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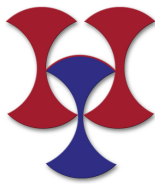
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**What Could a Map Have to do with Restorative Justice?**

Several years ago, I joined some members of my church to think together about mass incarceration. One of the group participants was a returning citizen—a man who had served time and was now trying to re-establish himself in the community. I asked him about the greatest challenge he faced when leaving prison, fully expecting he would point to finding employment, housing, or another specific need. Those were indeed real challenges for him. But his first response was more straightforward: he was just not able to find basic information about services that are friendly to men and women when they get out of prison. Much of the information is fragmented or inaccessible, plus he was unlikely to benefit from services he didn't know existed.

That conversation has led to a significant four-year project. In 2015, Jason VanHorn (Calvin's Geography Department) and I enlisted a team of students in the Henry Institute's Civitas Lab to identify and centralize information about available services for justice-involved people and then display those

services on an intuitive, web-based map. We envisioned a map containing information about housing, employment, legal needs, counseling, financial empowerment—a myriad of resources—and with all the bells-and-whistles that modern mapping applications provide. Our initial efforts were small, focusing on a single county in west Michigan, but we continued to work toward a more comprehensive service resource directory. In 2017, the Michigan Department of Corrections heard about our work and is now funding our efforts to expand the map to include the entire state. From an original \$20,000 contract last year, we have now moved on to our most recent commitment with MDOC for an additional \$105,000 through 2021. That support has allowed us to include mapping for all of the most populous counties in the state, and we are moving on to other regions, with the goal of maintaining a comprehensive resource for every Michigan county growing closer to a reality.

The map is used not only by returning citizens and their family members, but also by parole and probation agents, non-profit leaders, social workers, employers, and many others. Additionally, the project gives Calvin scholars a window into a range of research questions. For example,

our team often talks about “service deserts,” and we're exploring where they are and why they exist—with the hope that stakeholders can use our research to more effectively target services.

Why do we do this work? It reflects our conviction at the Henry Institute that we can *serve* as scholars—that we can apply high-quality and technical research to serve the public good. In this case, that good is rooted in a broader commitment to restorative justice at Calvin University. Advocates for restorative justice urge us to move beyond thinking that confronting crime or other forms of conflict simply means punishing people for breaking the rules. We are also called to seek ways to restore people to each other, even amid great harm. We see the map as one part of a much more complex effort at restoration.

More information about our *Serving Returning Citizens* project is included in the articles on page 2 and 3 of this newsletter, and information about Calvin's overall efforts in seeking restorative justice can be found at [calvin.edu/restore](http://calvin.edu/restore), with access to the map itself at the “Returning Citizens Services” link on that site. ~



Henry Institute  
Director Kevin den Dulk

*This work reflects our conviction at the Henry Institute that we can serve as scholars—applying high quality and technical research to serve the public good.*

**The Paul B. Henry  
Institute for the Study of  
Christianity and Politics**

The Henry Institute is a research and civic engagement center that focuses on the interplay of faith and public life. Founded at Calvin University in 1997, the Institute is dedicated to convening scholars and practitioners, encouraging high-quality research and public commentary, and fostering citizen involvement through public outreach and education.

We are inspired in our work by the life and legacy of educator and public servant Paul B. Henry, who committed his life to seeking justice through his deeply held convictions and thoughtful practice. ~



Since 2015, the Henry Institute has been working with Calvin's Geography Department to address returning citizens' chronic problem of fragmented information about the range of resources available upon release from prison. Since the inception of the project, eight Calvin students serving as Civitas Scholars have been involved in addressing this problem by identifying and centralizing data about services, mapping those services at a county level, and disseminating the information on an innovative platform in a visual, interactive way through a web-based county map.

A unique combination of resources and expertise has contributed to the success of the *Serving Returning Citizens* project. The project is housed at the Henry Institute's Civitas Lab (see pages 6 and 7), a research and civic engagement center with wide-ranging expertise in social science and a dedication to fostering democratic citizenship through serious reflection on how faith impacts public life. Dr. Jason VanHorn is an accomplished public geographer in Calvin University's Geography Department. He also manages Calvin's extensive GIS infrastructure, which supports the interactive map. The Calvin Prison Initiative, a bachelors-degree program at the Handlon Correctional Facility, presents opportunities to field-test the map resource for men in the parole-planning stage of the re-entry process.

***“Being able to leverage technical social scientific methods and GIS mapping techniques to address a solvable problem of public justice has been very rewarding for all of us working on the project.***  
**Kevin den Dulk**  
**Henry Institute Director**  
**Calvin Political Science Department**

research assistants on the *Serving Returning Citizens* project. Their work involved identifying and verifying appropriate resources in the Detroit metropolitan area, as well as ensuring accuracy for current listings on the map. They also explored literature about mass incarceration, re-entry, and the prison population to better understand the needs of returning citizens. The identified resources were applied to the map by another Calvin student, Liam Ferraby, who has worked on the technical aspects of the map for over a year, adding new organizations and making the application more user-friendly and easier to search for resources.

~  
For more information: [calvin.edu/restore/](http://calvin.edu/restore/)

***“The concerted efforts of everyone involved in the project have resulted in the current listing of resources in 49 of 83 counties in Michigan and in making the map more easily usable and available.”***  
**Jason Van Horn**  
**Calvin Geography Department**

## Hope and Grace for Returning Citizens by Jennifer Randall



This summer, I have had the opportunity to work on an online map for returning citizens—a map that has the potential to radically shift the lives of individuals in Michigan by highlighting key resources that are often hard to find outside of prison.

In a growing age of mass incarceration, discrimination, racism, and socioeconomic disparities, there is a desperate need for renewal in America. The current rhetoric towards many vulnerable Americans is

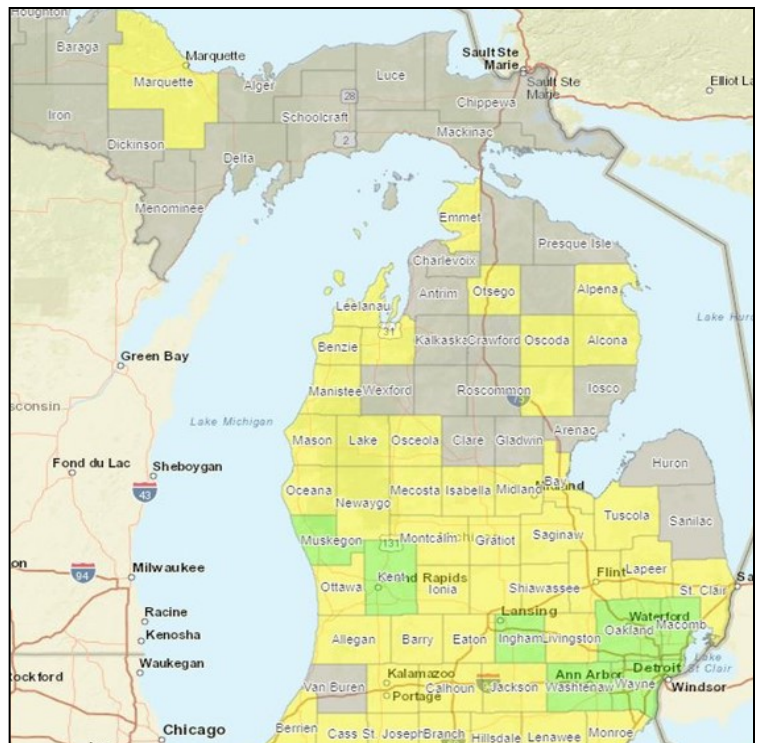
marginalizing, intolerant, and hateful. Returning citizens, more commonly labeled as ex-offenders, are one of the biggest populations affected by this negative dialogue. Upon re-entry, many returning citizens have limited resources (and sometimes none) which contributes to high rates of recidivism.

I believe the value of the *Returning Citizens* project is that it disrupts hateful discourse and offers a new perspective of hope and grace towards formerly incarcerated individuals. The map emphasizes restorative justice with a holistic approach to reconciliation that incorporates not only the offender, but also those involved and impacted by the injustice. The step towards the redemption of all is what I believe God craves for the renewing of the kingdom, and this map has the potential to play a small role in His greater redemptive story.

Working as a research scholar this past summer, I have been continually grateful to be part of a project that advocates inclusivity, empowerment, and flourishing. The work has pushed me to think outside of myself and has encouraged me to consider the role I can play in continuing to empower, support, and serve others. I still have much to learn, but I hope to continue to wrestle with tough justice issues and advocate for positive transformative change in the future.

My involvement in this project has taught me that being an agent of renewal can take many forms. Sometimes it is in the

quietness of learning, when you open a book or read an article about an injustice and a spark is ignited within you. Sometimes it is through spending hours looking online for resources as you think about the needs of others, rather than yourself. Sometimes it is through tangible interactions with those you are serving. An agent of renewal isn't confined to simply the actions that you do, it also reflects a posture and openness of your heart to care for and empower others.



*Michigan counties where the Serving Returning Citizens project has mapped resources. Green designates heavily populated counties; yellow less populated counties; gray counties have not been mapped*



## Restorative Justice is a Necessity by Jason Entingh



This summer's work on the *Serving Returning Citizens* project has been an incredibly rewarding experience—because the chief purpose of our work will benefit returning citizens as they reintegrate into communities, and also because I have become more familiar with the concepts of restorative justice and prisoner re-entry—which I see as incredibly consequential for myself, local

communities, Calvin University, and all people of faith.

This summer gave me the opportunity to connect our project to various community development methods (specifically asset-mapping and network mapping), providing me with practical experience related to my plans to pursue a graduate degree in cultural anthropology, eventually working in the field of development anthropology (using anthropological methods to provide informed cultural insight into development efforts). I've also been able to consider a new perspective on prisoner re-entry, studying re-entry as a type of "rite of passage"—a concept that I hope to explore further.

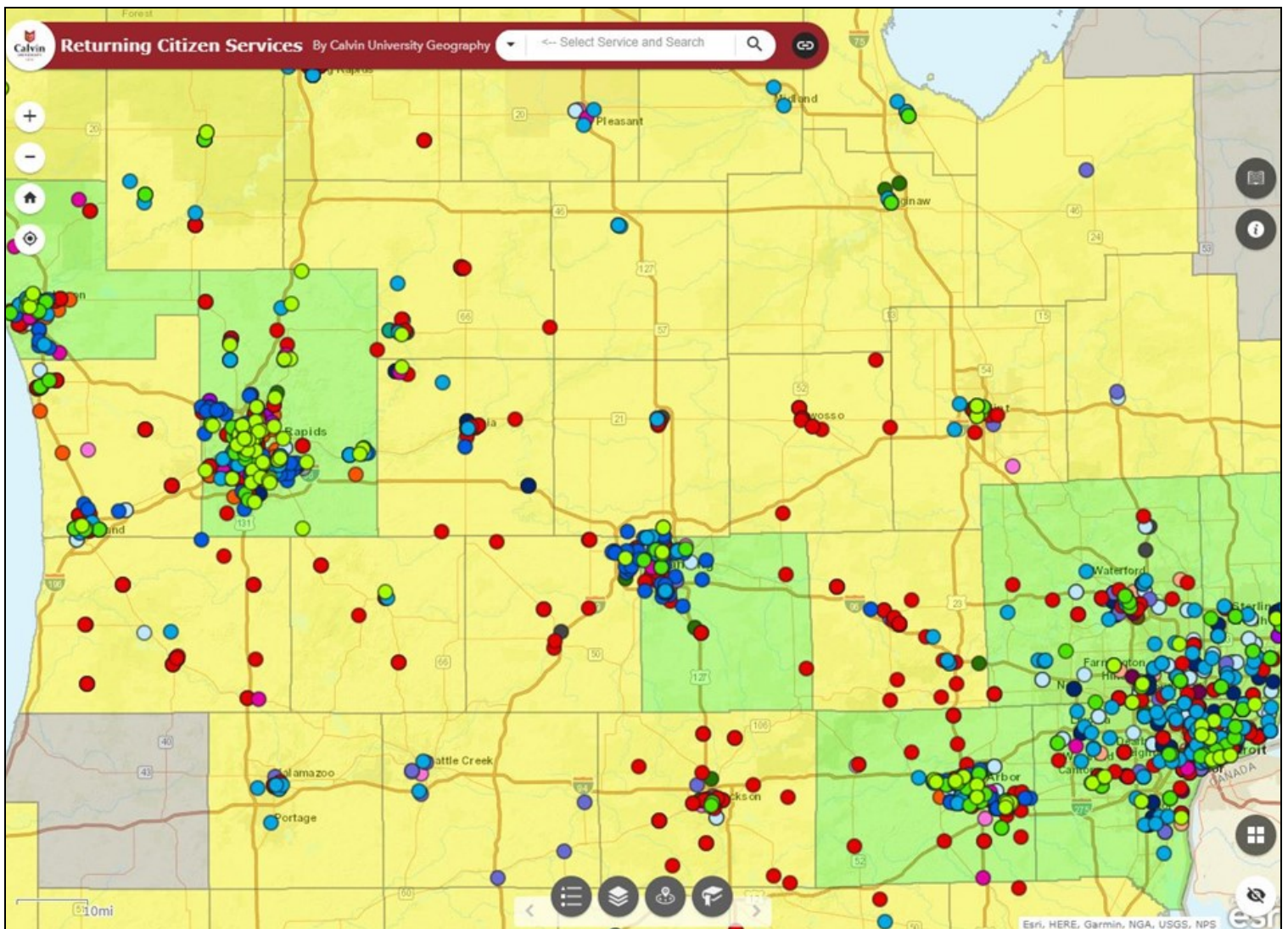
Our work brought together the spheres of many disciplines,

from geography and social work to anthropology and community development, presenting a unique testament to Calvin's educational practice as a liberal arts university with a knack for interdisciplinary work. The ability to engage with interesting topics and build skills that I plan on using in the future is the great part about being able to do undergraduate research, and I'm incredibly thankful to have had that opportunity.

When I first joined the *Returning Citizens* project, the criminal justice system had not been a part of my life experience. I hadn't met someone who had been incarcerated, and I hadn't set foot inside a prison; I'd never given much thought to prisoner re-entry, mass incarceration, or restorative justice. I was able, like most Americans, to turn a blind eye to one of the most pressing social justice issues in the United States today.

This summer's work has opened my eyes to issues of prisoner re-entry and mass incarceration and to the complex and persistent obstacles faced by returning citizens. Our role in this project has placed us squarely within the framework of restorative justice, calling us to bring restoration to all aspects of creation. If we are called by God to make all aspects of Creation new again, then restorative justice is not an option but a necessity.

As I begin my final year at Calvin, I'm entering with a new set of convictions and perspectives on what it means to seek restoration in all things. ~



Resources on a portion of the interactive map, effective July 2019.



## A Commitment to Fostering Student Learning

### *Henry Semester in Washington D.C.*

A hallmark of the Henry Institute is connecting thought to practice, and so every year the Institute helps sponsor Calvin's Henry Semester in Washington, D.C. For 2019, seventeen students participated in the spring program, working at a wide range of internships around the city (see sidebar). During the three months, they also took a course on faith, public policy, and practical theology with Calvin Philosophy professor James K.A. Smith.

"I am always pleased by the expansive interests and different majors that the students in the D.C. Semester Program represent, which leads to a broad range of daily work experiences and vast learning opportunities for the participants," noted Ellen Hekman, Program Coordinator for the Washington D.C. Semester. "There is so much value as the students share their personal work experiences with the rest of the group, allowing the participants to find out about different organizations,



companies, and workplaces; to learn from each other in terms of philosophical ideas and challenges; and to share successes and trouble shoot problems."

Each year, students are paired with a Calvin alumni mentor who lives and works in Washington to further enhance their learning during the Semester experience. The mentors give students professional advice, suggest potential internship placements, and offer support and encouragement. According to Renee Maring, one of this year's students: "My mentor (Chris Postema) was incredible—he gave me excellent advice, was always available, and was willing to go above and beyond what was asked of him by the program. He was literally the best resource I had in D.C."



The Henry Institute also supports the Semester through student scholarships. For 2019, Daniela Pereira-Salas received the \$2,000 annual award sponsored by Karen Henry Stokes and the Henry Foundation. Travel assistance stipends of \$500 were awarded to Lauren Moose and Renee Maring, sponsored by the Kunnen Family. ~

### *2019 Semester in Washington D.C. Participants*

**Bianca Bouzas**  
Administrative Office of the President

**Hanna Holshouser**  
DC127

**Jordan Jorritsma**  
K&L Gates LLP

**Nicholas Kuyers**  
U.S. Conference of Catholic Bishops

**Hans Leisman**  
Senator Gary Peters

**Renee Maring**  
Senator Debbie Stabenow

**Lauren Moose**  
Legal Services Corporation

**Kali Nelson**  
U.S. Holocaust Memorial Museum

**Zachary Nowak**  
American Enterprise Institute

**Adelaide Nyanyo**  
American Enterprise Institute

**Adwoa Ohemeng**  
Africa Faith and Justice Network

**Rhylee Oliver**  
The Trinity Forum

**Jakob Panzer**  
U.S. Department of Education

**Daniela Pereira Salas**  
Center for International Policy

**Neil Sutherland**  
Faith and Politics Institute

**N. Henry Terpstra**  
The Cato Institute

**Jared Wood**  
Congressman Bill Huizenga

### *Students Attend Conference on Religion in the Public Square*

In late 2018, with the financial sponsorship of the Henry Institute, four Calvin University students participated in the *Student Conference on Religion in the Public Square* (SCRIPS) near Sundance, Utah. The annual Wheatley Institution (Brigham Young University) conference brings together students from across the U.S. to exchange ideas and practice skills involved in forming public policy recommendations. For 2018, the policy workshop assigned participants to consider the topic of "Religious



*Annalane Miller presenting group recommendations*

Pluralism in a Secular Age." Under the leadership of an expert in the field, groups of 8-10 students organize around a specific public problem, discuss readings, analyze their subtopics, and develop relevant policy recommendations. They present their groups' proposals to peers and the expert leaders at the conclusion of the event. Henry Institute Director Kevin den Dulk has served as an expert leader for the SCRIPS event for the past three years.



*2018 Calvin SCRIPS participants Kelly Looman, Katherine Blocker, Annalane Miller, Yejae Kim*

"This conference provided an excellent opportunity for our Calvin University students to seriously consider current U.S. policies and some problems we are confronting in our society," noted den Dulk. "Seriously evaluating specific problems, considering intended (and potential unintended) implications of potential policies, and then presenting their recommendations in a public setting is a great growth experience. It was a really great learning opportunity for each of the students." ~

## ***Student Presentations at the American Association of Geographers Convention***

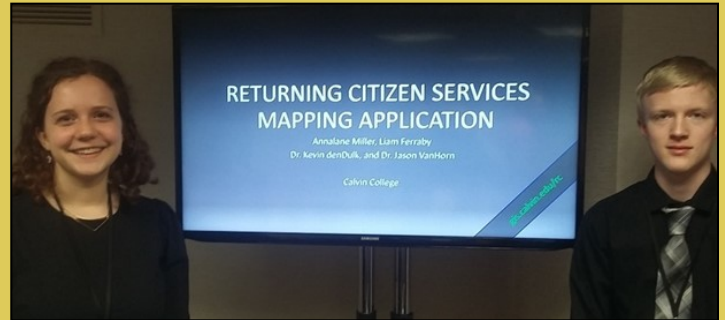
In spring 2019, four Calvin students attended the American Association of Geographers (AAG) national convention held in Washington D.C. The Henry Institute sponsored Annalane Miller and Liam Ferraby's participation in the scholarly conference, where they presented their work on the *Serving Returning Citizens* project. Their reflections about the experience are included below.

### ***Liam Ferraby***

Overall, the AAG was a great experience. Doing this research at Calvin has already been rewarding, and presenting the information in D.C. added to the benefits. There were many things I enjoyed about the trip. In our session, Annalane and I introduced the application to the crowd and discussed why it is needed and also the growth of the map resources. The audience seemed interested, and we got a number of good questions and even a suggestion that could help us improve the application.

I was able to attend quite a few other sessions at the event, including topics from cartography, mental mapping, and virtual reality. The sessions were awesome, as I experienced being able to sit down and learn from other like-minded individuals. I have grown up going to exhibitions and being able to experience the awesome displays at this conference was new and fun.

Since I had never been to Washington before, I also enjoyed exploring some parts of the city, including monuments and museums. Overall, the trip was just what I had hoped: I gained experience presenting, got the mapping application name out in the public, spent time with and learned from other geographers, and enjoyed D.C. ~



*Annalane Miller and Liam Ferraby presented the Returning Citizens Map at the AAG Conference in Washington D.C.*

### ***Annalane Miller***

Being able to present at the AAG was a great way to gain experience making a presentation in a professional environment. We presented the mapping application for returning citizens project that Liam and I began working on during Summer 2018, highlighting the need for the map; the disparate information around services available for returning citizens; and how this lack of information contributes to the problem of recidivism. We also demonstrated the map's features and tools, including unique characteristics and the service it provides, discussing the growth in content/data and technical aspects since its original inception.

As part of the conference, we also attended other presentations and were exposed to new ideas and ways of thinking. One session on gerrymandering highlighted for me how intersectional geography is—this intersectionality was evident across the topics addressed as well as in the backgrounds of the scholars and presenters, who ranged from practitioners (like the former attorney general) to professors of political science, anthropology and geography. Seeing the range of problems geographers are lending their skills to help solve opened up a new way of thinking about problems for me by incorporating spatial elements to problems such as food insecurity on college campuses. ~



*Calvin students Liam Ferraby, Megumu Jansen, Annalane Miller, and Grace Bolt with Calvin Professor Jason Van Horn*

## ***Exploring Vocations at Career Breakfasts***

In 2019, the Henry Institute marked the fourth year of sponsoring Career Breakfasts for Calvin University students, with eight sessions featuring individuals from widely varying professions. Each breakfast includes between 10 and 15 students, with special guests engaging participants about lessons they've learned on their vocational path. During the 2018-19 academic year, guests included:

- ◆ Sarah Yore-Van Oosterhout, Lighthouse Immigrant Services
- ◆ Rachel Bouman, Library of Congress [former: Bureau of Alcohol, Tobacco, Firearms and Explosives]
- ◆ Charles Mast, State Department diplomat [former: Peace Corps]
- ◆ Jameson Lamie, Foreign Affairs Officer
- ◆ Jacqueline Isaacs, Bellwether Communications [former: American Enterprise Institute]
- ◆ Jonathan Eigege, Albright Stonebridge Group (Africa Practice)
- ◆ Henne Schuwer, Dutch Ambassador from Netherlands Embassy in Washington DC



*Jonathan Eigege*




*Henne Schuwer Breakfast*



The Civitas Lab is a research incubator started in 2015 as part of the Henry Institute’s mission to foster student learning and to promote scholarship. Each year, student Civitas Scholars partner with Calvin professors to explore the public role of faith through discipline-based research. The students meet regularly to discuss their work, share project insights and challenges, divide labor when necessary, and build a research community which includes their peers and faculty mentors. During the past academic year, 19 students worked on 13 different projects with 11 Calvin professors.

***The Politics of Water***  
 Considering the appropriate role of government in addressing availability, stewardship and economic justice issues that surround the distribution of water



*Students: Olivia den Dulk* (Junior, International Relations & Environmental Studies majors) and *Jonathan Winkle* (Junior, Political Science major)  
*Faculty: Kevin den Dulk* (Political Science Department & Director of Henry Institute)

***Interfaith Photovoice***  
 Studying the effectiveness of the Photovoice arts-based research as a strategy for interfaith engagement through four projects in cities across North America




*Students: Elena Van Stee* (Senior, Religion & Sociology majors) and *Elias Jesus* (Sophomore, Religion & Sociology majors)  
*Faculty: Roman Williams* (Sociology Department)

***Trust, Media and Democracy***  
 Measuring public opinion and behavior across a range of issues related to trust and news in society; tracking and surveying emerging nonprofit North American journalism



*Students: Jesse Brink* (Senior, Political Science & History majors) and *Matthew Bone* (Junior, Mathematics & Psychology majors)  
*Faculty: Jesse Holcomb* (Journalism & Communication Departments)

***The Moral Power of Stories***  
 Exploring the power of stories in developing a readers’ moral character, and conducting meta-analysis of the concepts involved in the research



*Student: Allyson Fea* (Sophomore, Psychology & History majors)  
*Faculty: Pete Meindl* (Psychology Department)

***Restorative Justice Conference***  
 Assistance with the coordination and administration of an October 2018 conference on restorative justice at Calvin University




*Student: Sarah Bass* (Senior, English Literature major)  
*Faculty: Matt Walhout* (Physics Department)

***Civic Engagement Fellow***  
 Providing assistance with various Henry Institute civic engagement projects and with other Civitas Lab research needs



*Student: Yejae Kim* (Junior, Data Science & International Relations majors)  
*Faculty: Kevin den Dulk* (Political Science Department & Director of Henry Institute)

***Re-examining Evangelical Populism and Evangelical Internationalism***  
 Compilation of an annotated bibliography of materials for use in research exploring evangelical Protestant Christianity and its role in American global engagement generally, and in U.S. foreign policy specifically, as part of the *Populists or Internationalists?* project being led by the Henry Institute (see related article on page 7)



*Students: Annaka Ediger* (Sophomore, International Relations & French majors) and *Debora Haede* (Junior, International Relations major)  
*Faculty: Kevin den Dulk* (Political Science Department & Director of Henry Institute)

***Rustbelt Religion***

Analyzing fieldwork and interviews from central Wisconsin to explain how religion shapes the politics of rural white voters



**Student:** Eleanor Vander Ark (Senior, Sociology major)  
**Faculty:** Mark Mulder (Sociology Department)

***Masculinity and Militarism in American Evangelicalism***

Researching evangelical constructions of militant masculinity from 1980 to the present



**Student:** Kelly Looman (Senior, International Relations major)  
**Faculty:** Kristin Kobes DuMez (History Department)

***Communicating Virtuously across Division in the Church***

Exploring ways for Christians who disagree about significant social issues to engage in productive dialogue



**Student:** Karolyn DeKam (Sophomore, Sociology major)  
**Faculty:** Stacey Wieland (Communication Department)

***Converted Structures***

Studying the prevalence, causes, and meanings of buildings being converted from sacred to secular uses (and vice versa); developed strategy for mapping structures; examined a specific case study related to the project



**Student:** Taylor Hartson (Senior, Sociology major)  
**Faculty:** Roman Williams (Sociology Department)

***Mapping Applications for Re-entry***

Continuing to expand the user-friendly intuitive Michigan county map to provide information and resources to citizens returning from incarceration



**Students:** Liam Ferraby (Junior, Biology & Environmental Sciences majors), Annalane Miller (Senior, Political Science major), and Skyler Rich (Senior, Business Marketing major)  
**Faculty:** Jason Van Horn (Geography Department) and Kevin den Dulk (Political Science Department & Director of Henry Institute)

***Racial Reconciliation in Foster Care: Critically Examining Selves to Better Serve Others***

Examining the effectiveness of the CORR Understanding Racism workshop on foster care worker decision-making and the operation of foster care delivery systems



**Student:** Selena Walters (Junior, Social Work major)  
**Faculty:** Kristen Alford (Sociology Department) and Stacia Hoeksema (Sociology Department)

**Populists or Internationalists? Evangelical Responses to Globalization**

Many U.S. evangelicals are populists with a nationalist streak—as was clear in the 2016 election. Many are also “new internationalists,” concerned with religious persecution across the world, humanitarian aid in developing countries, immigration as a form of hospitality, and global health. The competing narratives between the two views make up a three-year project spearheaded by the Henry Institute.

“We know little about the intersections, breadth of acceptance, and current or future trend lines of the two narratives,” according to Institute Director Kevin den Dulk. “Our project addresses the need for empirical research to measure the extent to which American evangelicalism

fits either, both, or neither of the narratives. With the ongoing debate about the political role of evangelicals, we need to clarify the popular assumptions and also expand beyond domestic policy to the complexity of faith in international affairs.”

Funded with grants from the Council for Christian Colleges and Universities and the Calvin Center for Christian Scholarship, the project is bringing together a group of scholars under the leadership of den Dulk, Dennis Hoover (Institute for Global Engagement), and Rob Joustra (Redeemer University College). Researchers include: Melissa Borja (University of Michigan); James Guth (Furman University); Lyman Kellstedt (Wheaton College); Marc

LiVecche (*Providence: A Journal of Christianity & American Foreign Policy*); Melani McAlister (George Washington University); Ruth Melkonian-Hoover (Gordon College); Paul Rowe (Trinity Western University); and David Swartz (Asbury University). Their preliminary work was presented at the Henry Symposium on Religion and Public Life in April and published in articles in *Public Justice Review* (The Center for Public Justice) this spring as well (Volume 9, Issue 2). Final findings will be featured in a special issue of IGE’s *Review of Faith and International Affairs*, to be released in late 2019. ~

[See: <https://calvin.edu/centers-institutes/henry-institute/projects/populists-or-internationalists/>]



## Comments on Faith, Democracy and the Media

The annual Paul B. Henry Lecture brings prominent practitioners to Calvin to speak about the interplay of religion and public life, with the intent of inspiring the university and the community to actively integrate a Christian worldview with practical politics and public life. In 2019, the format changed with the invitation of several of the best journalists in religion and politics to join a rich conversation about *Faith, Democracy, and the Media*.

Michael McCurry (Press Secretary in the Clinton administration) led the roundtable conversation with Elizabeth Dias of the *New York Times*, Emma Green from *The Atlantic*, author of *The Party Faithful* Amy Sullivan, and Ken Woodward, former *Newsweek* reporter and author of *Getting Religion*. Excerpts from the discussion are included below, and the entire session is available at:

<https://www.youtube.com/watch?v=pWOhIXc8BkY&feature=youtu.be>

**McCurry:** *We are here this evening to talk about faith, politics and the press—three things that you aren't supposed to discuss in polite company, but we will do it anyway. On the eve of a presidential election, will religion be a factor in the 2020 election? Should it be a factor? What role will it play?*

**Dias:** Religion does matter in politics and will matter in the upcoming election. I have been struck as I interview people around the U.S.: we are seeing religion less as something that people subscribe to and philosophically debate, but growth in what the broader cultural, ethnic and historical background of religion as a lived family structure within community represents—and how it informs their decisions.

### Elizabeth Dias

*“...we are seeing religion less as something that people philosophically debate, but instead as growth in what the broader cultural, ethnic and historical background of religion as a lived family structure within community represents...”*



**Sullivan:** Religion should not matter in politics, but it does. It has become a factor because it is our proxy for understanding the moral character of a candidate, though an imperfect proxy. In history, it didn't matter until Watergate, when voters realized this moral failure wasn't a result

### Michael McCurry, Moderator

*“Will religion be a factor in the 2020 Presidential election?”*



of not knowing enough about Nixon's views, it was from not understanding who this person was. Then in waltzed a southern Baptist Democrat who was very open about his faith—and voters accepted faith as a measure of internal fiber of candidates.

**Woodward:** Through history, presidents haven't pushed their religion, and it hasn't mattered that much (except for the two Catholics who ran). In 2020, I don't think religion is going to play a role for those who do the voting so I think it will be a very slight factor, as it was in 2016...

Exit polls showing 81% of white evangelicals voting for Trump were very inaccurate for various reasons. There are all kinds of reasons white evangelicals may have voted for Trump, but they have nothing to do with religion—economics and dislike of the other candidate are certainly two reasons.

**Green:** I want to flip the question from ‘Does religion matter in politics?’ to ‘Should (or does) politics matter in religion?’ ...Politics and political discourse has shaped an affirmative and cohesive Muslim American identity, with a new class of Muslim leaders who are open about their faith as a political faith. We have the reverse effect with evangelicals (which is arguably not so much a religious term as a political one) where we see fracturing of what it means to be evangelical, and whether people are willing to take on that label.

**Dias:** I don't think our country has a good answer for what are we even talking about when we say religion right now. Take evangelicals—how much of their voting pattern is a result of their religion? How much is a result of their race? How much is a result of their gender?

**McCurry:** *I would submit that most of this campaign will be covered by journalists who don't see things through a prism of faith. Will any of you be able to get out and cover the day-to-day campaign and hear what candidates are really saying about issues that resonate with people who hold religion highly?*

**Dias:** I like to think that the *New York Times*

is moving more in that direction after 2016. We are still figuring out the contours of the campaign, and when we narrow it down, we will have more information about how work on the campaign will materialize.

I see my job as having discernment about when I, as a reporter, really need to explore religious questions and comments made by candidates.

**Sullivan:** The way we cover religion and politics didn't exist 10-15 years ago. But there is an evolution that is growing... Some journalists are starting to push back against politicians who cite religious texts to justify positions. We no longer assume that because someone asserts religiosity, they know what they are talking about, or that there is a right and wrong way to interpret texts and religious practices. There is much more push back against politicians on their assertions than a decade ago.

### Amy Sullivan

*“We no longer assume that because someone asserts religiosity, they know what they are talking about, or that there is a right and wrong way to interpret texts and religious practices.”*



**Woodward:** I hope there is a renaissance in reporting politics and religion, though I don't really believe there is. I believe [political scientist] John Green's data of only about 17% of Americans feeling religion is significant to the center of their concerns. There are many citizens who are much less devout. I don't believe many of Americans' perceived religious practices actually impact their political decisions.

**McCurry:** *Do you believe the “nones”—particularly younger people who do not affiliate with any specific religious group—are going to have an impact on how religion might play out in politics?*

**Green:** The nones do not have an affinity group, so thinking of them as one voting block doesn't make much sense. But, as I observe both the presence and absence of voting blocks, I find this concept to be an interesting study point; generally, the nones were the vanguard of the Black Lives Matter movement in Baltimore, so they are obviously active in causes.

Additionally, the absence of religion is just as interesting as how religion impacts politics. [So I believe] the nones are relative, but not as a religious category.

**Sullivan:** Nones are the fastest growing part of the Democratic electorate. This

(continued on page 9)



## Faith, Democracy and the Media (continued from page 8)

growth has resulted in more hesitancy by the Party to do religious outreach and use religious rhetoric because there was an assumption that these voters would be pushed away. Data is starting to show that these individuals *do* self-identify with religious tendencies and practices. We are starting to see some enthusiasm within the religious left at the same time that there is uncertainty in the religious right, and it is very interesting.

**McCurry:** *Is the [religious/voting] landscape changing somewhat?*

**Green:** Conversations about the religious makeup of the electorate tend to have a narrow view. There are populations of people who are not commonly high participation voters or who are Democrats but don't usually vote as highly, and they are extremely religious. Ironically, as the

country becomes more black and brown, it is going to have more of a religious footprint coming from immigrants who are from countries where religious infrastructure is historically important.

**McCurry:** *What are the really interesting stories you will be looking at for this election?*

**Green:** I'm really interested in examining religious minorities in the U.S. *now*. Pressure is forcing a new set of identities and choices on religious people, such as Muslims, Hispanic Christians, and American Jews. There is a lot of negativity related to religious identity in our culture right now.

**Sullivan:** I will be looking at whether the Democratic party can find any place for pro-life Christians. The party has, in the past, simply shut that down. I'm also interested in the role that religious leaders have played in areas of the resistance, such as Nuns on the Bus and the Sanctuary Movement.

**Woodward:** It is interesting to explore the commitment to the pro-choice position in

### Emma Green

**"Pressure is forcing a new set of identities and choices on religious people, such as Muslims, Hispanic Christians, and American Jews. There is a lot of negativity related to religious identity in our culture right now."**



### Ken Woodward

**"There are all kinds of reasons white evangelicals may have voted for Trump, but they have nothing to do with religion—economics and dislike of the other candidate are certainly two."**

## Liberalism is Not Free: The Myth of Religious Liberty

The Henry Institute's annual Pruis Rule of Law Lecture series features scholars and thoughtful practitioners who explore the rule of law in the U.S. and around the globe.

This year's lecture, *Liberalism is Not Free:*

*The Myth of Religious Liberty*, featured Patrick Deneen, author of the widely acclaimed book *Why Liberalism Failed* and Professor of Political Science at Notre Dame University.

Deneen noted that Christians are apt today to invoke "religious liberty" as a defense against an increasingly hostile environment, with that appeal asserting the centrality of religion as a founding right in the liberal order. Deneen argues this appeal may be ultimately misguided and contends instead that the liberal order arose not to protect various religious freedoms, but to ultimately control the church.

According to Deneen, "We regard a key feature of liberalism to be the separation of church and state. However, the First Amendment was actually intended by the



founders to forbid national religion in order to preserve the ability of individual states to formalize religion within their own boundaries. The exercise of religious practice was expected not to touch on the sphere of public life, allowing for peaceful securing of the material goods that were of central concern to the state."

Deneen claims that the state extended religious freedom intentionally to enhance devotion to the nation by religious believers, with this allegiance resulting from their ability to worship as they pleased while also accruing material wealth in the peaceful and organized environment which was upheld and established by the state.

Actual separation of church and state was not codified until well into the 20th century when civil religion had become entrenched in the United States.

American civil religion co-existed alongside a plethora of religious beliefs with civil religion gradually absorbing them, as faith traditions increasingly conformed to the material and political values of the country. According to Deneen, the expansion of

the Democratic party, which nearly borders on absolute dogma. Clearly it is hard to budge from what is viewed as orthodoxy, but I wonder how many mistakes the Democrats can make before Trump is reelected.

**Dias:** I am interested in the conversations that are happening across this country and in trying to understand the points of contention in our communities. One of the big lessons in the past presidential election was that we don't know enough about ourselves. We should be looking at deeper questions and pursuing conversations that push into other issues like gender dynamics or sex abuse within different communities. I want to examine why those changes and conversations are happening. ~

religious liberty to include widely varying beliefs was possible in part because Americans had moved to hold civil religion as their primary allegiance.

Deneen noted that in the U.S. today, secular liberalism is increasingly hostile to the older faiths and appears increasingly to be a kind of faith of its own. Civil religion has completely absorbed the other faiths—or detached itself from beliefs that held out from its control—with civil religion's core standard being equal liberty for all people. The result has been that liberalism today shows increasing aggression toward

**"The First Amendment was actually intended by the founders to forbid national religion in order to preserve the ability of individual states to formalize religion within their own boundaries."**

Patrick Deneen

those institutions and beliefs that demand "equal treatment" with the standards applied to civil religion. ~

[See the lecture at: <https://www.youtube.com/watch?v=VIEghcyHAKU&feature=youtu.be>]

## Christian Faith and Liberal Democracy Considered at Conference

On December 6-7, 2018, the Henry Institute convened a group of scholars to consider the connection between Christian faith and liberal democracy. The *Faith and Democracy in America* Conference revealed wide divergence of thought among the speakers, the audience and philosophical viewpoints. Some envisioned a necessarily antagonistic relationship between faith and liberalism; others saw the relationship as fruitful and even a divine gift; and still others described a relationship in tension, bearing both good and bad fruit. The arguments are deeply rooted in the American political experiment and have been debated for many years, but the current cultural context seems especially divided about how to think about the important identities, loyalties, and duties at play in the two tenets.

Two plenary lecturers at the conference presented different viewpoints on the origins, values, and drawbacks of liberalism. Notre Dame political philosopher and *Why Liberalism Failed* author Patrick Deneen considered *Liberalism is Not Free: The Myth of Religious Liberty* (see article

on page 9), and Calvin philosopher James K.A. Smith, author of the *Cultural Liturgies Series*, spoke on *Thank God for Liberalism: An Alternative History Without Nostalgia*.

[Watch the lecture at [https://www.youtube.com/watch?v=M\\_KEp2enEtU&feature=youtu.be](https://www.youtube.com/watch?v=M_KEp2enEtU&feature=youtu.be)]

The event also featured five panels comprised of invited speakers holding various viewpoints. The sessions explored case studies on the compatibility of Christianity and American liberalism in areas including pluralism, technology, civic belonging, the free market, and how to best understand the American Founding.

Micah Watson, Calvin Political Science professor and coordinator of the event noted, "When planning this event, we were dedicated to present a wide variety of ideological viewpoints, and also to drawing undergraduate students, not only



academic participants. It was rewarding to have students comprise nearly a quarter of our session attendance, as well as hosting numerous community members who attended the two plenary sessions. I'm also pleased to note that the feedback from participants was very positive about the wide range of ideas and views expressed, providing extensive 'food for thought' among the audience." ~

[Links to panel videos can be found at <https://calvin.edu/events/faith-and-democracy-in-america-conference/panel-discussions/index.html>]



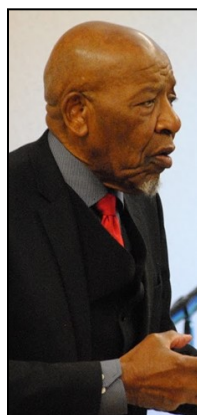
## Henry Institute Sponsors Symposium on Religion and Public Life

The Henry Institute's tenth biennial Symposium on Religion and Public Life was held April 25-27 this past spring,



featuring roundtables and panels on a wide variety of topics, as well as several special presentations given by prominent thinkers and practitioners. The Symposium provides opportunities for participants to share current research and learn about opportunities for scholarship, to facilitate joint research endeavors, and to foster personal and professional networks.

The event opened with the presentation of the annual Kuyper Award for Excellence in Reformed Theology and Public Life. This year's awardee was



Dr. John Perkins,  
Kuyper Award  
winner

Dr. John Perkins, one of the leading evangelical voices to come out of the Civil Rights Movement (see related article on page 11). Sessions on religion and public life were also part of the Symposium, including rights-based religious movements, the future of religion and conservatism, and topics surrounding faith and public life around the globe.

In addition to regular research panels, the program included several sessions related to a grant-based project currently being led and partially funded by the Henry Institute as part of its *Populism or Internationalism? Religious Responses to Globalization* project (see related article on page 7).

Thursday evening's annual Kuyper Lecture featured Shapri LoMaglio from the Christian Council of Colleges and Universities, Stanley Carlson-Thies (the Institutional Religious Freedom Alliance), and moderator Stephanie Summers (Director of the Center for Public Justice) discussing *Fairness for All: Does Supporting Religious Freedom*



*Require Opposition to LGBT Civil Rights?*

Friday's plenary featured the Institute's 22<sup>nd</sup> annual Paul B. Henry Lecture. The 2019 event took the form of a roundtable discussion that included five prominent journalists sharing their thoughts on faith, democracy, and the media (see article on page 8).

The Henry Institute will sponsor the next Symposium on Religion and Public Life on the Calvin University campus from April 29-May 1, 2021. More information and the Call for Papers will be available in late 2020. ~

Program and links to sessions

available at:  
<https://calvin.edu/centers-centers-institutes/henry-institute/programs/symposium/>



## Henry Institute Sponsors 2018-2019 Lectures

Part of the Henry Institute's mission is to use the best thinking about faith and public life as a springboard to broader discussion within the community. The past academic year produced numerous rich conversations through conferences, lectures, and roundtables, especially about themes of political division, pluralism, and the future of democracy. Visit the Henry Institute website ([calvin.edu/henry](http://calvin.edu/henry)) for recordings of many of these events.

considered strategies to disagree better, forge a new model of aspirational leadership, and unite the country, taking advantage of a unique opportunity for the U.S. to move forward.

[Hear the lecture at <https://www.youtube.com/watch?v=Fn3H3xTNJic&feature=youtu.be/>]

Each year, Calvin University and Calvin Seminary award *The Kuyper Prize for Excellence in Reformed Theology and Public Life* to a scholar or community leader whose outstanding contribution reflects the ideas and values that are characteristic of the vision of

religious engagement in matters of social, political, and cultural significance in one or more of the 'spheres' of society. The 2019 Kuyper Prize was awarded on April 25 to Dr. John Perkins at a special event that was co-sponsored by the Henry Institute.

Dr. Perkins, one of the leading evangelical voices to come out of the American Civil Rights Movement, is an internationally known speaker, author, and teacher on racial reconciliation and Christian community development. As the Founder and President Emeritus of the John and Vera Mae Perkins Foundation, he is dedicated to advancing the principles of Christian community development and reconciliation throughout the world. Perkins asserts: "I believe love and justice to be one

underserved neighborhoods to build relationships and see communities and people holistically restored.

The award ceremony at Calvin included viewing of a documentary about Dr. Perkins' life and tributes given by a number of individuals who have been personally touched by his witness and presence, including two students who were Calvin University Perkins Fellows. Ryan VerWys, the head of Inner City Christian Federation (ICCF) in Michigan and Roxanne Addink de Graaf (Partners Worldwide) spoke about the impact that Dr. Perkins' life and work had on their career choices and life view.

[See the award ceremony at <https://www.youtube.com/watch?v=EmUm1kYlqWA&feature=youtu.be/>]

**"I believe love and justice to be one and the same. Justice was the motivation for God's redemption."**

Dr. John Perkins



On November 5, the Institute convened three public thinkers to discuss *Muslim Immigration, Christian Fear, and the Future of Democracy*. The key urgent question at this moment of deep division which was considered at the discussion was: How do we engage each other with conviction across lines of deep difference? The participants used the intersection of immigration and religion as an entry point to the conversation, but focused particularly on the basic concepts of democracy and pluralism and the context of Christian calls to hospitality, humility, and grace. Shadi Hamid (Brookings Institute), Matthew Kaemingk (Fuller Seminary), and Stephanie Summers (the Center for Public Justice), joined Henry Institute Director Kevin den Dulk to consider open conversations, Christian responses, and distinctively faith-based considerations of the issues.

[Listen to the discussion at <https://www.youtube.com/watch?v=KaEgbRakFOg&feature=youtu.be/>]

As part of Calvin's annual January Series, the Henry Institute co-sponsored *Bringing America Together* featuring Arthur Brooks, American social scientist, musician, and columnist for the *New York Times*. Brooks argued that the biggest problem in American policy and politics today is not mere difference of opinion but instead the contempt in our treatment of each other. Drawing on history, social psychology, behavioral economics, and the counsel of ancient wisdom, he addressed divisions that plague America and



### Additional Lectures and Sponsorships

- *Telling the Truth (and Hearing It, Too) in the Public Square*, Niala Boodhoo, Sept. 20, 2018
- *History and the Search for Meaning* Conference, Oct. 4-6, 2018
- *The Liberal Origins and Conservative Trajectory of the Pro-Life Movement*, Dan Williams, Oct. 3, 2018
- *Relations Between the Netherlands, the United States, and the European Union*, Bert Koenders, Oct. 25, 2018
- *Same God* film premier, Dec. 5, 2018
- *Faith and Democracy in America* Conference, Dec. 6-7, 2018
- *Liberalism is Not Free: The Myth of Religious Liberty*, Patrick Deneen, Dec. 6, 2018
- *Thank God for Liberalism: An Alternative History Without Nostalgia*, James K.A. Smith, Dec. 7, 2018
- *The Trump Doctrine and Foreign Policy*, Feb. 28, 2019
- *The Green New Deal*, April 18, 2019
- *Christ and Community: the 2019 Kuyper Conference*, April 23-25, 2019
- *Fairness for All: Does Supporting Religious Freedom Require Opposition to LGBT Civil Rights?* April 25, 2019
- *Faith, Democracy and the Media* Roundtable, April 26, 2019

the same. Justice was the motivation for God's redemption."

Perkins is also the co-founder of the Christian Community Development Association (CCDA)—a network of Christians committed to living in

The Faith and Citizenship Initiative was introduced by Calvin University in 2015. The unique interdisciplinary Initiative, led by the Henry Institute as the key administrator of the project, ended in the spring of 2019, with results that have had a wide and broadly ranging impact.

“We envisioned the Faith and Citizenship Initiative as a way to link scholarship and engagement, at this moment when Christians need a vital conversation about the calling of citizenship,” according to Institute Director Kevin den Dulk. “Calvin’s distinctive emphasis on the importance of public life and a Christian role in the world has been a rich seedbed for the Initiative’s work. The projects we supported drew from scholars and thoughtful practitioners at Calvin and from around the world to consider citizenship across cultures. Many different audiences took part in the multifaceted conversations, including students, the church, the scholarly guild, and the broader community.”

The following provides a snapshot of some of the Initiative outcomes:

- Sessions at the **Calvin Symposium on Worship** in January 2016 included scholars and practitioners discussing challenges to their faith that result from their public roles.
- A faculty development **Workshop on Citizenship Pedagogy** (summer 2016)

into particular courses by exploring strategies for engaged teaching and high-impact pedagogical practices, and discussed how Calvin can address local and global issues with a focus on citizenship and engagement.

■ **“Cultivating Faithful Citizens in a Pluralistic Society,”** a workshop in June of 2016 led by James K.A. Smith (Calvin Philosophy Department) and Kevin den Dulk (Henry Institute), brought together North Atlantic scholars and ministry leaders to reflect on faithful citizenship in areas of civil society where the combination of pluralism and conflict is experienced most intensely.

■ **A student research fellow** worked with a Calvin faculty member as part of the McGregor Program in the summer of 2016 to explore “More Effective Strategies for Teaching across Cultures” and also to develop research involving global intercountry adoption. As a result of the work, the faculty member presented findings at the 2017 Henry Symposium on Religion and Public Life.

■ The 2016-17 **Career Breakfast Program** provided an opportunity for students to learn from professionals about various career paths in a small group

from academic and political worksites, non-profits, government roles in the U.S. and Canada, lobbying, the media, and various professional development fields.

■ **The Civitas Lab** is one of the Henry Institute’s key projects, promoting scholarship and fostering student learning. Between 2015 and 2019, with the support of the Faith and Citizenship Initiative, the Lab featured...  
*19 faculty mentors* working with  
*42 Calvin students* serving as Civitas Scholars from *21 disciplines*  
 The *26* sponsored *research projects* produced:  
*29 books and articles*  
*31 research presentations*  
*2 national workshops*  
*2 comprehensive databases / surveys*  
*2 interactive maps*

■ In April 2017, 25 Calvin faculty and staff attended the **Henry Institute’s Symposium on Religion and Public Life** with support from the Initiative. Fifteen participants presented research related to faith and public life; 7 served as chairs or discussants.

■ A summer seminar on **“Reviving the Civic Mission of Christian Schools”** (June 2018) strengthened civics education through an intensive program of professional development for 12 teachers from around the U.S. who focus on government, history, or other civics-oriented areas. Led by David Smith (Calvin Education Department) and Kevin den Dulk (Henry Institute), the workshop focused on pedagogies that meet the unique challenges of teaching and learning about civic life in the current American political and societal climate. ~

*“We envisioned the Faith and Citizenship Initiative as a way to link scholarship and engagement, at this moment when Christians need a vital conversation about the calling of citizenship.”*

**Kevin den Dulk**  
Henry Institute Director

invited Calvin faculty to weave contemporary issues and broadly defined citizenship

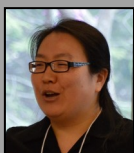
setting. Approximately 110 students attended 11 events, with speakers drawn

## Henry Institute Senior Research Fellows

During 2019, two Senior Research Fellows were affiliated with the Henry Institute. Corwin Smidt and Mary (Li) Ma have been actively involved in research, writing, and presentations this past year.

### Publications

**Li Ma**



*Towards Aslan’s Kingdom: A Guide to C.S. Lewis’ Chronicles of Narnia*, Shanghai: Sanlian Academic Publisher, 2018 (with Jin Li)

“Tocqueville and Kuyper on Poverty in Modern Society,” *Journal of Markets and Morality* (Vol.2, No.2) 2018 (with Jin Li)

“Diverging Paths of Protestantism and Asian Nationalism: A Comparison of Two Social Movements in Korea and China in 1919,” *International Bulletin of Mission Research* (Vol.42, No.4) 2018 (with Jin Li)

**Corwin Smidt**

Book review of *Religion: What It Is, How It Works, and Why It Matters* (by Christian Smith) in *Politics and Religion* (Vol.11, No. 2) 2018



### Presentations

**Li Ma**

Three lectures at academic conferences and events and a podcast interview with the Acton Institute, discussing Christianity and China

**Corwin Smidt**

Five lectures at academic conferences and events (in the U.S. and Hungary), considering measurement of activity of evangelical Christians, Christian engagement in politics, and Principled Pluralism