

INTRODUCTION

In this issue we report on ARP activities in 2010 . The inauguration of Maarten Verkerk as Professor of Reformational Philosophy took place on the 5th of February and this was a indeed very special and festive event. His inaugural address, *Herordening van het sacrale. Religie, ethiek en zorginnovatie (The reordering of the sacred. Religion, ethics and innovation in healthcare)* focused upon 'cultures of innovation' and from within this framework Verkerk posed a series of fundamental philosophical questions concerning the relationship between the 'secular' and the 'sacred'. He is a member of the Faculty of Cultural and Social Sciences at the University of Maastricht.

Since its first appearance the magazine 'Beweging' has always had an important role to play in our organization. It addresses current social issues utilizing insights developed in our Christian philosophical tradition, and in a manner that is accessible to a broad spectrum of readers. The editors are currently very busy preparing for the next issue, which will be a specially devoted to Nanotechnology.

In this issue of Aspects you will find an interview

with Professor Bob Goudzwaard about his recent trip to Canada.

As you know, this year is also about preparing for the coming Jubilee. We look forward to December 15th, when the festivities will commence. The preparation committee is organizing various activities and has

chosen *Be Connected!* as theme for this celebration. This is especially relevant in a time where few are able to feel connected. Our tradition professes a 'foundation' which can provide for a firm basis for discovering what really connects. We are confident that in this year of jubilee our worldwide philosophical movement can connect to the world of 2010, and to do so into the years ahead.

*On behalf of the board,
Ida Slump-Schoonhoven*



SYMPOSIUM

DIFFERENT CULTURES, ONE WORLD

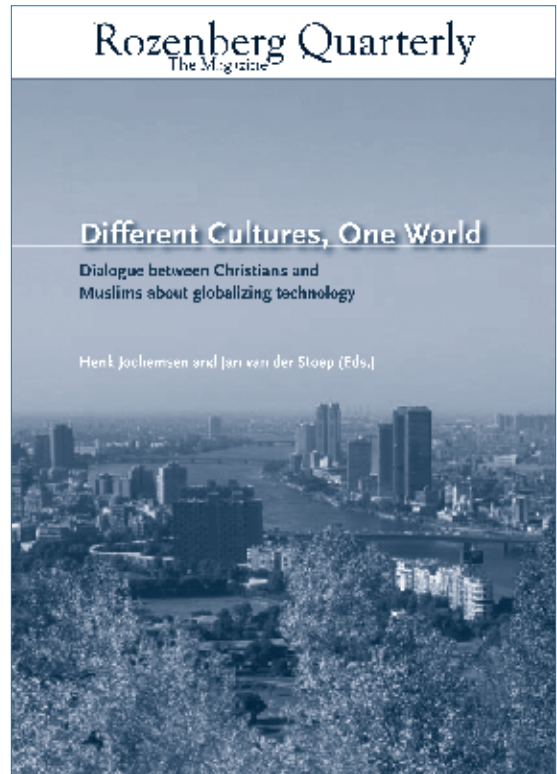
THE SYMPOSIUM 'DIFFERENT CULTURES, ONE WORLD' WAS HELD AT WAGENINGEN UNIVERSITY ON MARCH 12TH. THIS SYMPOSIUM WAS PART OF A SIGNIFICANT PIONEERING EFFORT WHICH IS DOCUMENTED IN A BOOK OF THE SAME NAME, WHICH WAS LAUNCHED AT THIS EVENT.

Our age of global technology is not only an age of promises, but also an age of major problems. We face an ecological crisis, a financial and economical crisis and a crisis in international security. At the same time religion has become a subject of public debate. Some scholars even speak of the 'return of religion'. In his valedictory address at the Wageningen University and Research Centre (WUR), Egbert Schuurman contended that the crises of our age are closely associated with scientific, technological and economic developments in the industrialized world. He proposed a dialogue between Muslim and Christian scholars on modern Western culture and

in particular its technicistic character. This book is a response to this call of Egbert Schuurman. It incorporates contributions from Muslim as well as Christian scholars, edited by Henk Jochemsen, and Jan van der Stoep. According to the authors the current crises of the technological society have a spiritual root. They claim that religious traditions incorporate basic intuitions about life on earth that are indispensable for working towards a more sustainable and peaceful co-existence of people. From this perspective they want to join hands and unitedly face the challenges of living together as different cultures in one world.

Would you like to order 'Different cultures, one world'? It can be purchased on-line from <http://www.rozenbergps.com/> or contact Rozenberg Publishers via address: Lindengracht 302 d+e, 1015 KN Amsterdam, The Netherlands, or e-mail: info@rozenbergps.com. Different cultures, one World, ISBN 9789036101806, 160 pages, price: € 22,50 without shipping. The book can also be purchased from bookstores in the Netherlands.

Professor Schuurman's address is posted on our ARP web-site www.christelijkfilosofie.nl and at the website of the American Scientific Affiliation www.asa3.org/ASA/PSCF/2008/PSCF6-08Schuurman.pdf.



INTERVIEW:

BOB GOUDZWAARD ON HIS VISIT TO CANADA



PROFESSOR BOB GOUDZWAARD HAS RECENTLY RETURNED HOME AFTER A VISIT TO CANADA. HE GAVE SEVERAL ADDRESSES AT VARIOUS LOCATIONS INCLUDING **REDEEMER UNIVERSITY COLLEGE IN ANCASTER (HAMILTON)** AND **THE UNIVERSITY OF TORONTO**. WE WERE CURIOUS ABOUT HIS MOTIVATIONS AND ALSO INTERESTED IN FINDINGS AND HE HAPPILY GRANTED US AN INTERVIEW.

You have just returned from a month in Canada. Was it a pleasant stay?

I have had a very good time. After the passing of my wife I was wanting a new challenge, and this came to me by way of an invitation from the ICS in Toronto, of which I have been a Research Fellow for many years. They invited me to give a public lecture and also worked on the possibility to teach some classes

in collaboration with the University of Toronto. I have been able to do so with much pleasure.

Can you tell us some more about your main goals for this trip?

Besides the obvious contact with students, I also wanted to renew contact with the many friends I have made in Canada. These friendships stem even

from the seventies when I taught ICS related summer and winter courses on Economics and the Christian Faith.

Amongst other things you also held lectures at Redeemer University College and the University of Toronto. Was your recent publication "Hope in Troubled Times" a central theme of these lectures?

Yes, I that is for sure. The public lecture at Redeemer, for instance, actually used the title of the book. The title of the Toronto lecture was "Global Crises, the Forgotten Dimension". I choose this title because in the current multitude of crises it is not only their strong interrelationship which is usually forgotten. It is actually also the depth-dimension of all these crisis which is overlooked. They namely all pop-up in the context of an utmost dynamic world with dominating financial, economic and technical patterns which are mainly generated by the modern too narrow worldview of the West. Which is a worldview which fundamentally lost the balance between the static and the dynamic, between honouring what is given to us and what is possible in striving by us for (always) more.

The main theme of my four-weeks course in the University of Toronto in cooperation with the ICS was somewhat different. It was the question how Christians at all times – from the time of Augustine up until the present day - have tried to recover the social and political relevance of their faith. In my reaction to this crucial question I tried to defend the thesis that often only a consequential questioning upon the root of social, political and economical problems is able to bring us to the transcendental question of meaning: or, said otherwise, to places and realms where always also a *given meaning* present. This given meaning includes of course creational meaning, meaning from the Beginning, but also meaning coming at us from the End, living as we do in 'pre-last times (referring to the concept of Dietrich Bonhoeffer: *das vorletzte*).

Could you elaborate on the Canadian reactions you encountered to your approach?

The reactions in Hamilton/Ancaster were more divided than in Toronto, where the public was generally in agreement. In Hamilton, it seemed to me, there was a greater urge to hang on to the technical and economical possibilities that have been given to us by the Creator, which would later also benefit the environment and the poorer countries.

Your visit was also related to the ICS in Toronto. Should we in Holland strive for more cooperation with the ICS?

I would wholeheartedly support such action. The ICS has held on to three very positive traits since the beginning. One, the tendency to welcome scientific depth, especially those of a philosophical nature. For instance, Jim Olthuis put me on the track of the French philosopher Jean Luc Marion (1946-), whose book "Being Given" holds great relevance, especially for Reformational philosophers. Second, ICS is bold about including the Christian faith in scientific research; they are never seen as antipodes. Third, the social equality of teachers and students, for example they are titled senior and junior 'members' of ICS, which encourages open and free debate between all. We in Holland could learn from such an example.

One final question, is there anything that you have learned that you would like to share with us?

Yes. I found a deep hunger from many, especially students, for a true, deep and personal authenticity in approach. I quoted Dooyeweerd in my class of theology and philosophy students in Toronto where he once so powerful wrote: "You, lazy reader, expect the fruits of the Biblical Revelation to fall into your laps like ripe apples. But Jesus Christ himself tells you to bear fruit yourself, when by the work of the Spirit the seeds have rooted in the field." ("Gij, gemakzuchtige lezer,..." in Vernieuwing en Bezinning p.57 (1963), trans: P.N. Post). Spiritual engagement and wanting-to-be-involved: they are the key concepts for any style or method of truly christian academic communication.

PARTNERS NEEDED!

We are currently very busy planning the 75th anniversary of our Association for Reformational Philosophy. We hope to make it a great success. This will be achieved through various activities, special editions and many different events, both locally and internationally. This is the perfect opportunity for your organisation to sponsor our activities, to partner with us, or make a personal donation toward the realisation of one of the events.

Please contact Hillie van de Streek (director) at the Centre for more information. Postbus 3206, 3760 DE Soest, or e-mail reform.philos@planet.nl

JUBILEE THEME: BE CONNECTED!

THE PREPARATIONS FOR THE JUBILEE, INCLUDING, FOR EXAMPLE, THE ORGANIZATION OF AN **INTERNATIONAL SYMPOSIUM**, ARE WELL UNDER WAY. HOWEVER, ONE THING CANNOT BE MISSED IN A JUBILEE YEAR, AND THAT IS A THEME. AFTER CAREFUL DELIBERATION WE HAVE CHOSEN : 'BE CONNECTED!'. LET US BRIEFLY EXPLAIN WHAT WE HOPE THESE WORDS WILL MEAN.

It is widely accepted that modern western philosophy began with René Descartes (1596-1650) who coined the famous, "I think, therefore I am". His philosophy started an age in philosophical thinking which centred on the freedom and autonomy of the thinking subject. This was a subject who was subject to no tradition, to no authority, *ni dieu, ni maitre*, but an independent individual who, subsequently spurred on by Kant (1724-1804), *dared to think independently*.

Our time reaps the fruit of this thinking, the sweet and the bitter. We live in an age of endless opportunity and have gained excessive freedom to direct and fill our lives according to our own choices and preferences. This orientation then poses new questions.

These developments place us in a paradoxical situation. On the one hand there are so many opportunities and choices that it is actually difficult to be connected. On the other hand, it is man's greatest fear not to be connected. The absolute rule of our time seems to be: *Be Connected!* Make sure you have a network and that you know many people: *I am Connected, therefore I am*. We are lost without our network: "Tell me your network, and I will tell you who you are". Many of us are permanently online and chat, tweet, mail or link all day long.

But exactly how 'connecting' are all these connections? How do we make sure that we remain truly connected? What is the value and 'force' of these connections? These are the key questions for the jubilee celebrations of the Association for

Reformational Philosophy (as well as the Foundation for Special Chairs in Reformational Philosophy). The association will celebrate its 75th anniversary in December 2010.

Be Connected! is a theme that fits the Association and Foundation. Connecting is one of the key principles of Reformational Philosophy. This is because of her focus on Faith and Religion. This because such a focus recognizes the ways in which people are always connected to ethics and moral codes. This is because her focus is on reality and the manner in which reality is connected to its Origin. And so her focus is also upon the social connections in which people are connected and the quality of these connections.

In the same way the Association for Reformational Philosophy is a organization connecting people in which philosophy forms the context for strong mutual relationships and a mutual connection to their religious source. Reformational Philosophy has always made the connection between faith and religion. Many even believe that the word religion stems from the same (Latin) verb which means 'connecting'.

It is because of the current vital importance of connecting and the many questions it poses that we have chosen this as the theme for the coming jubilee. We would like to look into the 'force' of these connections and relationships. This line of thought can help us to openly demonstrate how alive and relevant our 75 year old philosophical basis can be. We believe in it: *Be Connected!*

PROJECTS NANOTECHNOLOGY

The Nanopodium has granted two requests for projects initiated within our association. The Nanopodium offers a platform for debating the opportunities and threats of Nanotechnology. The aim of both projects is to create a broad social basis for Nanotechnology. Both projects are well underway at this time. Professor Dr. Marc de Vries (Technical University of Delft) will act as project manager for 'Educational material: What should I want?'. Professor Dr. Jan Hoogland (University of Twente) will organise a conference which will aim to put Nanotechnology on the public agenda. A special issue *Beweging* magazine will be devoted to this. Both projects aim to be completed by June. For more information please visit: www.christelijkefilosofie.nl and click 'Nanopodium'.

NEWS

INAUGURAL MAARTEN VERKERK: HERORDENING VAN HET SACRALE. RELIGIE, ETHIEK EN ZORGINNOVATIE (THE REORDE- RING OF THE SACRED. RELIGION, ETHICS AND HEALTHCARE INNOVATION)

February 5th marked the date of the inaugural address of Professor dr. Maarten Verkerk as special chair Reformational Philosophy at the University of Maastricht. The title of his inaugural address was *Herordening van het sacrale. Religie, ethiek en zorginnovatie (The reordering of the sacred. Religion, ethics and innovation in healthcare)*. Professor Verkerk started his lecture by posing some central questions. What is the relationship between religion and society? What is the relationship between the sacred and the secular, between the holy and the profane? He then demonstrated that this relationship in vastly complex and has assumed different roles throughout history. Any understanding or point of view on the sacred and the secular lays bare a religious viewpoint. And further, any judgment on the relationship between culture, science and religion, represents a specific philosophical perspective on reality.

Would you like to read more in this subject? Please visit our website: www.christelijkfilosofie.nl and download a copy of Maarten Verkerk's inaugural address (Dutch).

UPDATE ARCHIVE WEBSITE PHILOSOPHIA REFORMATATA

At the launch of the website www.philosophia-reformata.org the archive contained issues dating back to 2005. The current archive has been updated and now contains all articles dating back to 1993. This means that all members of the Association and members of the paper version of *Philosophia Reformata* now have access to over 800 articles that cover the depth and width of Reformational Philosophy. Would you like access to all these documents? As a member of the Association (including membership to *Philosophia Reformata*) or as a member of *Philosophia Reformata* you will have unlimited access to the website. Membership can be requested at office.reform.philos@planet.nl or via www.philosophia-reformata.org. Memberships fees are € 50,00 (Holland) and € 47.50 (outside of the Netherlands).

Association for Reformational Philosophy

Aspects of Reformational Philosophy is the international information bulletin of the Foundation for Reformational Philosophy and the Association for Reformational Philosophy. The Association pursues philosophy in the light of the Bible as the Word of God. The Foundation aims to spread the fruits of this pursuit. Both do their work in the conviction that all philosophy is religiously determined. Aspects will be sent on request.

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