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NOTES AND NEWS

I. *Forthcoming Special Issues*

Topic: Theological Contributions to Theodicy

Date: October 1996

Advisory Editor: Marilyn McCord Adams

Deadline for submission: January 1, 1996

The problem of evil, which has occupied so dominant a place on standard syllabi in philosophy of religion, finds its theological counter-part in soteriology, the doctrine about how God remedies what ails creation. Increased attention to historical and contemporary theological treatments of human and Divine relations to evil, should enable Christian philosophers to reappropriate our traditions as well as stimulate fresh thinking on these difficult and central problems.

Contributions to this special issue should focus on one or no more than a few past or contemporary theologians, and analyze the bearing of their positions on the problem of evil. It is expected that most authors will be Christian, although materials from other (particularly Jewish or Islamic) traditions can be helpful. Authors may be taken, not only from the ranks of systematic and philosophical theologians, but also from the company of spiritual and devotional writers. Preference will be given to papers on theologians and positions not already receiving wide attention in Society-of-Christian-Philosophers circles.

Topic: Philosophy of Religion and Jewish Religious Thought

Date: October 1997

Advisory Editor: Eleonore Stump

Deadline for submission: January 1, 1997

There was a period when philosophy of religion was focused only on a narrow range of topics thought to be philosophically respectable, such as analysis of religious language. In recent years, however, philosophy of religion has broadened greatly, to include philosophical consideration of an array of issues in theology and biblical studies. As the focus of philosophy of religion has widened, philosophers of religion have explored various periods of Christian tradition, including certain aspects of medieval philosophical theology and Calvinist philosophy. What has not received much attention so far by contemporary philosophers of religion is the rich philosophical and theological tradition of Judaism. Yet even a theologian so unsympathetic to pluralism as Thomas Aquinas thought he had a great deal to learn from the Jewish tradition available in his period. This issue therefore will be devoted to philosophy of religion and Jewish religious thought. Comparisons of Jewish and Christian views are welcome, but not required. Historical study is encouraged as long as it contributes to consideration of philosophical issues.

Topic: Virtues and Virtue Theories from a Christian Perspective

Date: October 1998

Advisory Editor: Linda Zagzebski

Deadline for submission: January 1, 1998

Virtue theory has a long and important history in Christian philosophy and theories of this kind are lately attracting a lot of attention in Anglo-American ethics. This suggests that it may now be an appropriate time for Christian philosophers to make a serious examination of the virtues and virtue ethics. Papers for this issue of the journal could draw on the historical tradition of Christian virtue theory, or they could apply a Christian viewpoint to recent work on virtue ethics outside the Christian tradition. Papers which concentrate on particular virtues, especially those which are distinctively Christian, are also welcome. The virtues discussed need not be limited to moral virtues, but may include religious virtues, intellectual virtues, or other excellences pertinent to Christian faith or practice.

II. *Calls for Papers*

Society of Christian Philosophers - Pacific Regional Meeting

Date: January 27-28, 1995

Place: University of La Verne, La Verne, CA

Submission Deadline: November 15, 1994

In addition to addresses by invited speakers, the conference will include concurrent sessions of submitted papers. Papers may be submitted on any topic of interest to Christian Philosophers; reading time should not exceed 45 minutes. Abstracts of no more than 250 words must be submitted in duplicate by November 15, 1994.

The Society of Christian Philosophers invites non-members who are interested in becoming further acquainted with the Society to participate in these meetings. The Society likewise welcomes the participation of those philosophers who do not share its Christian commitments but are interested in exploring the philosophical issues raised by the Christian faith.

Abstracts should be sent to: H. E. Baber, Department of Philosophy, University of San Diego, 5998 Alcalá Park, San Diego, CA 92110-2492; E-mail: baber@uscdsv.acusd.edu.

Society of Christian Philosophers — Midwest Regional Meeting

Date: April 6 - 8, 1995

Place: Bethel College

In addition to addresses by invited speakers, the conference will include concurrent sessions of submitted papers. Papers may be submitted on any topic of interest to Christian philosophers. Paper topics exploring the philo-

sophical issues of religious pluralism, tolerance, comparative religions, and aesthetics are especially solicited. Reading time should not exceed 30 minutes. All papers should be submitted in duplicate ready for blind reviewing; papers should be accompanied by an abstract (not exceeding 250 words) also in duplicate.

The Society of Christian Philosophers invites non-members who are interested in becoming further acquainted with the Society to participate in these meetings. The Society likewise welcomes the participation of those philosophers who do not share its Christian commitments but are interested in exploring the philosophical issues raised by the Christian faith.

Papers and abstracts should be sent to: Paul Reasoner, Chair, Philosophy Department, Bethel College, 3900 Bethel Drive, St. Paul, MN 55112, or via e-mail: reapaub@bethel.edu. Submission deadline: January 15, 1995. Information about local arrangements and accommodations for the conference can be obtained from Paul Reasoner (Tel: 612-638-6209; Fax: 612-638-6001).

Conference on Representation and Interpretation in the 12th Century

Date: April 20-23, 1995

Place: Canisius College

An interdisciplinary conference on 12th-century art history, hermeneutics, law, literature, music, philosophy, rhetoric, etc. will be held at Canisius College, Buffalo, New York on April 20-23, 1995. Papers, abstracts, or proposals are welcome on any aspect of 12th-century, European intellectual or cultural life. Request information from/send papers or proposals to: Shaun Gallagher, Department of Philosophy, Canisius College, Buffalo, NY 14208; Telephone: (716) 888-2329; Fax: (716) 888-2525; E-mail: gallaghr@ccmac.canisius.edu.

Conference on Persons

Date: August 15-19, 1995

Place: Oriel College, Oxford

There will be a Conference on Persons at Oriel College, Oxford, England, from Tuesday 15th August to Saturday 19th August 1995. The aim of the conference is to provide a philosophical forum for scholars from all disciplinary backgrounds and religious traditions to enter into genuine dialogue about 1) what it means to be a person, 2) ways in which personal modes of being can provide clues to the nature of reality, 3) the ethical implications of taking personal categories seriously, and 4) the resources a personalist perspective offers for addressing contemporary issues and concerns. Themes will include philosophy of mind; philosophy of personal identity; persons in literature and film; persons and pedagogy; issues at the beginning of life and end of life; persons, suffering, and evil; European approaches to personism. These are no more than indicators of the possible range of areas covered at the conference.

The 1995 Conference on Persons is the third in a series of biannual conferences organized by *The Personalist Forum*. Previous conferences held in Great Britain and the United States have brought together an international group of scholars who share a common commitment to exploring issues which confront persons in an age of increasing depersonalization. Papers accepted for the first conference were published in *The Personalist Forum*, the group's international journal printed by Mercer University Press, whilst papers accepted for the second conference appeared in a book entitled *Becoming Persons*, published by The Applied Theology Press based at Oxford. Publication of papers accepted for the third conference is also planned.

The structure for the conference includes key-note speakers, presentation of papers, panel discussions, work-in-progress sessions, and possible workshop activities. Those interested in presenting their work at the conference should submit *completed papers* (of no more than 20 minutes presentation time), *abstracts* of works-in-progress (no more than 500 words), or *workshop ideas* (one side of A4) to the appropriate address listed below by **Friday 24th February 1995**. Those interested in participating as panellists or respondents should submit a *letter* detailing current research interests and activities. Address all correspondence to:

United States of America U.K. and Europe

Professor Thomas O. Buford Dr. Rob Fisher
Furman University Westminister College
Department of Philosophy School of Theology
3300 Poinsett Highway Harcourt Hill
Greenville, South Carolina Oxford. OX2 9AT
29613-0464 U.S.A. England

Society of Christian Philosophers - Eastern Regional Meeting

Date: April 12-14, 1996

Place: Salem College, Winston-Salem, NC

Submission Deadline: January 1, 1996

In addition to keynote addresses by invited speakers, the conference will include concurrent sessions of submitted papers. Submissions on any topic of interest to Christian philosophers are invited. Papers which address issues relating to comparative religion, inter-religious dialogue, and Christian feminism are especially solicited. Papers must be limited to 10-15 pages (reading time of 30 minutes), prepared for blind reviewing, submitted in triplicate, and accompanied by an abstract of no more than 100 words. Only complete manuscripts will be considered. Submissions must be postmarked by January 1, 1996. Notification of acceptance will be mailed by March 1, 1996.

The Society of Christian Philosophers invites non-members who are interested in becoming further acquainted with the Society to participate in these

meetings. The Society likewise welcomes participation of philosophers who do not share its Christian commitments but are interested in exploring the philosophical issues raised by the Christian faith.

Papers and abstracts should be sent to: Dr. Tasha Rushing, Department of Religion and Philosophy, Salem College, Winston-Salem, NC 27108-0578; (Tel: 910-721-2727).

Society of Christian Philosophers - Eastern Regional Meeting

Date: April 19-20, 1996

Place: Seattle Pacific University, Seattle, WA

Submission Deadline: December 1, 1995

In addition to addresses by invited speakers the conference will include concurrent sessions of submitted papers. Papers may be submitted on any topic of interest to Christian Philosophers; reading time should not exceed 30 minutes. Abstracts of no more than 150 words must be submitted in duplicate by December 1, 1995.

The Society of Christian Philosophers invites non-members who are interested in becoming further acquainted with the Society to participate in these meetings. The Society likewise welcomes the participation of those philosophers who do not share its Christian commitments but are interested in exploring the philosophical issues raised by the Christian faith.

Papers and inquiries should be sent to: Daniel Howard Snyder, Department of Philosophy, Seattle Pacific University, Seattle, WA 98119; (Tel: 206-281-2038); E-mail: danhs@paul.spu.edu.

III. *Fellowships*

Notre Dame Center for Philosophy of Religion

Senior and Junior Fellowships

The Center for Philosophy of Religion at the University of Notre Dame announces four fellowships for the 1996-97 academic year. Our *Postdoctoral Fellowships* (two available) provide a stipend of \$30,000 (teaching one course each semester; otherwise \$25,000) and are offered to those whose tenure at the Center would allow them to grow and make progress in philosophy of religion and theistic philosophy, subsequently disseminating and expanding such work through their own teaching and writing. An *Extraordinary Fellowship* (one available) awards a \$30,000 stipend to a scholar who might not qualify for the fellowship described above, but who would benefit from a year at the Center—for example, foreign scholars or those outside the field of philosophy (e.g., theologians who want to enrich their understanding of philosophy of religion and theistic philosophy, humanists from other fields who could benefit by a deeper grasp of the sort of philosophy practiced at

the Center, and scholars interested in a theistic approach to psychology, sociology, economics and other subjects.) Finally, a *Visiting Graduate Fellowship* (one available) provides a \$9,000 stipend to a philosophy graduate student at another institution who is working on a dissertation in philosophy of religion or Christian philosophy and who would profit from spending a year at the Center.

Postdoctoral Fellows will ordinarily be asked to teach one class each semester. Fellows will have access to many of the University's facilities (e.g., library and gymnasium), to the activities of the philosophy department (some seven of whom take philosophy of religion as their primary area of interest) and to the special activities of the Center (e.g., its weekly colloquia). Those with sabbatical support are welcome to apply. Applicants should see that the Center receives each of the following:

- (1) A complete *curriculum vitae* (or transcript, for the visiting graduate student applicants), which should include a list of publications and names of three people you will ask to send letters of recommendation on your behalf.
- (2) Three letters of recommendation.
- (3) A statement of no more than three pages (double-spaced) describing the Fellowship for which you are applying and the project on which you would like to work while at the Center.
- (4) One published or unpublished paper.

All material should be sent to: Alvin Plantinga, *Director*, Center for the Philosophy of Religion, 330 Decio Hall, P. O. Box 1068, Notre Dame, IN 46556.

The deadline for Extraordinary Fellowship applications for 1996-97 is December 1, 1995; for all other Fellowships, April 1, 1996.

IV. *Tribute to Kenneth Konyndyk*

Kenneth Konyndyk died of cancer on October 13, 1994. His shocking early death was a tragic loss to the Society of Christian Philosophers because he had served with distinction as its Secretary-Treasurer for the last fifteen years of his life. The Society's journal pays tribute to that service, among other things, by printing below remarks made by Alvin Plantinga at the Memorial Service for Ken held in the Calvin College Chapel on October 17, 1994.

If I were to think of the one word which best characterizes my friend Kenneth Konyndyk, I would choose the word 'gracious.' Ken was a gracious human being. Not in the way in which a socially adept person can be a gracious host or hostess, although that is certainly a good gift. I mean instead to refer to the grace we all need to live before the Lord as his children should. This is what I find most striking in Ken. I've known him for more than 30 years, ever since 1962-63, his senior year at Calvin, and my first year as a

Calvin professor. And this graciousness was evident in a thousand ways. It was evident in the ways in which he treated the hundreds of students he encountered, and in the ways in which he treated his colleagues, especially all those years he was chairman of the Philosophy Department. It was above all evident in Ken as husband and father, brother and son. One of the most important measures of a man is what his family thinks of him: many who appear saintly from the outside look quite different from the inside. On this measure, as many of you know, Ken scored an absolute A+.

What lies at the root of a truly gracious life? I think Ken really grasped and understood the words of Jesus reported in Mark 10:

You know that in the world, those who have a reputation as rulers lord it over them, the great ones are tyrants over them. Not so with you. Instead, whoever wants to become great among you must be your servant.

There is a certain irony intended here: Jesus' point is that this desire to be great is dangerous, a snare and delusion; he is not recommending a sort of sneaky way to satisfy that desire. But he *is* telling us how to lead the gracious life—or, as we might also put it, the successful life. Not the empty success of money, or power, or fame, or academic prestige, but real success, success properly so-called, success as a child of God. And the lesson Jesus taught is not easy to learn. Ken learned it, and lived it. A couple of examples: the last year of his life, after he was aware of his fatal illness, he made time to have lunch individually with each of the many Notre Dame graduate students who had come from Calvin. And the last 15 years of his life he served as the Secretary-Treasurer of the Society of Christian Philosophers—a difficult and time consuming job not calculated to enhance your Curriculum Vitae.

But what I find most striking is the grace the Lord gave Kenneth Konyndyk during the last year and a half of his life, the time he had after the cancer reappeared. What he had to face was his coming death, just as we must now face the fact that he has died. And we can't sweep death under the carpet, or pretend that it is really all right. Death is *not* all right. The last time I saw Ken, two days before his death, his muscles had completely wasted away; he could not even move his arms or legs. He could not even shift his position in bed in order to relieve the ache and soreness; he had to ask others to do it for him. He was barely able to talk, and then only in a hoarse whisper. It made me want to weep, but also to cry out in horror and anger. The fact is, death is a damned outrage! When we look it full in its ugly face we see it for what it is: a violent, unnatural, hateful wrenching apart of body and soul. Jesus himself wept at the death of his friend Lazarus. Death is the final enemy: it is fierce, implacable, terrible.

But death is also a defeated enemy—defeated by the very grace given so amply to Ken those last months. His earthly future was uncertain, but cer-

tainly brief; every time he went to the doctor, he received more bad news. Nevertheless he continued with his life, courageously and even, sometimes, joyfully. He came to South Bend and took up his fellowship in the Center for Philosophy of Religion. He continued to enjoy the good things of life—his family, his work, football games, friendly banter with his colleagues, going to church. His pleasure in these things was palpable. He laughed often and sometimes uproariously. He talked frankly and matter-of-factly about his cancer. He didn't minimize it or deny it or pretend it wasn't the horrifying thing it actually was; but he refused to let it dominate his life. I have no doubt he had moments of deep regret, and sadness, and even black despair; but he never complained or fell into self-pity. Being with him was a real pleasure. It was more than that; it was a real inspiration. As I told him more than once, I was taking notes, for when my time comes.

Some words of the apostle Paul in II Corinthians sum up with uncanny accuracy those last months of Kenneth Konyndyk's life among us. Says Paul, "Even though our outer nature is wasting away, our inner nature is being renewed day by day." The last time I saw Ken, his body, his outer nature, had almost completely wasted away. But he himself, his inner nature, Ken himself, was certainly being renewed. His graciousness, his acceptance, his peace, his hope, his gratitude for my visit, his love for Lois, even a gleam or two of that sly humor of his—these all shone the more brightly by contrast with his decaying body. This, of course, was the grace the Lord gave him. And part of this grace, I believe, is that Ken also grasped what Paul went on to say next:

For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen, but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal.

Ken understood this. And this gift, the gift of faith, is the most gracious gift of all.

In sum: Ken was (and is) a gracious and lovely person. He was my good friend, my dear friend; and I will miss him sorely. *I* was originally *his* teacher, those thirty and more years ago. But these last months Kenneth Konyndyk was *my* teacher; and I thank the Lord for his example.