow of pretended divine sanction. Who can forget the tale of Saul’s descent into madness, or David’s murder of Uriah, after which the prophet Nathan boldly points out David’s guilt to him proclaiming, “You are the man!” (2 Samuel 12:7)?

Yet as I was reading Samuel last summer, I also saw that it offered

2: 7-8). We humans are too-often tempted to think that we are the ones who set in place the pillars that support the world, and as the pillars we have built for this purpose crumble all around us, we too often fail to see the real pillars whose support enables us to do anything at all.

Perhaps the most amazing aspect of God’s pillars is their mysterious and paradoxical ability to work through weakness, even *as* weakness. The mighty Goliath is laid low by

a child with a sling. With six hundred soldiers a paralyzed Saul consults with priest and ephod, while his son Jonathan acts, with only his armour bearer to accompany him, on the slimmest hope that “it may be that the Lord will act for us” (1 Samuel 14:6). Time and

again the impossible becomes possible, as the one who sets in place the pillars that hold the world continuously whispers his ‘perhaps’ to all those who have ears to hear.

While I was reading Samuel, I would often consult the ICS library’s copy of the *The New Interpreter’s Bible Commentary* (Abbingdon: 1998). Commenting on the faith-filled action of Jonathan, theologian Bruce C. Birch offered the following reflection on the relevance of this story for the church today:

“Trustful action in the hope that ‘perhaps the Lord will act for us’ happens too seldom in the modern church. We wait for full funding, additional staffing, rising memberships, fully resourced programs, and denominational authorization. We could find ourselves under the tree

with Saul, consulting priest and ephod, or taking oaths in the form of resolutions when God chooses to act for justice and salvation. God’s action may be served by the few who can choose to move boldly in trust that the path of God’s grace will be revealed as we move forward.” (II:1082)

As someone who has been involved in the life of ICS in one form or another since the fall of 1992, I took strange comfort from Birch’s words. For if I can say one thing true about the fifty-year history of ICS, it is that ICS has never operated with, nor waited for, full funding, additional staffing, or fully resourced programs. Yet here we are, fifty years on, continuing to operate in the hope that God’s grace will be revealed to us as we move forward. We are not certain that everything we try will work, and indeed not everything we have tried has worked, but if we are to sin against prudence, let us sin boldly, so that ICS can continue to be the instrument God wants it to be, a-tunefully attending to God’s good world, playing our part in the church’s collective effort to answer God’s call to become a balm to pain and a light in darkness.

Being part of an institution like ICS has taught me much about possibility. I have learned that possibility is not indexed to human power, for a school that on paper should not exist has yet become an effective instrument in God’s hands, helping shape minds, desires, and imaginations of generations of students to yearn for God’s *shalom*. May we continue to step forward for many more years in the faith and hope that, perhaps, the Lord will continue to act for us. ●

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more than simply a critical understanding of the inherent pitfalls of the human exercise of sovereign power. The text also shows how God’s plan for salvation is not bound to this form of power. God is not robbed of efficacy through Israel’s rejection of God as their King (1 Samuel 8:7-8), but rather God is still able to work through vessels that humans normally consider to be weak or powerless. Indeed, early in 1 Samuel we read the following in his mother Hannah’s song of praise: “The Lord makes poor and makes rich; he brings low, he also exalts. He raises up the poor from the dust; he lifts the needy from the ash heap, to make them sit with princes and inherit a seat of honor. For the pillars of the earth are the Lord’s, and on them he has set the world” (1 Samuel

Creating Possibilities with Hannah Arendt

Hannah Arendt sets herself apart from the philosophical tradition through a unique observation: the philosophical tradition has long been fixated on death. Plato described philosophy as learning how to die. This fascination with death spans the ages. Arendt's teacher, the great 20th century philosopher Martin Heidegger, makes Being-towards-death a central conceptual tool for understanding meaning in human life. In this respect, not much has changed in the millennia between Plato and Heidegger. The knowledge of one's mortality has informed our lives and oriented our experiences of what it means to exist.

Arendt points out that mortality and the knowledge of impending death has been central to the Christian tradition as well. The Christian message of resurrection and personal immortality really gains existential significance—in the sense of being meaningful but also captivating—against the backdrop of our own mortality.

In modernity, the promise of personal immortality has fallen out of favour somewhat. But the fixation on death continues to orient people's lives. In our lonely moments when we are not sure what to do, we might feel anxious about all the possibilities. We know that we can select only one path, as we are only mortal and whatever we choose to do, this moment will pass irretrievably.

In this issue of *Perspective*, we are reflecting on the theme of possibility. Arendt is also concerned with possibility. It is her contention that the fixation on death has had a deeply limiting effect on the possibilities of the tradition—and on our ways of thinking and behaving more generally. Arendt offers a potent corrective to this fixation on death which opens up new possibilities. In fact, it is the

faculty of generating novelty and possibility.

In contrast to the fixation on death, Arendt puts forward the principle she calls "natality." There are two existential limits to human life: one is death and the other is birth. Arendt challenges us to think about what significance being born has for our lives. Contrasting the inevitability and fatalism implied by the knowledge of our own deaths, Arendt reads birth as an ecstatic moment setting our lives in motion and acting as the root principle of all possibility.

We are not only mortal but natal beings, meaning we have the power to begin something new.

Arendt writes that "the life span of man running toward death would inevitably carry everything human to ruin and destruction if it were not for the faculty of interrupting it and beginning something new, a faculty which is inherent in action like an ever-present reminder that men, though they must die, are not born in order to die but in order to begin."

The concept of natality, as the existential root of our possibilities in life, is of special interest for Christians. While we might see a sort of tragic loss in the message of personal immortality falling out of favour, Arendt's exhortation to focus on this life and its possibilities waxes immediately into a theological register. She calls natality the miracle that saves the world from its natural ruin by the inexorable law of mortality.

While mortality reminds us of the limits of our possibility, and while fixated on death we see the possibili-

ties in our lives arranged in a fatalistic pattern, the fact of natality endows our world with faith and hope, hope that the possibilities for something radically new are everyday opening up.

While we die alone, an experience none can properly share with us, we are born into a world not our own, into communities populated by others, and we bring something totally unique into that world. This novelty, this miraculous and spontaneous possibility, has to be the source of hope



by KIEGAN IRISH

Contrasting the inevitability and fatalism implied by the knowledge of our own deaths, Arendt reads birth as an ecstatic moment setting our lives in motion and acting as the root principle of all possibility. We are not only mortal but natal beings, meaning we have the power to begin something new.

for our world. And in those lonely moments, when we are thrown back into ourselves in reflection, rather than succumb to anxiety in the face of our own limited paths, perhaps we can ask ourselves: "How can *my* life set something in motion for our whole community?"

Arendt writes, "It is this faith and hope for the world that found perhaps its most glorious and most succinct expression in the few words with which the Gospels announced their 'glad tidings': 'A child has been born unto us.'" ●

Caressed by the Future



by JEFFREY
HOCKING

One of the things I love most about spring in this part of the world is that the church works its way through Jesus' death and resurrection in coordination with the season. The pairing of the start of spring with the explosions of colour from the ground and the trees feels like it fits with the breaking open of the kingdom of God. It is a perfectly suited time to think about what believing in the resurrection means for possibility in our world.

As a part of this liturgical season, we usually read Jesus' final instructions to his followers which are quite remarkable. It is hard for me to put myself in that world, a world in which, after I have committed

myself to following the physical manifestation of God, I am then told that he will be leaving forever and that the weight of expanding the kingdom of God now falls on my shoulders. I realize that as a follower of Christ, that weight is transferred to me, but it is still impossible for me to think myself into that historical moment. So much pregnant possibility paired with so much work and responsibility. Yes, the Holy Spirit is being sent to help, but I wonder how comforting that would have felt after breaking bread with God incarnate.

As if the moment of sharing the passover meal with the incarnate God (who is preparing to die) is not surreal enough, Jesus says what I

take to be some of the most remarkable words spoken in the Gospels: "Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father" (John 14:12). While it is clear that these works will be empowered through the Father, I think it is worth emphasizing the weight of the responsibility given to the disciples. It is worth reflecting on the possibility that nothing would have happened if the disciples took no action. The power flows from God, but without the (practical and physical) labour of Jesus' followers, the opening of the Kingdom of God would have failed to bloom. Jesus' follow-



Caressed by the Future

continued

ers are expected not only to carry on with the miraculous works they have witnessed, but are expected to do even greater things. The possibilities are beyond endless, they are unimaginable. The disciples are called to be the midwives to this unthinkable newness in the world.

I have recently experienced what is surely one of the closest analogs to this sort of newness, the birth of our first child. Of course there are the biological facts of a child being genetic offspring, but there is something about the radical newness that reveals itself with the birth of a human being. The moment our daughter was born, the world was forever changed, and not just for me. With the birth of every child, there is possibility in the world that did not exist before. The birth of a child is not only the actualization of a pre-existing possibility, it is the creation of possibility itself. That particular child opens up the world in ways that were not previously possible. While it is intensified in the moment of childbirth, these sorts of world-transformative events are an expectation of the Christian faith and the first fruits of the Kingdom of God.

Jesus leaves us with a vocation that is nothing short of precisely this kind of transformative work, a calling to bring forth a newness which is the creation of possibility itself. Is this not what Jesus' resurrection is? People have been revived before (Lazarus, for example), but they were bound to die again. What we celebrate at Easter is the unbounding of possibility, the chance for something to be made real that was not previously a part of the fabric of the world. For me, this is one of the fundamental orientations of being a Christian.

It may seem odd that I was asked to write an article about possibility and the future of ICS when my

time working there has just come to an end. However, one of the reasons that I felt comfortable moving on is because I believe ICS is on the cusp of a new chapter in its history. It contains all the risk of a pregnancy, but also all the hope and transformative power. In a book contemplating the meaning of the resurrection, the poet Rubem Alves writes about this juxtaposition of hope and risk while comparing those who resist the kingdom of God and those who embrace it:

"[We understand] why it is so hard for the rich and strong to enter the Kingdom [because] their plenty makes them solid inhabitants of the now. They prefer obesity to

pregnancy. Because pregnancy means a child and a child is always a danger, an unforeseen, a resisting face. They come from within us but are not our property. They assume their destiny, subvert our space. The rich and the strong prefer slaves because they, unlike children, are subjugated bodies at the command of their masters. We are children of God, divine adventure, risk of rebellion. We have been caressed by the Future...and everything changed." (*I Believe in the Resurrection of the Body*, 75)

ICS feels like it is at this sort of juncture in its history, including the impending move from the space it has occupied at 229 College Street more or less comfortably for many years. The institution is surely far from obese, it runs about as thin as possible; and yet, it is pregnant with possibility. ICS has the leadership and support community it needs to open itself to an exciting future, a future that serves the needs of its constitu-

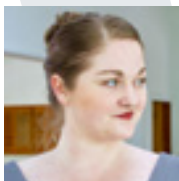
ency and widens its transformative impact through, among other things, community-engaged research and outreach to non-traditional students.

Like all pregnancies, this openness to the future is a risk, but the promises developing at ICS are developing as organically as any I have seen in an institution. The strategic vision that was coalescing when I stepped away from my role as Registrar was one of the most authentic I have seen. The develop-

ICS has the leadership and support community it needs to open itself to an exciting future, a future that serves the needs of its constituency and widens its transformative impact through, among other things, community-engaged research and outreach to non-traditional students.

ment of new opportunities are flowing out of the vision and mission of the institution with a careful ear to what supporters, faculty, students, and staff are hoping for and capable of supporting. While this vision seeks to take advantage of ICS's current capacities, more importantly, it seeks a thoroughgoing extension of the mission of the ICS community and its supporters. With the strategic development of continuing education programs through Wayfinding, the evolving work of the CPRSE, and outstanding Senior and Junior Member activity, ICS is poised to enter a promising new era. It was not easy for me to leave at what I expect to be one of the more exciting periods in ICS's history (not a history that has ever been dull), but I am eager to support the institution externally as it seeks to play its role in transforming the world as a part of the people of the resurrection. ●

In Different Moods



by JULIA
DE BOER

“Okay, kids: what kind of verb is it?”

“Present, 3rd person, singular?” they offer.

“Well, yes, but what else?” I say, smiling and raising my eyebrows until my students guess my meaning.

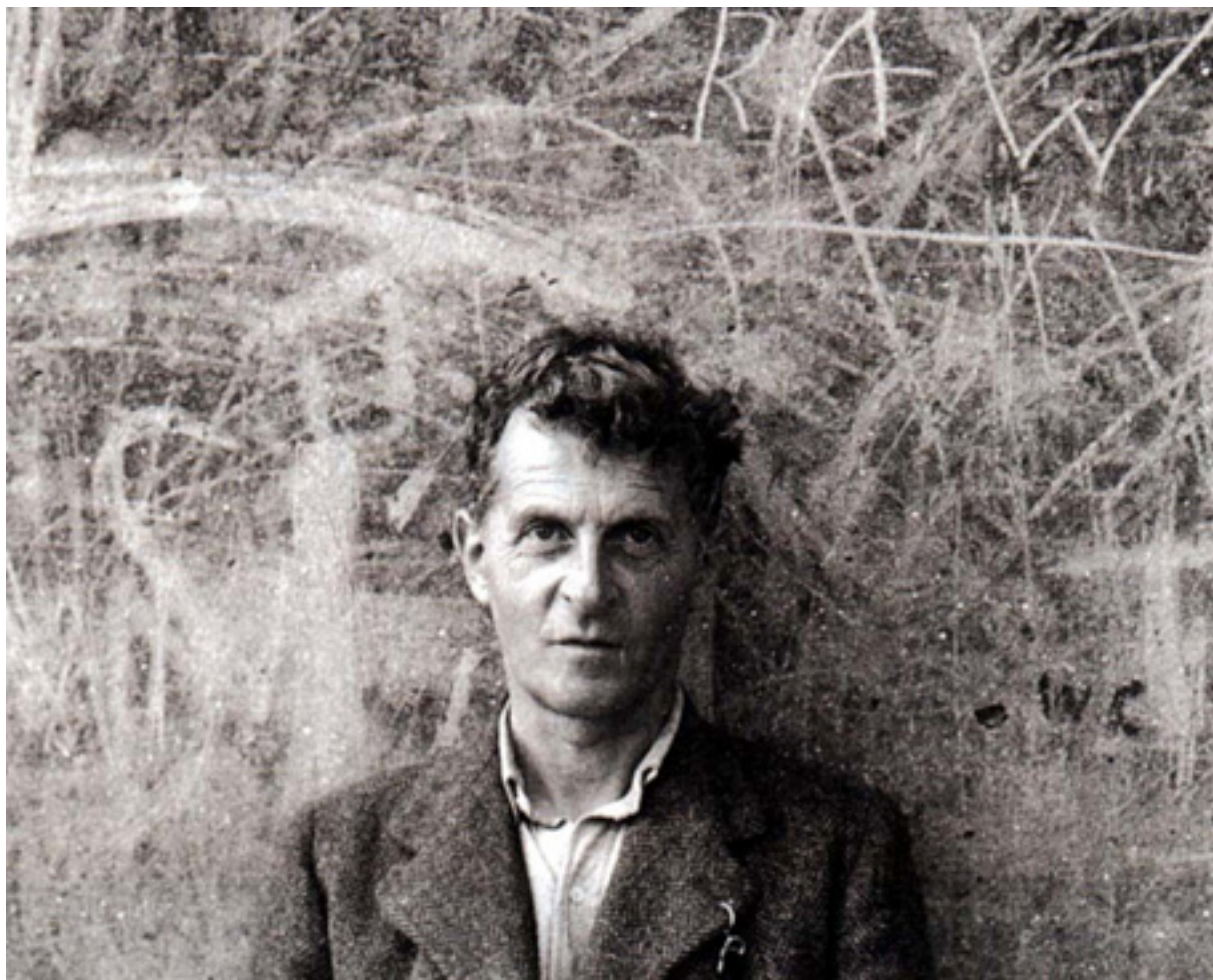
“Ohhhh,” they say at last.

“It’s a subjunctive!”

When I am not in classes at the Institute, I am likely to be found teaching Latin at a classical Christian school, my students a group of smartly-dressed children ranging in age from ten to fourteen. I have been with the most advanced of my students for almost two years now, and when they finished the second book of their Latin curriculum I convinced the principal that we should delay starting the third book in favour of a semester-long immersive translation experience. I envisioned reading 1 Peter with them, a sort of Latin bible study, where they might perform some hermeneutical wonders through translation. However, there were a

few grammatical concepts which needed to be taught before we could enter the Vulgate. Aside from teaching them the differences in spelling and vocabulary, they needed to learn about the subjunctive, a book three concept.

I gave them a bit of a crash course, saying that they needed to be able to identify the forms of subjunctive verbs, but I would help with the translation. As in most languages, the subjunctive is multi-purposed, signifying possible states-of-being and ideas, envisioning how things *could be* but are not. “If she were here” (contrary-to-fact subjunctive), “may they prosper” (jussive subjunctive), “He came so that he may be crucified” (purpose clause subjunctive). Despite



In Different Moods

continued

the fact that there are upwards of a dozen different constructions and uses of the subjunctive mood in Latin, formation of subjunctive verbs themselves are really quite straightforward. For many of the tenses, the only difference is a slight change to the vowel between the verb stem and the ending which shows tense, person, and number. Consider 1 Peter 1:2: “*Gratia vobis, et pax multiplicetur*” (“Grace to you all, and may peace be multiplied”). The subjunctive *multiplicetur* (“may it be multiplied”) is so similar to the indicative form of the verb *multiplicatur* (“it is multiplied”). There is such a subtlety in Latin between indicative verbs, which show how things really are, and their possibility-suggesting counterparts.

It should not come as a surprise that my students needed to be able to see subjunctives in order to *see* what is happening in the New Testament. The gospel writers tell us of Jesus’ life, but also the possibilities which his sacrifice ushered in. “*Si quominus dixissem vobis...*” (“If that were not the case would I have told you that I am going to prepare a place for you?” John 14:2). This grammatical mood is necessary for all those eschatological thoughts. Studying the philosophy of language here at the Institute, I always have my eye out for philosophers of language who are overly concerned with clarity or exactness in speech, who hold that human language is about the exact communication of how things are in reality. “What about the subjunctive?!” I have found myself asking rhetorically in more than one class, “what about all the speech expressions that discuss possibility?”

In my seminar last semester with Dr. Ron Kuipers, called *Wittgenstein, Language, and the Philosophy of Religion*, our class struggled alongside Ludwig Wittgenstein to

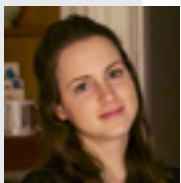
Ludwig Wittgenstein

understand the relative usefulness of the linguistic philosophy from his own tradition, which emphasizes the logical and propositional character of speech expressions. In my opinion, the strength of Wittgenstein’s departure from that view (or one may argue, his friendly amendment of it) was his suggestion that many speech expressions are not propositional in the way analytical philosophy has defined, or at the least they are unverifiable by those terms. What is the propositional form of the following statement, and how do we begin to verify it in any metric or material way: “For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord” (Romans 8:38-39)? This is not to say that our faith is never open for analysis, that it is irrational, or any such denaturing claim. Interaction with Wittgenstein’s thought does force one, however, to look at the use of language; to see that our language is one for dreaming as much as it is one for stating, that the grammar of the New Testament is of eschatology and not only teleology. Neither our everyday speech nor the Bible is reducible to a list of arguments about which we nod or shake our head; if both were really intended to be reducible in that way, why would we bother expressing them in any way other than mathematical notation? My prayer, sisters and brothers, is that you would see in the scriptures and all your lingual expressions, many moods of possibility, grammatical and otherwise. *Et pax multiplicetur.* ●

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Notes from the US Border



by GRACE
CARHART

Two miles before the Canadian border, I panic and throw my wrapper out of the window.

It's not me—not the half-eaten protein bar encased in the wrapper, not the littering. I only bought the stupid thing because I was too jittery to eat a proper meal, and I only threw it out because I was paranoid that Canadian immigration services would search my hatchback, looking for evidence of contraband fruit, of stray orange peels and seed packets, maybe for mud-encrusted boots or, God forbid, some kind of firearm.

This is my first time crossing the US-Canada border, and I have prepared extensively. I have a folder full of immigration papers, my letter of acceptance from the Institute for Christian Studies, a copy of my immunization records, and other sheaves of documents I thought I might need. Every item in my car is extensively labelled and catalogued.

And yet, the protein bar worries me—maybe they won't like that I am trying to bring food across the border? Maybe they'll send me back. After all, I have Nebraska license plates, a Massachusetts parking sticker, purchases from Illinois, and a visa in my passport from the United Kingdom.

It's not just the border that is making my palms sweat. In the last month, I have decided to pack my things and move to a new country, where I have no connections and no friends. I have committed to a degree at a tiny graduate school that no one I know has ever heard of, that I myself did not know existed until five months ago. What do I know about Canada? *Il s'parlent Français?* Justin Trudeau? Snow?

A kilometer before the border, the long, snaking line of cars pressing back into Ontario becomes visible. There are four times as many cars queuing to enter the United States as

there are going into Canada.

* * *

The third time I cross into Canada, the border agent doesn't even look at my visa. I have sweated it out with the Canadian government to get this piece of paper, and she doesn't even ask—she looks at my passport, blinks, and hands it back. She waves me through.

Before coming back to Canada for my second semester at ICS, I had taken a Christmas trip to Amsterdam. From there, I had returned to the United States—where I am a passport-carrying citizen—via customs at Schiphol. At that crossing the agent had questioned me thoroughly: *Where are you coming from? Why were you in the Netherlands? Has anyone handled your luggage?* I went through security twice. A TSA agent patted me down. In the queue to get on my plane, agents had pulled people with Middle-Eastern sounding names out of line for extra questioning. In the queue to go through US customs in Minneapolis, two US-passport holding young men with brown skin had been flagged to go through a separate line.

So when the woman hands me my blue passport back, I feel slightly blindsided. I roll my suitcase across the line of sovereign nations, feeling violated and ignored at the same time.

* * *

"I wrote this memoir," I say, over dinner with friends, "And the thing is, I can't tell anymore if the stories I wrote down are what really happened. What I wrote down is what I'll remember from now on."

* * *

The beautiful thing about post-



'Wayfinding' at ICS—A New Name for an Old Kind of Discernment

modernity is that it makes space for non-rational forms of knowing. Memories, instincts, subconscious feelings, musical or artistic expressions, and faith experiences can all be counted as knowing.

But as I continue to see this reality unfold in classes and conversations at ICS, I hesitate. What is our goal, as philosophers? Are we looking to make space for the non-normative narrative, to listen with attention to the view of both the passenger and the trespasser? Or are we trying to pillage those non-normative narratives to make our own narrative more coherent? How do we tell the difference?

* * *

I, like most people, have a foot in two worlds. I have crossed more than one kind of border in my life—Midwest to New England, America to Europe, Republican to Democrat, poet to philosopher. It can be easy to feel stretched in this crossing instead of feeling grown.

Here, in Toronto, I am welcomed; there are scholars at the Institute who are ready and willing to work with my extraneous ideas and to assuage my fears, academic and otherwise. Here, I am listened to and heard. This has not always been, and likely will not always be, my experience.

So I am thankful to live here through the support of the ICS community, and I celebrate every time I cross the border successfully. I have dinner with friends, I read Nietzsche and Kierkegaard and Luther, I go on runs in the suburbs—I do everything that anyone else living and working here would do.

And yet, I cannot help but feel the pull of anxiety from across the border, just a few miles south. I will always be a trespasser in one country, but I will always remain a passenger in the other. ●

Throughout our fifty-year history, ICS has always sought to serve people beyond the academy, curating opportunities for Christians from all walks of life to reflect on the difference faith makes to all facets of everyday existence. Today, ICS leadership is reflecting anew on how we might best continue to help these Christians tackle life's tough questions. We asked ourselves, "How does ICS need to change in order to continue serving this part of the body of Christ in a meaningful way?"

The answer we came up with can be summarized in one word—'Wayfinding.' We believe the word 'Wayfinding' presents a powerful image that aptly describes everything we do at ICS. Living the Christian faith requires orienting ourselves within the chaos and brokenness of contemporary life in ways that, through the Spirit's leading, open us to fruitful paths of healing and redemption. In one word, 'wayfinding' describes how ICS, at its best, helps contemporary Christians find their way onto faithful paths that give life and blessing to others.

In order to serve all those who wish to think intentionally about

how their Christian worldview might shape their identity and sense of vocation, ICS has, under the leadership of Dr. Gideon Strauss, developed a suite of courses and workshops that can be taken as individual continuing adult education courses, or else 'stacked' toward the achievement of ICS's Master of Worldview Studies degree. Courses include 'World-viewing', 'Vocational Wayfinding', 'Lead from Where You Are', and 'The Observant Participant'. The workshop, 'Your Next Five Years: Simple Yet Powerful Tools for Mapping Your Life', gives people practical tools to navigate major life changes at every stage of life. For more information on these offerings, contact: Elizabeth Aras, Academic Registrar at academic-registrar@icscanada.edu.

Because of the faithfulness of ICS's supporters, we are able to develop new programs that help contemporary Christians respond to life's ever-changing circumstances. We cherish your continued support as we work to make sure that these programs meet the needs of all those lifelong learners who wish to put their faith in service of the world's need for healing and God's call for *shalom*. ●

WAYFINDING



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Annual Convocation of the
INSTITUTE FOR CHRISTIAN STUDIES

*for the Conferral of Degrees upon Junior Members
 and for the Presidential Inauguration of*

Dr. Ronald A. Kuipers

May 11, 2018, 7:00 pm

St. Joseph Chapel
REGIS COLLEGE
 100 Wellesley Street West
 Toronto ON

Reception to follow in the Christie Mansion, Regis College

Please RSVP by April 20 if you wish to join us.

earas@icscanada.edu or 416-979-2331, ext. 239

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We invite questions, comments,
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"If it is true... that no one has a life worth thinking about
 whose life story cannot be told, does it not then follow that
 life could be, even ought to be, lived as a story, that what
 one has to do in life is to make the story come true?"

- Hannah Arendt, *Men in Dark Times*

Life and/as Storytelling

An ICS Undergraduate Workshop



May 24-26, 2018

Guiding Questions:

How do stories create and
 disrupt meaning for human life?

Whose stories organize
 contemporary life, and whose
 stories go unheard?

Do different media (film, novels, paintings,
 children's books) tell stories differently?
 Does digital media change
 the narrativity of our lives?

What do stories have to do with the sciences?

Are biblical, theological, or traditional
 stories malleable?

Does the postmodern "suspicion
 toward metanarratives" mean
 an end for big stories?

What stories construct social categories
 like race, gender, and class?

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